

**ANALYSING CONTEXTUAL GUIDANCE IN SELECTED SEPEDI-ENGLISH
DICTIONARIES**

by

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DECLARATION

I declare that “**Analysing Contextual Guidance in Selected Sepedi-English Dictionaries**” is my own work and that all the sources used or quoted have been indicated and acknowledged by means of complete references and that this work has not been submitted before for any other degree at any other institution.

(MR) RAMUSI JOHN-KENT MAKOETJA

DATE

DEDICATION

This mini-dissertation is dedicated to my mother Mrs Pinkie Cecilia Ramusi and my father the late Mr Collins “Colly” Ramusi.

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ABSTRACT

The purpose of this study was to analyse contextual guidance in selected Sepedi-English dictionaries. It analysed different issues related to the manner in which contextual guidance is presented in the selected Sepedi-English dictionaries. Firstly, it looked at how the relationship between the headword and the translation can positively or negatively affect the presentation of contextual guidance. Also, it focused on the presentation of structural markers and how they contribute to contextual guidance which is not well presented. It then looked at the manner in which the dictionary compilers could present the lexical items in accordance with microstructural aspects. Lastly it focused on the need and manner in which microstructural aspects could make the dictionary user-friendly with the usage of pictorials as other means of contextual guidance assistance to the target users.

The researcher has separated and allocated the lexical items according to themes and contexts. The researcher discovered that there is a need for user-friendly dictionaries which consist of contextual guidance which has a relationship with the lexical item. That will assist the target users to understand how the translation equivalent could be used.

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1. CHAPTER ONE:

1.1. GENERAL INTRODUCTION

Target users having an interest in learning a particular language, depend on monolingual or bilingual dictionaries. They make a contribution in equipping the target users' vocabulary in the language that they intend to learn. It is for this reason that they do not just perceive dictionaries as source of reference only but also educational tools for learning a particular language. This study analyses the design of the contextual guidance of Sepedi-English monolingual and bilingual dictionaries. It concentrates on how the lack of inappropriate presentation of the contextual guidance within these dictionaries affect the target users, in learning Sepedi as a language.

1.2. BACKGROUND AND MOTIVATION TO THE STUDY

According to Hartmann & James (2002), a dictionary is a type of text (used for reference) which explains the meaning of the words and phrases by definitions. The prototype of this dictionary is the monolingual alphabetical general dictionary. This means that a dictionary could be referred to as a text from which one gets the meaning, spelling and how a concept is being used within the grammar of the language used in the dictionary. Mphasha (2013) asserts that, bilingual dictionaries present lexical items and phraseology of one language called the source language (SL) and translates these components into a second language referred to as the target language (TL) and vice versa. The monolingual dictionary serves as a foundation of how a dictionary should be compiled and put together, whether it is a bilingual or multilingual dictionary.

According to Yong & Peng (2007), contextual guidance refers to an illustration that must be related to the lexical items involved and suitable for the illustrative purpose. It must help the dictionary users gain a correct understanding of its basic meaning and intention so that misunderstandings and distortions of the meaning can be avoided. This implies that when a lexical item or a headword is defined, there should be a sentence or an illustration which should provide further information on how the concept is being used in the modern-day grammar.

Hartmann & James (2002) mention that an illustration can be a drawing, diagram or photograph which is intended to clarify the definition or translation equivalent of a concept. Illustrations may take the form of representations of single items or groups of related items in diagrams, tables, charts or maps. This is possible by providing examples in a sentence and also by providing pictorials as some form of illustrations. Contextual guidance by virtue of having the word "guidance" in it, provides a clear linguistic direction for the target user. It provides the words with supporting information about the usage of the lexical item or the translation equivalent. Its existence in the dictionary ensures user-friendliness because the dictionary might come up with polysemy and the target user may not be able to know which lexical item to select because the dictionary would not have the contextual guidance.

However, a user-friendly dictionary would use various examples in the form of sentences or phrases, to prove the difference between the translation equivalents provided (in case of a bilingual dictionary). Gouws & Prinsloo (2005) explains user-friendliness as the methodology and the way in which the access structure of the dictionary is to be designed. It means that the dictionary should be correctly compiled and the concepts well presented in a way that the target users do not encounter problems when they have to use the dictionary in relation to the location, description and the relevance of the concepts within the dictionary.

Jackson (2002) outlines that the range and type of information within an entry will vary according to the kind of headword, but will typically include some or all of the following : Spelling: the headword indicates the normal spelling, Pronunciation: within rounded () or slash // brackets, Inflections: if these are formed irregularly or occasion some spelling adjustment such as doubling of consonants, dropping of 'e' or changing 'y' to 'i', Word class: usually indicated by conventional abbreviations, 'n' for noun, 'adj' for adjective, etc.; verbs are also marked for 'transitive' (vt) or 'intransitive' (vi).; Senses: where a lexeme has more than one meaning, each sense is usually numbered; where a sense, or group of senses belong to a different word class or subclass, this is indicated before the sense(s) concerned.; Definition or translation equivalent : each sense is given a definition, which is an explanation of its meaning or translation equivalent in the target language.

Contextual guidance: where the elucidation of a sense benefits from an illustrative phrase or sentence, usually given in italic type. Usage: where a sense is restricted in its contexts of use, an appropriate label precedes the sense concerned; if the restriction applies to all the senses of a lexeme, the label precedes any of the senses.; Run-ons: undefined derivatives (with a word class label), idioms, phrasal verbs (if they are not included as headwords), usually in bold type and etymology: conventionally in square brackets as the final item in the entry. It means that a proper microstructure of a dictionary should consist of the entries stated above. They can be applied in monolingual, bilingual and special dictionaries.

Contextual guidance is always located within the microstructure of a dictionary. In the case of a monolingual dictionary, the contextual guidance would also be provided with the usage of a sentence or a phrase. In a monolingual dictionary, contextual guidance can be presented as follows:

(headword)→ **university**: (Part of speech) → /n plural: universities/ (Definition)→ an educational institution at the highest level, where you study for a degree. (Contextual guidance) → | He studies Physics at the university. | Oxford University| University of Texas.

(headword)→ (Part of speech) → (Definition)→ (Contextual guidance) →

(Longman Dictionary for Contemporary English, 2003: 1811)

With the example above, the target user will not only know what a university is but will also know how they can use this concept in a sentence within the right context. Therefore, contextual guidance is essential for the target users to find in a dictionary. In the monolingual dictionary, the rule as portrayed above will be as follows:

(headword)→ (Part of speech) → (Definition) → (Contextual guidance) →

In the case of a bilingual dictionary which has polysemous senses, the structure will be portrayed as follows:

(headword)→ (Part of speech) → (Translation equivalent¹) → (Contextual guidance)

(Translation equivalent²) → (Contextual guidance)

This means that in the situation of a bilingual dictionary, contextual guidance is presented for each of the translation equivalent given.

For a concept to be well understood, one should, before using that particular word, know under which subject the concept belongs. By doing that, they will be able to identify if it is the relevant word which they would be looking for in the dictionary. The purpose of contextual guidance is to help the target user understand the translation equivalents before selecting the most suitable one. Contextual guidance functions in unification with structural markers to safeguard an accurate understanding of the entries in a dictionary (Letsoalo, 2012).

Sepedi is one of the official languages within the Republic of South Africa. The endorsed languages of the Republic are: Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu. In recognising the historically diminished use and position of the South African indigenous languages of our people, the government is obliged to take practical and positive measures to uplift the position and advance of these languages (The Constitution of the Republic of South Africa, 1996).

As Sepedi is one of the official languages, it is important that the dictionaries made for target users to utilise in Sepedi have correct and precise contextual guidance. This is for the target users to learn more about the language. Pike & Clement (1954), suggests that Sepedi is a predominant Southern African spoken language in South Africa. Sepedi forms part of the Sotho-Tswana language group. It is for that reason that Sepedi is closely interrelated other major languages in this group namely, Setswana and Sesotho.

2. STATEMENT OF THE PROBLEM

Compilers of dictionaries (African languages) are often blamed for their inability to satisfactorily present lexical items such as nouns and especially numerous derivations of verbs within the physical limitations of a printed dictionary, and to render a user-friendly product (Gouws & Prinsloo, 2005). This means that there is a lack in proper presentation of both headwords and translation equivalents. Therefore, they affect how contextual guidance is expected to be presented.

There are different kinds of dictionaries, namely: monolingual, bilingual and the multilingual dictionaries. Contextual guidance is located within the central list of a dictionary and within the central list the contextual guidance is located in the microstructure of a dictionary. The contextual guidance is what makes the target reader get more information about the headword or the translation equivalent provided. The contextual guidance can be used by the target user to know when and how to use a particular headword or translation equivalent.

Contextual guidance can be presented in the form of a sentence, a picture (pictorials) or even illustrations. Yong & Peng (2007) further explains it by indicating that when a concept is being illustrated it must not make heavy demands on the dictionary users to interpret its basic meaning. This implies that, user-friendliness means that a dictionary should not be compiled in a way that it makes it difficult for its target users to make use of it. Therefore, the compilers of dictionaries do need to consider certain factors in order to make the dictionary user-friendly, such as: the intended age, level of education and also the language to be used. Normally pictorials can be used for illustrative purposes. These pictorials give the target user a clear understanding of the concept or the translation equivalent.

Yong & Peng (2007) outlines that languages arise from different cultural backgrounds and out of different communicative needs of specific communities. This implies that the lexicographers encounter challenges in finding correct translation equivalents which are also expected to have relevant contextual guidance. They are unable to find precise equivalents because of linguistic differences between the cultures. Therefore, the problem arises when contextual guidance in some of the dictionaries is not satisfactory for the target user of the dictionary to understand, due to the fact that the structure and the meaning behind the sentence do not give a thorough piece of information about the translation equivalent or the headword.

Also, in some of the dictionaries, due to the incorrect translation of the headword in the target language, the contextual guidance also becomes meaningless or without context. In a worst-case scenario, some dictionaries do not have any contextual guidance at all.

A further illustration is expected by the user if the definition and the translation equivalents seem to be complex for the target user. However, Hartmann & James (2002) argue that the relationship between a labelled part of an illustration and the corresponding part of an entry in a reference work is not always clearly established. Thus, dictionary compilers should provide contextual guidance for the age group and the educational level of the target users. It is important for the front matter of the dictionary to provide or to indicate how the user of the dictionary will be able to find out how the concept is being used in both spoken and written language.

1.3. PURPOSE OF THE STUDY

The purpose of the study has been subdivided into aims and objectives:

1.4.1. Aims of the Study

This study aims to analyse the contextual guidance in selected Sepedi-English dictionaries.

1.4.2. Objectives of the Study

In order to achieve the aim of the study as mentioned above, its objectives are:

- To compare the contextual guidance of the selected Sepedi dictionaries, looking at the structure and relationship between the headword and the translation equivalent.
- To explain how these dictionaries use contextual guidance to make the target user understand the treatment unit.
- To indicate the impact of incorrect usage of contextual guidance on the dictionary user.
- To find out how contextual guidance can be presented in the front matter of the selected dictionaries.

1.4.3. Research Questions

- How will the contextual guidance of the selected Sepedi dictionaries be compared, and how will the relationship between the headword and the translation equivalent be best described?

- How will these dictionaries use contextual guidance to make the target user understand the treatment unit?
- What can be done to indicate the impact of incorrect usage of contextual guidance on the dictionary user?
- How will the researcher find out how contextual guidance can be presented in the front matter of the selected dictionaries?

1.4.CONCLUSION

This chapter has outlined the frame and the angle in which the research is undertaken. As mentioned within the problem of the study, the chapter provides a concise and a clear image of the importance of the study is. Therefore, the researcher has outlined how the study has a realistic purpose to be undertaken.

2. CHAPTER TWO: LITERATURE REVIEW

2.1. INTRODUCTION

According to Creswell (2014), literature review assists to determine whether the subject matter is worth studying, and it makes available of understanding into ways in which the researcher can limit the scope to a desirable area of research. This chapter will provide an analysis of what other scholars within the lexicographic field suggest about the contextual guidance and its presentation in bilingual dictionaries.

2.2. The Importance of contextual guidance on translation equivalents and definitions

Hartmann & James (2002) define translation equivalents as the relationship between words or phrases, from two or more languages which share the same meaning. It is because of the problem of an isomorphism, where the equivalence is 'partial' or 'relative' rather than 'full' or 'exact' for most contexts. Compilers of bilingual dictionaries often struggle to find and codify such translation equivalents, taking into account the directionality of the operation. In bilingual or multilingual terminological dictionaries, equivalence implies interlingual correspondence of designations for identical concepts.

When a dictionary presents the contextual guidance, it should maintain its consistency in a way that it is presented. This is what Atkins & Rundell (2008) suggest in stating that an accepted contextual guidance is one that preserves a reliable register. Thus contextual guidance of a conversational usage that originates largely in a spoken manner should not take account of additional formal words. Atkins & Rundell (2008) clarifies further that, a definition may be accurate and may convey adequate content, but still fails if it is not readily intelligible to the type of user it is aimed at. The same principle applies to contextual guidance. For instance, in a case of contextual guidance which is natural, typical, and authentic, it would be informative if the user could understand them. However, if contextual guidance is beyond the target user's understanding it is of no value. This implies that if the definition or be it the translation equivalent and their contextual guidance do not correlate, they will not have any meaning or not be user-friendly to the target user.

Yong & Peng (2007) outlines that as translation equivalents rather than definitions are accessible in bilingual dictionaries, a superior detachment is destined to exist between the uncomplicated meaning of the word and its appropriate use in bilingual dictionaries than in monolingual dictionaries. This means that contextual guidance has more importance and emphasis within bilingual dictionaries because the target users will be able to learn better on how to use the translation equivalent in the target language. A definition may perhaps be precise and may carry acceptable content but still fails if it is not willingly comprehensible to the type of target users.

Gouws & Prinsloo (2005) outline that when planning and consulting a dictionary it is important to pay ample attention to the scope of each entry. Each entry together with its translation equivalents should be presented in accordance to its context and not haphazardly. Furthermore, a relevant and precise contextual guidance should be attached to that particular entry.

According to Atkins & Rundell (2008) contextual guidance in a bilingual entry is chosen entirely on the basis of its translations. This means that the contextual guidance provides more information about the translation equivalents. It gives more aspect on how the translation equivalent is related to the headword with the main focus on the context. There is no room – literally as well as figuratively – for discussions on whether target users should use ‘real’ contextual guidance direct from corpus. This means that, for a dictionary to have full comprehensive contextual guidance, it depends on the translation equivalents provided and if they are relevantly lemmatised. It also means that if a translation equivalent is wrongfully lemmatised, the contextual guidance will also be out of context.

Van Sterkenburg (2003) postulates that passive bilingual dictionaries allow users to merely understand the source language by providing one or two translations. Usually, they only provide the bare minimum of additional information; this includes grammatical and collocation information and word stress. It means that since bilingual dictionaries aim at presenting the translation equivalents, the dictionaries barely do not expand the contextual guidance for the target users to understand the concept better and its translation equivalents. Therefore, the dictionary does not provide adequate information about the concept.

According to Matlala (2018) additional information such as the culture, background, grammatical information of the word should at least be provided in our bilingual dictionaries, and that should be the lexicologists', lexicographers' and translators' first priority. This means that the translation equivalent and the headword should be coherent to each other in relation to context and the manner in which they are being used in a sentence. That can be outlined by using the contextual guidance which portrays how these two concepts are related to each other.

Contextual guidance exists in a bilingual dictionary if the headword has its translation equivalents provided. The translation equivalents stand as a foundation for the contextual guidance. They provide translation equivalents on how the contextual guidance should be presented. This is explained further by Atkins & Rundell (2008:202) when they propose that:

“Examples in an ‘active’ bilingual dictionary (designed for encoding source language speakers) supplement the information given in the direct translation(s). Their purpose is to help source language speakers choose the appropriate target language equivalent and use it correctly.”

In addition, for a dictionary to fulfil the needs of the target users it should have a clear contextual guidance, which is comprehensive. Furthermore, the contextual guidance should be in line with the manner and the context in which the translation equivalent is or will be used in a speech or in a sentence. In order to that, the target users will be given a platform to select the relevant contextual guidance, provided that the translation equivalent can or is being used in different contexts.

2.3. The importance of contextual guidance on structural markers

According to Hartmann & James (2002), structural markers are signal links and divisions within the text of a reference work (dictionary), e.g. the capitalised incipits at the start of each section of the wordlist, or punctuation marks (e.g. colons, semicolons, brackets) and typographical devices (e.g. bold, italic) inside entries. Therefore, Letsoalo (2012) states that the function of contextual guidance is to assist the dictionary user to understand the translation equivalents before selecting the most appropriate one. Contextual guidance

works together with structural markers to expand the information about the lexical item and the translation equivalents.

According to Atkins & Rundell (2008), a suitable contextual guidance can correspondingly clarify sense dissimilarities in a polysemous word certainly, one may sometimes find that an entry is almost beyond one's understanding if deprived of its contextual guidance. Preferably, the definition and contextual guidance will each be self-sufficient, and a definition which cannot be understood without its backup contextual guidance has a smaller amount of optimality. This means that in a case where in a bilingual dictionary there are polysemous senses, each translation equivalent should have its contextual guidance. This assists the target user to differentiate between translation equivalents.

Nthambeleni (2016) states that structural indicators play an important role in bilingual dictionaries. Structural indicators refer to commas and semicolons that are used in bilingual dictionaries. Commas and semi-colons are the non-typographical structural indicators that are used to separate translation equivalence. This means that, the usage of contextual guidance in relation to structural markers (indicators) have an essential role to play as they can easily make the target user of the dictionary understand the differences or the similarities between the translation equivalents. Therefore, each of the structural marker has its own function to serve as they simplify the presentation of contextual guidance in bilingual dictionaries. Each of the translation equivalent has an opportunity to have its very own contextual guidance as they would be having their own similarities or differences, depending on the structural marker used.

Separately each sense is preserved in a separate sub-comment on semantics and which are marked using numbers operating as polysemy indicators (Gouws & Prinsloo, 2005). This means that in a case where there are polysemous senses, the lexicographer has to present the contextual guidance for every sense because they are different in meaning. What Nthambeleni (2016) identifies is that, in a bilingual dictionary, structural markers should be presented in a user-friendly way. This means that these structural markers should be treated in way that cannot confuse dictionary users, especially those who are not native speakers of the language. Furthermore, it also alludes that when presenting or treating structural markers, the contextual guidance should also be presented in order to

indicate the similarity or the difference between the translation equivalents. Thus in order to prove the usage of a particular structural marker, the contextual guidance serves as a supporting tool why a particular structural marker has been used.

Yong & Peng (2007) asserts that bilingual dictionary compilers use nonverbal illustrations in their dictionaries mainly for providing visual presentation of those lexical items whose meanings are difficult to describe in short paragraphs. This means that often dictionary compilers opt of pictorials, mainly if the translation equivalent can be perceived as a collective term or having it as a lexical item can refer to many different things which are of the same context but cannot be explained thoroughly using paragraphs or sentences. Therefore, those pictorials which serve as nonverbal illustrations serve as the contextual guidance for that particular lexical item.

Gouws & Prinsloo (2005) suggests that all entries in the microstructure need to be functional and should add to the treatment of the subject matter of the dictionary, either as items presenting lexicographic data or as structural indicators identifying data categories and search fields. In a nutshell, this means that when presenting translation equivalents more especially when they are presented as polysemous senses, the contextual guidance should be the one which differentiates them in accordance to the context in which the translation equivalent could or can be used. Therefore, when using structural markers to outline if the translation equivalents are polysemous or synonymous, the contextual guidance should also be presented to validate the context and the usage of the translation equivalents.

2.4. Presentation of contextual guidance in the front matter

Hartmann & James (2002) define front matter as component parts of a dictionary's macrostructure which come first before the central word-list section. Examples of such 'preliminaries' in general dictionaries may include: title page, copyright page and imprint, acknowledgements and dedication, foreword or preface, table of contents, list of contributors, list of abbreviations and/or illustrations used, pronunciation key, user's guide, notes on the nature, history and structure of the language and dictionary grammar.

According to Yong & Peng (2007), the purpose of the front matter is to give an in-depth portrayal of the manner in which the dictionary is structured, how one structural

component is related to the other, how the information is organised and systematised and what information is to be found and in which part is it found. This implies that the user should be able to see how contextual guidance is presented in the dictionary.

According to Atkins & Rundell (2008), learner's dictionaries make more concessions. They include pictures, sometimes also conceptual tables in the back matter. Some new print dictionaries have started using coloured illustrations and third text colour, usually pale blue to make the entry information easier to scan and structure visually. Nevertheless, it seems that colour is not associated with quality in dictionary-making. This means is that contextual guidance may not only be sentences which describe the headword or the translation equivalent. Illustrations and pictorials can be used as contextual guidance to provide a full description of the lexical item. Some may be presented in the microstructure within the central list as some are found in the back matter of the dictionary.

Van Starckenberg (2008) states that the front matter should serve as a guide for the target users to be able to identify, know and understand the concept which they would be looking for. This means that, contextual guidance is one of the aspects which should be presented on the front matter as they are essential for special guidance in relation to how the dictionary is being structured. By doing that the compiler should provide how the headwords are to be presented in the central list. Contextual guidance should also be part of the items portrayed in the front matter and how it can be identified. Therefore, the target user will be able to find the dictionary user-friendly.

Gouws & Prinsloo (2002) propose that the frame structure creates an ideal environment to expand the data distribution in a dictionary and lexicographers of new dictionaries should be well aware of this opportunity. This means that, in order to indicate a clear description of the headwords and the translation equivalents with the contextual guidance, the front matter is expected to provide a clear and specific illustration of how that particular dictionary has been designed. Also the front matter should provide a brief detail what should the target user should expect when using the dictionary, when referencing from the contextual guidance or the illustration embedded to the translation equivalent.

Atkins & Rundel (2008) suggest that contextual guidance in an 'active' bilingual dictionary (designed for encoding source language speakers) supplements the information given in the direct translation. Their purpose is to assist source language speakers to select the appropriate target language equivalent and use it correctly. This involves showing them which sense of the headword is being translated and reassuring them about the use of the direct translation complementing (or replacing) the direct translation offering translations for when they cannot be used, or simply for when the user is looking for a different wording pinpointing the meaning of polysemous target language words. This means that the target user should be informed of such information before going through with the dictionary. Therefore, the front matter consists of such information which serves as a guide to the target user.

2.5. Microstructural aspects with direct observation to contextual guidance

Hartmann & James (2002) define the microstructure of a dictionary as the internal design of a reference unit. In contrast to the overall word-list (macrostructure), the microstructure provides detailed information about the headword, with comments on its formal and semantic properties (spelling, pronunciation, grammar, definition, usage, etymology). If the headword has more than one sense, the information is given for each of these (sub-lemma). Dictionaries vary according to the amount of information they provide and how they present it in the text of the entry. Users may not have sufficient reference skills to follow the intricacies of the microstructure, and may need explicit guidance and/or instruction to find and extract the details required.

Yong & Peng (2007) outline that the microstructure of a dictionary specifies the way in which headwords are composed. The treatment unit starts with the headword, followed by the orthographical, phonological, morphological, syntactical, pragmatic and the most important of all is the semantical descriptions. This means that, for the target user to understand and conceptualise the translation equivalent and its meaning and also its context, they would have to rely on the syntactical description which in other words can be best described to as contextual guidance. It is important because it indicates the direction and the context in which the lexical item and the translation equivalent can be used.

Mothiba (2012) states that, the microstructure of a bilingual dictionary comprises of translation equivalents paradigms, which includes translation equivalents and contextual guidance. It is found on the right-hand side of each article. For contextual guidance to be presented, translation equivalents should be presented also then that is when the contextual guidance could follow. This is done mainly for providing more information about the translation equivalent and how can it be used.

According to Gouws & Prinsloo (2005), the microstructure of a dictionary or when forecasting the microstructure of a dictionary, it is significant that one is duty-bound to be well conscious of the diverse types of items to be contained within as microstructural essentials. Therefore, for a dictionary to be up to standard and comprehensive, it should consider various types of microstructural entries.

All dictionaries have a convention of labels to mark words or senses of words that are limited in some way in the contexts in which they may occur. Contextual boundaries may possibly be geographic, historic, aesthetic or in accordance with the topic (Jackson, 2002). This means that the contextual guidance within the microstructure is structured according to the field or the context of the headword.

Therefore, according to Gouws & Prinsloo (2005), contextual guidance within the microstructure of a dictionary is there to assist the target user in both the text production (translation process) and reception (interpreting process). However, in-text production, the dictionary extends contextual guidance by providing some characteristic illustrative contrasts, phrases and contextual guidance sentences to demonstrate the precise word functions within the linguistic structure of the language. This means that contextual guidance goes beyond just providing contextual guidance as sentences and illustrations but also using pictorials as part of providing information about the concept.

According to Ngobeni (2013), complete communication is possible if there is one to one relation between the term and the concept. If there is a linear relationship within the headword and the translation equivalent, then other microstructural aspects which may follow would share the same communicative function. In addition, the linear relationship between these microstructural aspects ensures that the dictionary as a text is user-friendly to its target users.

Gouws & Prinsloo (2005) state that if text production is a function of a dictionary the lexicographer has to assist the user to use the words presented by the lemma sign and the translation equivalents in active communication. Therefore, it compels the lexicographer to add some complementing entries in the comment of semantics as they will assist the user to interpret the words presented by the lemma sign and the translation equivalents not only in isolation but as part of the relevant language system. That could be done, among others, by means of entries giving the relevant context or co-text for the lemma and the translation equivalents.

All dictionaries have a set of labels to mark words or senses of words that are regulated in some way in the contexts in which they may occur. The contextual restrictions may be geographical (e.g. dialectal), historical (e.g. archaic), stylistic (e.g. informal), according to topic (e.g. Botany) (Jackson, 2002). This means that the contextual guidance within the microstructure is structured according to the field or the context of the headword. In short, it means that for contextual guidance to be relevant to both the translation equivalent and the headword (lemma), it should be having a well-planned correlation. This correlation has to be implemented by the lexicographer, so that the target users do not get lost in finding the meaning and the translated version of the headword. Furthermore, the lexicographer should assure that there is a further elaborated meaning to ensure dictionary user-friendliness.

2.6. Role of theory in the study

Since the study deals with the issues of context and the relationship between the lexical item and the translation equivalent, this study has adopted the referential theory of meaning in semantics. Atkins & Rundell (2008) add that in lexicography the aim is to find a target language expression whose semantic content matches as closely as possible that of the source language expression. Therefore, referential theory argues that sentences have a significance by virtue of their parts and words standing for things in actuality (Hough, 2013). This means that sentences or illustrations are based more on the subject before they can be placed within their designated contexts.

Bloomfield (1933) cited in Ramadan & Abaneh (2013:310) asserts “the word reference is used for the whole network of the contexts of situations in which we live”. This means that

when analysing the contextual guidance, the relationship between the translation equivalent and the context of the lexical item should be coherent. Furthermore, even in the practical sense of how the target user will be using the translation equivalent, would be able to refer to the same thing as used in the source language.

According to Hough (2013), the referential theory associates two properties of the subject not proposed to denote the presence of the subject. Therefore, referential theory concerning contextual guidance indicates the role in which the translation equivalent within a given sentence or illustration has in relation to the headword which is presented in the source language. It would be advantageous for the user to use the translation equivalent within the designated context. In a nutshell, the theory simply implies that when considering the contextual guidance of the translation equivalent, the issues of meaning, context and the object or subject in which the lexical item refers to are important.

2.7. CONCLUSION

This chapter has discussed what various scholars have presented in relation to the aspects contributing to inadequate presentation of contextual guidance. It has also identified a theory in which relates to the presentation and the usage of contextual guidance. Therefore, the chapter has comprehensively discussed the manner in which dictionary compilers are expected to present contextual guidance.

3. CHAPTER THREE: RESEARCH METHODOLOGY

3.1. INTRODUCTION

This chapter deliberates on the research methodology which has been used in this study. Firstly, it will identify and discuss the selected research methodology and thereafter explain the research design. The sampling provides information about the selected sample and the techniques which have been used to collect data. It also provides precise data analysis from the data collected. Lastly it discusses the credibility and the reliability of the data, ethical considerations, and the significance of the study.

3.2. Research Methodology

According to Cresswell (2013), qualitative research conceptualises the research process in a certain way. The research approach is qualitative method used to obtain information based on the topic of the study. Qualitative research approach was selected for this study because issues of the contextual guidance of the selected dictionaries require precise extracts from the selected dictionaries.

3.3 Research Design

Kothari (2004) expounds research design as the theoretical structure within which research is conducted, it establishes the blueprint for the gathering, measurement and scrutinisation of data. As such, the design comprises of a framework of what the researcher will do from writing the hypothesis and its operational repercussions to the final analysis of data. Bogdan & Taylor (1975) postulates that research design as the whole process of research, from conceptualising a problem to writing the description, not simply the methods such as data collection, analysis, and report inscription. Therefore, the study will use the descriptive research design. Kothari (2004) opines that when using the descriptive research design, the researcher should be able to define clearly, what they want to measure and must find adequate methods for measuring along with a clear cut definition of the 'population' they want to study.

3.4 Sampling

Kumar (2011) states that sampling is the procedure of deciding on sufficient information from a greater collection to turn out to be the foundation for approximating or forecasting

the frequency of an unidentified piece of information, condition or result concerning the greater group. The dictionaries selected for this study have served as the sample in which data has been collected. Therefore, the selected dictionaries were Pharos Popular Northern Sotho Dictionary (2004) and Oxford School Dictionary (Pukuntšu) (2007).

3.5 Data Collection

Data produced by focus groups, oral histories, narratives, group interviews are qualitative at all times (Kumar,2011). The researcher made use of extracted culture-bound and scientific-technical concepts from the selected dictionaries above, and has made use of their contextual guidance. Culture bound concepts can be referred to as the concepts in which belong to a particular culture and are semantically complex. The concept in the target language does not have a definite term, is different in somatic and interactive perception and different in communicative connotations (Kganyago,2008). According to Kriel, Prinsloo and Sathekge (2007), scientific-technical concepts are concepts which are scientifically destined and are individually identified to scientists specialising in the innovative study of the subject.

3.6 Data Analysis

The selected extracts from the dictionaries specified above has been analysed and compared by the researcher, with special observation to contextual guidance. Since this study was based on the analysis of contextual guidance within dictionaries, it has then used a thematic analysis. The thematic analysis provides open and orderly procedures for producing codes and themes from qualitative data.

Codes are the minimum components of analysis which apprehend stimulating features of the data applicable to the research question (Braun & Clarke,2013). Therefore, thematic analysis in this study has deeply focused on looking at both the context and themes of the contextual guidance selected by the researcher. Also, Braun & Clarke (2013) state that thematic analysis can be used for mutually data-driven and theory-driven analyses, and to apprehend both obvious and fundamental meaning.

3.7 Quality Criteria

3.7.1. Credibility

When addressing credibility, a researcher should put more effort to validate that a true picture of the phenomenon under analysis is obtainable (Shenton, 2004). The researcher will provide the reality of the research problem when analysing data. This was implemented by providing evidence indicating what the extracts from the dictionaries have proven about the existence of the research problem.

3.7.2. Transferability

According to Shenton (2004), the researcher should deliver an appropriate detail of the context of the investigation for the person who reads to be able to choose whether the fundamental setting is comparable to another situation with which he or she is used to. Also transferability entails whether the outcomes can be understandably applied to the other situation. The researcher has provided all the necessary information which builds up to the problem of the study. Transferability is implemented by the researcher, by outlining the findings at the end of the study. The researcher has provided detail how the findings are beneficial to the field in which the study is designated.

3.7.3. Dependability

The dependability criterion is challenging in qualitative work, even though a researcher has a duty to at least attempt to empower a future investigator to replicate the study (Shenton, 2004). The researcher has ensured that the evidence provided within the study is beneficial to its readers, this means that the readers will be able to understand the work done and understand the effectiveness of the study.

3.7.4. Confirmability

Shenton (2004) states that a researcher is obliged to take steps to conclude the findings that emerge from the data and not their predilections. It has been implemented by scrutinising the data collected from the dictionaries and relating it to the literature, aims and objectives of the study.

3.8. Ethical Considerations

The researcher has been granted a permission letter by the Turfloop Research Ethics Committee (TREC). The reason for this action is that this study does not have any human implications.

3.9. Significance of the Study

In this study, the findings will be able to benefit the lexicographers in identifying how the contextual guidance of a bilingual and monolingual Sepedi dictionary should look like when it is presented to the target users. It will further benefit the translation studies and lexicography students as they will be able to describe and analyse how concepts in the target language are being used in a sentence, and also how their illustration in the microstructure of the selected Sepedi dictionaries are presented. Lastly, it will benefit the target users of these dictionaries who are intending to learn Sepedi, because they will be able to comprehend the concepts used in the target language through the assistance of the contextual guidance used within the selected Sepedi dictionaries.

3.10. CONCLUSION

This chapter has firstly expounded the method with which data was collected. It has provided the type of tool used when collecting the data with special attention to how the data was analysed. It has finally paid more attention on how the importance of the study and how it is intended to provide assistance to future researchers.

4. CHAPTER 4: DATA ANALYSIS AND INTERPRETATION

4.1. Introduction

This chapter reflects on the analysis and the interpretation of data collected from the extracts which the researcher has collected. It necessitates and expands the comparison and the discussion of the data collected in relation to the objectives and the aims of the study.

As stipulated in Chapter 3, the researcher has extracted 20 headwords from Pharos Popular Northern Sotho Dictionary (2004) and Oxford School Dictionary (Pukuntšu) (2007). These have been analysed and compared by the researcher, with special observation to contextual guidance. Since this study was based on the analysis of contextual guidance within dictionaries, it has then used thematic analysis.

4.2. Research results

4.2.1. The presentation of translation equivalents and their influence on contextual guidance of the selected cultural and scientific concepts.

Translation of concepts is the most important part of bilingual dictionaries. It is what makes the dictionary to be user-friendly. However, if the translation of concepts is not well presented, the contextual guidance will also not be well presented. Therefore, the translation equivalents with the contextual guidance will mislead the target users'. The researcher has sorted the lexical items according to themes and subcategories.

4.2.1.1. Cultural concepts Oxford Learner's Dictionary (2007):

- a. Rituals, actions and titles of people

belege¹: belege/ verb 1. (Must) give birth (to)
2. ga/sa/se (...) belege 1: not give birth

Mosadi wa gagwe e be e le moopa a sa **belege**. His wife was infertile and could not give birth.

belege 2: not carry a child on the back.

Ga se a belege ngwana eupša o a mo sepetša. She did not carry the child on her back, but made him walk.

(14:2007)

In the Bapedi culture, a woman who cannot conceive cannot be referred to as infertile, but barren. It means that the translation equivalent for *moopa* is when a woman is barren. The state of being infertile can only be referred to men. Therefore, the contextual guidance used for 2 *belege*, is not relevant to both the headword and the translation equivalent. It concludes that there is no clear relationship between the translation equivalent and the contextual guidance.

1 '*belege*' which refers to give birth, in a positive sentence. Whereas 2 "*belege*" was not well translated. This means that the translation equivalent is not in line with the headword. The action of carrying a child on your back is called "*bopula*" not *belege*. In that sense the translation equivalent given on *belege 2* was not supposed to have been attached to it but to *bepula*.

lelopo: lelopo/ noun 5/6 (pl. malopo) Medium

lelopo ge le feditše thuto tša lona, le bitšwa "mokome", yo bjale e lego ngaka ka botlalo ya go alafa le go ruta ba bangwe. When a medium has finished his studies, he is called *mokome*, that is a real traditional healer who can teach others.

(113:2007)

A medium can refer to someone who can or who has the ability to talk (and have clear conversations) with the dead. However, this has nothing do with what a *lelopo* is. When

someone comes into contact or has a *lelopo*, it means that the person has or is being called by the ancestors primarily to become a traditional healer.

Therefore, in a case of one having a *lelopo*, there would be an event which there would be traditional dancers and other traditional healers and they would be doing this celebration to appease the ancestors of the person who would be encountering that *malopo*. Eventually after the celebration and many other processes, the person would become a traditional healer. That traditional healer would be communicating directly with the ancestors. Therefore, the contextual guidance used to elaborate or give more information of *lelopo* or *malopo* is not correct because having to be a medium and a traditional healer do not correlate.

mmila : noun 3/4 (pl.mebila) 1 road

Re botše gore go ile gwa direga eng ka nako ye Mpho a leka go tshela **mmila**. Tell us what happened at the time Mpho tried to cross the road.

2 footpath

Go be go na le **mmila** woo go bego go sepela diphoofolo. There was a footpath on which wild animals walked.

(139:2007)

The lexical item *mmila* 1, can only refer to two things which can be perceived to be one thing. However, this depends on the settlement pattern. To be more specific, *mmila* 1 refers to a road or a street (basically in town or on the township). Therefore, *mmila* 1 is well translated and even the contextual guidance is well presented. However, the street as a translation equivalent should have been included. In addition, the contextual guidance provided, accommodates for both road and street.

The lexical item, *mmila* 2 was not well translated. It is for the reason that *mmila* is not a footpath that is used or created by wild or domestic animals. The correct headword for the translation equivalent used for *mmila* 2 is *mokoka*. *Mokoka* is a footpath or trail which is made by wild or domestic animals, more especially in the bush as they will be travelling in herds locating from one place to the other.

mongake: noun 1/- traditional healer

E be e tloga e le lesogana le le boletšwego ke **mongake**. It turned out to be the young man who was mentioned by the traditional healer.

(152:2007)

The headword *mongake* is spelled incorrectly. The correct spelling is *ngaka* “traditional healer” or *mangaka* “traditional healers”. The compilers have misspelled this headword. The lexical item *mongake* is a Setswana version of *mongaka* “sir” or “master”. The contextual guidance is the one which indicates that the context in which the headword falls under.

tšhiwana: noun 9/10 (pl. ditšhiwana) ophan

Lekgethe ke **tšhiwana**, ga a na batswadi. Lekgethe is an ophan, he does not have any parents.

(243:2007)

The lexical item *tshiwana* is partially correctly translated, because an orphan is a person but particular a child who does not have both parents. However, in Sepedi, the state of being an orphan begins when the child loses one parent. Then the child will be called *tšhiwana*. Then in a case where the child is a total orphan or does not have both parents, the child will be called *tšhiololo*. The word *tšhiwana* derives from the word *tšhego* meaning the state of living under poverty without any means of basic financial or parental support in terms of your upbringing. Therefore, an orphan in Sepedi is *tšhiololo*, whereas *tšhiwana* is child without one parent but has another one.

b. Food, clothing and dishes/utensils

bobete: /bobete/ noun 14 a lot of blood

O be a lwala kudu ebile a betola **bobete**. He was very sick and vomiting a lot of blood.

(18:2007)

The translation equivalent given for the lexical item *bobete* is incorrect. The lexical item *bobete* is a cultural food in the which is cooked blood (cooked with salt) from a slaughtered cow and which is meant for consumption. The contextual guidance used does not even relate to the original meaning of what *bobete* is or what is it used for.

The reason is that when someone is vomiting a lot of blood, it is not *bobete* and it is not edible. Therefore, the contextual guidance and the translation equivalent do not correlate. The translation equivalent “a lot of blood”, in Sepedi is *madi a mantši*. They mixed it up with the blood which results from a person’s injury or illness with the blood which comes from a slaughtered animal, used for *bobete*.

morogo: noun 3/4 (pl. merogo) 1 wild spinach

Mma o kga morogo ka serapeng. My mother is picking wild spinach in the garden.

2 vegetable

Papa wa ka o dirile serapa sa merogo kgauswi le noka. My father has made a vegetable garden close to the river.

(155:2007)

The lexical item *morogo* 1 is not well translated because in Sepedi, *morogo* refers to any form of leaves which can be cooked and eaten as a vegetable which falls in the same category as “spinach”. In Sepedi, there are different types of *morogo* for example: *lerote*, *dithaka*, *monawa*, *thepe*, and *letelele*. Therefore, there is no such thing as “wild spinach”. The contextual guidance used for *morogo* 1 does not provide enough information about how to use *morogo* as a lexical item and also the translated contextual guidance does not provide adequate information about what *morogo* is, the type or even the description. In addition, the contextual guidance does not indicate *morogo* as something which is edible or not.

The lexical item *morogo* 2 is well presented and even the contextual guidance has been presented. However, *morogo* 2 should have been presented as *morogo* 1 because it is a collective noun of what a variety of vegetables, thereafter *morogo* 1 which could have

been *morogo* 2 would follow as a lexical item to describe the type of food which are in the same category and description as spinach.

4.2.1.2. Scientific concepts Oxford Learner's Dictionary (2007)

a. Science and mathematics

ata: verb: increase

Palo ya dikolo tša Maindia ya thoma go ata ka lebelo. The number of Indian schools quickly started to increase.

(7:2007)

The lexical item *ata* is not well translated, because *ata* does not necessarily mean to increase, but to multiply. In Sepedi, multiplication is *atišo* whereas to multiply is go *atiša*. Therefore, *ata* is the root-word and translation equivalent of multiply. In Sepedi, the word increase is *koketšo* or *koketšego*. The contextual guidance presented does not correlate with the translation equivalent given. However, if the translation equivalent was multiply, then the contextual guidance would be meaningful with more information about the lexical item.

dipalo¹: /dipalo/ noun -/10: maths; mathematics

Batho ba bantši ba bile ba na le tumelo ya gore motho ge a palelwa ke dipalo, ke gore ga se a hlalefa. Many people believe that if someone cannot do maths, he is not clever.

(37:2007)

The lexical item *dipalo* is not well translated. In Sepedi *dipalo* refers to numbers, which is in the plural form. It is rooted from the word *palo*, which means a number. Therefore, in Sepedi, there are various numerical subjects which are rooted from the word *palo*.

For instance, the translation equivalent relevant for the concepts "Maths or Mathematics" in Sepedi is called *dipalontshetshere*, because it is a subject which deals or focuses on numbers. To add on that, another subject which is rooted from the word *palo* is statistics.

In Sepedi, the translation equivalence for statistics is *dipalopalo*, meaning that the subject itself is just numbers.

However, the root word *palo* in this context of statistics, is different from the one for Mathematics. It is because in the context of statistics the word *palo* refers to the core counting of subjects or objects. Therefore, in the context of mathematics, the word *palo* refers to a number itself therefore numbers in this context are used to analyse problems which involve direct or indirect use of numbers.

The contextual guidance for the lexical item presented is not suitable for the lexical item *dipalo* but for *dipalontshetshere*. It is because it focuses on people who have challenges in Mathematics, but the way it is presented refers to people who have problems with numbers. However, there is no direct correlation between the translation equivalent and the lexical item, it then influences the contextual guidance to be wrongfully presented.

legala: noun 5/6 (pl. magala): (burning) coal; cinder

Tima mollo wo o tlogele magala fela. Put out the fire and leave the coals.

(108:2007)

The correct translation equivalent for *legala* is char-fire, because it is not only coal that can burn and turn into *legala*. However, that does not make coal *legala*, because even firewood can burn and in the end it also becomes char-fire. The translation equivalent of a burning coal in Sepedi is “*malahla a go swa*” therefore it does not correlate to char-fire. Cinders as rocks which are produced by volcanoes do not correlate with the lexical item. The contextual guidance is well presented. However, it is the translation equivalence which makes it to lose meaning of what *legala* is. It is for this reason that they even used the word coals, it does not make sense even in the translated contextual guidance.

4.2.1.3. Cultural concepts Pharos Popular Northern Sotho Dictionary (2004)

- a. Rituals, actions and titles of people

balata: followers

(6:2004)

The translation equivalent given above for the concept *balata* (singular: *molata*) is incorrect because followers in Sepedi are *balatedi*. Also, the lexical item *balata* does not have contextual guidance. The correct translation equivalent for the lexical item *balata* is servant. The lexical items: *balata* and *balatedi* are different because: *balatedi* refers the followers of a person.

Followers live, imitate and dress like the person they admire, love and see as an inspiration to them. Servants on the other hand are the people who work for their master and do everything that their master requests of them. Therefore, it concludes that the translation equivalent is not related or have any relationship with the lexical item.

digotlane: pre-school children

(19:2004)

The translation equivalent for the lexical item *digotlane* (sing. *segotlane*) is incorrect because, the compilers assume that every child who is in pre-school falls within the concept whereas the setting of a pre-school only emerged in recent years of civilisation. This means that this concept also accommodates the children who did not go to pre-school but are of the same age as the pre-school children.

The lexical item *digotlane* is culture-bound word, which differentiates the transition between children who have not yet been introduced to primary school education because of their age and those who have. Therefore, the correct translation equivalent for the lexical item *digotlane* is a “toddler”. The concept *digotlane* is used based on the age of a child and not of the child’s educational level respectively.

difokeng: on the flags/ banners/ trophies

(19:2004)

The translation equivalent of the concept *difokeng* is “royalty” or “related to royalty”. This term *difokeng* may be used as a way to address, introduce or to honour the royal family. This only applies in the presence of the royal family. However, in this case the compilers

of the dictionary used the lexical item *difokeng* as a locative. This means that the original root of the lexical item *difokeng*, is *sefoka* (*pl. difoka*) for which the translation equivalents are: prizes, banners or trophy.

However, the translation equivalents change and not included as the translation equivalents of the lexical item. This occurs as the lexical item *difokeng* becomes a locative because of */-ng/*. The translation equivalent for “stage” is *sefala*, which is not related to the lexical item, meaning it was incorrectly translated.

dihlola: evildoers, outcasts, prostitutes

(19:2004)

The translation equivalent for the lexical item *dihlola*, are not well translated. The lexical item does not have contextual guidance. The translation for the lexical item *dihlola*, is outcasts. The concept evildoers, is more used within the religious context. Also it is associated with the word sin, for which the translation equivalent in Sepedi is *dibe*. Therefore, in Sepedi, when someone is committing a sin he or she is an evildoer. Then the translation equivalent for the concept evildoer is *modiradibe*, which can also be used to describe a person who commits a sin.

The translation equivalent for the concept prostitute in Sepedi is *baitshwarahlephi*, *mmalegogwana* or *bagwebi ka mmele*. It refers to the actions and the behavior of such people. The word *moitshwarahlephi*, refers to a person who has loose morals and does not value his or her body. *Mmalegogwana* refers to a girl or a woman with lose morals, who sleeps with any man. The concept, *bagwebi ka mmele*, on the other hand is more self-explanatory as it refers to people who sell their body for sex in order to make a living.

mogoga: trail; beast slaughtered at a funeral

(98:2004)

The lexical item *mogoga* refers to the meat of a cow slaughtered at a funeral which is cooked by men only and no salt added to the meat. The dictionary compiler mixed up the translation equivalents in terms of how the lexical item is used. It is because *mogoga*

nearly became a homophone to the concept called *mokoka*. The lexical item does not have contextual guidance. Therefore, the translation equivalent for *mokoka* is “trail”. However, it does not specify what kind of a trail it is. Also if it is a trail, it is not clear what or who started the trail. *Mokoka* is a culture-bound concept referring to a trail which livestock or animals have made for themselves. Then when the trail starts to be used by humans it is now called *tsejana* or *tselana*

mantlwantlwane: play with dolls

(85:2004)

The lexical item *mantlwantlwane*, is a game which includes role play by children portraying themselves as adults or having houses and children. They get to act as adults and others as children. Therefore, the translation equivalent for the lexical item is not correct and does not have contextual guidance. However, playing with dolls does not have the same context and structure than of *mantlwantlwane*.

ditoto: carcasses, corpse

(28:2004)

The presentation of the translation equivalents for the lexical item *ditopo* is not well presented. The lexical item does not have contextual guidance. In Sepedi, the concept *ditoto* (singular: *setoto*) refers to carcasses and it is used to refer to dead animals only. This means that the translation equivalent for *ditoto* is carcasses not corpses. The translation equivalent for corpse is *setopo* (plural: *ditopo*). The concept *setopo* which is the translation equivalent for the word corpse is used to refer to the body of the deceased human being. It is only used to refer to humans only.

b. Food, clothing and dishes/utensils

bupi: meal, flour

(18:2004)

The translation equivalents for the lexical item *bupi* are incorrect because, the compilers associate flour and maize meal as one thing, because they are both in powder form. Flour is meant or used for baking products such as bread, cakes etc. The translation equivalent for the concept flour is transliterated to *flouru*. However, the translation equivalent meal is not specific to any kind of a meal.

The translation equivalent for the concept meal is *dijo*, whereas *dijo* is the translation equivalent for the concept food. The lexical item does not have contextual guidance. Therefore, the translation equivalent for the concept *bupi* is maize meal. Flour and maize-meal do not produce the same product. Maize meal is used to make soft porridge and pap, which is the correct translation equivalent for *bupi*.

magobe: porridge, food

(82:2004)

The translation equivalents for the lexical item *magobe* are not well presented. There is no contextual guidance attached to the lexical item. The translation equivalent for the lexical item *magobe* is porridge and it only refers to that. The translation equivalent for the concept *dijo* is food. Although one can use it to refer to the concept meal.

4.2.1.4. Scientific concepts Pharos Popular Northern Sotho Dictionary (2004)

mahala: free; coal

(82:2004)

The translation equivalents for the lexical item *mahala* are not well presented. The concept free in Sepedi means *mahala*, which makes the lexical item presented relevant to the translation equivalent. However, the translation equivalent for the for the concept coal is *malahla*. Therefore, the translation equivalent is not related to the lexical item. On the other hand, the intended lemmatisation or presentation was that the translation equivalent coal is for the lexical item *magala* not *mahala*. Also it would be wrong to use

coal as the translation equivalent for the lexical item *magala*, because *magala* in Sepedi is char-fire and not just coal.

mobu: soil, earth, wasp

(96:2004)

The presented translation equivalents for the lexical item *mobu*, are not well presented. The translation equivalent for the lexical item *mobu* is soil. However, the translation equivalent for earth in Sepedi is *lefase*, it does not have any relationship in terms of context. Also the translation equivalent for the concept wasp (which is an insect) is *mopu*. As a result, earth and wasp as the translation equivalents of *mobu* do not have any semantical relations and no contextual guidance to validate the relation.

4.2.2. The presentation and the usage of structural markers and their influence on contextual guidance of the selected cultural and scientific concepts.

The presentation of structural markers has an impact on how the translation equivalents can be used. The presentation of structural markers proves if the translation equivalents can be used synonymously or polysemously. It also indicates if the translation equivalents have any semantic relation or not. The researcher has also separated and compared the lexical items according to themes.

4.2.2.1. Selected Cultural and Scientific concepts from Pharos Popular Northern Sotho Dictionary (2004) with their structural markers presentation.

As presented in the dictionary:

bupi: meal, flour

(18:2004)

The manner in which the translation equivalents of the lexical item *bupi* have been presented, indicates that the equivalents can be used synonymously (because they have been separated by a comma). However, the concepts meal and flower cannot be used

interchangeably within a sentence and do not have any semantic relation. If there was contextual guidance to prove how the translation equivalents can be used interchangeably, but there is no contextual guidance. In addition, the translation equivalents given for the lexical item are incorrect as the translation equivalent for the lexical item is mealie-meal.

Suggested presentation:

bupi: /bupi/ noun 1 maize-meal.

Ke kgopela bupi? (May I please have some maize-meal?)

As presented in the dictionary:

dihlare: trees, medicine

(19:2004)

The translation equivalents of the lexical item *dihlare* (singular: *sehlare*) have been presented as synonymous senses (because they have been separated by a comma). However, the concepts trees and medicine cannot be used interchangeably within a sentence, but they share the same name in Sepedi. If there was contextual guidance to prove how the translation equivalents can be used interchangeably, but there is no contextual guidance. The lexical item serves for both translation equivalents but they do share the same context.

Suggested presentation:

dihlare1: →/dihlare/ noun (sing. sehlare) trees

Ke rata go patlama ka fase ga dihlare tša marula ka selemo. (I like to lie down under marula trees in summer)

dihlare2: /dihlare/ noun (sing. sehlare) medicine

Ke kgopela sehlare sa go fodiša mala. (Can I please have some medicine for tummy ache?)

As presented in the dictionary:

kago: building, habitation

(52:2004)

The translation equivalents of the lexical item *kago* (singular: *sehlare*) have been presented as synonymous senses (because they have been separated by a comma). However, the concepts building and habitation do not have any semantic relations, meaning that they are not being used interchangeably. There is no contextual guidance to demonstrate how the translation equivalents can be used interchangeably.

Suggested presentation:

kago1: /*kago*/ verb building

Kago ya ntlo ya molekgotlaphethiši e fela lenyaga. (The building of the MEC's house ends this year)

kago2: *kago*/ noun habitation

Kago ya diruiwa e nyaka peakanyo e sa le nako. (The habitation of domestic animals needs planning whilst there is still time.)

As presented in the dictionary:

kgabo: monkey, flame

(55:2004)

The presentation of the translation equivalents for the lexical item *kgabo*, indicates these translation equivalents as synonymous senses (because they have been separated by a comma). The concept monkey, is the direct translation equivalent for the lexical item *kgabo*. However, the concept flame has to be more self-explanatory as in “*kgabo ya mollo*”. Although, if the contextual guidance was attached to the lexical item, it will indicate the difference in context of both the translation equivalents.

Suggested presentation:

kgabo1: /kgabo/ noun (pl. dikgabo). monkey

Kgabo e rata go namela mehlare. (Monkeys love to climb the trees)

kgabo2 (ya mollo): /kgabo/ noun. flame

Go be go tuka kgabo ya mollo ka sekoting sa matlakala. (There was a flame at the rubbish dump)

As presented in the dictionary:

magobe: porridge, food

(82:2004)

The translation equivalents of the lexical item *magobe* (singular: *bogobe*) have been presented as synonymous senses. However, the concepts porridge and food cannot be used interchangeably within a sentence. Also the translation equivalents presented do not correlate or even synonymous. There is no contextual guidance to validate how the translation equivalents can be used interchangeably. In addition, the translation equivalents given for the lexical item are both incorrect as the relevant translation equivalent for the lexical item is pap.

Suggested presentation:

magobe: /magobe/ noun^{1/2} (sing. bogobe) porridge

Mma o apeile magobe e sale ka masa. (My mother cooked porridge at dawn.)

As presented in the dictionary:

mobu: soil, earth, wasp

(96:2004)

The translation equivalents of the lexical item *mobu* have been separated by a comma, which makes them to be synonymous senses. The concepts soil, earth and wasp cannot be used interchangeably within a sentence, do not share the same name in Sepedi. Also,

they do not have the same meaning. There is no contextual guidance to prove how the translation equivalents can be used interchangeably. In addition, the translation equivalents given for the lexical item are incorrect as the translation equivalent for the lexical item *mobu* is soil.

Suggested presentation:

mobu: /*mobu*/ noun. soil

Bana ba rata go bapala ka mobu. (Children love playing with soil.)

4.2.2.2. Selected Cultural and Scientific concepts from Oxford Learners Dictionary (2007) with their structural markers presentation.

As presented in the dictionary:

mmila : noun 3/4 (pl.mebila) 1 road

Re botše gore go ile gwa direga eng ka nako ye Mpho a leka go tshela mmila. Tell us what happened at the time Mpho tried to cross the road.

The translation equivalents of the lexical item *mmila*, have been inadequately presented. It is for the reason that *mmila* does not only refer to one concept which is road but also the concept street, has the same context and can be used interchangeably as they are both synonymous senses. Also the contextual guidance for the lexical item indicates that both the translation equivalents can be treated synonymously.

Suggested presentation:

mmila: / *mmila* / noun. road, street

Ke sepetse ka mmila wa R71 go tla Yunibesithing ya Limpopo. (I used R71 road to get to the University of Limpopo.)

As presented in the dictionary:

diplalo¹: /dipalo/ noun -/10: maths; mathematics

Batho ba bantši ba bile ba na le tumelo ya gore motho ge a palelwa ke dipalo, ke gore ga se a hlalefa. Many people believe that if someone cannot do maths, he is not clever.

(37:2007)

The translation equivalents for the lexical item *dipalo* have been presented as polysemous senses. The translation equivalents can be used interchangeably because maths is an abbreviation for mathematics. Therefore, the translation equivalents should be treated as synonyms because the contextual guidance indicates that they can be used as synonyms because one is an abbreviation of the other translation equivalent.

Suggested presentation:

dipalontshethere: /dipalontshetshere / noun maths, mathematics

Batho ba bantši ba bile ba na le tumelo ya gore motho ge a palelwa ke dipalo, ke gore ga se a hlalefa. (Many people believe that if someone cannot do maths, he is not clever.)

4.2.3. Improvising the presentation of contextual guidance and other microstructural aspects of the selected cultural and scientific concepts

Yong & Peng (2007) mentions that, the microstructure of a dictionary should involve the orthographical, phonological, morphological, syntactical, pragmatic and also sematic description. Therefore, the microstructure of a bilingual dictionary primarily depends on the translation equivalents. Therefore, the researcher has compared and improvised how should the microstructure of a dictionary should be. It also indicates how would the dictionary compilers use one of the lexical items as an example in the front matter. It will be used to indicate how lexical items in the dictionary are presented.

4.2.3.1. Cultural and Scientific concepts extracted from Pharos Popular Northern Sotho Dictionary (2004)

As presented in the dictionary:

headword → **balata: translation equivalent** → followers (6:2004)

Suggested presentation:

headword → **balata: pronunciation** → /balata/ **Part of speech** → noun 1/2 (sing. molata)

translation equivalent → servants **Contextual guidance** → *Balata ba kgoši Ramokgopa ba rata mošomo wa bona. (Chief Ramokgopa's subjects love their work)*

As presented in the dictionary:

headword → **bupi: translation equivalent** → meal, flour (18:2004)

Suggested presentation:

headword → **bupi: pronunciation** → /bupi/ **Part of speech** → noun 1 **translation**

equivalent → maize-meal **Contextual guidance** → *Ke kgopela bupi? (May I please have some maize-meal?)*

As presented in the dictionary:

headword → **digotlane: translation equivalent** → pre-school children (19:2004)

Suggested presentation:

headword → **digotlane: pronunciation** → /digôtlane/ **Part of speech** → noun (sing.

segotlane) **translation equivalent** → toddler **Contextual guidance** → *Digotlane di nyaka go ya sekolong. (The toddlers want to go to school.)*

As presented in the dictionary:

headword → **difokeng: translation equivalent** → on the stage/ prizes /trophies /banners (19:2004)

Suggested presentation:

headword → **difokeng 1: pronunciation**→ /difokêng/ **Part of speech**→ noun1
translation equivalent→ royalty **Contextual guidance**→ *Bjale re tla kwa molaetša go tšwa ka ba ka difokeng. (We will now listen to the message from the royal family).*

difokeng 2: Part of speech→ noun (sing. sefokeng/ sefoka)
translation equivalent→ prizes or banners **Contextual guidance**→ *Matome o thophile sefoka sa koloi. (Matome won a car as a prize.)*

As presented in the dictionary:

headword → **dihlola: translation equivalent**→ evildoers, outcasts, prostitute
(19:2004)

Suggested presentation:

headword → **dihlola: pronunciation**→/dihlola/ **Part of speech**→noun1/2 (sing. sehlola)
translation equivalent→ outcast **Contextual guidance**→ *Mosima le Mmapeu ba fetogile dihloa mo motseng ka lebaka la mediro ya bona ya go se amogelege. (Mosima and Mmapeu have become outcasts in the community because of their unacceptable deeds.)*

As presented in the dictionary:

headword → **dihlare: translation equivalent**→ trees, medicine (19:2004)

Suggested presentation:

headword → **dihlare1: pronunciation**→/dihlare/ **Part of speech**→noun (sing. sehlare)
translation equivalent→ trees **Contextual guidance**→ *Ke rata go patlama ka fase ga dihlae tša marula ka selemo. (I like to lie down under marula trees in summer)*

headword → **dihlare2: pronunciation**→/dihlare/ **Part of speech**→noun (sing. sehlare)
translation equivalent→ medicine **Contextual guidance**→ *Ke kgopela sehlare sa go fodiša mala. (Can I please have some medicine for tummy ache?)*

As presented in the dictionary:

headword → **ditoto: translation equivalent**→ carcasses, corpse (28:2004)

Suggested presentation:

headword → **ditoto: pronunciation**→/ditoto/ **Part of speech**→noun1/2 (sing. setoto)
translation equivalent→ carcasses **Contextual guidance**→ *Ke bone ditoto tse pedi tsa dimpša mabaane kua nokeng. (I have seen two dog carcasses at the river)*

As presented in the dictionary:

headword → **kago: translation equivalent**→ building, habitation (52:2004)

Suggested presentation:

headword → **kago1: pronunciation**→/kago/ **Part of speech**→ verb **translation equivalent**→ building **Contextual guidance**→ *kago ya ntlo ya molekgotlaphethiši e fela lenyaga. (The construction of building the MEC's house ends this year)*

headword →**kago2: pronunciation**→/kago/ **Part of speech**→noun **translation equivalent**→ habitation **Contextual guidance**→ *Kago ya diruiwa e nyaka peakanyo e sa le nako. (The habitation of domestic animals needs planning whilst there is still time.)*

As presented in the dictionary:

headword → **kgabo: translation equivalent**→ monkey, flame (55:2004)

Suggested presentation:

headword → **kgabo1: pronunciation**→/kgabo/ **Part of speech**→noun (pl. dikgabo)
translation equivalent→ monkey **Contextual guidance**→ *kgabo e rata go namela mehlare. (Monkeys love to climb the trees)*

headword → **kgabo2 (ya mollo): pronunciation**→/kgabo/ **Part of speech**→noun
translation equivalent→ flame **Contextual guidance**→ *Go be go tuka kgabo ya mollo ka sekoting sa matlakala. (There was a flame at the rubbish dump)*

As presented in the dictionary:

headword → **magobe: translation equivalent**→ porridge, food (82:2004)

Suggested presentation:

headword →**magobe: pronunciation**→/magobe/ **Part of speech**→noun1/2 (sing. bogobe) **translation equivalent**→ porridge **Contextual guidance**→ *Mma o apeile magobe e sale ka masa. (My mother cooked porridge at dawn.)*

As presented in the dictionary:

headword → **mantlwantlwane: translation equivalent**→ play with dolls (85:2004)

Suggested presentation:

headword → **mantlwantlwane: pronunciation**→/mantlwantlwane/ **Part of speech**→ noun **translation equivalent**→ a game which includes role-play by children portraying themselves as adults or having houses and children **Contextual guidance**→ *Bana ba bapala matlwantlwane ka lebaleng. (Children are playing matlwantlwane in the veld.)*

As presented in the dictionary:

headword → **mobu: translation equivalent**→ soil, earth, wasp (96:2004)

Suggested presentation:

headword →**mobu: pronunciation**→/mobu/ **Part of speech**→ noun **translation equivalent**→ soil **Contextual guidance**→ *Bana ba rata go bapala ka mobu. (Children love playing with soil.)*

As presented in the dictionary:

headword → **mogoga: translation equivalent**→ beast slaughtered at a funeral

(98:2004)

Suggested presentation:

headword → **mogoga**: **pronunciation**→/mogoga/ **Part of speech**→ noun **translation equivalent**→ meat of a cow slaughtered at a funeral which is cooked by men only and no salt added to the meat. **Contextual guidance**→ *Banna ba apeile mogoga ka masa* (*The men cooked mogoga at dawn*)

4.2.3.2. Cultural and Scientific concepts extracted from Oxford Learners Dictionary (2007)

As presented in the dictionary:

headword → **belege**¹: belege/ verb 1. **translation equivalent**→ (Must) give birth (to)

2. ga/sa/se (...) belege 1: **translation equivalent**→ not give birth

Mosadi wa gagwe e be e le moopa a sa belege. His wife was infertile and could not give birth.

belege 2: translation equivalent→ not carry a child on the back.

Ga se a belege ngwana eupša o a mo sepetša. She did not carry the child on her back, but made him walk.

(14:2007)

Suggested presentation:

headword → **belege**¹: belege/ verb 1. **translation equivalent**→ (Must) give birth (to)

2. ga/sa/se (...): **translation equivalent**→ not give birth

Contextual guidance→ *Mosadi wa gagwe e be e le moopa a sa belege. (His wife was barren and could not give birth.)*

As presented in the dictionary:

headword → **mmila** : noun 3/4 (pl.mebila) 1 **translation equivalent**→ road

Contextual guidance→ Re botše gore go ile gwa direga eng ka nako ye Mpho a leka go tshela mmila. Tell us what happened at the time Mpho tried to cross the road.

2 translation equivalent→ footpath

Contextual guidance→ Go be go na le mmila woo go bego go sepela diphoofolo. There was a footpath on which wild animals walked.

(139:2007)

Suggested presentation:

headword → **mmila: pronunciation**→/ mmila / **Part of speech**→ noun **translation equivalent**→ road, street **Contextual guidance**→ *Ke sepetse ka mmila wa R71 go tla Yunibesithing ya Limpopo. (I used R71 road to get to the University of Limpopo.)*

As presented in the dictionary:

headword → **lelopo: lelopo/ noun 5/6 (pl. malopo) translation equivalent**→ Medium
lelopo ge le feditše thuto tša lona, le bitšwa “mokome”, yo bjale e lego ngaka ka botlalo ya go alafa le go ruta ba bangwe. When a medium has finished his studies, he is called mokome, that is a real traditional healer who can teach others.

(113:2007)

Suggested presentation:

headword → **lelopo: pronunciation**→/ lelopo / **Part of speech**→ noun (pl. malopo)
translation equivalent→ person has or is being called by the ancestors primarily to become a traditional healer.(ancestral calling).

Contextual guidance→ *MmaMoloko o be a na le lelopo, ke ka fao le le ngaka. (MmaMoloko became a traditional healer, because she had an ancestral calling).*

As presented in the dictionary:

headword → **mongake: noun 1/- translation equivalent**→ traditional healer

E be e tloga e le lesogana le le boletšwego ke mongake. It turned out to be the young man who was mentioned by the traditional healer.

(152:2007)

Suggested presentation:

headword → **mangaka: pronunciation**→/ mangaka / **Part of speech**→ noun (sing. ngaka) **translation equivalent**→ traditional healers

Contextual guidance→ *E be e tloga e le lesogana le le boletšwego ke mangaka. (It turned out to be the young man who was mentioned by the traditional healers.)*

As presented in the dictionary:

headword → **tšhiwana: noun** 9/10 (pl. ditšhiwana) **translation equivalent**→ ophan

Masilo ke tšhiwana, ga a na batswadi. Masilo is an ophan, he does not have any parent.

(243:2007)

Suggested presentation:

headword → **tšhiololo: pronunciation**→/ tšhiololo / **Part of speech**→ noun (pl. ditšhiololo) **translation equivalent**→ orphan **Contextual guidance**→ *Lekgethe ke tšhiololo, ga a na batswadi. (Lekgethe is an ophan, he does not have any parent.)*

As presented in the dictionary:

headword → **bobete: /bobete/ noun** 14 **translation equivalent**→ a lot of blood

contextual guidance → O be a lwala kudu ebile a betola bobete. He was very sick and vomiting a lot of blood.

(18:2007)

Suggested presentation:

headword → **bobete: pronunciation**→/ bobêê / **Part of speech**→ noun 14 **translation equivalent**→ cultural food in the form of cooked blood (cooked with salt) from a slaughtered cow and which meant for consumption. **Contextual guidance**→ *Ka gae ba hlabile kgomo, gomme ro ja bobete. (At home they have slaughtered a cow, so we are going to eat bobete).*

As presented in the dictionary:

headword → **morogo: Part of speech**→ noun 3/4 (pl. merogo) 1

translation equivalent→ wild spinach

contextual guidance → Mma o kga morogo ka sepapeng. My mother is picking wild spinach in the garden.

2 translation equivalent→ vegetable

contextual guidance → Papa wa ka o dirile serapa sa merogo kgauswi le noka. My father has made a vegetable garden close to the river.

(155:2007)

Suggested presentation:

headword → **morogo: pronunciation**→ /morôgô/ (pl. merogo)1 **Part of speech**→ noun 3/4 **translation equivalent**→ vegetable **contextual guidance** → *Le swanetše gore le je merogo ya lena.* (You must eat your vegetables.)

Part of speech→ noun **translation equivalent**→ vegetable which is in a form of leaves **contextual guidance** → *Ke jele morogo wa lerote wa go tšwa tšhemong ya rakagadi.* (I ate morogo made from pumpkin leaves from my aunt's garden.)

As presented in the dictionary:

headword → **ata: verb: translation equivalent**→ increase

contextual guidance → Palo ya dikolo tša Maindia ya thoma go ata ka lebelo. The number of Indian schools quickly started to increase.

(7:2007)

Suggested presentation:

headword → **ata:** **pronunciation**→/ ata / **Part of speech**→ verb **translation equivalent**→ multiply **Contextual guidance**→ *Palo ya dikolo tša Maindia ya thoma go ata ka lebelo. (The number of Indian schools quickly started to multiply.)*

As presented in the dictionary:

headword → **dipalo**¹: /dipalo/ noun -/10: **translation equivalent**→ maths;

mathematics

contextual guidance → Batho ba bantši ba bile ba na le tumelo ya gore motho ge a palelwa ke dipalo, ke gore ga se a hlalefa. Many people believe that if someone cannot do maths, he is not clever.

(37:2007)

Suggested presentation:

headword → **dipalontshethere:** **pronunciation**→/ dipalontshetshere / **Part of speech**→ noun **translation equivalent**→ maths, mathematics.

Contextual guidance→ *Batho ba bantši ba bile ba na le tumelo ya gore motho ge a palelwa ke dipalo, ke gore ga se a hlalefa. (Many people believe that if someone cannot do maths, he is not clever.)*

As presented in the dictionary:

headword → **legala:** **Part of speech**→ noun 5/6 (pl. magala):

translation equivalent→ (burning) coal; cinder **Contextual guidance**→ Tima mollo wo o tlogele magala fela. Put out the fire and leave the coals.

(108:2007)

Suggested presentation:

headword → **legala: pronunciation**→/ legala / **Part of speech**→ noun

(pl. magala) **translation equivalent**→ char-fire **Contextual guidance**→ *Tima mollo wo o tlogele magala fela. (Put out the fire and leave the char-fire.)*

4.2.4. The presentation and the need of pictorials or structures as another form of contextual guidance of the selected cultural and scientific concepts.

The presentation of lexical items with pictorials, assists the target user to understand and to have a clear description of what the lexical item looks like. Also the pictorials and the manner in which are presented is indicated in the front matter of the dictionary as guide of what the target user has to expect. The researcher as indicated and attached pictorials as additional information to the contextual guidance. Therefore, the presentation of the pictorials is basically presented in accordance to the microstructural aspects attached to the lexical item. Furthermore, the researcher has separated the suggested presentation of the selected lexical items in accordance to themes or subjects which are: cultural and social concepts respectively.

4.2.4.1. Cultural concepts

headword →**magobe: pronunciation**→/magobe/ **Part of speech**→noun1/2 (sing. bogobe) **translation equivalent**→ porridge **Contextual guidance**→ *Mma o apeile magobe e sale ka masa. (My mother cooked porridge at dawn.)*

Pictorial→



Photo Credit: Staff Writer (Businessstech)

bogobe: porridge

headword → **mangaka:** **pronunciation**→/ mangaka / **Part of speech**→ noun (sing. ngaka) **translation equivalent**→ traditional healers

Contextual guidance→ *E be e tloga e le lesogana le le boletšwego ke mangaka. (It turned out to be the young man who was mentioned by the traditional healers.)*

Pictorial→



Photo Credit: South African History Online

mangaka: traditional healers

headword → **morogo**: **pronunciation** → /morôgô/ (*pl. merogo*)¹ **Part of speech** → noun
3/4 translation equivalent → vegetable **contextual guidance** → *Le swanetše gore le je merogo ya lena. (You must eat your vegetables.)*

Pictorial →



Photo Credit:

merogo: vegetables

2 Part of speech → noun **translation equivalent** → vegetable which is in a form of leaves **contextual guidance** → *Ke jele morogo wa lerote ka tšhemong ya rakagadi. (I picked morogo made from pumpkin leaves in my aunt's garden.)*

Pictorial →



Photo Credit: Robertsons spices

morogo: spinach

headword → mmila: **pronunciation**→/ mmila / **Part of speech**→ noun **translation equivalent**→ road, street **Contextual guidance**→ Re botše gore go ile gwa direga eng ka nako ye Mpho a leka go tshela mmila. (Tell us what happened at the time Mpho tried to cross the road.)

Pictorial→



Photo Credit: Visitterrace

mmila: road



Photo Credit: Phelan K & Murphy W

mmila: street

4.2.4.2. Scientific concepts

headword → **kgabo1: pronunciation**→/kgabo/ **Part of speech**→noun (pl. dikgabo)

translation equivalent→ monkey **Contextual guidance**→ *kgabo e rata go namela mehlare. (Monkeys love to climb the trees)*

Pictorial→



Source: Wikipedia

kgabo: monkey

headword → **kgabo2 (ya mollo): pronunciation**→/kgabo/ **Part of speech**→noun

translation equivalent→ flame **Contextual guidance**→ *Go be go tuka kgabo ya mollo ka sekoting sa matlakala. (There was a flame at the rubbish dump)*

Pictorial→



Photo Credit: Lebanon Fire District

kgabo (ya mollo): flame

headword → **legala: pronunciation**→/ legala / **Part of speech**→ noun

(pl. magala) **translation equivalent**→ char-fire **Contextual guidance**→ Tima mollo wo
o tlogele magala fela. (Put out the fire and leave the
char-fire.)

Pictorial→



Photo Credit: Viets E

magala: char-fire

4.3 CONCLUSION

This chapter has outlined how both culture-bound scientific lexical items are they not well presented. Basically in terms of translation equivalents, structural markers, presentation in the microstructure and the need of pictorials. It described how these concepts should be presented.

5. CHAPTER FIVE: CONCLUSION, RECOMMENDATIONS AND FINDINGS

5.1. INTRODUCTION

This chapter functions as the conclusion of the study. Firstly, it portrays the summary of the work implemented and used towards and in the construction of the study. It concentrates on what the researcher suggests as the findings discovered in the study. In addition, this chapter outlines the conclusions of the study. Lastly, the researcher recommends how will the issues raised and addressed in the study will be put into implementation.

5.2 RESEARCH FINDINGS

The study aimed at finding the necessity and providing an analysis of contextual guidance in selected Sepedi-English dictionaries. The selected dictionaries which became part of the study are: Pharos Popular Northern Sotho Dictionary (2004) and Oxford Pukuntšu ya Sekolo (School Dictionary) (2007).

These issues were analysed into detail: firstly, it dealt with the influence of translation equivalents on contextual guidance, the influence of structural markers on contextual guidance, Improvising the presentation of contextual guidance and other microstructural aspects of the selected cultural and scientific concepts and lastly, it focussed on the presentation and the need of pictorials or structures as another form of contextual guidance of the selected cultural and scientific concepts.

The researcher selected both culture-bound and scientific concepts in the selected Sepedi-English bilingual dictionaries. The lexical items were separated according to themes, however retaining them in their context. Therefore, from the data analysed, these are the findings discovered:

- The extracted culture-bound and scientific lexical items presented in both Oxford Pukuntšu ya Sekolo (School Dictionary) (2007) and Pharos Popular Northern Sotho Dictionary (2004) are not well translated, which makes the contextual guidance to be misleading. Also in the Pharos Popular Northern Sotho Dictionary (2004), the lexical items do not have contextual guidance.

- Within both dictionaries, there is no consistency in the usage of structural markers and the contextual guidance and the translation equivalents do not have any relationship with the lexical item. Some of the translation equivalents are polysemous and they have been presented as polysymous. Therefore, there is no contextual guidance to prove their sematic relations.
- The presentation of the lexical items in relation to microstructural aspects are not well presented. There are others which do not have full microstructural aspect, which makes contextual guidance being one of the aspects which are missing or not well presented.
- There are lexical items which need pictorials for further clarity and explanation in order to indicate the differences semantically.

With the findings provided above, it proves that the dictionaries are not user-friendly. Therefore, target users of these dictionaries will use the wrong information with the intention that both culture-bound and scientific lexical items presented are correct. It affects individuals using these dictionaries for translation and interpreting purposes in using wrong translation equivalents and spelling of the lexical items as they will be using these dictionaries.

5.3. CONCLUSIONS

In accordance to the findings in this study. The researcher concludes that, the manner in which translation equivalents have been presented without contextual guidance or with contextual guidance which is unclear affects the target users negatively. Translation equivalents which do not have any relations with the contextual guidance and the lexical items are will not be useful to the target users. Dictionary compilers present structural markers haphazardly, which makes the contextual guidance not to be well presented.

The microstructure of both the dictionaries are not well presented. This has resulted from deficiency of proper research on how the microstructure of the dictionary should be presented. If the microstructure of a concept is not well presented, it leads to a dictionary which does not have all the necessary information about a concept or a lexical item.

The Oxford Learners Dictionary (2007) and Pharos Popular Northern Sotho dictionary (2004) has spelling and mistranslation issues involved. The spelling and mistranslation issues in this dictionary do not only affect the culture-bound and Scientific concepts but other concepts as well. For example: political and economic concepts. Therefore, the dictionaries are not reliable for usage. The target user will not be able use them as a tool for learning Sepedi as a language. It is for the reason that because the target user will use incorrect spelling when they will have to transcribe the concepts.

Culture-bound concepts are the pillars of our cultural belonging. They are part of the legacy of that particular cultural community. Dictionaries are meant to be the documents used to store these concepts. Therefore, having dictionaries which provides inadequate information often misleads the society, which are the users of these dictionaries. Therefore, this leads to a society which does not know about their own cultural belonging.

Scientific-technical concept serves to enlarge the importance and existence of scientific and technological items. We are living in a technologically advanced world, and the items created and exists because of technology and science form part of our language.

Therefore, the recommendations are to ensure that the dictionary projects which are currently running should compile user-friendly dictionaries.

5.4. RECOMMENDATIONS

This study recommends that this should be done in addressing the problem mentioned in the study:

- Dictionary compilers should consult linguistic communities and conduct research on the translation of the culture-bound concepts and how they can be used in a sentence.
- The dictionary compilers together with linguistic bodies such as Pan South African Languages Board (PanSALB) in partnership with the Sesotho sa Leboa National Lexicographic Unit (NLU) should conduct language awareness programmes annually towards the investigation of these concepts (be it of any context). Mainly on their translation, spelling and how these words can be used in daily grammar (contextual guidance).

- Dictionary compilers with consultation with other lexicography scholars should try to find a standardised way of how the microstructure of a bilingual dictionary should be presented.
- Compilers before they could publish their dictionaries, they should approach the very same communities and ask for their opinion about the end product.
- These dictionary compilers should use pictorials as part of their microstructure, for the reason that the target users can be able to know more about the lexical item.
- Other scholars can research about the issues concerning the lemmatisation of other Sepedi concepts, especially of economic, political and social concepts. Looking deeply into the issues of spelling and the translation equivalences.

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With the recommendations above, the dictionary compilers will be able to operate their dictionary projects accordingly. Meaning that, the dictionaries to be produced will be the products which have been accepted by the target users.

6. REFERENCES

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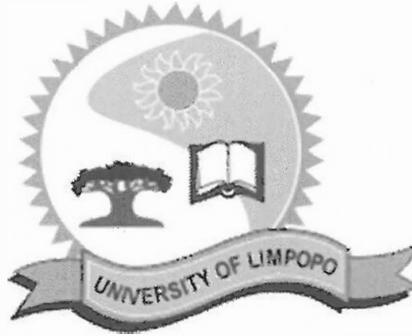
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To Research Administration and Development Director, Dr T. Mabila
Via Executive Dean, Professor R.S. Maoto
From Research Professor
Date 8 November 2019
Subject : Faculty endorsement of proposals approved by the School

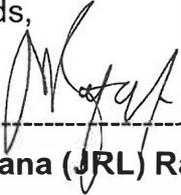
Dear Dr Mabila

This is to confirm that the proposals below should serve at TREC. They were approved by the School of Languages and Communication Studies authorised to do so by and on behalf of the Faculty Executive Committee (FEC). The FEC has adopted the new approach of identifying where disciplinary expertise lies. Depending on this, the proposal approval route for finalisation of proposals was shortened by not tabling all proposals at three levels of the Department, School and Faculty. We apologise for having the proposals tabled at the TREC meeting of 5 November without a covering memo from the Faculty. We request that the proposals be handled administratively by your office, so that they do not have to wait for the next TREC meeting. The name of the students is:

1. Ramusi JM
2. ...
3. ...
4. ...
5. ...

I thank you in advance for your support.

Kind regards,



Prof Lesibana (JRL) Rafapa



Prof RS Maoto

Executive Dean



University of Limpopo
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Tel: (015) 268 2684, Fax: (015) 268 2868, Email: johannes.rammala@ul.ac.za

DATE: 16 August 2019

NAME OF STUDENT: RAMUSI JM
STUDENT NUMBER:
DEPARTMENT: LINGUISTICS, TRANSLATION AND INTERPRETING
SCHOOL: LANGUAGES AND COMMUNICATION STUDIES

QUALIFICATION – MA Coursework

Dear Student

SCHOOL APPROVAL OF PROPOSAL (Mini Dissertation)

I have pleasure in informing you that your MA proposal served at the School Senior Degrees meeting held 13 August 2019 and your title was approved as follows:

TITLE: Analysing Contextual Guidance in Selected Sepedi-English Dictionaries.

Note the following:

Ethical Clearance	Tick One
In principle the study requires no ethical clearance, but will need a TREC permission letter before proceeding with the study	<input checked="" type="checkbox"/>
Requires ethical clearance (Human) (TREC) (apply online) Proceed with the study only after receipt of ethical clearance certificate	<input type="checkbox"/>
Requires ethical clearance (Animal) (AREC) Proceed with the study only after receipt of ethical clearance certificate	<input type="checkbox"/>

Yours faithfully

Director: School of Languages and Communication Studies
Supervisor: Ms MJ Mothiba
Co-supervisor: N/A



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TURFLOOP RESEARCH ETHICS COMMITTEE

PERMISSION LETTER

Date: 4 September 2019

PROJECT NO: TREC/12/2019 [NEI]

Project title: Analysing Contextual Guidance in Selected Sepedi-English Dictionaries.

Researcher: JM Ramusi

This serves to confirm that the abovementioned study involves secondary use of data and has no ethical implication. After review of the study protocol, the Turfloop Research Ethics Committee (TREC) hereby grants the researcher permission to proceed with their research.

PROF P MASOKO
CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE

The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: **REC-0310111-031**



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South Africa Tel: 015 268 2502
Email: valery.mashiane@ul.ac.za

15 November 2019

TO WHOM IT MAY CONCERN

RE: RESEARCH REPORT EDITING

This serves as proof and confirmation that the research report entitled: **“Analysing Contextual Guidance in Selected Sepedi-English Dictionaries”** by **John-Kent Makoetja Ramusi**, student number [REDACTED] has been edited by me and that unless further changes have been effected after me, I am content that all grammatical and technical errors of this report have been eliminated.

Yours Faithfully


.....

Mrs M. V. Mashiane
(Editor)