A COMPARATIVE ANALYSIS OF *SESUTO-ENGLISH DICTIONARY* AND *SETHANTŠO SA SESOTHO* WITH REFERENCE TO LEXICAL ENTRIES AND DICTIONARY DESIGN

by

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submitted in accordance with the requirements for the degree of

Doctor of Literature and Philosophy

in the subject

African Language

at the

UNIVERSITY OF SOUTH AFRICA

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November 2016

DECLARATION

I, Tankiso Lucia Motjope-Mokhali, declare that **A Comparative Analysis of *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* with Reference to Lexical Entries and Dictionary Design** is my own work and that all the sources that I have used or cited have been indicated and acknowledged by means of complete references.

Signature…………………………… Date…………………………..

ACKNOWLEDGEMENTS

SUMMARY

Since the publication of Dr. Johnson's first English dictionary in 1755, there have been rapid changes in the development of dictionaries in other parts of the world. However, the advances are perceived more in other languages of the world such as the European languages while in Africa, the changes have been very slow. The majority of dictionaries utilised by most Africans are bilingual and were produced by the missionaries. These dictionaries were aimed at serving the needs of the missionaries, but more recently African scholars have been trying to create dictionaries that are intended to meet the needs of the native speakers particularly because the existing dictionaries contain many words which are archaic or going out of use. This means that the currently produced dictionaries should reflect the changes that have occurred in languages and society. The two dictionaries under scrutiny, *Sesuto-English Dictionary* and *Sethantšo sa Sesotho*, share similar content as if they were both targeting the same generation even though the former was written by missionaries in the 19th century while the latter was created by a Sesotho native speaker in the 21st century. This study aimed to establish whether the two dictionaries are the same or not, or whether *Sethantšo sa Sesotho* had been derived from *Sesuto-English Dictionary* as well as whether the two dictionaries meet the needs of the contemporary users. The study employed adaptation theory in order to discover the originality of *Sethantšo sa Sesotho.* User-perspective approach and communication-oriented function were utilised to judge the effectiveness of the two dictionaries in reading and writing and to analyse users' views. The study established that *Sethantšo sa Sesotho* has adapted 69% lexical items from *Sesuto-English Dictionary*; words are arranged in a similar order in both dictionaries with slight differences here and there; most definitions and illustrative phrases/sentences are the same even though the author of *Sethantšo sa Sesotho* did not acknowledge using any written source of information, thus violating the principles of adaptation; use of these dictionaries during reading and writing was found to be beneficial to users; and both dictionaries lack current words which users encounter daily.

Key terms:

Dictionaries; lexical entries; dictionary design; comparative analysis; adaption theory; user-perspective approach; communication-oriented function; users' needs; dictionary use; non-dictionary use; effectiveness of dictionaries; reading; writing; users' views; *Sethantšo sa Sesotho*; *Sesuto-English Dictionary*

Table of Contents

CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Ever since the publication of the first English dictionary by Dr Johnson in 1755, which operated as a national milestone in the history of lexicography, there have been a number of significant developments in dictionary making (Mugglestone, 1994). These developments led to lexicographical evolution in dictionaries which resulted in the creation of different dictionaries such as the *Oxford English Dictionary* (OED), *Collins English Dictionary*, *Concise Oxford Dictionary*, *Longman Dictionary of English Language*, *Chambers English Dictionary*, *Webster's Dictionary*, *Worcester's Dictionary of English Language* to name a few.

Mugglestone (1994) further states that unlike Johnson and his predecessors, who focused mainly on indicating the place of the main stress by utilising an acute accent, the writers of the second half of the eighteenth century put more emphasis on indicating pronunciation by using complex diacritical systems in their efforts to show the advanced specifics of the 'best' realization, for instance, John Kenrick in his *New Dictionary of the English Language* of 1773, Thomas Sheridan in *General Dictionary of the English Language* of 1780 and John Walker in his different editions of the *Critical Pronouncing Dictionary* (first edition 1791).

The nineteenth century was marked by the use of phonetic transcription, which was incorporated even in modern dictionaries. According to Mugglestone (1994), the new editions of Johnson's own dictionary also emphasised phonetic transcriptions, for example, his 1828 *Dictionary of the English Language*. Mugglestone further mentions that at the beginning of the twentieth century, Daniel Jones (1917) published his *English Pronouncing Dictionary*, which presented the complete notation of the International Phonetic Alphabet. This indicates that after 1755 there was a gradual change with regard to the type of information provided in dictionaries.

Other than the changes in the type of information provided in dictionaries, the approach used when compiling dictionaries also changed. Mugglestone (1994) mentions that at first dictionaries were an individual's research work but that changed in the late nineteenth century when major professional publishing houses, such as William Collins, Sons and Co. Ltd or W. & R. Chambers Ltd, began to produce dictionaries. Thus, dictionaries were written by means of collective research. Dictionary compilers focused more on the users and their needs.

The second half of the twentieth century and the beginning of the twenty-first century was marked by the introduction of machine translations. According to Quah (2006), the pioneer years began during 1949 and there have been rapid developments in machine translation since then. Major changes with regard to international communication occurred in the late 1990s and early 2000s.

It seems that efforts in Europe were directed towards monolingual dictionaries before the 1960s. Currently they are directed towards electronic monolingual and bilingual dictionaries according to Al-Kasimi (1977:9) who mentions that:

> A survey of linguistic literature related to lexicography shows that, aside from research on machine translation, approximately 90% of it is on monolingual lexicography and the remaining on bilingual lexicography.

The reverse applies to lexicography in some African communities, where monolingual dictionaries are in the minority compared to bilingual dictionaries.

In Africa, the development of lexicography was driven by Christianity, colonialism, neo-colonialism and Black Elite Supremacy (Makoni & Mashiri, 2007). This is supported by Chabata and Nkomo (2010) who point out that missionaries produced dictionaries in African languages so that they could be used for evangelism and encourage Africans to adopt the European culture.

Scholars noted that the majority of the early dictionaries in African languages were bilingual (Otlogetswe, 2013; Nkomo, 2008; Makoni & Mashiri, 2007; Gouws, 2005; Awak, 1990; Busane, 1990) and were mainly intended to assist missionaries to spread the gospel. Makoni and Mashiri (2007:76) state that:

Bilingual dictionaries were modelled around European languages; bilingual lexicography created a space that enabled Europeans to exercise authority over African languages.

The examples given below attest to the fact that Europeans pioneered lexicographic works for the African languages.

According to Assam and Mavoungou (2000), Gabonese lexicography was pioneered by the missionaries or colonial administrators and was biased towards French. They further state that earlier dictionaries were intended to be used as reference works for European traders and French colonial administrators in their daily routine as well as for evangelisation. Gabon's lexicography began with the publication of bilingual dictionaries such as the *Dictionnaire fang-français* by Marling (1872), the *Dictionnaire français-fang* by Lejeune (1892), and the *Dictionnaire fang-français et français-fang* edited by Messeiller (1964) (Assam & Mavoungou, 2000). These were a result of the input from the Société de Missions Évangéliques de Paris in Gabon.

Assam and Mavoungou (2000) point out that even though credit is given to the missionaries, there are a number of shortcomings with regard to the linguistic and metalexicographic contents of dictionaries and lexicons produced during that time. This indicates that the Gabonese need to improve the existing dictionaries and to produce new ones that will meet the needs of the intended target users.

As in Gabon, the development of Zimbabwean languages can be traced back to the missionaries. Chabata (2007) says that missionaries developed the orthographies of languages such as Zezuru, Karanga, Manyika, Ndau, Korekore, Kalanga and Nambya. Ndebele and Shona orthographies were created by Doke in 1931 with financial and personal assistance from the missionaries.

Chabata (2007) further highlights that missionaries were responsible for the production of bilingual dictionaries such as those published by Hannan in 1959, Dale in 1981, and Moreno in 1988. These works pioneered the research and documentation of the different indigenous languages in Zimbabwe. In addition, Chabata (2007) and Chabata and Nkomo (2010) stipulate that the bilingual dictionaries were meant particularly for second-language speakers, since they were used as instrumental tools for the acquisition of vocabulary.

Like Assam and Mavoungou (2000), Chabata also criticises the works of missionaries by stating that the dictionaries were limited in scope or that they 'lacked the much needed focus towards the development and raising of the status of these languages' (2007:280). This also shows that Zimbabweans should compile dictionaries that would contribute to the empowerment of the languages of Zimbabweans, not those of the colonial authorities.

The missionaries also developed Setswana lexicography in the 1800s. Like other African language-speakers, the Batswana initially relied wholly on bilingual dictionaries (Otlogetswe, 2013). The first Setswana-English dictionary was published in 1875 by John Brown of the London Missionary Society. Otlogetswe adds that the 1875 dictionary was enlarged and revised in 1895 and revised again in 1925. Other Setswana dictionaries were compiled fifty years later in the mid-1970s. Unlike previous scholars, Otlogetswe does not mention the limitations of the said Setswana bilingual dictionary.

South African lexicography was dominated by the development of English/Afrikaans dictionaries, while the indigenous languages were neglected. This problem was rectified when the Pan South African Language Board in South Africa established the National Lexicography Units (NLUs) in the 1990s to empower the multilingual South African nation, including the indigenous speech communities that were compromised during the apartheid era. After the establishment of the lexicographic units, 'lexicographical practice has been continuing in [South Africa] and other African countries' (Chabata & Nkomo, 2010:74).

Sesotho is a language spoken in Lesotho and the Republic of South Africa (RSA). However, there is a Lesotho orthography and a South African orthography that distinguishes the Basotho residing in these countries. Although the language in these countries is the same, each country retains its identity through its orthography. As a result, most prescribed and recommended texts used in Lesotho schools are written in the Lesotho orthography.

The literature shows that Sesotho was one of the first southern African languages to be reduced to writing compared to the other indigenous languages (www.kwintessential.co.uk/lang). Sesotho's strong literary traditions are seen in works such as Thomas Mofolo's *Moeti oa Bochabela* (The traveller to the east) (1907), his *Chaka* (1925), and Mangoaela's *Lithoko tsa Marena a Basotho* (1921) (A collection of praises of Basotho chiefs) (www.kwintessential.co.uk/lang). Although Lesotho orthography is older than the

South African one (www.wikipedia), the development of dictionaries in Lesotho has been very slow. Most textbooks, especially dictionaries that were recently published, are written in South African orthography. This leaves students and other Lesotho orthography users with material compiled by the first missionaries who came to Lesotho around 1833. Until then, the language had not been written down.

According to Paroz (1950:iv), the first Sesotho vocabulary was published by Mabille in 1876. Mabille later enlarged the vocabulary himself and after his death, Dieterlen enlarged it further through various editions, which finally culminated in the eighth edition in 1961. Sesotho vocabulary, like the vocabularies of other African societies, was initially carried in people's heads and was acquired through activities such as the performance of praise poems, songs and dances; the telling of fables to children; initiation schools; and at public gatherings (Paroz, 1950; Ambrose, 2006). The earliest missionaries wrote Sesotho word lists that did not provide extensive vocabularies and compared Sesotho with other languages such as French, Hebrew, isiZulu, Anjoane and Mogialoua (Ambrose, 2006).

The earlier vocabulary books were bilingual, such as the *Sesuto-English Dictionary* by Mabille and Dieterlen, which was last edited in 1917. Paroz (1950) reclassified and enlarged Mabille and Dieterlen's 1917 dictionary into what is now called the *Southern-Sotho English Dictionary*, which was first published in 1950 using Lesotho orthography and reproduced in 1961 using South African orthography. The *Sesuto-English Dictionary* and *Southern-Sotho English Dictionary* are both still in use and are considered as two different dictionaries. The *English-Sesotho Vocabulary* by Casalis was originally published in 1905. This study focuses on the *Sesuto-English Dictionary* of 1937.

The first monolingual dictionary, the *Sehlalosi: Sesotho Cultural Dictionary* was compiled by a Mosotho and published in 1994 by Matšela. As its title suggests, it is a special dictionary, as it presents cultural items only. In 1997, the *Khetsi ea Sesotho* thesaurus was published by Pitso, but only provides synonyms, antonyms, proverbs and the names of people. The first general monolingual dictionary, the *Sethantšo sa Sesotho* by Hlalele, published in 2005, is regarded as the first dictionary of the Sesotho language that marks the history of monolingual lexicography in Lesotho.

1.2 Research problem statement

Despite rapid changes in the development of Sesotho, the production of dictionaries to serve the needs of Basotho, as opposed to those created by the missionaries, is very slow.

> The descendants of Mabille's original *Sesuto-English Dictionary* remain effectively frozen in time today with the 1917 and 1961 editions … Of the descendants from Mabille's work, it is the 1917 dictionary which is more reprinted (Ambrose, 2006:4-5).

The reprints are used in schools, media houses and by the community at large because they are the only reference materials of that kind available. To make matters worse, the Morija Printing Works refers to the reprints produced after 1917 as editions rather than reprints. According to the information provided in the said versions, the first reprint was in 1985.

Reference material created by Sesotho mother-tongue speakers are also limited in scope, as both (i.e. *Sehlalosi: Sesotho Cultural Dictionary* and the *Khetsi ea Sesotho* thesaurus) fall under 'restricted' dictionaries. Thus, the *Sethantšo sa Sesotho* gives one hope that it might respond to the needs of the contemporary user based on its year of publication. The date gives one the impression that the dictionary contains modern Sesotho vocabulary, developed at least since 1950 when the seventh edition of Paroz was published. However, investigation revealed that the words found in the *Sesuto-English Dictionary* of 1937 are contained in the *Sethantšo sa Sesotho* of 2005 in a similar word order, with small additions and translations of words. Hence, the study tries to investigate the originality of the *Sethantšo sa Sesotho* by comparing the two dictionaries.

This leads to the following research questions:

1.   How does Hlalele's dictionary compare to Mabille and Dieterlen's *Sesuto-English Dictionary*? Are they two different dictionaries or is the former a monolingual dictionary derived from the same source?
2.   How effective is the *Sethantšo sa Sesotho* and the *Sesuto-English Dictionary* in the reading and teaching of Sesotho?
3.   Do these dictionaries meet the needs of the Basotho people today?
4.   What are Lesotho's current lexicographic needs?

1.3 Aim and objectives

The aim of this study is to compare and contrast the *Sethantšo sa Sesotho,* published in 2005, as the first monolingual dictionary written in Lesotho orthography, with the *Sesuto-English Dictionary* of 1937 to find out if they are similar or not.

Objectives
The study sets out to:

1. compare the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* by identifying the similarities and differences in both dictionaries and assessing the strengths and weaknesses of both dictionaries.
2. determine the effectiveness of the two dictionaries in reading and writing Sesotho.
3. find out if the two dictionaries meet the needs of the twenty-first century users.
4. provide suggestions regarding the incorporation of modern Sesotho words, which were excluded in both dictionaries.

1.4 Rationale

This study is premised on the fact that language is dynamic as it changes with time and space, and that dictionaries should reflect that reality. The task of a lexicographer is to maintain an existing dictionary and add to the existing text new words and new senses as they arise (Hanks, 2006).

While similar studies were made in other languages, no study has so far been conducted on the comparison of the two dictionaries to prove the originality of the *Sethantšo sa Sesotho*. Again, investigations have not been done before to test how effective the *Sethantšo sa Sesotho* and *Sesuto-English Dictionary* have been since their year of publication.

1.5 Significance of the study

The study would be beneficial to various people including lexicographers, policymakers, language teachers, students, and scholars, as it would contribute to the development of the *Sethantšo sa Sesotho, Sesuto-English Dictionary* and Sesotho (written in Lesotho

orthography), which has a vast spoken language but a limited number of dictionaries. Hayati (2005) stipulates that dictionaries are important pedagogical tools, which play a vital role in various processes of language learning and reading comprehension.

The study would further be of great significance to Sesotho teachers in particular, as it would make them aware of the importance of daily dictionary use in their Sesotho classes (native language). The study could also help instil a dictionary culture in both teachers and learners. If students are encouraged to utilise dictionaries in their language classes, they would be exposed to dictionary use and that could help them acquire more vocabulary and to improve their dictionary skills.

The study would also help future lexicographers, especially those who deal with the compilation of Sesotho dictionaries, to consider issues pertinent to the compilation of modern dictionaries targeted to benefit mother-tongue speakers. Suggestions regarding words that the respondents may want documented in future reference material will also benefit the language. In addition, this study can also challenge Sesotho writers to develop various Sesotho dictionaries.

1.6 Definition of key terms

The definition of key terms central to this study is provided below.

1.6.1 Comparative analysis

The term 'comparative' derives from the word 'compare', which involves examining or judging two or more things to show how they are similar to or different from each other (*Longman Advanced American Dictionary,* Wendalyn, 2000). Judgement is based on the sameness and differences between the items being compared. The concept 'analysis', is derived from the verb 'analyse' which means, 'to study or examine something in detail to discover more about it' (*Cambridge Advanced Learner's Dictionary*, Good, 2008:47). Skocpol (1979:xi) adds that:

> The principles of analysis are meant to reorient our sense of what is characteristic of – and problematic about – revolutions as they actually have occurred historically.

This provides the basis upon which the characteristics of something could be identified. When used together as a concept, 'comparative analysis' is 'a study that involves comparing something to something else that is similar' (*Longman Advanced American Dictionary,* Wendalyn, 2000:277). This means that the comparison of items is between items that are alike or those that seem to be similar. According to Glaser and Strauss (1967), comparative analysis was developed by the sociologists Weber, Durkheim and Mannheim and by social anthropologists. Glaser and Strauss (1967:9) further stipulate that comparative analysis 'involves the systematic choice and study of several comparison groups'. In this study, a comparative analysis is used to enable the researcher to analyse the two Sesotho dictionaries namely, the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho,* comparatively. Many scholars have employed comparative analysis for various purposes including the analysis of dictionaries, as indicated below.

A number of studies on comparing dictionaries, such as those of Prinsloo (2005), Laufer and Haifa (2000), Leffa (1992)**,** Lomicka (1998) and Nesi (1999a), dealt with the effectiveness of paper dictionaries and electronic dictionaries during a reading comprehension experiment.

Scholars such as Laufer and Melamed (1994), Hayati (2005), Atkins (1991) and Atkins and Varantola (1992) also investigated the effectiveness of monolingual dictionaries and bilingual dictionaries in reading comprehension and producing new words by English for EFL (English as a Foreign Language) learners.

Ilson (1986), Hatherall (1986), El-Badry (1986) and Rundell (2008) surveyed different dictionaries derived from a common source and different dictionaries from the same publisher to establish what changes were made. Shiqi (2003), on the other hand, analysed ancient and modern Chinese monolingual dictionaries from the ninth century BC to 2002. The study looked at the development of these dictionaries in terms of their classification, arrangement of words, number of entries, how words are explained, and types of words included, such as names of implements, geographical features, names of plants and animals as well as kinship terms.

Studies similar to those undertaken by Ilson, Hatherall, El-Badry and Rundell have not yet been done in Sesotho dictionaries. This study therefore attempts to bridge that gap by establishing the relationship between the *Sesuto-English Dictionary* and the *Sethantšo sa*

Sesotho and by testing the effectiveness of the two dictionaries in reading and writing Sesotho. The following paragraphs discuss dictionaries and lexical entries as other key concepts in this study.

1.6.2 Dictionaries

The development of social, political and technological systems is reflected in the vocabulary of a language, hence new words are created and old ones die out. Meanings of words are expanded, new ones are added and others are dropped. This indicates that language is a social phenomenon and can never be separated from social systems and development (www.ciil-ebook.net).

This website further highlights that a 'dictionary' was initially named a *dictionarius* by Englishman, John Garland, in the late thirteenth and early fourteenth centuries and that the word 'dictionary' was first used in a book called *Latin-English Dictionary* by Sir Thomas Elyot in 1538. In this sense, the word dictionary is understood to mean a 'collection of diction or phrases put together for the use of pupils studying Latin'. One of the purposes of a dictionary in medieval times was glossing texts and employing synonyms for them (www.ciil-ebook.net).

According to the *Oxford Advanced Learner's Dictionary,* the term 'dictionary' refers to 'a book that gives the words of a language in alphabetical order and explains their meaning, or translates them into another language' (Hornby, 1995:321). The purpose of a dictionary is therefore to enable people to know the meaning of words. This is supported by Laufer and Melamed (1994:565) who say that 'dictionaries, the products of lexicographers' work, are written to be used by those who need them and language learners are consumers in need'. Zgusta (1971:17) defines a dictionary as follows:

> A dictionary is a systematically arranged list of socialised linguistic forms compiled from the speech-habits of a given speech community and commented on by the author in such a way that the qualified reader understands the meaning of each separate form, and is informed of the relevant facts concerning the function of that form in its community.

This indicates that dictionaries should be compiled for a particular speech community and should be presented in such a way that the reader can understand the meaning of the words

easily, i.e. the needs of the speech community have to be put first when compiling any type of dictionary.

The *Longman Advanced American Dictionary* (Wendalyn, 2000:387) refers to a dictionary as 'a book … that deals with words and phrases used in a particular subject: *a dictionary of business items*'. Therefore, dictionaries are also important tools to be used by people from different subject fields to give them an equal understanding of the words used in the field and thus improve the workflow.

Alberts (1999) adds that a dictionary is a tool used for the development and preservation of languages that is used for knowledge transfer to the targeted education or training levels and for the promotion of effective communication between people within the same community or across boundaries. In other words, dictionaries are produced because of the specific language needs of a community.

In addition, Holi (2012:2) mentions that:

> [A] Dictionary is an important pedagogical tool that plays a vital role in various processes of language learning including reading comprehension and vocabulary learning and acquisition.

This shows that dictionaries are essential tools, which promote language learning and improve people's vocabulary.

Bergenholtz (2012), on the other hand, argues that most definitions of the term 'dictionary' are likely to be criticised, since not all aspects mentioned in them are found in every dictionary. According to the author, these definitions seem to be incorrect, as spelling information is the only information that is found mostly in dictionaries.

However, it is clear that all definitions point to the fact that dictionaries are used as sources of knowledge directed at the specific needs of specific users. Without dictionaries, the acquisition of knowledge and language is somehow difficult. They are seen as keys to facilitate communication and interaction.

1.6.3 Lexical entries

The term 'lexical' is derived from the Greek word 'lexis', which refers to the total stock of words in a language' (Soanes & Stevenson, 2004:820). This means that 'lexis' can refer to the vocabulary of a language or just a word if used literally. 'Lexical' means 'relating to the words or vocabulary of a language or relating to or of the nature of a lexicon or dictionary' (Soanes & Stevenson, 2004:820). The term 'lexical' therefore deals with the words of language. An 'entry', on the other hand, refers to an item entered on a list or in an account book, reference book, etc. (Soanes & Stevenson, 2004:477). When the qualificative plus noun are used together, they become a 'lexical entry', for example, which 'refers to the entry in a dictionary of information about a word' (www.thefreedictionary.com). 'Lexical entry' will be used in this study to refer to a list of items used in the dictionaries under investigation.

Wiegand (1998) and Kromann, et al. (1984) stress that lexicographers should identify the needs and competence of the target user to determine the type of information to be included in the dictionary and its structure. This means that users and their competence determine the structure of the dictionary in detail.

Gouws and Prinsloo (2005) emphasise that information regarding each lexical item should be aimed at empowering the intended target group as far as linguistics is concerned and that it must fit the requirements of its identified purpose.

Atkins (2008) compared how bilingual English-French dictionary entries were written in 1967 and in the early twenty-first century. The study revealed that writing dictionaries in 1967 depended mainly on introspection, while writing dictionaries in the twenty-first century relies mainly on corpus lexicography.

1.6.4 Dictionary design

Dictionaries are compiled for various reasons for different users. Hence, the purpose of a dictionary is regarded as the most important component in the compilation of any dictionary. According to Prinsloo (2005), lexicographic functions are particularly relevant to the modern-day dictionaries. For this reason, dictionaries aimed at the active / passive use by source and target language users should focus more on the function of the dictionary regarding text

production and text reception. This means that information should be planned and presented systematically according to a meticulous and consistently applied pattern.

Al-Kasimi (1977:1) points out that compiling a dictionary involves five principal stages:

1. Gathering of data
2. Parsing and excerpting of entries
3. Filing of entries according to a certain arrangement
4. Writing of articles
5. Publishing the final product.

Prinsloo (2005) concurs that for a dictionary to be considered a kind of linguistic and communication instrument, it has to be planned prior to the commencement of the compilation process. The lexicographic process involves different activities such as planning, data collection, compilation, edition, and publication. The dictionary plan includes two main components, namely the organisation plan and the dictionary conceptualisation plan.

The organisation plan is directed mainly at the management and logistics of the project. This planning is important for the success of a dictionary and its logistic and managerial infrastructure. The organisation plan must indicate a budget, the nature of the work, and duties of each person involved in the project (Prinsloo, 2005). Prinsloo adds that the conceptualisation plan is concerned more with the direct lexicographic issues and focuses on aspects such as the lexicographic functions, dictionary typology, target user, structure of the dictionary, and lexicographic presentation. It is evident that the production of dictionaries requires proper planning in terms of finances and structure.

1.7 Theoretical framework

There are different theories which could serve as a point of departure for a study of this nature, however this study will use the **adaptation** (Hutcheon, 2013); the **user-perspective**; and **communication-oriented function** (Gouws & Prinsloo, 2005).

1.7.1 Theory of adaptation

Adaptation involves creating a new text based on a particular text in either the same form or a new form, i.e. reformatting other texts to meet the adapter's interests and talents (Hutcheon, 2013). This implies that some information from the source text is likely to be omitted and some gains are likely to be seen in the new creation.

According to Hutcheon (2013:3), adaptations are like parodies in the sense that:

> Like parodies, adaptations have an overt and defining relationship to their prior texts, usually revealingly called 'sources'. Unlike parodies, however, adaptations usually openly announce this relationship.

This indicates that adapters should acknowledge their sources and avoid making their creations appear as if they are new inventions.

This theory is used to judge how the contents of the original text vary from the new text. As adaptation is based on comparative studies of particular works (Hutcheon, 2013), it helped the researcher to judge how close or far the *Sethantšo sa Sesotho* is from the *Sesuto-English Dictionary*.

Ilson (1986), Hatherall (1986), Shiqi (2003), El-Badry (1986) and Rundell (1998) compared dictionaries to identify the changes that occurred over time in the process of dictionary compilation, thus applying the adaptation theory.

1.7.2 User-perspective

This approach compels lexicographers to compile dictionaries which will serve the specific needs and research skills of specific target user groups, i.e. dictionaries which provide real needs to real users and take into consideration the users' search skills (Gouws & Prinsloo, 2005). The assistance that a dictionary provides to a particular user covers the needs of that user in a specific user situation and represents the dictionary's lexicographic function (Tarp, 2002:70). In other words, both the users and usage situation determine its function. The way a dictionary is used should have a definite influence on the data distribution of that dictionary. This approach assisted the researcher to determine the usage situation of the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho,* and to find out if users find them helpful.

1.7.3 Communication-orientated functions

The approach assists the user to solve language problems. These include the:

1. text production in the native language, which focuses on whether the person using the dictionary considers its use helpful or not;
2. text reception in the native language, which will assist the user with the retrieval of information provided in the dictionary;
3. translation of texts from a foreign language (Nielsen, 2008; Bergenholtz & Tarp, 2003).

This approach helped the researcher to determine the effectiveness of the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* in reading and writing and to determine whether the dictionaries meet the needs of the Basotho in the twenty-first century. These were based on the students' ability to produce texts and to retrieve information provided in the dictionaries.

The application of these approaches was intended to help the researcher arrive at the findings and to interpret data. In addition, the participants' responses were utilized to draw conclusions about the *Sethantšo sa Sesotho* and the *Sesuto-English dictionary*.

1.8 Research design and methodology

Research design guides the researcher on how to go about the whole activity of research. According to Creswell (1998), it includes aspects such as the research methodology, approaches, methods and techniques used during research. This means that it is a plan followed by the researcher to find the answers to the research questions involved. Denzin and Lincoln (2005) assert that the research design plans and structures a particular research activity in such a way that the validity of the research findings is maximised. The research design should be based on the following dimensions:

- The purpose of the research
- Observation of the theoretical framework
- Context in which the research is carried out

- The research techniques utilised to collect and analyse data (Mouton, 2001).

This indicates that the purpose of the study and all the steps followed during research should be stipulated in a research design.

This study employs both the qualitative and quantitative methods, which means it uses a combination of the two methods. In this study, the qualitative approach is used to document, interpret and analyse the contents of both the *Sethantšo sa Sesotho* and *Sesuto-English Dictionary* in order to find out if the two dictionaries are similar or not and to establish the users' views about the two dictionaries. The quantitative method is utilised to investigate the effectiveness of the two dictionaries in reading and writing Sesotho as a native language through the use of the participants.

This section starts with the definition of the combined method (triangulation), followed by the qualitative and quantitative approaches, and then the specific data collection procedures.

1.8.1 Triangulation

To answer research questions that a single method cannot answer, the researcher decided to employ a combination of both the qualitative and quantitative methods. According to De Vos (2005), a combined-method study is one in which the researcher utilises various methods of data collection and analysis within the same study. The combination of these methods is called triangulation. Triangulation refers to a mixing of different methodologies in the same study (Denzin, 1978). Campbell and Fiske developed the concept 'triangulation' in social sciences in 1959. Denzin (1978) mentions that Campbell and Fiske argue that the use of multiple methods in the same study is likely to produce results that are more valid than when only one method is used. They emphasise that multiple viewpoints allow for accurate judgement, since the judgement is based on the various data collected. They further point out that the combination of these methods is unique in the sense that one method can uncover things which the other one may have neglected; hence, 'triangulation can capture a more complete, *holistic* and contextual portrayal of the unit(s) under study' (Todd, 1979:603). This means that as each method can complement the other, the research outcome can be more positive.

Creswell (1994) states that the term 'triangulation' is used with the assumption that it would neutralise any bias inherent in a particular source of data, investigation and the method of study when used in conjunction with other different sources of data, investigation and the method of study. Duffy (2007) concurs that triangulation is used as a way of reducing the limitations that are observed in researches that make use of a single method. However, Duffy (2007:130) adds that triangulation in itself, is not an end but 'rather it is a vehicle for the conduct of a study that, when used appropriately, may produce very valuable results'. This implies that if the researcher can use the different methods appropriately, his/her results are likely to be better. Padgett (1998) also agrees that the use of multiple perspectives in a single study can provide greater confidence because what is being investigated is accurately captured.

In addition, scholars such as Leedy and Ormrod (2001), Creswell (1998), Glesne and Peshkin (1992) and Moss (1996) assert that the use of qualitative and quantitative methods is appropriate for answering various types of questions and that researchers would be in a position to understand the world more when using both approaches than when limiting themselves to one approach. This indicates that using these methods in a single study may benefit the researcher as well as improve the results of the study.

According to De Vos (2005:361-2), Denzin (1978) described the following types of triangulation as follows:

- Data triangulation denotes the use of more than one data source (interviews, archival materials, observational data, etc.).
- Investigator or observer triangulation is the use of more than one observer in a single study to achieve intersubjective agreement.
- Theory triangulation means the use of multiple theories or perspectives to interpret a single set of data.
- Methodological triangulation denotes the use of multiple methods to study a single topic, for example combining quantitative and qualitative methods in a single study.

The current study involves mixing 'between methods', as it draws on both qualitative and quantitative data procedures such as interviews (focus group discussion), experiments, and questionnaires. However, some scholars criticise the use of triangulation because it requires a lot of time, is expensive, and is lengthy (De Vos, 2005). Based on the reasons discussed in this section, the researcher decided to adopt the use of both the qualitative and quantitative methods. Both approaches complemented each other in this study because the quantitative approach answered questions about relationships among measured variables while the qualitative approach permitted the researcher to understand the phenomena from the participants' point of view. This means that, when the two are used, the findings are likely to be better than when only one approach is used.

1.8.1.1 Qualitative method

Scholars differ in their presentation of the concept 'qualitative', however, the difference does not affect the quality of the method but rather it represents the different views of the scholars. For instance, Leedy and Ormrod (2001:155) define a qualitative approach as 'a detailed and systematic examination of the contents of a particular body of material for the purpose of identifying patterns, themes, or biases'. The researcher analyses the contents of items such as books, newspapers, films, television, art, music, videotapes of human interactions and transcripts of conversations. This means that the approach enables the researchers to examine and investigate the contents of specific text(s) in depth. Qualitative research is employed in this research because the researcher investigates whether the *Sethantšo sa Sesotho* and *Sesuto-English Dictionary* are different and to find out how users feel about the usage of Sesotho dictionaries in class. This method focuses on the documentation and interpretation of what is being studied based on the document under study and/or the subjects' perspectives.

According to Babbie and Mouton (2001) and Duffy (2007), the qualitative researchers' point of departure is the participants' perspective. They focus on the perspective of the subjects involved, since they believe that first-hand experience can provide meaningful data. For Duffy (2007:130), a qualitative method is a vehicle for studying:

> the values, meanings, beliefs, thoughts, feelings and general characteristics of the specific phenomena under investigation without manipulating the subjects under study.

Denzin and Lincoln (1994) affirm that in a qualitative research, an understanding of the worldview is gained through conversations and observations in natural settings as opposed to the experiment and control or manipulation of the events of the individual under study. Here, the subjects' point of view is regarded as the point of departure.

On the other hand, Du Plooy (2001:82) mentions that a qualitative method is utilised "to describe behaviours, themes, trends, attitudes, needs or relations that are applicable to the units analysed". Du Plooy adds that the method is used in situations where there is limited information or no prior information. Denzin and Lincoln (2005) and Burns (2000) also state that qualitative research can be used to explore and understand a central phenomenon. This enables the researcher to understand circumstances in their particular context. The qualitative method covers various forms of inquiries that assist researchers to understand and explain social phenomena with as slight a disruption to the natural setting as possible (Patton, 2002).

Features of a qualitative approach

Babbie and Mouton (2001:270) present the following features of a qualitative method:

- Research takes place in the natural setting of the social actors;
- It focuses on the activity rather than the outcome;
- The emphasis is placed on the participant's perspective;
- The primary goal is to describe and understand actions and events;
- It attempts to understand human actions in terms of their particular context rather than to make generalisations based on some theoretical population;
- It is based on inductive reasoning, resulting in the establishment of new hypotheses and theories; and
- The researcher is the primary instrument in the research activity;
- It ends with tentative answers or hypotheses about what was investigated.

This approach is appropriate to this study, since it enables the researcher to examine the contents of the *Sethantšo sa Sesotho* and *Sesuto-English Dictionary* in order to identify patterns, themes, or biases which appear in the use of words in communication. Leedy and Ormrod (2001:155) state that content analysis is performed on 'forms of human communication'. In qualitative approach, the researcher used comparative analysis to investigate the relationship between the *Sesuto-English Dictionary* and the *Sethantšo sa*

Sesotho by identifying the similarities and differences of the two dictionaries. This study utilized both secondary and primary sources. Secondary sources refer to any material that has been previously published or documented such as books, journals, and conference papers. 'Primary source' refers to data collected through the use of surveys, meetings, focus group discussion and interviews, and involves direct contact with the respondents (Rakotsoane, 2012:48). The mother-tongue speakers of Sesotho were the primary source.

Users were asked to state their views about the *Sethantšo sa Sesotho* and the *Sesuto-English Dictionary* and their expectations regarding Lesotho lexicography. The approach also enabled the researcher to gain a deep insight into how participants felt about the two dictionaries, how they reacted to the usage of the dictionary during writing and reading comprehension, and allowed the researcher to find tentative answers about the *Sethantšo sa Sesotho* and *Sesuto-English Dictionary* using the participants' feedback. The following section deals with quantitative reaserch.

1.8.1.2 Quantitative method

According to Du Plooy (2001:82):

> The objectives of a quantitative design are to predict, describe and explain qualities, degrees and relationships, and to generalise from a sample to the population by collecting numerical data.

The researcher attempts to understand the facts and describe and explain the events based on the outsider's perspective by assigning numbers to the observed items; thus, generalisation is based on the outcome of the research.

Blanche, et al. (2006) suggest that researchers should use quantitative data in research, as good quality quantitative data and statistics enable the researchers to compare various situations and the results of quantitative research enable the researcher to generalise. Quantitative data assists the researcher to make generalisations based on the statistical data gathered.

Leedy and Ormrod (2001) add that a quantitative research looks at the extent that two characteristics of a particular group of people or units of study relate to or differ from other

characteristics. It deals with data in the form of numbers, which are used to reflect the measurements of the characteristics in question. Quantitative researchers focus on the accumulation of facts and sources of a particular behaviour and believe that the collected facts do not change (Duffy, 2007). Furthermore, the research is conducted in a structured situation in which the identified variables can be controlled.

Features of a quantitative approach

Leedy and Ormrod present the following features (2001:101-102):

- The best way of measuring actions and events is through quantitative measurement.
- The main aim is to explain, predict and control phenomena.
- Begin with a specific hypothesis to be tested.
- The variables under study are isolated.
- A standard procedure is followed to gather some form of numerical data.
- Statistical procedures are utilised to analyse and draw conclusions from the data.
- The outcome either confirms or disconfirms the hypotheses that were tested.

This approach is appropriate to the current study, since the researcher managed to identify cause-and-effect through comparing the test scores of the students who were using dictionaries and those who were not using dictionaries to determine whether the performance of one group was significantly higher than that of the other group. Experimental study looks at the possible influences that one situation may have on another situation (Leedy & Ormrod, 2001). This study utilized experimental study to investigate the effectiveness of the two dictionaries in writing and reading comprehension using the scores of the students. Questionnaires were also used to find out how the language experts felt about the *Sethantšo sa Sesotho* and *Sesuto-English Dictionary*. Having discussed the characteristics of each method, it is necessary to deal with the combined-method study next.

The findings aided the researcher to determine whether the two dictionaries meet the needs of the current users and whether the mother-tongue speakers of Sesotho benefit from using a Sesotho dictionary during reading comprehension exercises. The subsequent sections present the procedure followed in this study.

1.8.2 Procedure

As mentioned earlier, data was collected using both primary and secondary sources. The *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* were used for comparison purposes together with other sources such as books and journals. Data was also gathered with experiments (classrooms), interviews and questionnaires. That is, the contents of the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* were compared by identifying similaries and differences. Here, all the pages of *Sethantšo sa Sesotho* were used for comparision purposes while in the case of the *Sesuto-English Dictionary*, the researcher utilised only the pages that share words with *Sethantšo sa Sesotho*. This was done in order to see if the two dictionaries are the same or not.

Students were also used to investigate whether dictionary use during Sesotho classes could be beneficial to learners as well as to find out their views about the two dictionaries. As a result, learners were given tests and their scores were used to compare both dictiotionaries. They were also interviewed to reveal their views about the use of the said Sesotho dictionaries in classrooms and the use of Sesotho dictionaries in general. The views of language experts such as language teachers, lecturers, media and members of the Sesotho Academy were also sought through the use of questionannaires. The subsequent section introduces the two dictionaries under discussion.

1.9 Introduction of the two dictionaries under discussion

The first Sesotho dictionaries like the dictionaries of other African societies were pioneered by the missionaries as was mentioned earlier. Recently, Sesotho mother-tongue speakers are also engaged in the production of dictionaries and the following section discusses the history of the two dictionaries under scrutiny.

1.9.1 *Sesotho-English Dictionary*

The first Sesotho dictionary had its beginning on a sailing ship from England to South Africa around 1859. Paroz (1950) records that Adolph Mabille started the Sesotho vocabulary list during that long journey to South Africa with the assistance of his wife who was the daughter of Eugene Casalis and was born at Thaba-Bosiu. Mabille began the Sesotho vocabulary list

initially for his personal use but on his arrival at Morija, he established a printing press and published his first Sesotho dictionary in 1878 under the title *Sesuto-English Vocabulary*.

However, Ambrose (2006) argues that the dictionary was published in 1876 and not 1878. He stresses that even though most sources give the date as 1878, it looks like they confuse this year with Mabille's *Helps for to learn the Sesuto language,* which was published in 1878. Mabille edited the dictionary in 1893, and after his death in 1894, Dieterlen took over. Paroz (1950) highlights that the Dieterlens (Mrs. Dieterlen included) added the names of plants to the vocabulary and were responsible for the third edition in 1904, the fourth edition in 1911 (when he changed the title to the *Sesuto-English Dictionary*,) and fifth edition in 1917. Since then, the dictionary has had no additions to the word list. In 1937, the words in the addendum of the fifth edition were fused with the main text in the sixth edition of the dictionary. According to Ambrose (2006:4-5):

> The 7th, 8th, and 9th editions were effectively reprints of the 6th edition and should have been indicated as such by the publishers (the Morija Sesuto Book Depot) and not as new editions.

Ambrose further posits that there was however, a true seventh edition of the dictionary by a new missionary called R A Paroz who observed that Sesotho is an inflected language in which the affixes of both the prefixes and suffixes are attached to a stem. Consequently, he reclassified the words according to their stems, i.e. a word such as *mpho* (gift) is not found under the letter /m/ but rather under /f/, which starts the stem *-fa*. This means that to find the word *mpho,* one has to look under the stem *-fa*. Paroz also added some new words and changed the title of the dictionary to *Southern-Sotho-English Dictionary*. The revised and reclassified edition is what Ambrose calls the true seventh edition, which was published in 1950 using the Lesotho orthography and in 1961 using the Republic of South Africa's orthography. According to Paroz (1950), the main difference between Mabille and Dieterlen's *Sesuto-English Dictionary* and *Southern-Sotho-English Dictionary* lies in the classification of words. The current study looks at the sixth edition but the reprint (2000) of that edition is utilised.

1.9.2 *Sethantšo sa Sesotho*

The *Sethantšo sa Sesotho* on the other hand was published by Batho Hlalele (a former Catholic priest) in 2005, as the first Sesotho monolingual general dictionary written by a Mosotho. According to Ambrose (2006), the author spent over 40 years collecting and giving meanings of words in Sesotho. *Sethantšo sa Sesotho* is a general dictionary which consists of words from various subject fields such as initiation, poetry, dance, food, history, proverbs and idioms etc. This feature makes it unique because it differs from others which are restricted in nature such as Pitso's (1997) thesaurus called *Khetsi ea Sesotho* and Matšela's *Sehlalosi: Sesotho Cultural Dictionary*. Even though words are arranged alphabetically, it follows the phonemic sorting.

1.10 Ethical considerations

To access primary sources, the researcher wrote letters requesting all those concerned for permission to visit them in order to conduct interviews and to test the learners' dictionary usage through writing and reading comprehension. All the letters were sent via e-mail or fax to the relevant schools and the other participants three weeks before the date of the intended visit. The letters stated the purpose of the visit (data collection for study purposes) and stipulated that the tests and interviews would take approximately one hour twenty minutes. All those concerned were requested to suggest appropriate time slots on which each activity may be scheduled, should permission be granted. The researcher explained the type of information she would be looking for and requested the schools to state if the students had enough copies of the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* so that in cases where they did not have sufficient copies, she could make a plan to get some copies well in advance. This was relevant, since the absence or shortage of the dictionaries would have prevented the whole exercise. In cases where there were no responses, phone calls were made as a follow-up to find out if the researcher was allowed to visit and to confirm the scheduled time slots.

Where the researcher did not know who would be participating, the requisition letters were attached to the questionnaires and given to the authorities who distributed them to the subjects. The questionnaires were collected from the same office(s). Where the researcher knew the participants, the questionnaires were delivered personally.

Copies of the assent form were attached to the letters to enable the heads of departments or teachers to determine whether the learners needed to seek permission from their parents/guardians and for the school's purposes. A sample of a questionnaire was included for teachers who wished to participate. The researcher phoned the concerned people a week before visiting them for an appointment and the day before to confirm the appointment. The assent forms were signed by the heads of department in all the schools and not by the participants themselves.

On the day of the test/interview, the researcher reported to the authorities 20 minutes before each activity began, except in Mafeteng where both the head teacher and the head of the department were unavailable when the researcher arrived. The first priority was to greet the people, since greeting among the Basotho serves as a social rapport that breaks the ice between strangers as well as an indication of respect. Normally, a person who does not greet other people is considered inhuman and unfriendly, thus people greet each other throughout the day whenever they meet regardless of the number of times. The researcher introduced herself and explained the purpose of her visit and the reasons why she chose the place/person in question. The researcher further explained her status as a scholar and a language teacher in one of the schools in the country. This was done as a way of gaining peoples' trust and confidence in the researcher's work.

The head of the department then accompanied the researcher to the classrooms, introduced her to the learners and gave her an opportunity to explain the purpose of her visit and the activities that the students would be engaging in. All the participants were informed that the information collected was going to be used for the purposes of the study and that their names were not required. They were only required to write the names of their schools to enable the researcher to identify or sort data according to where it was collected.

The researcher did not seek permission to use source materials from the museum or library, as they were in public places where everyone had access to them. Because of the lack of dictionaries in the schools that were visited, the researcher photocopied some pages of the dictionaries to ensure that learners who were using the dictionaries had access to them. Here again, the researcher did not seek permission from the authors, as the copies were used for academic purposes only.

1.11 Chapter breakdown

This study is organised into six chapters. Chapter One deals with the background to the study, research problem statement, aim and objectives of the study, rationale, significance of the study, definition of terms, theoretical framework, research design, procedure followed in the study and chapter breakdown. Chapter Two focuses on the literature review. Data collection is handled in Chapter Three. Chapter Four looks at the comparative analysis of the *Sethantšo sa Sesotho* and the *Sesuto-English Dictionary* to establish the originality of the *Sethantšo sa Sesotho*. Chapter Five concentrates on the comparative analysis of the two dictionaries from the users' viewpoint and presents the effectiveness of the two dictionaries in reading and writing Sesotho. Chapter Six presents the findings and recommendations of the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The literature related to the research topic, i.e. studies conducted on dictionaries, is reviewed in this chapter. The purpose of including a literature review is to obtain a firm grasp of the important issues discussed by other scholars, as this will help the researcher to identify the main issues considered during the pre-compilation and compilation phases of the dictionary. Scholars such as Leedy and Ormrod (2001) and Neuman (1994) highlight that literature review provides the researcher with theoretical viewpoints and the findings of previous researches that are related to the researcher's topic. They further mention that existing literature could inform the researchers with possible future reseaches, reseaches which could be replicated to a different setting or population, those that have contradictory findings as well as to challenge the findings of other scholars. One sees in this chapter that literature concentrates largely on the effectiveness of dictionary use when learning a foreign language and that little attention is given to native languages, which the current study attempts to investigate. Some of the issues discussed in this literature review will be used during the data analysis stage of this study.

2.2 Types of dictionaries

The different types of dictionaries are discussed in this chapter because this study deals with the comparison between a monolingual and bilingual Sesotho dictionary, and it is assumed that this information would help the researcher to analyse the dictionaries in question. This study will not deal with the description of the different types of bilingual dictionaries, since the focus is more on monolingual dictionaries.

According to Singh (1982), dictionaries are classified into various types based on several criteria that vary from the nature of the lexical entry to the prospective user of the dictionary.

However, this study deals mainly with types that are relevant to the current study, namely, monolingual and bilingual dictionaries.

2.2.1 Monolingual dictionary

A monolingual dictionary uses only one language, i.e. words and their explanations are presented in one language. This type of dictionary has different pieces of information intended to help the user to identify the senses of the lemmas that are treated in a particular section of the entry. This includes such information as grammatical or collocational facts about the lemma, an example of usage, or a semantic domain label, and so on (Atkins & Varantola, 2008). This type of information is referred to as **secondary information**.

Chuwa, et al. (2000) state that in monolingual dictionaries, an explanation of the meaning of a word is given by means of a definition and examples that serve the interests of mother tongue speakers.

Gouws and Prinsloo (2005) state that monolingual dictionaries are categorised into: comprehensive dictionaries, standard descriptive dictionaries, desk / college dictionaries and pedagogical dictionaries, which are divided into two types, namely learners, dictionaries and school dictionaries.

2.2.1.1 Comprehensive dictionaries

These are usually multivolume and multi-decade projects. According to Gouws and Prinsloo (2005), they are informative and have an overall-descriptive nature. In this type of dictionary, lexical diversity is covered extensively. Gouws and Prinsloo give the full spectrum of the lexical stock of a given language plus the lexical items of non-standard varieties that are regarded as comprehensive due to the wide-range of selected lexical items that are included as lemmata. On the microstructural level, its dictionary articles include different entries, which represent a wide range of data types. An extensive account of the linguistic features of the lemma is provided. In addition, the meaning of a lemma is presented in detail and the pronunciation indicates tone, main stress pattern and a full phonetic transcription.

Comprehensive dictionaries are historically oriented. They reflect the past and the present characteristics of the language such as a chronological indication of the development of the form and meaning of a particular word and a description of its origin and etymology.

2.2.1.2 Standard-descriptive dictionaries

Standard descriptive dictionaries are compiled when a written literature is available in the respective language (Zgusta, 1971). A description is made of the language used by contemporary authors and speakers, and the focus is on how regularly the language is used. These dictionaries are not interested in archaism unless the set expressions frequently recur in different texts; the lexicographer assumes that what is generally used regularly at the time of compilation will continue to be used in the near future. Zgusta adds that the standard-descriptive and overall-descriptive dictionary (which is primarily used by users who consult dictionaries to find information about words that they do not understand) are combined in a single publication. Items such as those that are obsolete or regional (which are part of the overall-descriptive dictionary) are usually indicated by a sign or label. This type of dictionary seems to target people who are interested in producing texts.

Gouws and Prinsloo (2005) stress that these types of dictionaries are regarded as the most useful lexicographic instruments that display a wide range of lexicon and microstructural categories. Unlike comprehensive dictionaries, descriptive dictionaries are single volume products in which synchronic and normative approaches prevail. The macrostructure represents the standard variety of the treated language even though a number of high usage frequency items may also be included from non-standard varieties. However, non-standard varieties must be clearly marked with lexicographic labels, such as regional, stylistic and chronolectic.

Standard-descriptive dictionaries are characterised by a thorough semantic treatment in which different definitions and semantic relations are presented. The definitions should have a limited amount of extra-linguistic data, as little attention is given to historical data. Both the macrostructural and microstructural presentation should focus on the present and future language usage.

2.2.1.3 Desk / College dictionaries

This type of dictionary usually targets mother-tongue users, as it does not display a learner-oriented approach. It displays an extended macrostructure and has a low data density, a limited microstructural treatment, and a restricted article structure; hence, it contains short articles. It provides little cotext assistance and focuses on a brief paraphrase of the meaning of the lemma (Gouws & Prinsloo, 2005).

2.2.1.4 Pedagogical dictionaries

Pedagogical dictionaries are divided into two types namely, learners' dictionaries and school dictionaries.

Learner's dictionary

A learner's dictionary is designed for a specifically defined target group, such as primary and secondary school students (Chuwa, et. al., 2000). Chuwa, et al. add that the primary purpose of a learner's dictionary is to provide users with information about words that the user already knows and those that the user does not know. In support of that, Singh (1982) stresses that learner's dictionaries deal with current and commonly used words. 'Obsolete, archaic and dialectical words are not included and certain easily predictable derivatives are not provided' (1982:9). This shows that a learner's dictionary should include words that are commonly used.

According to Gouws and Prinsloo (2005), a learner's dictionary is aimed at the user who is learning a foreign language. As a result, it follows a user-driven approach. In this type of dictionary, information is presented in such a way that the learner can have easy access to the data to facilitate information retrieval. In a learner's dictionary, a macrostructure represents high usage frequency lexical items. On a microstructural level, a variety of data categories are included which give the dictionary a high data density and make it more explicit. This dictionary is more prominent in the use of illustrative examples to present the typical cotext in which the lemma represented occurs. This ensures that the relation between cotext entries and meaning paraphrase entries prevail. As its name suggests, a learner's dictionary is intended to help learners to acquire the vocabulary of a language.

School dictionaries

School dictionaries represent a specialised category of lexicography, since they are aimed at scholars who are mother-tongue speakers of the treated language.

A synchronic approach typifies this dictionary type based on the needs of their target users. Its macrostructure is limited and covers the core vocabulary which scholars encounter during conversations and when working through their study material (Gouws & Prinsloo, 2005).

This type of dictionary focuses on semantics and, more specifically, on a brief paraphrasing of meaning given in a definition. Examples are also given to illustrate some typical occurrences of a word. School dictionaries are aimed at assisting a specific age group in a functional way.

Lexicographers are required to take cognisance of the educational and general communication environment of the target users of the dictionary. School dictionaries should empower users to improve their communication skills in their native language. Dictionaries 'should also help them to decode and understand the language they are confronted with on a daily basis' (Gouws & Prinsloo, 2005:51).

2.2.2 Bilingual dictionary

A bilingual dictionary makes use of two languages, i.e. words are written in one language and their explanation or equivalents are given in another language. According to Atkins and Varantola (2008), bilingual dictionaries provide what they call **primary information**, which includes Language 2 (i.e. second language) translation. Singh (1982) agrees that the purpose of producing bilingual dictionaries is to make a foreign speaker understand the words of the language. This is why the words of one language are explained in another language. Zgusta (1971) adds that the aim of a bilingual dictionary is to help in translating words from one language into another or in producing texts in a language other than the user's native language or both.

Bilingual dictionaries are classified as follows:

1.   Dictionaries for the speakers of the source language vs. dictionaries for the speakers of the target language.
2.   Dictionaries of the literary language vs. dictionaries of the spoken language.
3.   Dictionaries for production vs. dictionaries for comprehension.
4.   Dictionaries for the human user vs. dictionaries for machine translation.
5.   Historical dictionaries vs. descriptive dictionaries.
6.   Lexical dictionaries vs. encyclopedic dictionaries.
7.   General dictionaries vs. special dictionaries (Al-Kasimi, 1977:20).

2.3 Comparison of dictionaries

Literature indicates that scholars compare dictionaries for various reasons including the evaluation of dictionary use while reading and writing, reasons for dictionary consultation, knowledge of words, analysing dictionaries which derive from the same source or revision of particular dictionaries, assessment of the users' needs which determine the dictionary plan and the information provided in dictionaries, to name a few.

2.3.1 Dictionary use

Tomaszczyk (1979), according to Hasan, et al. (2013), was the first to study evaluations of monolingual and bilingual dictionaries by foreign users. He designed a questionnaire with 57 items about the learners' history, current language use, use of dictionaries and the evaluation of information provided in dictionaries. The study used a population of 449 users consisting of foreign language learners at tertiary level, foreign languages instructors and translators. The results showed that dictionaries were used most frequently for translation, followed by writing and reading. They were used less for speaking and listening. The study also indicated that irrespective of the users' language proficiency, they tend to use bilingual dictionaries more (59.9%) than monolingual dictionaries (41%). This study is relevant to the present study because its population is heterogeneous in nature with regard to language proficiency levels and it seeks to find out users' expectations.

Baxter (1980) undertook a study to determine learners' dictionary use (their habits and preferences) using Japanese students of English. The questionnaires were distributed to 342 students from various faculties. In this number were 62 English language majors from the faculties of Law and Letters (English and American Literature), Humanities (English Language and Literature), and Education (those who intend to teach English in junior high school). The remaining 280 students were from the following faculties: Education, Economics, Agriculture and Engineering. The distribution of 342 learners based on their year of study was as follows: first year, 19.9%; second year, 57.9%; third year, 13.2%; fourth year, 7.6%; graduate level, 0.3%; the remaining 1.2% was not indicated.

The focus of the questionnaire was on monolingual English dictionaries, bilingual Japanese-English dictionaries and bilingual English-Japanese dictionaries (these are separate dictionaries). The questions sought to establish when learners bought their first dictionaries; dictionary type; number of bilingual dictionaries bought since studying English; number of monolingual dictionaries bought since studying English; title of the dictionary frequently used; how often learners use different Japanese-English, English-Japanese and English monolingual dictionaries, and the name of an important type of book used since they started studying.

The study revealed that learners started buying their first dictionaries during junior high school, which was when they started learning English. The dictionary that was bought was a bilingual English-Japanese dictionary. The other bilingual dictionaries were acquired at a later stage. The English majors bought monolingual dictionaries and consulted them more often and learners at lower levels frequently used English-Japanese dictionaries. Non-English majors seldom used monolingual dictionaries. Almost all of the learners used English-Japanese dictionaries every day. The study concluded that learners perceived bilingual dictionaries as the most important books in their study of English as they were easier to use, unlike the monolingual dictionaries whose definitions were difficult to understand. This study will also assist the researcher to determine the use of monolingual Sesotho dictionaries by Sesotho language majors, the frequency of usage, as well as the users' habits and preferences.

2.3.1.1 Dictionary use in reading and writing

Dictionaries have always been the essential sources of vocabulary and their presence encourages the in-depth learning of languages. Hayati (2005:62) aptly states that:

> Without a well-developed knowledge of vocabulary, the process of reading might break down. In fact, reading and vocabulary have a bilateral relationship: one really is not possible without the other. In the same line of argumentation, dictionary, as an important pedagogical tool, plays a vital role in language learning.

Hayati adds that learners experience difficulty improving their vocabulary not only because they do not understand the meaning of a particular word but also because they do not understand the meaning completely. This indicates that when one lacks the relevant vocabulary one is likely to misunderstand the text.

Hayati (2005) compared bilingual dictionaries with monolingual ones to establish reading comprehension. The study discovered that using a dictionary while reading can aid intermediate EFL (English as a Foreign Language) students to comprehend a text more efficiently. Students who used a bilingual dictionary scored the highest points, followed by those who used a monolingual dictionary; students who did not use a dictionary scored the least points. This study emulated Hayati's study, except that monolingual dictionaries instead of bilingual dictionaries were used to establish reading comprehension and native Sesotho speakers will be tested instead of second language learners.

Laufer and Melamed (1994) examined the effectiveness of monolingual, bilingual and 'bilingualised' dictionaries for reading comprehension and the production of new words by EFL learners. The participants were tested on their comprehension of the target words and on their ability to use those words in sentences. The study revealed that different dictionaries might be suitable for users who used dictionaries differently. Monolingual dictionaries were found to be more successful in helping users find the relevant information because the entries could generally be detailed and provide more precise information about the word than a bilingual entry. This study is relevant to the current study in that students will also be required to use a list of words to make their own sentences.

Atkins and Varantola (2008) did a similar experiment on dictionary use for translation purposes in 1991 and 1993 respectively. The results were drawn from the EURALEX

Workshop, which was held in Oxford in 1991 and from Varantola's students at the Department of Translation Studies at the University of Tampere in 1993. The Oxford Group were experienced dictionary users and the Tampere group were translation trainees. The aim of the study was to establish how translators use both monolingual and bilingual dictionaries to solve linguistic problems. It was found that bilingual dictionaries were more useful than monolingual ones. However, when the participants needed more information about the lemma, they resorted to monolingual dictionaries.

Dolezal and McCreary (1999a) determined the usefulness of the *American College Desk Dictionary* (which is a monolingual English dictionary for mother-tongue speakers) used by ESL students during a vocabulary test. The advanced ESL students were grouped into threes. Group one selected equivalents for a test item on a multiple choice test using only a monolingual English dictionary, group two read a short story and answered questions without the aid of a dictionary, and group three read the short story and answered questions using a monolingual English dictionary. The study established that dictionary use that supplements the use of contextual clues is beneficial to users as opposed to dictionary use without the support of contextual clues.

2.3.1.2 The effect of dictionary use in reading and writing vs non-dictionary use

Benoussan, et al. (1984) conducted four experiments to examine how students use a dictionary in a reading comprehension and vocabulary test. The first experiment examined to what extent the use of monolingual and / or bilingual dictionaries affected reading examination performance (i.e. test score); and to what extent the use of monolingual and / or bilingual dictionaries affected how long it took for the students to finish the examination. The first experiment used 900 first year learners to answer multiple-choice items on ten different texts. Learners were divided into two equal groups. The first group was allowed to use monolingual dictionaries and the other group did not use dictionaries at all. The study showed little difference in the test scores. In another experiment, Benoussan, et al. utilised 670 first year students who were given a two-hour reading test and the choice to use a monolingual dictionary, bilingual dictionary, or no dictionary at all. The type of dictionary used was noted and the performance of the students was compared against the dictionary type they used and the time taken to finish the test.

The study established that 59% of the learners used a bilingual dictionary, 20% used a monolingual one while the remainder did not use any dictionary at all. The study discovered that there was only a slight difference in the scores of the various groups of learners. There was also a slight correspondence between dictionary use and the time taken to complete the test. Students who used a bilingual dictionary tended to be slower and weaker when dealing with a reading comprehension test in English and in reading English texts than those who utilised monolingual dictionaries. The researchers carried out yet another study replicating the previous studies but using 740 learners. Similar results were found in all the experiments.

El-Sayed and Siddiek (2013) reported that Nesi and Meara (1991) replicated the conditions of Benoussan, et al. to test their findings. In their study, they used 84 overseas English for Specific Purposes (ESP) learners at Warwick University. The learners had previously taken the British Council English Language Testing System (ELTS) test and their scores were between 4.5 and 8.0 (mean score 5.5). All the learners were given the same test, which involved two texts taken unabated from the *New Scientist*. The students formed two groups with each group consisting of 44 learners. One group took the test without the use of any dictionary while the other group was allowed to use monolingual dictionaries of their choice. The test was taken in the same room and the students were given one hour to complete the test. Students who used dictionaries were required to circle the words on the test paper that they looked up.

Just as in the studies by Benoussan, et al., monolingual, bilingual and 'bilingualised' dictionary use was related to the test score and the amount of time taken to finish the test. Similarly, the test score was compared with the total number of words looked up and students were asked to indicate the words that they had looked up. Unlike in the studies by Benoussan, et al., in this study there was a moderate difference between those who used the dictionary and those who did not (10.7 dictionary users and 8.2 non-users). However, like the test conducted by Benoussan et.al., El-Sayed and Siddiek (2013) mentioned that Nesi and Meara (1991) found no difference between high and low scorers in the number of words looked up (6.3 to 6.0). There was also a correspondence between the speed of completion and scores achieved, with faster learners gaining a higher average score than their slower counterparts. This showed close correlation between dictionary use and the time spent to complete the test.

Furthermore, Hayati and Mohammadi (2009) conducted a study to determine the impact of the use of monolingual and bilingual dictionaries as opposed to the non-use of dictionaries on reading comprehension by intermediate EFL students. Forty-five EFL learners studying at the Shahid Chamran University were selected from a larger population using of a proficiency test (their marks ranged from 38 to 49 out of 70). The population consisted of both male and female learners majoring in translation and English. Learners were classified into three groups, each with an equal number of students (i.e. 15 in each group).

The first group was required to use monolingual dictionaries, the second group used bilingual dictionaries and the third group (the control) had to guess or derive the meaning of words from the context without using a dictionary. The learners were given two tests to complete. For test A, 45 intermediate level students were chosen to do an English language proficiency test that consisted of multiple-choice questions which assessed the learners' general knowledge of grammar, vocabulary and reading comprehension. Test B was the Nelson Reading Comprehension Test, which consisted of four passages followed by 32 multiple-choice questions (eight questions for each passage). The questions mostly demanded the learners to draw inferences.

The study indicated that learners who used a bilingual dictionary performed better with mean -16.86, those who used the monolingual dictionary followed with mean -16.11, and the lowest was the control group with mean -12.73. The conclusion was that using any type of dictionary as an aid to reading, can assist intermediate EFL learners to comprehend a text more efficiently.

Tono (1998) tested learners' receptive dictionary use. The objectives of the study were to determine if there was any significant difference in the students' performance between reading with the assistance of a dictionary and without this assistance, to identify what kind of reference skills were most relevant to better performance in reading comprehension tasks, and to identify possible measures of dictionary reference skills. Training in dictionary skills was offered to 32 junior high school learners. The learners were given two tests; the first test was meant to assess their ability to use a dictionary and the second to assess their reading comprehension. Tono designed a Dictionary Reference Skills Test Battery (DRSTB) to examine the students' dictionary skills and two reading comprehension tests (which consisted of two passages), each with 10 multiple-choice items. In test one (RC1), learners were not

allowed to use dictionaries, whereas in test two (RC2) they were allowed to use bilingual English-Japanese dictionaries.

The study discovered that learners with dictionaries performed better in reading comprehension than those without dictionaries. It was also observed that the number of errors was high where dictionaries were not used as opposed to where they were used. The study indicated that the training given to the learners prior to the tests contributed greatly to their performance.

2.3.2 Word knowledge

Laufer and Haifa (2000) investigated incidental vocabulary acquisition during a reading task using a paper and electronic dictionary. The study confirms that learners who use electronic dictionaries performed better than those who use paper dictionaries. Again, it was discovered that people who use dictionaries acquire more words than those who read without a dictionary. Words that are ignored are unlikely to be remembered. This study is relevant to the current study in that learners were tested using a paper dictionary.

El-Sayed and Siddiek (2013) reported that scholars, such as Bogaards (1998a), tested if dictionary use contributes to the acquisition of vocabulary and improved translation abilities. The population of the study was Dutch-speaking first year university students of French. In the first phase of the study, 44 students were engaged; in the second phase, there were 55 learners. The students were given 45 minutes to translate a 150-word passage from Dutch into French. The passage contained unknown and / or difficult words. Four equal groups were formed. The first group used a bilingual dictionary, which was not named, the second group used the *Dictionarie du Francais langue Etrangere Larousse* (a learner's dictionary), the third group used the *Petit Robert* (a dictionary for French native-speakers), and the fourth group was without a dictionary. The students were required to underline all the Dutch words that they looked up.

The second phase of the experiment took place after 15 days without the knowledge of the students. The students were required to translate 17 unknown words into French from the translation text. Since learners were unaware of the test, some students who took part in the first phase were absent. Bogaard formed a fifth group of 14 new students. The study

discovered that those who used a bilingual dictionary looked up more words than those in the other groups and that their translations were the best. The least successful translations were those produced by group four who had no access to a dictionary.

The second phase test results for the translations were reversed, as learners who used the *Dictionarie du Francais Langue Etrangere Larousse* performed better with 51.6%, followed by those who used a bilingual dictionary (48%). Those who used the *Petit Robert* scored 44.7% and the non-dictionary users scored 41.8%. The fifth group, which did not take part in the first phase, had the lowest score (29.4%). The study concluded that the use of any type of dictionary yields better results regarding vocabulary retention and translation.

A similar study was undertaken by Fraser (1999) in which eight Francophone University students were requested to read English texts containing unfamiliar words that they could ignore, infer from the context, or look up in a dictionary. The learners were tested on their word knowledge several times. It was established that in all the tests the words looked up in the dictionary were best known, especially on the delayed post-test.

McKeown (1993) examined the effectiveness of dictionary definitions and definitions revised from traditional definitions to solve problems encountered in the traditional definitions. The dictionary definitions were analysed using a cognitive perspective to describe why young learners have difficulty understanding the meaning of a word when using these definitions. The definitions were revised depending on the principles that arose from the analysis. The subjects were divided into two groups. In the first group, 24 grade 5 students were provided with 12 words; six had dictionary definitions and six were revised definitions. The students were required to use those words in sentences.

The study found that the dictionary definitions yielded 25% acceptable and 75% unacceptable sentences. Revised definitions yielded 50% of each sentence type. In the second group, 60 grade 5 students were given non-word substitutes for 12 words and definitions of the words, and were asked to answer questions. The revised definitions yielded more responses that showed a characteristic use of the word. Thus, the revised definitions were found to be more effective in assisting students to understand the correct use of words.

Nist and Olejnik (1995) examined situational and definitional factors that determine to what extent college students study unknown words without instructions. The 186 subjects were

selected randomly and were assigned to four combinations of weak or strong context and adequate or inadequate dictionary definitions. The subjects were given 20 minutes to study 10 nouns before having to take four different tests to ascertain their various levels of word knowledge. The results indicated that there was no interaction between the context and dictionary definition variables and that the context variable was only on the dependent measure that required the subjects to identify examples. The subjects who were in the strong context condition performed better than those who were in the weak context. For all four tests, those who received the adequate dictionary definitions performed better than those who were given the inadequate definitions, thus showing that the quality of the definition seems to determine the extent to which college students are able to study unknown words.

Luppescu and Day (1993) conducted an experiment to test the effect of dictionary use on vocabulary acquisition during reading. The aim of the study was to test the following hypotheses:

1.   There would be no significant variation in the measurement of vocabulary learnt by users of bilingual dictionaries and those who did not use them at all.
2.   Dictionary users would take more time to read the text than non-dictionary users.

The study engaged 293 first and second year Japanese university students. The students were asked to read a passage with 1853 words. The passage contained 17 words, which were identified as unknown or difficult for college-level Japanese EFL students. Learners were divided into two groups, which were randomly selected. Group one, had 145 learners and were required to use their bilingual dictionaries whereas group two had 148 learners who were required to read without dictionaries. The students were then given a multiple-choice test to test their knowledge of vocabulary. During the test, students were not allowed to use dictionaries. The 17 unknown words were noted in each student's response.

The experiment established that students who used dictionaries scored higher than those who did not use them. The finding disproved Luppescu and Day's hypotheses that there would be no difference in scores between dictionary users and 'non-users'. It was also discovered that the 'non-users' took on average approximately twice as long to read the text. However, there was no correspondence between the quantity of time taken to read the text and the students' scores.

El-Sayed and Siddiek (2013) mentioned that a similar research was undertaken by Knights (1997), who also tested the effect of dictionary use on vocabulary acquisition when reading and compared the behaviours of learners with different levels of ability. The study used 105 year-two learners of Spanish at the Central Michigan University. Learners were divided into two 'high' and 'low' groups based on their verbal ability, which was assessed by the American College Test (ACT). The prior test was intended to exclude potential learners who already knew the vocabulary used in the exercise. The study passages were from four Spanish magazine articles of about 250 words each. Each passage contained 12 unknown target words. Each learner read two texts, thus each had to deal with 24 target words while reading.

The tests and vocabulary were stored on computer disks and the bilingual dictionary was accessed online. Equal numbers of learners in each group of the ability groups were exposed to dictionary use and having no dictionary respectively. Learners were asked to complete a recall protocol after reading each text online, i.e. all the information that could be recalled in English. Their knowledge of the target words was then assessed. Learners were required to provide their own written English definitions for the words, and select definitions provided in a multiple-choice format. The time taken to read the passage, the words looked up, and the test scores were recorded on the computer. After two weeks, the learners were asked to take the same test using pens and paper.

The study revealed that students who used the dictionaries got higher scores than those who used no dictionary on both the first and second test. Their scores were also higher in the comprehension, as assessed by the number and type of propositions recalled in the written protocol in the first test. Learners with high verbal ability looked up more words than those with low ability and were able to derive more meaning from the context than those with low ability.

The study also indicated that dictionary users took more time to read the text than those who did not use a dictionary. Learners with low verbal ability took 44% longer than those with high verbal ability to read the text. The learners with high verbal ability took 41% of the time to read the text. Test scores for the low verbal ability learners showed a greater increase while the score of high verbal ability learners did not rise proportionately. There was also a high correspondence (0.68) between reading comprehension scores and the number of words

looked up by the low verbal ability group. For the learners with high verbal ability, the correspondence was low (0.17).

2.3.3 Reasons for dictionary use

El-Sayed and Siddiek (2013) reported that Taylor (1991) investigated the use of dictionaries by EFL students. The study used 122 EFL Malasian students at tertiary institutions. The students were given questionnaires to find out which dictionaries they utilised, why they chose the dictionaries in question, the problems encountered when using dictionaries, and factors discouraging dictionary use. The study established that 50% of the students used bilingual dictionaries and that their schools influenced their choice of a dictionary.

The study also revealed that students frequently use dictionaries to find out the meanings of words and the least frequent use was for grammatical information. The problems of dictionary use had to do with pronunciation symbols and the ability to choose the right meaning of a word. Students were discouraged to use dictionaries because of the time they took to look up a word.

In a similar study, Fan (2007) researched the frequency of use of the different types of information in bilingual dictionaries and their usefulness to the students. One thousand first year learners from seven tertiary institutions in Hong Kong were used. Those with larger vocabularies were compared to students who had smaller vocabularies to identify their dictionary behaviour, which is related to the L2 proficiency level. The study focused on how frequently the learners use bilingual dictionaries, to what extent they find them helpful; what type of information they look up more often, how helpful they regard dictionaries; the relationship between the use of different types of information in the bilingual dictionaries, and if there are differences in dictionary use between learners.

It was found that learners utilised bilingual dictionaries more often. Approximately 108 (10%) of students mentioned that they 'never' or 'seldom' utilised a 'bilingualised' dictionary. They often used a dictionary to find the meaning of a word and sometimes for the Chinese equivalents, part of speech, derived forms, grammatical usage, English definition, but they seldom looked up information about collocations, pronunciation, frequency and the appropriateness of words.

Mdee (1997) compared and contrasted dictionary use and the needs of bilingual dictionary users. The study compared the dictionary use and needs of English speakers who were learning either French or German and Swahili speakers learning French. The study also tried to determine ways of improving bilingual French-English, French-Swahili and German-English dictionaries from the perspective of the foreign language learner. The study revealed that learners use dictionaries more often when reading and writing, learners frequently look up meanings or target language equivalents and then spelling, gender and pronunciation.

It was also discovered that learners read the dictionary guide only when they failed to interpret symbols used in an entry and that learners had problems with some categories of words such as nouns vs verbs and word usage. Learners were also requested to state the information that they thought was lacking in the dictionaries that they used and to say what should be incorporated in the dictionaries. They suggested the inclusion of etymology, usage notes, verb conjugations, idiomatic expressions, verb tenses and pronunciation. This study is beneficial to the current one in that the current study will also seek participants to list the words and types of information that they think needs to be incorporated in the *Sethantšo sa Sesotho*.

Bogaards (1998a) compared the access structures of the four English learners' dictionaries to establish their effectiveness for Dutch language 2 (L2) learners. The study discovered that the semantic guiding principles provide the best outcome in terms of both the speed of the look-up procedure and correctness of the information found. The study indicated that explicit grammatical information and examples assist different groups of learners when writing correct sentences more than the grammatical indications found in some types of definitions.

2.3.4   Dictionary look-ups

Hulstijn (1993) investigated which words were frequently looked-up by students and the type of learners who looked them up. Hulstijn asked the Dutch students to read a passage in English containing unfamiliar words. The subjects were placed into two groups. The first group was required to summarise the passage and the second group was required to answer questions. However, in both groups there were differences regarding the words that were appropriate for the comprehension of the text and those that were less important. The words could be looked-up by clicking on them on a computer. The computer recorded them in order

to establish which words had been looked-up, the number of times they had been looked-up, and the type of learners who looked at them. The study established that there was no significant difference between the two groups. However, students with a greater vocabulary looked-up fewer words while those with better inferring abilities did not look up fewer words than those with poorer inferring abilities. Hulstijn concluded that the look-up behaviour depends on one's reading goals and individuals' differences.

Bogaards (1998b) attempted to find out which familiar and less familiar words were frequently looked-up in dictionaries. The study discovered that infrequent words were looked-up more often than words that looked familiar, even though they were unknown to the subjects. Bogaard concluded that types of words influence the look-up behaviour of an individual.

Diab and Hamdan (1999) undertook a similar study. Unlike Bogaard, they found that only about 24% of the look-ups in a reading passage were for technical or specialised words, while 76% were for general words. In this study, the subjects found technical terms less difficult than the general words. However, most technical words were explained in the reading passage.

Harvey and Yuill (1997) conducted a research to establish dictionary use during writing, the reasons why students used the Collins Birmingham University International Language Database (COBUILD) while writing, and how dictionaries were helpful as information sources. The population of the study was 211 intermediate level English language students studying in Europe. The subjects were asked to choose from four essays when carrying out the task. They were required to note on a form whenever they looked-up a word in COBUILD when writing. The form also required students to select one or more reasons from the eight reasons given by the researchers to explain why they looked up a word. There were 582 look-ups recorded and 679 responses for the reasons for the look-ups.

COBUILD was found to be a user-friendly dictionary as 88.4% of the users were satisfied with their searches and the information provided in the dictionary entries. The remaining population reported that they had difficulties due to the length of the dictionary entries and the fact that they had to look-up the same word in more than one entry. Hence, they claimed that the dictionary lacks adequate information. The learners seldom looked-up grammatical

44

and collocation information. Harvey and Yuill (1997) argued that this was caused by the fact that the 'extra column' feature of COBUILD was not helpful to the learners. The study indicated that even though 63.9% of synonyms were looked-up, the learners managed to use only 34.2% of them in their writing and most of them did not produce communicatively successful texts.

Harvey and Yuill (1997) suggested that the COBUILD design should be improved by increasing the number of cross-references and placing natural synonyms with marked words. They also highlighted that the user behaviour, which looked similar to the 'kid rule strategy' for discouraging long entries, be adopted.

2.3.5 Lexicographic archaeology

Ilson (1986) states that lexicographic archaeology (calqued on 'industrial archaeology') is one of the components of lexicography which compares different editions of the same dictionary, dictionaries derived from a common source, and different dictionaries from the same publisher. This is relevant for the present study since the study deals with dictionaries that are assumed to have originated from a common source.

Hatherall (1986) compared different editions of the *Duden Rechtschreibung* from 1880 to 1986 (i.e. from the first publication to the nineteenth edition). The author looked at the growth in terms of the quantity of information listed and established that 'word-stock gives an edition-by-edition indication of growth'. There was an increase in words in absolute terms, which revealed a spectacular increase throughout the editions.

In addition, the author only compared each edition with the previous one, which indicated the overall gain and loss in word-stock. It was observed that definitions in the *Duden Rechtschreibung* change with the times (a stylistic shift).

Hatherall (1986) also compared the *Duden Rechtschreibung's* 1985 edition by Leipzig and the 1986 edition by Mannhein and revealed that the editions differed significantly from each other mainly because they stemmed from different publishers and different editorial boards. This study is relevant to the current study because it focuses on dictionaries of different times, different authors, publishers and editorial boards.

El-Badry (1986) surveyed seven Arabic-English and eight English-Arabic dictionaries in order to trace the development of the bilingual lexicography of these two languages in terms of the explicit or implicit plans of their respective authors and the sources they draw on. The study found that Arabic-English dictionaries used source material from several contemporary bilingual dictionaries and an Arabic monolingual dictionary. The English-Arabic dictionary utilised bilingual dictionaries of Arabic and French plus other linguistic and literary works of classical writers. This study is relevant to the present study because it looks at two Sesotho dictionaries and tries to find out if the *Sethantšo sa Sesotho* drew information from the *Sesuto-English Dictionary*.

Rundell (2008) studied the recent developments in English monolingual dictionaries. The study dealt with the extent to which the advanced English Monolingual Learner's Dictionaries (MLD) has moved on from Hornby's *Idiomatic and Syntactic English Dictionary* (ISED) of 1942. The study established the changes that have occurred and tried to find out if the changes have actually improved the Monolingual Learner's Dictionaries, i.e. if they are better than they were 50 years ago. Rundell discovered that the obvious change over the past 20 years is the application of corpus data to the dictionary-making process. The study anticipated that there would be a more systematic exploitation of learner corpus, spoken corpus and corpus-enquiry software. Other improvements are observed in the scope of the dictionary, which now has broadened to encompass such areas as pragmatics, cultural allusion, encyclopaedic information and guidance on every aspect of grammar and usage. Monolingual Learner's Dictionaries moved away from the model of the native-speaker's 'dictionary of record' towards a more 'utilitarian' lexicography, in which the needs of the user take precedence over all other factors.

2.3.6 Design of dictionaries

Based on the dictionary user's needs, scholars such as Kromann et.al. (1984), Tarp (2008) and Wiegand (1984) assert that dictionary production should be determined by the specific needs of the target group.

For Hartmann, the users' needs are an ultimate justification for any dictionary compilation. He stresses that an 'analysis of users' needs should precede dictionary design' (1989:103). This means that the users' needs should be well identified before a dictionary is designed.

Tarp (2008:44) also emphasises that 'dictionaries should be designed with a special set of users in mind and for their specific needs'.

Van Schalkwyk and Mey (1992) point out that a dictionary design should be developed to support the long-term aims of the compilers, to provide work satisfaction to all the members involved in the process of compilation, and ensure that each member contributes to the achievement of the results.

Gouws and Prinsloo (2005) also indicate that the purpose and function of a dictionary should be identified before the compilation process begins. This purpose should be reflected in the dictionary plan. Its typological nature as well as its target user group determine the purpose of the dictionary.

Carstens (1997) maintains that users and the function of the intended dictionary are the two main issues to be considered when planning to compile a dictionary. Thus, a plan is required prior to the actual compilation process.

According to Morobe (1999), a plan is a structured guideline to achieving one's goals. It consists of a detailed action programme that outlines every step of the anticipated lexicographical activities. This shows that all the activities should be clearly presented.

Kroon (1994:125) explains that:

> Planning can be defined as the management function that encompasses the purposeful consideration of the future objectives of an enterprise or part thereof, the means and activities involved and the drafting and implementing of a plan to make the efficient achievement of the objectives possible.

Alberts (1992 & 1999) states that a dictionary plan is a base upon which an effective dictionary could be compiled. A compiler should first conduct studies to assess the needs of the dictionary users. The results of a need assessment study indicates the type of information to be presented in a dictionary that will lead to the production of an effective dictionary and contribute to the elimination of obstacles in communication (Alberts, 1999).

Bergenholtz and Tarp (1995:19) stipulate that lexicographers should consider the following when preparing for a dictionary compilation:

(a) The text types for which the dictionary is intended.

(b) The user-groups the dictionary is aimed at.

(c) The communicative function of the dictionary, namely reception, production and / or translation.

These are the guiding principles that will enable the lexicographer to produce a dictionary plan.

According to Wiegand (1984:14), a dictionary plan consists of three fields of activities, namely:

(1) Drawing up a dictionary plan.

(2) Establishing a dictionary base and processing this base in a lexicographical file.

(3) The writing of dictionary texts and thus the writing of the dictionary.

Wiegand's fields of activities are not as specific as the following eight stages proposed by Kromann, et al. (1984:223–224) quoted in Tarp (2008):

(1) Thesis 1 – Basic thesis: The competence and needs of users determine the selection and presentation of microstructural and macrostructural information during the creation of a dictionary.

(2) Thesis 2 – Basic dictionary typology: Taking into account the competence and needs of users, four dictionaries are to be created per language – two active and two passive dictionaries.

(3) Thesis 3 – Primary implication of the typology: The dictionary type determines the glossarisation of the dictionary lemmata and equivalents, and is codeterminant for the selection of lemmata.

(4) Thesis 4 – microstructure […]

(5) Thesis 5 – macrostructure […]

(6) Thesis 6 – metalanguage: The native language of the user is to be chosen as the metalanguage in both active and passive dictionaries.

(7) Assumption 7 – The language pair […]

(8) Assumption 8 – Technical terminology […]

At least some or all of these theses should be taken into consideration when creating a dictionary, depending on the type of a dictionary involved.

Gouws and Prinsloo (2005:13) agree that planning is a requirement for dictionary compilation and that it consists of two main components: the organisation plan and the dictionary conceptualisation plan (see 1.6.4).

2.3.7 The organisation plan

Planning should occur before the dictionary is compiled or edited to show the general management of the project, i.e. how a budget is distributed, nature of work and duties of each person involved in the project (Gouws & Prinsloo, 2005).

In the absence of proper planning, the work is likely to be of a lesser quality. Gouws and Prinsloo (2005) add that, although there are dictionaries in African languages, scholars agree that those dictionaries lack proper lexicographical planning and as a result, they are not user-friendly.

Zgusta (1971) and Landau (1984) also observe that lack of planning by lexicographers and publishers, due to ignorance of what is involved in the preparation and production of dictionaries, lead to unfinished projects.

Users' needs determine the overall structure of the dictionary and the type of information presented to produce an effective dictionary, which could help to eliminate obstacles in communication. Certain scholars attempted to investigate whether users were satisfied with the materials covered in their dictionaries. El-Sayed and Siddiek (2013) reported that Bejoint (1981) conducted a study to establish the dictionary needs of non-mother-tongue speakers of English. The study was intended to examine how French students used monolingual English dictionaries. Questionnaires were distributed to 122 French students of English at the University of Lyon. The study revealed that 96% of the students had various monolingual dictionaries mainly because their tutors had recommended them. Again, 87% of the students mostly looked-up the meanings of words and 25% looked up pronunciation and spelling. The least frequently looked-up was the etymological information. The study indicated that

dictionaries were used more often for decoding than for encoding and that dictionaries were used more for written tasks than for the spoken language.

Students were satisfied with the coverage of their dictionaries, namely, *OALD*, *Longman Dictionary of Contemporary English* and *The Concise Oxford Dictionary*. They were however dissatisfied with the poor definitions in some cases, misleading words, unsatisfactory syntactic guidance, excessively long entries and incomprehensible coding. Others were unhappy about insufficient examples and unclear layout.

Battenburg (1991), using students from various languages, undertook a similar study. Questionnaires were given to 60 non-mother-tongue speakers of English studying at Ohio University. The students were divided into three levels of proficiency, i.e. elementary, intermediate and advanced. These students had seven different home languages but the majority were speakers of Arabic or Chinese. However, the different languages did not show any differences in dictionary-using behaviour.

When looking at the dictionary ownership, the study indicated that the majority of the students owned bilingual dictionaries while the minority owned native-speakers' dictionaries. Elementary level students owned bilingual dictionaries and advanced level students owned native-speakers' dictionaries. Ninety percent of the elementary students and 70% of advanced learners owned monolingual learners' dictionaries such as the *Oxford Advanced Learner's Dictionary (OALD), Longman Dictionary of Contemporary English (LDOCE)* and *Longman Dictionary of American English (LDOAE)*. Fifty percent of the intermediate level strudents owned bilingual dictionaries, 35% owned monolingual learner's dictionaries and 15% owned native-speakers' dictionaries.

The study revealed that all the students looked-up definitions of words and were not interested in etymological information. Like Bejoint's study, this study showed that dictionaries were mostly used for reading and translation and least for speaking and listening activities. The results also showed that elementary students were not satisfied with their dictionaries. Intermediate level students indicated a higher level of satisfaction than the advanced level.

Ahmed (1999) investigated the word learning methods used by Sudanese students of English. Ahmed called the way a dictionary was used a macro-strategy and all the types of information looked-up in the dictionary were called micro-strategies. Three hundred Sudanese learners of English were randomly chosen from intermediate level to first year university student level. The time it took to find the different information was noted. The study discovered that Sudanese learners of English had difficulty with the information regarding meaning, derivation of words, grammatical categories, illustrative sentences as well as pronunciation. Ahmed mentioned that in Sudan, the English language was only used for communication in the classrooms.

Shiqi (2003) dealt with a descriptive analysis of monolingual Chinese dictionaries, ancient and modern, i.e. from the ninth century to 2002. The study first traced the development of the Chinese dictionaries looking at their classification, how words are arranged and presented, the number of entries, how words are explained and the way that words were included. The study then described the major Chinese modern dictionaries such as the Ciyuan, Cihai and Xiandai Hanyu Cidian. Lastly, the study discussed the most recent Chinese lexicographic activities, which were completed between 1982 and 2002, such as the *Hanyu Da Cidian*, *Hanyu Da Zidia*n and *Zhongguo Da Baike Quanshu*. The study indicates that Chinese monolingual dictionaries, such as the ancient dictionaries, rhyme dictionaries and dialect dictionaries, were produced since the ninth century. The modern dictionaries on the other hand, were classified into encyclopaedic dictionaries, one-volume and pocket dictionaries.

The study revealed that ancient dictionaries were used as a basis upon which the modern dictionaries are compiled. The ancient dictionaries were smaller and were created by individuals while the modern ones are larger and produced by groups of scholars. Words and characters were mostly arranged according to the radical-stroke order both in the ancient and modern dictionaries. Explanation of words was brief in the ancient dictionaries compared to the modern ones and the number of entries increased. Both the ancient and modern dictionaries contain common and specialised terms. This means that the modern ones were improved and added on to what was already presented. For instance, the modern dictionaries covered scientific and technical terms from more than 120 disciplines. Dictionary compilation 'in China has undergone rapid and tremendous changes' (Shiqi, 2003:171).

Prinsloo and De Schryver (2000) attempted to test the target users' needs based on the feedback gathered during the compilation process. They were implementing 'simultaneous feedback' which requires lexicographers to obtain users' needs while at the same time dealing with the dictionary compilation process. The authors noted that users' feedback was normally taken into consideration only after the publication of the dictionary in question in order to prepare for the revised edition. Thus, the study was intended to ensure that the users' needs were incorporated in the creation of a new dictionary regarding the macrostructure and the information provided on the microstructural level.

'Simultaneous feedback' was used during the compilation of a bilingual *Cilubà-Dutch Pocket Dictionary* (Prinsloo & De Schryver, 2000). The focus of the study was on the lemmatisation of nouns on the macrostructural level, i.e. the study was intended to establish if users' preferred nouns to be entered under their singular or plural forms. The study gathered users' opinions by using both informal and formal files in the form of a questionnaire based on the contents of the *Lexicon Cilubà-Nederlands* (LCN), which was published in 1997 by de Schryver and Kabuta, and contained 50 items. The subjects consisted of elementary, intermediate and advanced learners, and the following were among the questions asked:

- Question 23- In the *Lexicon* nouns are entered under their singular. Some plurals, however, had to be provided for. **How would you like to look up nouns?**
- Question 24- **In your opinion, where should irregular plural forms be entered?**
- Question 25- In the *Lexicon* the class numbers for singular and plural are given. Instead of class 'numbers' one could use the 'nominal prefixes' themselves. **According to you, which one is handier?**
- Question 28- One could also enter nouns under their stem. **Which one do you find easier to follow - the alphabetical order or stem?** (Prinsloo & De Schryver, 2000:199)

In question 25, the study revealed that all the levels opted for class gender information, even though elementary and intermediate learners may also need some additional guidance regarding the noun.

In question 28, the study indicated that 67% of the learners preferred the alphabetical order with 67% of the elementary, 87% of the intermediate and 91% of the advanced learners. They found the stem tradition to be complicated.

Prinsloo and De Schryver (2000) concluded that 'simultaneous feedback' enables the compilers to choose the most relevant information to be presented in the dictionary to make the dictionary more effective to the target users, since this method considers the target users, compilers and dictionaries as the main three categories involved during the dictionary compilation. This study is relevant to the present study, since it also administers tests to users to determine their needs even though the current study is seeking feedback after the publication. Lemmatisation, in the dictionaries under investigation is in the form of full words with the alphabetical ordering running on the first letter. For instance, *motho* meaning a person is found under the letter *m*.

Prinsloo and De Schryver (2000) also used 'Simultaneous Feedback' to create the *Sepêdi-English Dictionary* focusing on the grammatical structures of particular words. The study tested users' needs on the viability of *thuše, thušê* (help) and *ga/sa/se* (not help). The population consisted of the beginners/learners of Sepêdi, the second language learners of Sepêdi and the mother-tongue speakers of Sepêdi. The subjects were randomly chosen from year-one Sepêdi learners at the Technikon Pretoria. Exercises and questionnaires were prepared and all the students were required to use the same dictionary, i.e. the *SeDiPro 01,* for all the tests.

To test the viability of the convention designed to cater for negative forms versus positive subjunctive/conditional forms such as /..*ga/sa/se*..~/, students were given phrases such as the following:
7. (a) *ga ba thuše moruti yo* (they do not help this reverend).
7. (b) *ba thuše, o se ke wa tšwafa* (help them, you really must not be lazy) (2000:205).

The study indicated that all the learners were able to see that they were dealing with a negative meaning in 7(a) and a positive meaning in 7(b).

Question 17 of the questionnaire was also used to determine whether learners were able to use the /..*ga/sa/se*..~/ convention. It reads as follows:

17.   In the dictionary, you will find *phele, phelê* (must live, must stay alive); ..*ga/sa/se*.. (not live, not stay alive).
       Can you explain in your own words what this convention means?

The results indicated that all the beginners/learners got the question correct whereas 80% of the second language and mother-tongue speakers of Sepêdi got it wrong.

Another exercise dealt with past tense forms and the meaning of the word *bonê* (fourth).

8. (a) *bonê* (fourth)
8. (b) *bône* (have seen; have experienced); ~ *go-* (which have seen; which have experienced)
8. (c) *bône, bônê* (must see; must look);..*ga/sa/se*.. ~ (not see; not look).

When used in phrases, they appear as follows:

9. (a) *Ke nyaka gore ba bone taba ye gabotse* (I want them to understand this matter very well).
9. (b) *gore ba se di bone* (that they must not see it) (2000:206).

The study revealed that most of the beginners/learners were able to tell that 9(a) was a positive meaning – must see/understand. As for 9(b), the study showed that the majority of the students got it wrong. Their responses included 'have seen', 'must see' and or 'have not seen'. The authors concluded that the wrong answers were because of the many possible meanings provided in the dictionary.

Question 13: In many dictionaries, the lemma is replaced by a tilde (~) within an article. This is also done in the dictionary you used. In the dictionary, you will find *ntoma-* (bite me); ~ tsêbê – (tell me a secret).

(a)   Which word does the tilde (~) replace here?

(b)   How do you say 'tell me a secret' in Sepêdi?

The responses to question (a) were as follows: 86% of the beginners/learners got it correct while 100% of the second language and mother-tongue speakers of Sepêdi got it wrong. For question (b), 71% of the beginners/learners got it right whereas 80% of the second language and mother-tongue speakers of Sepêdi got it wrong.

Question 30: When you see something like *feela* ˍ*fêla* [only]

(a)   Do you know what you should do?
(b)   Do you know why this was done like this?

There were some variations in the responses, as 43% of the beginners/learners got it correct and 57% got it wrong. In the case of the second language and mother-tongue speakers of Sepêdi, only 10% got it right while 90% got it wrong. Similar results were obtained for (b) with regard to the beginners/learners, as 43% got it correct and 57% got it wrong while all (100%) of the second language and mother-tongue speakers of Sepêdi got it wrong.

The authors concluded that second language and mother-tongue speakers of Sepêdi's inability to deal with conventions such as '/', ~, ˍ were due to 'lack of dictionary culture' (2000:206) and that this is a real challenge to language teachers and dictionary compilers. Hence, they stressed that it is essential to provide training of dictionary skills in schools. This study is anticipated to contribute to the study conducted by Prinsloo and De Schryver (2000). While Prinsloo and De Schryver utilised mother-tongue speakers of Sepêdi, this study will focus on the mother-tongue speakers of Sesotho.

2.3.8 Lexical entries in dictionaries

The purpose of the dictionary is derived from the needs of the users in a particular society and those purposes should be reflected in the type of information provided in the dictionary in question. This shows that the purpose of the dictionary and the type of information presented cannot be separated.

Hausmann (1977) and Kromann, et al. (1984) agree that the dictionary user's native language determines both the macrostructure and microstructure of a dictionary, i.e. the user and his/her situation determines the type of information included in dictionaries.

Kromann, et al. (1984), as quoted in Tarp (2008), mention that before a lexicographer produces a dictionary, s/he should first determine the needs and competence of the target user in detail to determine the consequences for the selection of words and for the structure of the dictionary article. This implies that there is a reason for the words and structure of the dictionary article.

Furthermore, Bothma and Tarp (2012) point out that lexicographers are required to consider the types of information provided in dictionaries, that information should be considered specific, and be determined by the types of potential users of dictionaries and extra-lexicographical situations.

As dictionaries are regarded as 'instruments of language usage' in Gouws's words (1990), the type of information presented in them and their extent should be determined by the users and their specific needs, particularly their linguistic needs (Gouws, 1990). This indicates that the user's linguistic needs must be taken into consideration when selecting data for a particular dictionary.

In addition, Tarp (2008) maintains that lexicographical data should be selected with a view to covering specific types of user needs in order to re-establish the relationship of dictionaries to social needs. Tarp says:

> The lexicographer's task involves tracing and examining social need … classify the various types of people, situation and needs in question… [and these will be] satisfied using [relevant] lexicographical data (2008:41).

Lexicographers are required to make a detailed study of the users' needs and their situation before they select data to be included in the dictionary.

According to Zgusta (1971), all the necessary information for the purpose of the dictionary should be included in the dictionary, and that:

All the dictionary entries should be constructed in as uniform a way as possible … [However], it is not necessary to state in the entry all properties which the lexical unit has as a member of a class (morphological, syntactic, or any other): the entry should concentrate upon just the opposite, upon the individual properties of the lexical unit in question, so that a general indication that it is a member of the respective class will suffice to inform about the shared properties (1971:247).

Bothma and Tarp (2012) add that information included in dictionaries is determined by the users' needs, i.e. the users determine the data categories and the specific data that may be needed to satisfy the specific information needed. Bothma and Tarp (2012) further point out that lexicographers should strive to design dictionaries that provide the ideal solution for the users' specific problems in different usage situations, particularly because that may influence if the dictionary will be used or not.

Gouws and Prinsloo (2005) mention that lexical data and the information provided regarding each lexical item should be aimed at ensuring the linguistic empowerment of the intended target group since the dictionary is an instrument intended to assist those who consult it, i.e. it has to fit the requirements which are implied by its identified purpose.

Atkins (2008) compared how bilingual English-French dictionary entries were written in 1967 and in the early twenty-first century. The study revealed that writing dictionaries in 1967 depended mainly on introspection, discussion with one's colleagues and other informants. This made it difficult for people to assess, through introspection, how the language really behaves out there in the linguistic community, or even to say how speakers themselves use language in speaking and in writing. Writing dictionaries in the twenty first century relies mainly on corpus lexicography, which requires a lexicographer to analyse data based on the evidence of its behaviour available in a general corpus of current language. Linguistic behaviour, such as register, stylistic, regional or pragmatic variations, are also taken into consideration when writing dictionaries today. This study will be beneficial to the present one especially at the analysis stage.

Dolezal (1983) compared the dictionary entries of Blount (1656), Kersey (1708), Bailey (1721) and Wilkins (1668). Wilkins organised lexical items in terms of their distinctive features. To appreciate Wilkins's system, Dolezal compared relevant portions of classification and semantic works done before and after Wilkins's 1668 dictionary with the principles he has deduced from Wilkins's text. He claimed that Wilkins's work is organised systematically,

thus the story of the English dictionary may actually be the story of a single edited and re-edited text.

Mwenge (2003) compared and contrasted four important Swahili-English dictionaries namely, Madan (1903), Johnson (1936), Rechenbach (1968) and the monolingual Swahili, T.U.K (1981) in order to investigate how affixational processes of nominalisation and verbalisation are treated in them. The study established that each of these dictionaries presented deverbal verbs differently, for instance, out of the 33 deverbal verbs based on the verb *penda* (love, like), only 19 are presented in Madan (1903), 17 by Johnson (1939) and T.U.K (1981), and seven by Rechenbach (1968). Derivatives are also presented differently in each dictionary (like the entries) depending on what each author feels is appropriate for the learners. There are also inconsistencies with regard to the presentation of nominal derivatives. Some nominal derivatives are listed as sub-entries as well and are cross-referenced to their respective main entries. On the whole, the study found that there is generally a lack of lexicographical principles that could be used as a guide when dealing with the affixational morphology. Again, the study revealed that all the dictionaries surveyed have degrees of arbitrariness, inconsistencies and unsystematic presentation. Certain derivatives are considered as lexical items by some authors, but not by others.

Lamy (2003) undertook a study to compare the presentation techniques used in French monolingual learners' dictionaries with English monolingual learners' dictionaries. The study established that French dictionaries pay less attention to foreign learners (i.e. to the early stages of learning a language) compared to the English dictionaries. However, French dictionaries provide advanced learners with sophisticated linguistic information, i.e. they are native-speaker-oriented while English dictionaries are intended for foreign students.

Kharma (1985) provided 284 learners in the Department of English at Kuwait University with questionnaires in order to determine if learners understood different types of information offered in the dictionary entries. All the students were allowed to use both monolingual and bilingual dictionaries. However, the majority of the students preferred to use bilingual dictionaries. Learners claimed that they received little instruction in dictionary use. Like in Baxter's study, this study also revealed that learners were not satisfied with the definitions provided in monolingual dictionaries, as they found them difficult to understand. Learners also found illustrative sentences provided in monolingual dictionaries insufficient.

With regard to the type of information provided in the dictionaries, the study showed that almost all the students had the ability to interpret phonetic signs and were able to employ derived forms, grammatical features, definitions and synonyms. The study concluded that a dictionary that could best benefit learners was the one that combines features of monolingual and bilingual works.

Hartmann (2004) undertook a survey of dictionary use involving Exeter University students and staff. The questionnaire contained 30 questions based on the students' personal details, foreign language studies, year of study, their major subjects at Exeter; start of dictionary use and its ownership, kinds of dictionaries used most frequently and their titles, situations of dictionary purchase, awareness of dictionary appendices and usage guidance, context and frequency of dictionary use, complaints about the dictionary, difficulties of dictionary use, and instruction in dictionary use.

The study indicated that 72% of learners began to use dictionaries in primary school. The kinds of dictionaries mostly used were general English dictionaries (94%), followed by bilingual dictionaries (77%); 65% did not have electronic dictionaries; 48% of the students owned more than four dictionaries; 98% of students owned at least one dictionary; and language and humanities students owned more dictionaries than science students.

The study established that foreign students were more aware of the dictionary back-matter information than the English students were. Again, it was indicated that science students looked up units of measurement while language students looked up regular verbs. The study also established that dictionaries were more often used at home (97%), followed by their use at the library (58%) and in the classroom (17%) because dictionaries were not allowed during the examinations. The study showed that dictionaries were most frequently used while reading, as learners looked up difficult words, and for writing.

About 90% of learners claimed that they were unhappy with their ability to use dictionaries and as a result, about 75% consulted dictionaries more often. Science students (52%) sought specialised technical terms most often whereas language and humanities students looked up idioms and phrases most often. About the helpfulness of dictionaries, 63% of students reported that their dictionaries lacked sufficient information that could be helpful to them

while 20% also complained that the layout of the dictionary was unclear without bearing in mind their own limitations with regard to their skills.

2.4 Conclusion

The chapter shows that learners use dictionaries for various reasons, which include reading, writing, and vocabulary acquisition even though they frequently look up meanings or target language equivalents in the case of bilingual dictionaries. Literature also shows that the use of any type of dictionary yields better results regarding vocabulary retention, reading, writing, and translation. It was also discovered that using a dictionary while reading benefits users more than guessing or inferring the meanings of words. Using a dictionary during reading assisted students to comprehend a text more efficiently, and allowed them to perform better in reading comprehension than those without dictionaries. It was also observed that the number of errors was higher where dictionaries were not used compared to when they were used.

Furthermore, it shows that people who use dictionaries always acquire more words than those who read without a dictionary. Learners who do not use dictionaries either guess the meaning of unknown words or ignore them. Words that are ignored are unlikely to be remembered. Furthermore, literature indicates that learners perceive bilingual dictionaries as the most important books in their study of English. One of their reasons was that they were easier to use unlike monolingual dictionaries whose definitions were complicated to understand.

There are variations regarding the words frequently used, as literature indicates that in some cases learners look up infrequent words more often than words that look familiar while in other cases, it shows that general words are looked up most frequently. It is clear that dictionaries are not compiled without a reason but rather that they are created to fulfil the needs of a particular speech community, i.e. compilers should pay attention to the needs of the target speech community when compiling a dictionary. As the users' needs have to be put first, it is therefore important to identify the users and the function of the intended dictionary prior to compilation. Compilers should first undertake studies to assess the needs of the dictionary users and then classify various types of people, their situations and their needs. The identified needs could be presented in order to discover which could be fulfilled by using

lexicographic data. That will provide an indication as to the type of information to be presented in a dictionary. While the literature concentrates on dictionary use by second language learners, mother tongue speakers say little about dictionary use; hence the current study is investigating its use by learners who are mother-tongue speakers.

CHAPTER THREE

RESEARCH METHODOLOGY AND DATA COLLECTION

3.1 Introduction

This chapter deals with the methods and procedures followed in the collection and interpretation of data. The tools utilised in collecting data include experiments, interviews, questionnaires and textbooks. The sample population is explained and data are recorded and interpreted. The chapter further summarises the results of the data collected.

3.2 Research population and sampling

The study made use of participants who would provide the researcher with the required information. Therefore, participants were selected because of their involvement and knowledge of the subject under investigation.

3.2.1 Research population

According to Fraenkel, et al. (1993:9), 'population' refers to 'the group to which the researcher would like the results of a study to be generalizable; it includes all individuals with certain specified characteristics'. This means that the items from which the researcher can select subjects for the study should have certain features that can enable the researcher to generalise.

The study consisted of 508 tertiary and high school students who are Sesotho mother-tongue speakers, to test the effectiveness of *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* (i.e. 254 students in each case) and 40 language experts. The population of this study thus consisted of 548 mother-tongue speakers of Sesotho, which comprised of 163 males and 385 females altogether. This group was made up of 434 high school students from five districts, namely Mafeteng, Leribe, Mokhotlong, Qacha's Nek and Quthing. The number of learners varied from place to place due to the number of students that were present in a class during the test. The remaining 74 participants were student teachers and those training to be

translators from tertiary institutions, namely the Lesotho College of Education (LCE) and National University of Lesotho (NUL); and 40 language experts (10 teachers, 10 lecturers, 10 people from media houses and 10 Sesotho Academy members).

The researcher chose Mokhotlong, Qacha's Nek and Quthing districts to represent the people of the highlands while the lowlands are represented by Mafeteng and Leribe including Maseru since LCE, NUL, media houses, lecturers and some members of the Sesotho Academy are located in Maseru.

This was done to ensure that both areas were represented, as this would help the researcher observe the vocabulary that is used in both regions. The researcher assumed that the Sesotho used in the highlands is slightly different from the Sesotho used in the lowlands due to the external influence and rapid changing world, particularly in urban areas. People from the lowlands are exposed to technology and other factors before those from the highlands. Again, foreigners visit the lowlands more often and their languages have influenced Sesotho, i.e. the Sesotho used in the lowlands is somewhat mixed; For instance, the word 'road' is called *pata,* by people from the south, which is part of the highlands, and *'mila* or *tsela* by those from the north, which is part of the lowlands. This indicates that words that may seem unfamiliar to the lowlands people may be common in the highlands and vice versa.

3.2.2   Sampling

'Sampling' deals with the selection of a group from whom data is obtained. This implies that instead of collecting data from the entire population of interest, the researcher may select only some members of the population. The results obtained from the selected group are used to 'make generalizations about the entire population only if *the sample is truly representative of the population*' (Leedy & Ormrod, 2001:210). There are different types of sampling which are determined by various situations. Leedy and Ormrod (2001:210-219) stipulate that there are two main categories of sampling namely probability sampling and non-probability sampling. Probability sampling consists of simple random sampling, stratified random sampling, proportional stratified sampling, cluster sampling and systematic sampling while non-probability sampling comprises of convenience sampling, quota sampling and purposive sampling, the latter of which is employed in the current study.

Purposive sampling was used for the selection of the sample in this study. According to Babbie and Mouton (2001), in purposive sampling, participants are selected according to the researcher's judgement about which units are the most useful or representative. This method is also called judgemental sampling. The sample was selected because they had no prior knowledge of what was expected, which suggests that the selected sample were representative or because they had the needed information (Fraenkel, et al. 1993). In addition, Tongco (2007) mentions that samples are selected based on the participants' knowledge and information about a particular issue. The researcher chose this method, since the study requires information from learners and language practitioners in particular. The *Sethantšo sa Sesotho* stipulates in its back matter that it is intended to be used by learners from high schools, tertiary institutions and lecturers of the South African Development Communities (SADC). Learners and language practitioners were regarded as being suitable for the study because of their involvement in dictionary usage and their knowledge and information about this issue could contribute to the study.

The sample of the current study was heterogeneous in nature in the sense that it consisted of people whose levels of knowledge of the Sesotho use and experiences were different, i.e. ranging from high to medium to low. High school students were used in this study to represent the low level, student teachers and translation trainees represented the medium level and language experts represented the high level. Each homogenous group was tested separately based on the participants' level of knowledge, since it was understood that individuals in a group would feel free to engage fully in the discussion if they felt comfortable with each other (Krueger & Casey, 2000; Richardson & Rabiee, 2001). High school students were separated from student teachers / translation trainees and the tests were given in different locations as the groups were situated in different areas. The researcher adhered to the principle that the participants in a focus group should have the same gender group, age-range, ethnic or social class as stipulated by Krueger and Casey (2000). This type of sampling method was found to be appropriate for this study since it ensured that the different groups of population were sufficiently represented in the sample (Nachmias & Nachmias, 1981; Chadwick, et al., 1984; Singleton, et al., 1988).

Question 1: All students were provided with a list of selected words from both the *Sethantšo sa Sesotho* and the *Sesuto-English Dictionary,* and were required to use those words in sentences of their own (see Appendix 3).

Question 2: All students were given a reading comprehension exercise. Students were divided into two groups with an equal number of students in each group where possible. One group was allowed to utilise dictionaries to answer questions while the other group did not use dictionaries at all.

Interviews: Unsuspected interviews were conducted using focus groups where the participants' opinions were sought. The language experts were given questionnaires instead of interviews due to their experience. They were also required to give their views about the two dictionaries and to state their expectations about Sesotho dictionaries in general. Their responses were used for inductive reasoning.

Generalisation was therefore made based on the sample of 548 (i.e 508 learners & 40 language experts). The study also tried to find out the types of words participants might want to see in future dictionaries.

The two dictionaries were compared by covering 19 alphabetical letters, namely a, b, ch, e, f, h, i, j, k, l, m, n, o, p, q, r, s, t and u. These alphabetical letters were used to arrange words in the *Sethantšo sa Sesotho*. This implies that all the words in the *Sethantšo sa Sesotho* were used as the sample, while in the *Sesuto-English Dictionary*, the study utilised only the items that are similar to those contained in *Sethantšo sa Sesotho*. The following section discusses the procedure and specific data collection techniques used in this study.

3.3 Methods of data collection

As was mentioned earlier, this study employed triangulation, as it utilised combined-methods of data collection. The study used various methods of data collection such as experiments, interviews, questionnaires and textbooks. The next section presents such methods.

3.3.1 Experiments

According to Fraenkel, et al. (1993:4), an experimental study is 'a research study in which one or more independent variables are systematically varied by the researcher to determine the effects of this variation'. The researcher used tests to investigate a specific problem. For Leedy and Ormrod (2001), experimental study looks at the possible influences that one

situation may have on another. Babbie and Mouton (2001) submit that experiments require one to take action and perceive the results of that action. This study utilized experimental study to investigate the effectiveness of the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* in reading and writing as well as dictionary use when learning Sesotho. The experiment was intended to test a group of learners who are Sesotho mother-tongue speakers to determine their performance when making use of the *Sethantšo sa Sesotho* and the *Sesuto-English Dictionary* while reading and writing Sesotho. This would assist the researcher, teachers and the students to discover the consequences of dictionary use when learning Sesotho.

During the visits to different schools, the head of the department from each school introduced the researcher to the students and gave her time to explain to the students how the activity would be carried out. The researcher explained to the students that the main purpose of the test was not to award learners marks but rather to investigate how they would perform in their Sesotho lessons when they use dictionaries to read and write Sesotho. The researcher appealed to students to be sincere with their answers, and explained that those who were asked to guess were not to feel bad if they did not know the word, all they had to do was guess the meaning. The researcher further explained that students would be divided into two groups: those who would use the dictionaries and those who would not be using any dictionary. After dividing the learners into two groups, learners were given a chance to choose whether to use a dictionary or not. To the researcher's surprise most students wanted to answer without the use of the dictionary because they felt no need for it, seeing that Sesotho was not their second language. However, eventually one group decided to use the dictionaries.

Thereafter, the researcher distributed question papers, answer sheets and the copies of the dictionaries, as agreed. The two groups were distanced so that the group who was not utilising the dictionaries could not be tempted to look at the dictionaries used by the other group. Students were requested not to write their names on the answer sheet, but to write the name of the school/institution instead, and to write whether they used the dictionary or not next to the name of the school/institution (i.e. they were to write 'dictionary' if they used it or 'no dictionary' if they did not use it). Learners were given 40 minutes to finish Question 1 and Question 2.

The test was given to 508 participants (434 high school students and 74 student teachers / translation trainees from the LCE and NUL). The students within each of the two groups were from the same grade or level of study (i.e., Grade 11 high school students and third year students from LCE and NUL respectively). For the first question, all students were provided with a list of selected words from the dictionaries and were required to use those words in sentences of their own, while the second question was a reading comprehension exercise.

In Question 1, learners were provided with the following Sesotho words and the question read as follows: *Sebelisa mantsoe a latelang lipolelong* (Use the following words in sentences):

(a)	*nonellela*	(to like/love very much)
(b)	*abula*	(to crawl on hands and feet)
(c)	*babutsa*	(to tear)
(d)	*chacheha*	(to have a strong desire)
(e)	*epho!*	(to remove food from fire)
(f)	*fafiha*	(to hurt, to sprain)
(g)	*halaka*	(to have a strong desire)
(h)	*ikoahlaea*	(to express repentance)
(i)	*joela*	(to tell, to say)
(j)	*kaba-kaba*	(to boil)

N.B. the English translations were not supplied in the question paper, but are provided here for the benefit of the reader.

Students were divided into two equal groups (as mentioned earlier) where possible. In some instances, the researcher was faced with a challenge of odd numbers where one group consisted of say, 43 students, and in such cases, one sub-group consisted of 21 students while the other sub-group consisted of 22 students. Thus, the total number of students who were not using dictionaries had two students more as opposed to those who used dictionaries (see Table 3.1 below). Their scores were used to judge the effectiveness of both the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* and dictionary use when learning Sesotho as a native language.

The students provided sentences for Question 1 and their responses were classified into three categories, namely correct sentences; wrong sentences, and no answer. The first column shows the location of the particular group; the second one indicates the overall percentage of each group of correct sentences; the third column indicates the percentage of wrong sentences, and the fourth column shows the no response rate for both dictionary users and non-dictionary users respectively. The subsequent table presents the summary of the overall results for Question 1 for both dictionary users and non-dictionary users from seven different groups in the case of *Sethantšo sa Sesotho*:

Table 3.1: Results of dictionary users and non-dictionary users for Question 1 (*Sethantšo sa Sesotho*)

	Dictionary users (126)			Non-dictionary users (128)		
Group	Correct sentences	Wrong sentences	No answer	Correct sentences	Wrong sentences	No answer
Mokhotlong	71%	19%	10%	15%	74%	11%
Quthing	64%	32%	4%	11%	79%	10%
Qacha's Nek	70%	26%	4%	11%	78%	11%
NUL	84%	10%	6%	25%	64%	11%
LCE	75%	19%	6%	11.4%	80.2%	8.4%
Mafeteng	60%	33%	7%	10%	60%	30%
Leribe	68%	19%	13%	11%	74%	15%

This table indicates that the same exercise was given to seven different groups of participants at different times due to their different locations. Consequently, Table 3.1 shows the results of all the participants from seven different groups at different locations. The number of participants in each location depended on the number of students available during the test. This means that the researcher used students that were given to her by the head of the department irrespective of the number that the researcher initially intended to utilise. For instance, in Mokhotlong there were 37 learners; Quthing 42; Qacha's Nek 36; NUL 15; LCE 43; Mafeteng 43 and Leribe 38. This was done to avoid any inconveniences that the situation might have caused. For instance, if some students were given a test in the same class and others were left out, the teachers would have had a problem. The high schools that were

visited excluded private schools, because all the government schools take Sesotho as a compulsory subject. The next table presents the results of students who utilised the *Sesuto-English Dictionary*.

Table 3.2: Results of dictionary users and non-dictionary users for Question 1 (*Sesuto-English Dictionary*)

	Dictionary users (127)			Non-dictionary users (127)		
Group	Correct sentences	Wrong sentences	No answer	Correct sentences	Wrong sentences	No answer
Mokhotlong	47.3%	46.2%	6.4%	11%	81%	8%
Quthing	44%	47%	9%	12%	70%	18%
Qacha's Nek	49%	49%	2%	14%	81%	5%
NUL	58%	37%	5%	18%	80%	2%
LCE	55%	37%	8%	13%	85%	2%
Mafeteng	44%	47%	9%	11%	84%	5%
Leribe	50%	44%	6%	10%	76%	14%

The *Sesuto-English Dictionary* was used by different groups of students, thus, the number of students in this exercise was the same for both the dictionary and non-dictionary users. The use of dissimilar groups was done to ensure that the results were not influenced by the students' experience gained while using the *Sethantšo sa Sesotho*. As the researcher was administering all of the tests, they were not given at the same time. The scores of *Sesotho-English Dictionary* users seem lower than those of the *Sethantšo sa Sesotho* users because the Sesotho English Dictionary does not have four of the words that appeared in the test.

For Question 2, learners were given a reading comprehension text (Appendix 2). They were required to answer the following questions after reading the passage:

Lipotso (**Questions**)

Araba lipotso tse latelang (Answer the following questions):

(a) *Ke eng e bakileng* **lekatja** *lipakeng tsa Libuseng le Moroesi?*

(b) *A k'u bolele lentsoe le leng* (synonym*) le bolelang ho* **nakasela***.*

(c) **Malibecheng** *ke motho ea joang?*

(d) *Ho* **onama** *ke ho etsa joang?*

(e) *Bo-Libuseng ba* **onama** *hobaneng?*

(f) *Ke lentsoe lefe le hananang (*antonym*) le* **lekete***?*

The learners who were not using dictionaries managed to answer most of the questions compared to the dictionary users. The responses were disappointing, since most of the students who used the dictionary did not attempt to answer most questions, particularly learners from the LCE and Mafeteng. In the case of LCE, learners arrived late because they were writing a test just before the experiment. Similarly, the Mafeteng group also arrived late because they were writing tests before and after the experiment. It is assumed that they were not fully concentrating on the experiment. The table below presents the summary of the overall results for Question 2.

Table 3.3: Results of dictionary users and non-dictionary users for Question 2 (*Sethantšo sa Sesotho*) (i.e. reading comprehension)

	Dictionary users (126)			**Non-dictionary users (128)**		
Group	Correct sentences	Wrong sentences	No answer	Correct sentences	Wrong sentences	No answer
Mokhotlong	58%	14%	28%	56%	39%	5%
Quthing	50%	14%	36%	61%	32%	7%
Qacha's Nek	68%	18%	14%	57%	37%	6%
NUL	71%	12%	17%	63%	33%	4%
LCE	13%	4%	83%	62%	27%	11%
Mafeteng	19%	6%	75%	52%	26%	22%
Leribe	47%	11%	42%	56%	36%	8%

The numbers of learners are similar to the ones presented in Table 3.1.

Table 3.4: Results of dictionary users and non-dictionary users for Question 2 (*Sesuto-English Dictionary*) (i.e. reading comprehension)

	Dictionary users (127)			Non-dictionary users (127)		
Group	Correct sentences	Wrong sentences	No answer	Correct sentences	Wrong sentences	No answer
Mokhotlong	85%	15%	5%	51%	47%	3%
Quthing	72%	22%	6%	57%	39%	4%
Qacha's Nek	85%	12%	3%	66%	29%	5%
NUL	92%	8%	0%	63%	37%	0%
LCE	88%	12%	0%	42%	58%	0%
Mafeteng	63%	20%	17%	49.3%	43.3%	7.9%
Leribe	82%	18%	0%	52%	48%	0%

Unlike some *Sethantšo sa Sesotho* users who could not attempt all questions for Question 2, the *Sesuto-English Dictionary* users managed to answer all the questions under Question 2. As the use of a dictionary in this context has not been tested in any of the previous studies in learning a native language, this study intends to bridge this existing gap in the literature. Again, the decision to use experimental study was influenced by the fact that the previous studies, such as Hayati (2005), Laufer and Melamed (1994) and Atkins and Varantola (2008) to name a few, also used the same method to test the effectiveness of dictionary use by foreign language learners.

It was anticipated that the abovementioned method would assist the researcher to test the effectiveness of dictionaries by mother-tongue speakers, and that testing learners in this way is the best method of knowing how much learners know about their language. This method enabled the researcher to discover whether learners benefitted from using dictionaries while reading and writing or not. Interviews followed immediately after the tests.

3.3.2 Interviews

Interviews are used as one of the methods of gathering data where particular groups or individuals are investigated. The researcher asks the subjects questions orally. The researcher can ask the participants questions that are related to the topic under investigation, such as

people's beliefs about the facts, their feelings, motives, present and past behaviours, standards for behaviour, and conscious behaviour for particular actions or feelings (Silverman, 1993). Interviews assist researchers to gather useful information from the respondents. The researchers may employ different types of interviews; this study chose to use focus groups. According to Rabiee (2004), a focus group is a method that involves the use of in-depth group interviews for which participants are chosen purposively. Participants focus on a given topic based on their knowledge of the topic under investigation to enable the researcher to elicit their opinion on the subject. Focus groups can provide diverse views, which are deeper and richer than the ones obtained from individual participants in a short time span (Thomas et al., 1995; Burrows & Kendall, 1997; Krueger & Casey, 2000). Thus, the interviews were useful for the purposes of this study as well as for time management.

It is assumed that the groups might provide valuable information because individuals would be sharing ideas during discussions and that might bring new information for the study. Babbie and Mouton (2001) mention that group discussions show direct evidence of the differences and similarities of participants' experiences and opinions as compared to making such observations only when analysing statements derived from the interviews at a later stage. They also point out that the researcher is likely to miss some important information that individual members may have shared in face-to-face interviews. However, the researcher is of the opinion that since the interview is complementing the tests and the questionnaires, some information, which might be missed, would be covered by the information gathered from the tests and the questionnaires.

The selection of students in this study was purposive, as they are potential beneficiaries of the use of dictionaries. Dictionaries are mostly used in schools for various reasons, which include language learning, finding the correct spelling and meanings of words, translation, etc. The students' contribution and concerns gleaned from the interviews would help lexicographers to see things differently, and that might force them to treat certain issues with great care when compiling dictionaries.

The students in each location were divided into two to four groups of 10 to 12 members each for the interviews. Learners who used the dictionary while reading and writing were grouped together and those who did not use the dictionary made their own group(s). The interviews were conducted immediately after the tests. The participants formed a circle and the

researcher moved around the circle to ensure that all the members of a group took part in the discussion. In cases where there were more than three groups, the researcher requested the teachers to help monitor the other groups. One member from each group was also asked to write down the answers to the questions. This decision was taken due to time restraints; the researcher was allowed 40 minutes for the interviews and 40 minutes for the test. It was therefore difficult for the researcher to monitor all groups simultaneously. The interviews that were not monitored by the researcher herself were tape recorded for purposes of accuracy of responses, and thereafter the responses were transcribed. This was used as an additional tool to complement their handwritten work.

Each group was asked to tell how they felt about the use of either the *Sethantšo sa Sesotho* or *Sesuto-English Dictionary* when learning Sesotho. Those who did not use a dictionary also shared their experiences based on what they felt during the test. However, Question 3 and Question 4 of the interview questions were relevant only for those who used the dictionaries. Non-dictionary users were provided with dictionaries to enable them to answer Question 5 (refer to Appendix 3 for these questions). The results helped the researcher to determine whether the dictionaries meet the needs of the current users, whether the learners benefitted from using Sesotho dictionaries during reading comprehension exercises and how they reacted to the availability of the dictionaries during the exercise.

About 23 groups were formed from 254 students who participated in each case. The number of participants varied per group ranging from 7 to 13 members in each group. When asked to tell how they felt about the use of Sesotho dictionaries when learning Sesotho, all 23 groups indicated that it was their first experience and that they were of the opinion that Sesotho dictionaries should be used during Sesotho lessons. Those who had access to the dictionary stated that they were able to learn words that were unknown to them and that their vocabulary was increased as a result. At that point, it was observed that the non-dictionary users were disadvantaged, but they were curious to know what the other group was learning.

Some of the reasons the respondents gave regarding dictionary usage when learning Sesotho were that it would improve their vocabulary acquisition and improve their proficiency level. They also mentioned that most of the words which occurred in their test were unknown, hence the need to use the Sesotho dictionaries in class.

On the question which required them to tell what they liked about each dictionary, the groups who had access to dictionaries mentioned that they were happy to realise that the dictionaries contained rich information which might help them know more about Sesotho words than when not using the dictionary. They were also of the opinion that words were explained in a clear and understandable way which made it easier for them to understand unknown words and that the dictionary clearly indicates the word class categories. In some cases, examples are provided on how the word could be used. Learners assumed that using dictionaries when writing Sesotho would contribute to the improvement of their writing skills.

The particiants' responses concerning what they did not like about the dictionaries were as follows:

- Using a dictionary to answer test questions was time consuming.
- Dictionary use in class could also discourage learners from thinking, i.e. it is like spoon-feeding them.
- Dictionaries contain difficult Sesotho words which are not common and that made it difficult to answer Question 1 in particular, since some words had never been heard or seen before.
- Some words were not understood even though they were explained in the dictionaries.

Those who utilised *Sethantšo sa Sesotho* were not content, since they could not find some words in their dictionary. They mentioned that had those words been included, they could have performed better. Again, they stated that the task was difficult since the definitions were in English and yet the answers were to be presented in Sesotho.

Learners felt that the dictionaries should include both known and unknown words especially in the *Sethantšo sa Sesotho*. They provided lists of words which the group wished to find in the dictionary (see Appendix 1). The words include new words which exist as a result of technology, new diseases, borrowed words and words used by various departments or sectors such as the Lesotho Revenue Authority, banks, and home affairs, most of which are not yet generally known to the public (i.e. specific terms for those sectors). This assisted the researcher to identify words that students need in their dictionary. Their suggestions regarding the incorporation of other words might help improve the *Sesuto-English Dictionary*

and *Sethantšo sa Sesotho* and promote the use of dictionaries in native language learning. The summary of the interviews is presented in Table 3.5 below:

Table 3.5: Results of the interviews on dictionary use in a Sesotho class

Question	Useful	Not useful
Is dictionary use during Sesotho class good or bad?	96% felt that Sesotho dictionaries are required in classes	4% felt that dictionary use was unnecessary
Reasons:	improves vocabulary acquisition; improves proficiency level; helps to explain unknown words; provides examples of usage	makes learners lazy, that is, it spoon-feeds them; time consuming
Qualities of *Sethantšo sa Sesotho* and *Sesuto-English Dictionary*	words are clearly explained; it is easier to understand unknown words; the dictionary indicates the word class categories; examples of usage provided; using this dictionary when writing Sesotho might improve learners' writing skills	the dictionary contains difficult Sesotho words which have never been heard or seen before; difficult to understand some words even though they are explained

As explained in the next sub-heading, data was also collected by means of questionnaires, which were given to the language experts.

3.3.3 Questionnaires

A questionnaire refers to a collection of questions or statements that are completed by the participants for a particular research project (Delport, 2005; Babbie & Mouton, 2001). The researcher provided questionnaires to get facts and opinions about a certain issue from individuals who are informed about the issue in question. This enabled the researcher to analyse and interpret the data collected from the participants. Questionnaires were utilised in this study particularly for respondents who could seldom be contacted in their offices, such as media people.

Language experts were chosen in this study to answer the questionnaires because of their experience and knowledge of Sesotho. This group comprised 10 teachers, 10 lecturers, 10

people from media houses and 10 Sesotho Academy members. The researcher introduced herself to each participant and briefly explained the purpose of her visit. She also explained why each participant was chosen and requested that they participate in the study by answering the questions on the questionnaire.

All questionnaires were delivered by hand but their collection methods were different because the researcher collected some of them immediately after completion by the participant while others were collected later. The researcher had intended to self-administer all of them but circumstances did not allow for that. As a result, participants who had no problem filling in the questionnaires in the presence of the researcher did so, while those who felt that they wanted to complete them in their own time and have them collected later were given such an opportunity. In the case of self-administered questionnaires, the respondents were given the questionnaires and they completed them on their own in the presence of the researcher who waited to collect them and to clarify any problem that might arise. This helped the researcher to avoid a situation whereby some sections would be left unanswered due to misunderstanding; Leedy and Ormrod (2001) indicate that the researcher might find it difficult to decipher the participants' answers. Again, this method ensures that all the respondents participate effectively. Babbie and Mouton (2001) point out that self-administered questionnaires yield higher completion rates when questionnaires are both delivered and collected. Thus, the researcher decided to follow this approach first, to ensure that the return rate is high and because this study was time bound. In the case of questionnaires that subjects preferred to complete in their own time, the researcher requested to collect them after two days even though she could not collect all of them within that time. The respondents were telephoned to find out when the researcher could collect the questionnaires. Thirty-two of the 40 questionnaires were collected through this method and only eight were self-administered. All 40 of the questionnaires were completed even though three of them had to be reissued since they were misplaced.

The subjects were required to give their views about each of the dictionaries under investigation and to state their expectations about the Sesotho dictionaries (see Appendix 4). This method enabled the researcher to gain a deeper insight into how participants felt about the two dictionaries.

In their responses, two groups were identified, i.e. those who use Sesotho dictionaries and those who do not. The participants who utilise Sesotho dictionaries do so for various reasons, which include translation, word meanings, historical information, word class categories, names of objects and teaching. The dictionaries that are commonly used are: *Sesuto-English Dictionary*, *Sethantšo sa Sesotho, Southern Sotho-English Dictionary*, *English-Sotho Vocabulary, English-Sotho-Sotho-English Pocket Dictionary,* a thesaurus called *Khetsi ea Sesotho* and *Sehlalosi: Sesotho Cultural Dictionary*. Those who do not use dictionaries derive meanings from the context where possible or they guess. The two groups felt that the Sesotho dictionaries are outdated, since most words are no longer used and contemporary words are lacking. Those who continue using them argue that since they are the only sources of information, they have to use them and that the dictionaries partially meet their needs.

The research revealed that the majority of the respondents have never used the *Sethantšo sa Sesotho* because of the following reasons: some respondents do not know of its existence while others have seen it but have never used it; the dictionary was not available in the schools that were visited except for NUL which possessed at least three copies of the dictionary. The users of the *Sethantšo sa Sesotho* mentioned that even though they use it, it is not always helpful because most words it contains are unknown to them. Some stated that the dictionary is very good for historical purposes, as it explains words that were used in the past.

Like the *Sethantšo sa Sesotho*, the *Sesuto-English Dictionary*, is also not used by all the respondents. However, it was utilised by translators particularly since it is still considered the best bilingual dictionary in the history of Lesotho lexicography. It is regarded simple to use compared to the *Southern Sotho-English Dictionary,* as words are arranged alphabetically as opposed to its counterpart that ordered them in stems.

The results indicate that 28 participants out of 40 utilise dictionaries while 12 do not use them. The *Sesuto-English Dictionary* is used by more respondents (15) than the other dictionaries followed by the *Sethantšo sa Sesotho* with 13 participants. The number of participants who use the following dictionaries are indicated in brackets: *Southern Sotho-English Dictionary* (9), *Khetsi ea Sesotho* (6), *Sehlalosi: Sesotho Cultural Dictionary* (4), *English-Sotho Vocabulary* (3) and *English-Sotho-Sotho-English Pocket Dictionary* (2). The results show that 10 people consult dictionaries once in a while and 10 people use them more often. They are utilised more for meaning purposes, translation and historical information.

Twenty-two respondents mentioned that dictionaries are not widely used. Approximately 18 users find them outdated and 25 participants state that they need to be improved.

Again, in a sample of 40 respondents only 13 participants use the *Sethantšo sa Sesotho* while 27 have never used it. Out of 13 participants who use this dictionary, six say it is good, another six say it is not bad and only one person claimed that it is very good. Six users found it useful, five say it is not always helpful and two say it is not helpful. All participants who use Sesotho dictionaries (28) felt that the dictionaries need to be improved so that new words and terms from various fields can be included. The table below is a summary of the results of the questionnaires.

Table 3.6: Distribution of the frequencies and percentages of Sesotho dictionary users and non-users of 40 Sesotho language experts

Part 1: Use of Sesotho dictionaries in general

	Frequency	Percentage
Use dictionaries	28	70%
Do not use dictionaries	12	30%
Total	40	100%
Names of dictionaries used:		
Sesuto-English Dictionary	15*	
Sethantšo sa Sesotho	13*	
Khetsi ea Sesotho	9*	
Southern Sotho-English Dictionary	6*	
Sehlalosi: Sesotho Cultural Dictionary	4*	
English-Sotho Vocabulary	3*	
English-Sotho-Sotho-English Pocket Dictionary	2*	
Number of times:		
Once a month	10	36%
2-5 times	8	28%
More than 10 times	10	36%
Total	28	100%
Sesotho dictionaries are up to date:		
Strongly agree	1	4%
Agree	5	18%
Disagree	7	25%
Strongly disagree	11	39%

Do not know		4	14%
Total		28	100%

Sesotho dictionaries are widely used:

Strongly agree	0	
Agree	1	4%
Disagree	8	28%
Strongly disagree	14	50%
Do not know	5	18%
Total	28	100%

Sesotho dictionaries need to be improved:

Strongly agree	25	89%
Agree	3	11%
Disagree	0	-
Strongly disagree	0	-
Do not know	0	-
Total	28	100%

Part 2: Use of *Sethantšo sa Sesotho* and *Sesuto-English Dictionary*

Use the dictionary	SED	15	54%
	SS	13	46%
Total		28	100%

Rating of the dictionary:

SS:	Very good	1	6%
	Good	6	47%
	Not bad	6	47%
	Total	**13**	**100%**
SED:	Very good	5	33.3%
	Good	8	53.3%
	Not bad	2	13.3%
	Total	**15**	**100%**

Number of times:

SS:	Often	2	15.3%
	Sometimes	6	46%
	Rarely	5	38.4%
	Total	**13**	**100%**
SED:	Often	8	53%
	Sometimes	6	40%
	Rarely	1	7%
	Total	**15**	**100%**

Dictionary usefulness:

SS:	Yes	5	38.4%
	No	5	38.4%
	Not always	3	23%
	Total	**13**	**100%**
SED:	Yes	7	47%
	No	2	13%
	Not always	6	40%
	Total	**15**	**100%**

Table adopted from Babbie, 1973.

The items that fall under the sub-heading 'names of the dictionaries used' are not included in the calculations of the frequencies even though they appear in the table because they are not calculated out of 28 which is the total number of people who use dictionaries since one respondent would have used say five dictionaries alone for various reasons. The purpose of including them is to give an idea of which dictionaries the respondents used.

3.3.4 Textbooks

The *Sethantšo sa Sesotho* and *Sesuto-English Dictionary* were used as units of analysis in this study. The contents of the two dictionaries were compared. Babbie and Mouton (2001) mention that content analysis is suitable for studying any form of communication including books, poems, magazines, newspapers, songs, letters, speeches, paintings, laws, constitutions and any form of collection. Reinharz (1992:146-47) also mentions that this method has been widely used by feminist researchers:

> Children's books, fairy tales, billboards, children's art work, fashion, fat-letter postcards, the Girl Scout Handbook, works of fine art, newspaper rhetoric, clinical records, research publications, introductory sociology textbooks and citations to mention only a few.

In this study, the textbook method was used to compare the *Sethantšo sa Sesotho* and *Sesuto-English Dictionary* in order to establish whether they are two different dictionaries or not. The researcher compared these two dictionaries looking at their volumes, words, definitions and presentation of words. All the similarities and differences were identified. Each word contained in the *Sethantšo sa Sesotho* was compared against the words contained in the *Sesuto-English Dictionary* page by page, and words were categorised into three groups. All the lemmas found in both dictionaries were marked with a tick (√), words which are found in

both dictionaries but that are presented differently were circled (○), and those that are only contained in the *Sethantšo sa Sesotho* were marked with a star (*). The researcher focused only on these words. All the words that are contained only in the *Sesuto-English Dictionary* were ignored, because the researcher decided that those words would not contribute to the purpose of the study.

Category 1 consisted only of words that are presented as lemmas in the two dictionaries. Category 2 consisted of words that are present in both dictionaries but which are presented differently, for instance, in the *Sesuto-English Dictionary* derived words appear under the main lemma and are treated as part of the same dictionary article of the word in question. For example:

> **tsoala,** prft. *Tsetse* (to beget, to bring forth, to give birth to, to bear, to have children, to breed); *itsoala*, v.r., (to beget oneself; to have a child like oneself); *tsoaleha*, v.n., (to begin); *tsoalana*, (to beget one another); *tsoalisa*, v.t., (to cause to beget, to cause to breed); *tsoalla*, v.t., (to beget for, in, at, on); *taba ena e ntsoaletse tsietsi*, (the affair has brought evil upon me); *ke tsoaletsoe Thaba-Bosiu*, (I was born at Thaba-Bosiu); *ke tsoaletsoe mora*, (a son has been born to me); *tsoallana*, (to have children for one another); *itsoalla*, v.r., (to beget for oneself) (*Sesuto-English Dictionary*, 2000:484).

All the words that are related in meaning appear in the same dictionary article in the *Sesuto-English Dictionary* except for the nouns in this case, whereas in the *Sethantšo sa Sesotho,* derived words are treated as separate lemmas, thus words such as *tsoalana* (to beget one another), *tsoaleha* (to beget oneself), *tsoalla* (to beget for, in, at, on) and *tsoalisa* (to cause to beget/to cause to breed) are presented as lemmas (Hlalele, 2005:312-313). In cases like this, the researcher circled all the derived words presented in the two dictionaries and these words were regarded as part of the words that appear in the two dictionaries. That is, these derived words were included in the calculation of words that appear in both dictionaries when determining whether the *Sethantšo sa Sesotho* and *Sesuto-English Dictionary* are two different dictionaries or not. Category 3 consisted of words found in the *Sethantšo sa Sesotho* alone, e.g. all the words that are peculiar to the *Sethantšo sa Sesotho* with regard to definitions. Some words seem to appear in both dictionaries but their meanings differ, such

words were considered different and were regarded as new words by the researcher. The following table summarises the results of the words presented in the *Sethantšo sa Sesotho*.

Table 3.7: The number of words presented in *Sethantšo sa Sesotho*

Letters	Lemmas presented in the two dictionaries (i.e.words adopted from *SED*)	Derived words presented as lemmas	New words
A	36	48	79
B	196	46	142
Ch	36	7	82
E	29	15	25
F	105	27	81
H	360	79	166
I	18	1	3
J	19	3	17
K	881	35	347
L	644	13	103
M	181	5	79
N	387	45	146
O	54	7	20
P	613	34	298
Q	423	30	149
R	202	64	148
S	541	113	374
T	1076	172	716
U	22	8	11
TOTAL	**5823**	**752**	**2986**

N.B. The actual number of lemmas provided in the *Sethantšo sa Sesotho* is 9,566 but the researcher noted some repetitions and decided to exclude them when counting. Examples are *fufuleloa* (to transpire) on pages 34 and 35; *phepa* (white clay) on page 177; *nketu* (frog) on

82

pages 139 and 147; *lekaba* (ox driven to be slaughtered at a marriage feast) on pages 112 and 116; and *thohotsa* (to praise) on page 286. The motive behind their exclusion was that the researcher assumed that there was an oversight on the part of the author and the editor of the dictionary.

The differences that may be highlighted include the languages involved and the size, definition and presentation of words. The *Sesuto-English Dictionary,* as its title suggests, involves the use of Sesotho and English while the *Sethantšo sa Sesotho* uses only Sesotho. Missionaries wrote the former and a Mosotho (singular for Basotho) wrote the latter. The *Sesuto-English Dictionary* is bigger; it consists of about 20,053 lemmas whereas the *Sethantšo sa Sesotho* consists of 9,561 lemmas. The explanation of words is more or less similar except that the *Sethantšo sa Sesotho* is more detailed in certain places. However, in most cases, it seems that it has translated the *Sesuto-English Dictionary* into Sesotho. In the *Sesuto-English Dictionary,* the words are arranged alphabetically using the full word. Similarly, the words in the *Sethantšo sa Sesotho* are also arranged alphabetically using full forms, but the following sounds are treated as separate sounds: hl [ɬ]; kh [kx]; k'h [k^h]; ng [ŋ]; ny [ɲ]; pj [pʃ]; psh [pʃ^h]; qh [!^{h}]; sh [ʃ]; th [t^h]; tj [tʃ]; tl [tɬ]; tlh [tɬ^h]; ts [ts]; tš [ts^h]. However, [p^h], 'm and 'n are not alphabetically distinguished (Ambrose, 2006). This means that the reader should know how the sounds of a particular word are arranged (at word initial position) to find it in this dictionary. The *Sethantšo sa Sesotho* offers more information than the *Sesuto-English Dictionary,* as it indicates the part of speech, word class category, word-division, past tense forms and origin.

3.4 Conclusion

In conclusion, this study employed both the qualitative and quantitative methods, i.e. various methods of data collection were used. The combination of these methods is called triangulation. The use of multiple methods in the same study is more likely to increase the validity of the results than when only one method is used, and may allow for accurate judgement since the judgement is based on various kinds of data collected. Again, this assists researchers in the sense that one method can uncover things that the other may have neglected. Therefore, triangulation was used with the assumption that it would neutralise any bias inherent in a particular source of data, investigator and the method of study when used in

conjunction with other different sources of data, investigator and method of study. In this study, the qualitative approach was used to document and interpret the contents of the *Sethantšo sa Sesotho* and *Sesuto-English Dictionary* to establish the originality of the former and the users' views about them. Qualitative research is employed in this research because the researcher collected qualitative data from textbooks and interviews. On the other hand, the quantitative method was utilised to investigate the effectiveness of the two dictionaries in reading and writing Sesotho as a native language. Quantitative data was collected through the use of experiments and questionnaires.

Data was gathered using experimental study, which involves selecting subjects for the purposes of doing something to them in order to observe the effects of what was done. In this study, the experiment tested a group of learners who are Sesotho mother-tongue speakers to determine their performance when making use of the dictionaries while reading and writing Sesotho. A total of 434 high school students and 74 tertiary students, who were studying languages and translation, were given tests to complete.

All the students were given a list of selected words from the dictionaries to use in sentences of their own. The students were then given a reading comprehension to complete. Questionnaires were also utilised to gather facts and opinions about a certain issue from individuals who are informed about the issue in question. Forty questionnaires were utilised in this study for language experts, such as teachers, lecturers, people from media houses and members of the Sesotho Academy to complete.

The study further used interviews as one of the methods of gathering data from particular groups or individuals. Focus groups were used to seek the participants' views. Participants were asked to focus on a given topic based on their knowledge of the topic under investigation. The textbook method was also used to compare the contents of the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* to establish whether the dictionaries are the same or not.

The following chapter presents the analysis of the two dictionaries.

CHAPTER FOUR

A COMPARATIVE ANALYSIS OF *SESUTO-ENGLISH DICTIONARY* AND *SETHANTŠO SA SESOTHO*

4.1 Introduction

This chapter seeks to establish the originality of the *Sethantšo sa Sesotho* by comparing it with the *Sesuto-English Dictionary* through analysing the data collected from texts. Inductive reasoning is used as the analysis tool in this study. Inductive reasoning involves the observation of occurrences or specific instances or the supporting evidence (sample) to draw conclusions about the entire event (Leedy & Ormrod, 2001; Babbie & Mouton, 2001).

'In purposive sampling, interpretation of results is limited to the population under study' (Tongco, 2007:154). The study was therefore based on the selected sections of the dictionaries and the sample of 548. Comparative analysis was also carried out using the mentioned dictionaries. According to Glaser and Strauss (1967), comparative analysis involves the systematic choice and comparison of several groups. In the current study, comparative analysis is used as an approach that would enable the researcher to analyse comparatively the two Sesotho dictionaries in question. Therefore, the researcher looks at the similarities and differences that exist between the two dictionaries to determine whether and to what extent the two dictionaries differ, i.e. the comparison is based on the designs of the two dictionaries and their lexical entries. The researcher includes words that appear in the two dictionaries, order of words, types of information provided such as orthographic information (particularly the spelling and word division), morphological information with regard to word formation processes, word category and semantic information.

4.2 Background

The missionaries pioneered Sesotho lexicography like the lexicography of other African languages and the literature revealed that the vocabulary was oriented in the direction of a European language. Scholars, such as Awak (1990), Busane (1990), Gouws (2005), Makoni

and Mashiri (2007), Nkomo (2008), Prinsloo (2013) and Otlogetswe (2013) argue that the missionaries' priority was not to develop African languages but rather to create tools enabling them to fulfil their goals in Africa. Awak (1990) adds that the early vocabularies were not intended to be used by Africans but were aimed at guiding the missionaries and other Europeans who wanted to learn African languages for evangelisation purposes. Many dictionaries produced around the late nineteenth and the early twentieth centuries were bilingual in nature.

In Sesotho, like in other African languages, such as isiXhosa, the dictionaries compiled by the missionaries are still used as reliable and accessible sources (Mtuze, 1992). However, these dictionaries contain several words that have become obsolete, some that have fallen into disuse, and have a limited vocabulary, i.e. many words which are currently used do not occur in such dictionaries. Nevertheless, the missionaries have done their part and it is left to the Africans to provide the current vocabulary. Under the circumstances, Africans have no option but to produce dictionaries that meet the needs of the current generation.

Thus, Africans have recently begun engaging in producing dictionaries that are geared towards the needs of their fellow Africans. The assumption is that dictionaries produced by mother-tongue speakers are expected to meet the needs of the mother-tongue speakers. They are compiling monolingual dictionaries and dictionary production has recently developed considerably. However, the situation is different with Lesotho dictionaries. The rate at which Sesotho dictionaries are produced is very slow despite the fact that Sesotho was one of the first languages to have written documents. The first Sesotho monolingual dictionary was published in 2005. When one looks at the gap between the prominent dictionary published by the missionaries in the nineteenth century, the *Sesuto-English Vocabulary* (1876), later titled the *Sesuto-English Dictionary,* which was last edited in 1937, and a new dictionary, the *Sethantšo sa Sesotho* (2005*)*, one learns that several changes have occurred in the language. The changes were motivated by various factors such as time, technological advances, language changes, and the borrowing and creation of new words (Rundell, 2008).

If Sesotho has experienced such intense changes, the following questions may be asked:

- To what degree has *Sethantšo sa Sesotho* distanced itself from *Sesuto-English Dictionary*?

86

- How much of the existing data is absorbed into the new book?

- How much of what Hlalele (author of the *Sethantšo sa Sesotho*) as the pioneer (with regard to monolingual dictionaries) has produced is still considered beneficial to the current generation?

- Have all the changes in the Sesotho language been upgraded in the *Sethantšo sa Sesotho* and is the *Sethantšo sa Sesotho* better than the *Sesuto-English Dictionary*?

This chapter is intended to respond to the above questions.

4.3 The *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* compared

The *Sesuto-English Dictionary* (reprint, 2000) is a dictionary compiled by Mabille and Dieterlen who were missionaries who came to Lesotho in the 1800s. As its title suggests, it is a bilingual dictionary in Sesotho and English since the lemmas are written in Sesotho and the translation equivalents are in English. It was intended to help missionaries to understand Sesotho words. The spelling of the term 'Sesuto' for Sesotho also shows that the dictionary is old just like the words 'Basutoland' and 'Bechuanaland', which were utilised by the missionaries.

The current spelling of these words is 'Lesotho' and 'Botswana' and the languages are 'Sesotho' and 'Setswana' respectively. As a result, the word 'Sesuto' is historic. The dictionary is bilingual and larger compared to *Sethantšo sa Sesotho* and words are arranged in alphabetical order using the full words. The *Sethantšo sa Sesotho* on the other hand is a monolingual dictionary recently produced by Batho Hlalele, a Sesotho native speaker, in 2005. This dictionary is intended to assist learners from various levels of education (i.e. secondary schools to tertiary institutions) to use Sesotho appropriately. The dictionary consists of lexical entries which are arranged alphabetically also using the full words.

The contents of the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* are discussed based on the characteristics of general dictionaries, which apply to both bilingual and monolingual general dictionaries mentioned by Gouws and Prinsloo (2005). These dictionaries have distinctive features which distinguish them from other types of dictionaries, be they language

related, types of words included, target group, etc. The following section deals with the similarities.

4.3.1 Similarities between the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*

The similar features in the two dictionaries include the arrangement of words, use of foreign sounds and sound patterns, indication of irregular forms, indication of compound words, provision of illustrative phrases, provision of lexicographical labels, use of archaic words and inclusion of cultural items and events. The following sections discuss these features.

4.3.1.1 Arrangement of lexical items

In both the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*, words are arranged alphabetically using the full word and not the stems. All the entries in both dictionaries start with the lemma, which is bolded. Again, in both dictionaries the words that appear first and last on each page are written in the left and right corner of the top margin of the page respectively. For example, in the *Sesuto-English Dictionary*, on page (42), the word *borutuoa* (discipleship) is the first lexical item that starts the page and *boshemane* (boyhood) is the last word on that page. This means that both words are written alphabetically and at the top of the page. Similarly, in the *Sethantšo sa Sesotho*, the word *bolokolohi* (deliverance) appears first on page (18) while *bopela* (to make for) is the last word on that page. As in the *Sesuto-English Dictionary*, they are written alphabetically at the top of the page. They are bolded in both situations. The dictionaries also provide information regarding the word class category. For example:

> **katola**, n., horse (*Sesuto-English Dictionary*, 2000:122)
>
> **katla**, v.t., to keep a flock or herd well together…(*Sesuto-English Dictionary*, 2000:122)
>
> **kamore (li.)** /*lereho 9*/ phapusi ea ntlo; karolo e khaotsoeng ka lerako kahar'a ntlo. (<A) (*Sethantšo sa Sesotho*, 2005:61)
>
> **kakola (.tse)** /*kutu-ketso*/ ho nka haholo; ho sheshena; ho qotsa haholo ka liatla; ho fana haholo (*Sethantšo sa Sesotho*, 2005:60)

In the extracts above, the first bolded words are the lemmas and abbreviations (n., & v.t) that represent the noun and verb (transitive verb) respectively. The word *lereho* refers to a noun

while *kutu-ketso* is a Sesotho word for a verb. In addition, the dictionaries presented nouns in their singular forms.

4.3.1.2 Use of foreign sounds

The dictionaries also make use of both Sesotho and foreign sounds when writing words. This is evident in their use of the foreign sound /d/. In the *Sesuto-English Dictionary*, it is utilised in words such as **d**aemane (diamond) and **d**iabolosi (devil). Again, the *Sesuto-English Dictionary* uses the sound /z/ in a word *monazari* (Nazarene) but z is not included under the letters presented in this dictionary. Mabille and Dieterlen only included the letters d, g and v in the *Sesuto-English Dictionary*, however, the study focuses only on the classifications of Sesotho sounds provided in the *Sethantšo sa Sesotho*. In the same way, the *Sethantšo sa Sesotho* also used both the Sesotho and foreign sounds. This is evident in its inclusion of words with the foreign sound /d/ which appears in words such as *adora* (to adore), *a**d**oreha* (adorable) (*Sethantšo sa Sesotho*, 2005:1) and *sana**d**ere* (particular type of gun) (*Sethantšo sa Sesotho*, 2005:233).

4.3.1.3 Sound patterning

Both dictionaries utilised the Sesotho and foreign sound patterning. This is seen in the inclusion of words such as *testamente* (testament) (p.442) and **tr**amontene or **tr**amtene (turpentine) (p.473) in the *Sesuto-English Dictionary* and **tr**akema (drachma) and **tr**akone (dragon) (p.273) in the *Sethantšo sa Sesotho*. The dictionaries mixed foreign and Sesotho sound patterns, as was mentioned earlier, because the arrangement of sounds such as the one seen in bold is foreign and does not conform to the Sesotho sound patterning. Even though /s, t, & r/ are among the sounds of Sesotho, they cannot form consonant clusters because a common Sesotho syllable structure consists of a consonant and a vowel (Guma, 1971:25). On the other hand, vowels are included at the end of these words to cater for the Sesotho sound pattern in a word. All Sesotho words end with vowels except for words ending in (ng) /ŋ/.

4.3.1.4 Indication of irregular forms

The term 'irregular' refers to things or forms that do not follow the rules or usual way of doing things (Rundell, 2007). Nouns, which are not treated in the same way as other nouns, are called 'irregular nouns'. The singular and/or plural irregular forms are indicated next to

each other, as in the following examples from both the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho*:

> **ngoana**, plur. *bana*, n., child, infant… (*Sesuto-English Dictionary*, 2000:317)
>
> **leino**, plur. *meno*, n., tooth (*Sesuto-English Dictionary*, 2000:176)
>
> **ngoale (bale)** /*lereho 9*/ ngoanana ea mophatong oa lebollo (*Sethantšo sa Sesotho,* 2005:145)
>
> **ngoana**[1] **(bana)** /*lereho 1*/ lesea; motho e monyenyane ea e-song ho fihle lilemong tsa boikarabelo (*Sethantšo sa Sesotho*, 2005:145)

In the extracts above, the user is able to see both the singular and the plural forms of the words at the same time. This presentation is beneficial to learners and it speeds up the process of searching.

4.3.1.5 Indication of compound words

The two dictionaries contain compound words. Compound words are indicated by the use a hyphen between the words that make up the noun. According to Doke and Mofokeng (1985:102), compound words in Sesotho are made up of at least two parts of speech, which include the following:

(i)	Noun + noun
(ii)	Noun + adjective
(iii)	Noun + possessive
(iv)	Verb + subject
(v)	Verb + object
(vi)	Verb + adverb
(vii)	Ideophone + noun
(viii)	Complete sentence

Examples:

> **molomo-monate**, n., drug supposed to inspire pleasant speech (*Sesuto-English Dictionary*, 2000:276)
>
> **more-moholo**, n., the plant enecio coronatus; S. lasiorhizus (*Sesuto-English Dictionary,* 2000:291)

90

The nouns are made up of a noun and an adjective, resulting in nouns such as *molomo-monate* (mouth nice; lit. mouth + nice); and *more-moholo* (brother great; lit. brother + great). In other situations, a noun such as *morarana-oa-maru* (the plant *riocreuxia picta*) is made up of a noun and possessive. According to Doke and Mofokeng (1985), nouns formed from nouns and a possessive are often used in forming the names of plants in Sesotho. In this case, the name gives detailed information about the plant in question. When one looks at the word *morarana-oa-maru*, one learns that the plant is used to either cause or prevent lightning because the phrase [*oa maru*] (literal translation – grapes of clouds) implies that the plant is used for lightning even though it is not clear whether it stops or causes it.

In cases where the nouns, particularly plant names, form complete sentences, all the parts are hyphenated to indicate the different components of the noun, e.g. *morarana-o-moholo-oa-mafehlo* (the plant *clematis brachiate*). Here the name conveys the function or usage of an item in question. Similarly, when one looks at *morarana-o-moholo-oa-mafehlo,* one perceives that [*o-moholo*] means (the superior one) and [*oa-mafehlo*] means (belonging to *mafehlo*), therefore, the plant is regarded as one of the greatest plants that is used for kindling fire by friction because the noun *mafehlo* is derived from the verb *fehla* which means to kindle a fire. This shows that the meanings of compound nouns may not just be used to name an item but rather to give a detailed description of the item to which the noun refers.

Compound words in the *Sethantšo sa Sesotho* just like in the *Sesuto-English Dictionary* are indicated by the use of a hyphen between the words that make up the noun as in *pula-maliboho* (forerunner) and *tlhako-ea-khomo* (the plant sisymbrium capense). In the case of verbs, morpheme division is indicated by means of a dot [.] to separate the roots *-qoats-* and *-tlob-* from the verbal ending (the suffix -a) in both parts of the word, while the hyphen separates the parts that make up the word. For example:

> **qoats.a-qoats.a (.itse)** /*kutu-ketso*/ ho qala ha ba le tsebo e itseng ea seo motho a ithutang sona; ho qala ho eketseheloa ke tsebo le thuto. (<qoatsa) (*Sethantšo sa Sesotho*, 2005:196)

> **tlob.a-tlob.a (.ile)** /*kutu-ketso*/ ho ba likhathatsong tsa mehlaena; ho kena mona le mane le moo hosa reng nkene (*Sethantšo sa Sesotho*, 2005:302)

4.3.1.6 Provision of illustrative sentences

In the two dictionaries, the explanations of the meaning are accompanied by illustrative phrases/sentences, which clarify the meanings and/or show how the lemma is used in context. Illustrative phrases are italicised and their meanings are given. For example, in *Sesuto-English Dictionary*, *ho nka ka mahahapa* (to take something by violence) from the extract below is an illustrative phrase showing the usage of the word *mahahapa* in a phrase/sentence.

> **mahahapa,** n., violence; *ho nka ntho ka mahahapa*, to take something by violence (*Sesuto-English Dictionary*, 2000:218).

Similarly, in *Sethantšo sa Sesotho*, illustrative phrases/sentences are used to clarify the meaning of words. Hlalele tends to use more proverbs as illustrative sentences than ordinary language, e.g. the abbreviation **ml.** is used as a sign, which makes the user aware that the illustrative sentence used is not ordinary language but rather a proverb. Here, guidance is also provided, since **ml.** appears in the list of abbreviations as the short form of the word *maele* (proverbs). For example:

> **any.es.a (.itse)** /*kutu-ketso*/ ho fepa ka lebese; ho otla ka letsoele; **ml.** *phuthi e tsoha ka meso e anyese*. (<anya) *ha e anyese ka mohohoroane namane ea eona e le teng: ha ho ea ka buelloang a ntse a le teng* (*Sethantšo sa Sesotho*, 2005:4).

Most of the illustrative sentences in this dictionary are proverbs or idiomatic expressions. In some cases, the lemma is explained by a proverb, i.e. no explanation is given, instead the explanation is derived from the explanation of the proverb as in the following example:

> **kalala** (*#bongata*) /*lereho 9*/ **ml.** *ho tea kalala*: ho hloloa ho tu; ho sitoa ho fumana; ho sitoa mohloleloa ruri; bothata (*Sethantšo sa Sesotho*, 2005:61).

Immediately after the provision of the information regarding the word class, Hlalele used an idiomatic expression (even though he labelled it as a proverb) and the meaning of the lemma is extracted from the meaning of the expression itself. Illustrative sentences/phrases give learners detailed information about the lemma that can help them understand it clearly.

Use of similar illustrative phrases is one factor that links the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*. It seems that the illustrative sentences which are used in the *Sethantšo sa Sesotho* are similar to those used in the *Sesuto-English Dictionary*. For example:

> **khala**, n., crab; *khala tsa molapo o le mong*, (crabs of the same brook, people of the same kind) (*Sesuto-English Dictionary*, 2000:127)
>
> **khala²** (**li.**) /*lereho 9*/ phoofotsoana e nyenyane e phelang metsing e tsamaeang ka lekeke. **ml.** *khala tsa molapo o le mong*: batho ba morero o le mong, ba mekhoa e tšoanang ba sepheo se, tšoanang, ba utloanang (*Sethantšo sa Sesotho*, 2005:80)

> **khanyapa**, n., a fabulous water serpent; *selemo sa Khanyapa*, 1840 (*Sesuto-English Dictionary*, 2000:129)
>
> **khanyapa** (**li.**) /*lereho 9*/ pula e ngata hoo meholi e phuphuthang fatše 'me lifate li kotohang ka metso; noha eo ho hopoloang hore ke ea metsi 'me ha e falla nakong ea lipula tsa melupe ea litloebelele e heletsa matlo 'me e fothola lifate. **ml.** *Selemo sa khanyapa*: selemo se hlahlamang komello e kholo ea lerole le leholo le lefubelu sa 1840 sa pula e bongata bo tšabehang (*Sethantšo sa Sesotho*, 2005:82)

> **leana**, v.n., to overlap, to become mixed up, entwined; *mantsoe a hao a ea leana,* your words overlap one another, i.e. you contradict yourself…(*Sesuto-English Dictionary*, 2000:163).
>
> **lean.a** (**.e**) /*kutu-ketso*/ ho hatana holimo; ho hloana holimo haholo ha metsi ha a etsa maqhubu. **ml.** *mantsoe a hao a ea leana*: boitoantšo bo bongata lipolelong tsa hao; ha ho ntlha e qaqileng lipuong tsa hao (*Sethantšo sa Sesotho*, 2005:101-2).

> **phōnyōnyō**, n., something one cannot seize or hold; *ho tšoara phonyonyo*, to try and to fail (*Sesuto-English Dictionary*, 2000:352).
>
> **phonyonyo** (*#bongata)* /*lereho 9*/ eng le eng e senang botšoareho. **ml.** *ho tšoara phonyonyo*: ho tšoara 'mamphele ka sekotlo; ho ba bothateng; ho itšoarella ka mohatl'a pela (*Sethantšo sa Sesotho*, 2005:182)

The italicised phrases are the illustrative sentences that occur in both dictionaries. As there are several instances of this, it proves that even though Hlalele did not mention that he used the *Sesuto-English Dictionary* as one of his sources of information, the use of similar

illustrative phrases in the dictionary that was published many years after the *Sesuto-English Dictionary* suggests that somehow the *Sesuto-English Dictionary* was consulted. Based on this observation and the figures presented in Table 4.3, it seems that the *Sethantšo sa Sesotho* has adapted some information from the *Sesuto-English Dictionary*, i.e. Hlalele seems to have translated some information from the *Sesuto-English Dictionary* into Sesotho.

According to Ilson (1986), there is nothing wrong with using information from the existing dictionaries, because in most cases lexicographers benefit from the insight gained from the other sources. Lexicographers have opportunities to add value to the existing data in order to maximize its usefulness for users. Bothma and Tarp (2012) concur that lexicographers do not only make use of existing lexicographical tools but they reuse and recreate existing data from the database, internet and elsewhere. Again, this is in line with the theory of adaptation, which stipulates that 'art is derived from other arts' (Hutcheon, 2013:2), which simply means that a new text is created with material from elsewhere, i.e. the product is an 'extended reworking of other texts [and] adaptations are often compared to translations' (Hutcheon, 2013:16). This indicates that in adaptation, changes can occur in terms of the order of items / events, reduction or expansion of some material that can lead to major differences between the source, and the adapted text. Adaptation occurs almost everywhere, since novels are changed into TV soapies and books into stage plays or films. However, adaptations are required to reveal their sources, i.e. they normally announce this relationship openly. This revelation is not present in the *Sethantšo sa Sesotho* and that violates the principles of adaptation regarding the acknowledgement of sources. Hutcheon (2013:8-9) describes adaptations as follows:

- An acknowledged transposition of a recognizable other work or works.
- A creative *and* an interpretive act of appropriation /salvaging.
- An extended intertextual engagement with the adapted work.

Furthermore, the fact that the *Sethantšo sa Sesotho* presented words with the same explanation and alternative spellings as separate lemmas, makes one doubt the total number of new words in the *Sethantšo sa Sesotho*. This is considered a repetition of some sort, because the same information occurs several times and takes the place of other important information that is left out.

4.3.1.7 Indication of lexicographical labels

Labels fall under 'comment on semantics' and give guidance regarding the context in which the lemma could be used. They relate the lemma to the world outside the dictionary, i.e. they give extra-linguistic information and can be used to mark the lemma or a specific microstructural item, such as the pronunciation or a particular sense of a polysemous item. Labels are usually used in general dictionaries, since special dictionaries dealing with terms peculiar to a particular field do not need to use them. The commonly used labels are field labels, etymological labels, chronolectic labels and stylistic labels (Gouws & Prinsloo, 2005:130). This type of information is normally indicated by abbreviations. Both the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* provide the following lexicographic labels:

4.3.1.7.1 Field labels

Field labels are used to indicate that an item belongs to a specific field that is not part of the lexicon primarily targeted in the dictionary in question (Gouws & Prinsloo, 2005). In the *Sesuto-English Dictionary*, a field label is shown by an abbreviation, e.g. (**c.**) is used for words that belong to circumcision. However, one gets the information that the word belongs to circumcision when reading the explanation of the meaning because the abbreviation (**c.**) is not provided in the dictionary article that deals with the word used in circumcision. For example:

> **bohoera**, n., (company of boys at circumcision) (2000:18)
> **kaliana**, n., (food eaten after the initiation ceremonies of girls) (2000:118).

In these cases, the label (**c.**) as an indication that the words belong to a specific field is not provided. The use of the words (circumcision and initiation) in the explanation guides the user that the words belong to initiation.

Field labels in the *Sethantšo sa Sesotho* are also indirectly indicated, because this information is discovered when reading the definitions of relevant words. The *Sethantšo sa Sesotho* deals with the vocabularies used in circumcision, traditional medicine and witchcraft. Their abbreviations are included in the list of abbreviations but are excluded in the articles. For example:

bohoera (*#bongata*) /*lereho 14*/ sehlopha sa bashanyana ba *mophatong oa lebollo*. **ml.** *bohoera ha bo na molai* (*Sethantšo sa Sesotho*, 2005:16).

lehlapahali (ma.) /*lereho 5*/ tsela eo *litaola* li oeleng ka eona; mofuta oa leoa la litaola. Kholo e lehlapahali; namahali e lehlapahali; phalafala e lehlapahali 'me le hloka hore ho sebelisoe setlama sa lebitso leo (*Sethantšo sa Sesotho*, 2005:108).

The phrase *mophato oa lebollo* (circumcision) and *litaola* (divining bones) give clues about the field in which the words belong. The abbreviations **lbl** for *Lebollo* (circumcision/initiation) and **Km** for *Koma* (Truth - language used at the circumcision) and **ltl** for *Litaola* (divining bones) appear under the list of abbreviations (page, ix) but are not placed next to the relevant lemmas in the dictionary.

4.3.1.7.2 Etymological labels

The origin of words is indicated in the *Sesuto-English Dictionary* by using abbreviations such as (d.) for Dutch, (e.) for English, (f.) for foreign and (h.) for Hebrew as in the following examples:

> **kamele**, (d) n., camel.
> **kampo**, (e.), camp, village of a magistrate (*Sesuto-English Dictionary*, 2000:119).

In the *Sethantšo sa Sesotho,* information regarding the origin of lemmas is indicated by the abbreviations (A) for Afrikaans, (E) for English, (X) for isiXhosa, (Z) for isiZulu, (H) for Hebrew, (P) for Sepeli/Sesotho sa Leboa, (T) for Setswana, (F) for French and (L) for Latin as in the following extract:

> **kamele(li.)** /*lereho 9*/ phoofolo ea naha tse omeletseng e telele joaloka pere e maoto a soeke-soeke, e selota se tletseng metsi, e molala o molelele. (<A & E)

In this example, (A & E) represent Afrikaans (kameel) and English (camel) respectively showing that the source languages are Afrikaans and English. This type of information is also helpful for learners, since it specifies the source language.

4.3.1.7.3 Chronolectic labels

Unlike other labels, which are indicated through abbreviations, the chronolectic labels in the two dictionaries are indirectly indicated since they are provided as part of the explanation. The following example is from the *Sesuto-English Dictionary*:

> **mefuthaketso**, n., *old name for trousers (*Sesuto-English Dictionary*, 2000:240)
>
> **totobolo**, n., *old-fashioned grey bead (*Sesuto-English Dictionary*, 2000:473)

One learns from the above extracts that the words *mefuthaketso* and *totobolo* were formally used by the Basotho to refer to trousers and a grey bead respectively. The word 'old' in the definitions reflects when the lemma was utilised, i.e. the chronolectic label is not easily detected.

Identically, in the *Sethantšo sa Sesotho*, chronolectic labels are indirectly indicated as was mentioned earlier, because they are provided as part of the explanation. For instance, in the extract below, the use of the word *boholo-holo* (see the asterisk *) reveals that the lemma is a word that was used in the olden days.

> **koatake (li.)** /*lereho 9*/ phoofolo ea *boholo-holo e kotsi haholo ho e bolaea…
> (*Sethantšo sa Sesotho*, 2005:67)

4.3.1.7.4 Stylistic labels

Stylistic labels are used to mark deviations from the standard variety and style of the language that users encounter in their everyday language use. Labels such as informal versus formal; poetic; slang; vulgar; colloquial; etc. (Gouws & Prinsloo, 2005) are used. Poetic language is observed in both the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho*. The word '*Lithoko*' (praise poems) is used to show the stylistic label. For example:

> **ramatšeatsana,** n., name given to lightning (*letōlō*) when praising it (*lithoko*) (*Sesuto-English Dictionary*, 2000:379)
>
> **cha.ea³ (.ile)** /*kutu-ketso*/ ho otla; ho shapa. Lithoko: la chaea fatše holiotsoana la Rasenate. La chaea fatše ha fateha mangope. (*Lithoko: Griffiths) (< Z shaya) (*Sethantšo sa Sesotho*, 2005:21).

The use of the word *Lithoko in the above extracts, shows that the lemmas were used in the poems to praise certain things or individuals. The poems do not just mention that the word in question is poetic they also mention the thing/person that used the particular word in poetry or the person that was praised.

4.3.1.8 Use of archaic words

Both dictionaries included archaic/rare words such as *lekhono* (heredity, resemblance); *lesafo* (family); *mefuthaketso* (trousers); *'moana* (dagga); *lengeto* (journey); *letsiboho* and *tsiboho* (ford). These words are not commonly used and a word such as *mefuthaketso* refers to the 'old' name for trousers (Mabille & Dieterlen, 2000). The fact that *mefuthaketso* was already considered 'old' when the *Sesuto-English Dictionary* was compiled, shows that there is a possibility that users might not encounter it in their daily conversations. Some prominent persons in history are also mentioned in the two dictionaries, as is evident in the following extracts:

> **Lejoni,** n., (word coined during the Boer war), Johnnie, i.e. soldier (*Sesuto-English Dictionary*, 2000:176)
>
> **Lejone (ma.)** /*lereho 5*/ lesole la Lenyesemane ntoeng ea Maburu le Manyesemane e bileng ka 1899 – 1902 (*Sethantšo sa Sesotho*, 2005:112)
>
> **Sènèkane**, n., for Senekal, name of a Boer general; *ntoa ea Senekane,* the first Boer war, 1858 (*Sesuto-English Dictionary*, 2000:410)
>
> **Sènèkane (bo-)** /*lereho 1a*/ molaoli oa mabotho a Maburu ha a loana le Basotho ntoeng e bitsoang ntoa ea Senekane ka 1858 (*Sethantšo sa Sesotho*, 2005:233)

According to the information provided in the above extracts, Senekane was the commander of the Boers in a war that took place between the Boers and Basotho in 1858 and *Lejone* was used to refer to an English soldier(s) who fought in a war between the English and the Boers from 1899 to 1902. The information reveals events that took place long ago and shows that the dictionaries included archaic and historical items.

In this case, the *Sethantšo sa Sesotho* provided words that are rarely used and some that are unknown, without indicating that they are archaic. For instance, the *Sesuto-English*

Dictionary revealed that a word such as *mefuthaketso* (trouser) was the 'old' name for trouser but Hlalele presented it as if it is a normal word. Zgusta (1971) posits that all obsolete and regional words should be labelled as such by a sign or label because if this were not done, the word would be regarded as normal or current. These words are also presented differently because one finds that only the archaic word appears in the dictionary in some instances while in other cases one sees that both the old and the current words are presented in the dictionary.

In some instances, the *Sethantšo sa Sesotho* uses unfamiliar words and the common words are only found in the definitions of the words in question. The researcher assumes that such words either might be dialectal or were used in the past years since there is no indication that the words are foreign. The following words show evidence of such instances:

Table 4.1: Archaic words presented as if they are common in *Sethantšo sa Sesotho*

Unfamiliar	Familiar	Translation
lekhono - p.115	Lefutso	Heredity, resemblance
lesafo – p.118	Lelapa	Family
lesela - p.119	Lesholu	Thief
mefuthaketso - p.128 (here, indication is made in *Sesuto-English Dictionary* that the word is the old name for trousers)	Borikhoe	Trousers
'moana - p.130	Matekoane	Dagga
lekhonya - p.115 (different meaning 'bag pocket')	Lekhooa	White person
lengeto - p.117	Leeto	Journey
letsiboho & **tsiboho** – p.119 & 310 (*Sesuto-English Dictionary* used as alternatives)	Leliboho	Ford
seate – p.225	Leoatle	Ocean, sea
senyabela – p.233	Leoto	Foot

Hlalele provided the words that appear under 'unfamiliar words' as if they are familiar, i.e. there is no indication that they are archaic. When going through the explanation, one notices that the word refers to a known item, which is not in the dictionary. The fact that Hlalele used the common words while explaining the meanings of the words considered unfamiliar, shows that he was aware of their existence but he did not include them for some reasons known to him. If the intention of the author was to give readers both versions of the words (i.e. former and current usage), he should have included the unknown as well as the known ones such as *leisao* and *isao* (next year) (p.111 & 58), *ketsa* and *tola* (p.65 & 271) (to wash the whole body) and *ngeta*[3] and *eta* (to visit) (p.145 & 27). In these cases, *leisao, ketsa* and *ngeta*[3] are not commonly used, instead *isao, tola/hlapa* and *eta* are utilised. Here, one may believe that the author wanted users to have knowledge of both versions of the words even though there is no indicator that links the two words. Again, one is able to see the relation only when one reads the explanation of the words. Unlike in the first instance where only the old words are offered, the researcher found the inclusion of both words beneficial to the users.

Regarding the word *isao* (next year), Hlalele did not provide an illustrative sentence like in other cases. The researcher believes that a sentence was needed to guide learners on how to use the word in a sentence, particularly because it was stated that the noun belongs to class 5, which takes the prefix *le-*. This implies that *isao* is an irregular noun, which should be indicated as such. When this word is used in a sentence, it has to conform to the Sesotho word order. Each language has its own pattern of ordering words in a sentence. According to Nordquist (2010), each language has its own principles and processes by which words combine to form sentences. This means that syntactic patterns show how words are combined in a sentence. A simple Sesotho sentence is made up of a subject, predicate (verb) and (sometimes) an object (Doke & Mofokeng, 1985). Normally, the subject is mostly a noun, which is followed by a verb and then an object. The subjectival concord should always agree with the subject. The following sentences show the usage of the words *leisao* and *isao*.

Leisao **le** tlang re etela Botswana.   (Next year we are visiting Botswana)

Isao **le** tlang re etela Botswana.   (Next year we are visiting Botswana)

According to Guma (1971:161), 'the subject concord agrees in person, class and number with the subject of the predicate'. This means that the subject determines the concord, which can follow a particular noun. With regard to this, it is clear that *isao* and /le/ do not agree and that qualifies *isao* to be an irregular noun. Doke and Mofokeng (1985) correctly placed it under

irregular forms and indicated that its plural is *maisao*. Unlike *leisao* which Hlalele specifically indicated as being a class 5 noun whose plural prefix is **(ma.)**, *isao* is presented as an adverb and a noun without showing the class to which it belongs as well as the plural prefix. For example:

> **isao** /*keketso-nako & lereho*/ selemong se tlang; ngoaheng o hlahlamang ona.
> **leisao (ma.)** /*lereho 5*/ ngoaha o hlahlamang monongoaha; selemo se tlang se hlahlamang sena.

The two words are presented differently even though they refer to the same referent and again the information provided on *isao* is not sufficient regardless of it being a common word. The researcher emphasises that provision of illustrative sentences is required, particularly when dealing with irregular forms such as this one, if the dictionary is intended to assist learners to acquire knowledge.

Once more, the absence of the common vocabulary for the words *mefuthaketso* (trousers), *seate* (ocean/sea) and *senyabela* (foot) does not help learners because the word *mefuthaketso* is described as a class 4 noun, which is in the singular form. However, class 4 is the plural of nouns in class 3. It is not clear whether the word usage is restricted to the singular form only without having the plural form. The words that come before it and those that come after it, which belong to the same class, have clear indications that they are both singular and plural except *mefuthaketso* itself and *meletsa*. For example:

> **meela-tsatsi** (*#bonngoe & bongata*) /*lereho 3*/…
> **mefuthaketso** (*#bonngoe*) /*lereho 4*/…
> **meja** (*#bonngoe & bongata*) /*lereho 4*/…
> **meletsa** (*#bonngoe*) /*lereho 4*/…
> **melikana** (*#bonngoe & bongata*) /*lereho 4*/…(*Sethantšo sa Sesotho*, 2005:128)

As the *Sesuto-English Dictionary* stipulated that *mefuthaketso* refers to the old name for trousers, it makes it difficult to dig deeply into the word. It is also unclear whether this is an issue of inconsistence, especially when one sees that *meletsa* (flesh/skin covering the ribs) is also treated in the same way as *mefuthaketso*. The presence of the common word *borikhoe* (pair of trousers) would have shed some light on the changes that might have occurred in the

classification of this word because *borikhoe* currently belongs to class 14 and not class 4. As it is, the words cannot be used interchangeably in a sentence because they belong to two different classes of nouns. This also applies to *seate* versus *leoatle* (ocean/sea) and *senyabela* versus *leoto* (foot) because they belong to different classes of nouns. For example:

> *Borikhoe **bo** chele* (the trouser is burned)
> *Mefuthaketso **e** chele* (the trouser is burned)
> *Leoatle **le** leholo le chele* (the big sea is dry)
> *Seate **se** seholo se chele* (the big sea is dry)
> *Leoto **le** bohloko* (the foot is painful)
> *Senyabela **se** bohloko* (the foot is painful)

As was mentioned earlier, the concord should agree with the subject and the pairs of words cannot be used together because the concords are different. *Leoatle* and *leoto* are class 5 nouns while *seata* and *senyabela* are class 7 nouns.

Other words regarded as unfamiliar are marked as foreign words such as *roko* (*Sethantšo sa Sesotho*, 2005:215), which is used to refer to *mose* (dress); and *seleiri* (*Sethantšo sa Sesotho*, 2005:231) which is called *lesira* (veil). That they are marked as foreign is considered beneficial to the users but the problem arises when one realises that the common words only appear in the definition of these words. They are not included as lemmas, which makes one wonder whether the dictionary is intended to be used by twenty-first century learners or whether it is a historical dictionary intended to preserve the Sesotho language that was used by the previous generation. According to Singh (1982:3):

> [Dictionaries that are] meant for the understanding of the literature of the language include some words from texts of the earlier period. In these cases, the lexicographer has to arrange the different usages of the different senses of a lexical unit in some chronological order and thus the descriptive dictionary attains a historical colour. Again, when describing the lexical units of the language, [if] the lexicographer finds some words of rare use or gradually going out of use he makes use of some labels, [such as] archaic, obsolete, obsolescent etc. (sic.) to describe these words.

This means that if words from an earlier time are included in a dictionary, the lexicographer must retain the different usages in their sequential order so that users can access all the

changes that have occurred in the development of particular words. The lexicographical labels should also be used to show that the words belong to the past. Based on this approach, it is perceived that Hlalele did not attempt to provide the different usages of the words and labels.

The shift from dictionaries created by the missionaries is expected to be seen through the inclusion of current terminology. Mtuze (1992) emphasises that the latest developments are reflected in a dictionary by including neologisms introduced into the lexicon via current politics, technology, diseases etc. The high frequency words are expected to be given appropriate treatment and consideration in monolingual dictionaries more than in other dictionaries because they are widely used in textbooks (Holi, 2012). When compiling the *Sethantšo sa Sesotho,* it looks like more attention was paid to the archaic information than to the current usage of words.

4.3.1.9 Cultural / traditional items

The two dictionaries also contain some information regarding cultural issues such as in marriage, childbirth, food, dances and initiation. The table below shows the estimated number of words that belong to each item.

Table 4.2: Number of cultural items included in both the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho*

Item	Number of words in *Sesuto-English Dictionary*	Number of words in *Sethantšo sa Sesotho*
Marriage and child birth	44	51
Food	31	46
Dances/games	17	31
Poetry	0	30
Circumcision/initiation	45	60
Objects	117	143
Folktales	7	13
Medicine andwitchcraft	47	62
Activities	17	24

TOTAL (estimation)	325	460

N.B. the numbers include only the words contained in both dictionaries.

Inclusion of different types of words such as the language used at initiation/circumcision, cultural, and social events, shows that both dictionaries fall under 'general' dictionaries. The following section looks at the differences between the two dictionaries with reference to the structure of a dictionary article of a general dictionary.

4.3.2   Differences and discrepancies between the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*

The two dictionaries are different in the sense that the *Sesuto-English Dictionary* was compiled by the missionaries in the nineteenth century to assist them to learn and understand Sesotho so that they could evangelise the Basotho. On the other hand, the *Sethantšo sa Sesotho* was written by a Mosotho in the twenty-first century to help the Basotho to use the language appropriately. The *Sesuto-English Dictionary* is larger than the *Sethantšo sa Sesotho* since it consists of 20,039 lemmas while the *Sethantšo sa Sesotho* contains 9,561 lemmas. The table below shows the total items in each dictionary.

4.3.2.1 Number of words in both dictionaries

Table 4.3: Total number of lexical items included in the two dictionaries

Sesuto-English Dictionary			*Sethantšo sa Sesotho*		
Letters	Shared items	Words peculiar to the *Sesuto-English Dictionary*	Letters	Shared items	Words peculiar to *Sethantšo sa Sesotho*
A	84	8	A	84	79
B	242	1584	B	242	142
C	43	116	Ch	43	82
D	*1	**3**	E	44	25
E	44	71	F	132	81

104

F	132	181	H	232	102
G	*2	**8**	Hl	207	64
H	438	455	I	19	3
I	19	753	J	22	17
J	22	31	K	449	164
K	915	949	Kh	466	168
L	657	1650	K'h	1	15
M	186	4047	L	657	103
N	432	289	M	186	79
O	61	27	N	198	68
P	647	612	Ng	96	31
Q	453	159	Ny	138	47
R	266	39	O	61	20
S	654	1348	P	277	128
T	1247	1140	Ph	346	162
U	30	5	Pj	5	5
V	-	**3**	Psh	19	3
			Q	319	85
			Qh	134	64
			R	266	148
			S	547	300
			Sh	107	74
			T	294	164
			Th	363	196
			Tj	52	31
			Tl	209	115
			Tlh	20	18
			Ts	178	128
			Tš	132	64
			U	30	11
TOTAL	**6,575**	**13,464**		**6,575**	**2,986**

N.B. The numbers marked with an asterisk (*) represent the number of words which are included even though they appear under different letters in the *Sethantšo sa Sesotho*, e.g. *diabolose* (devil) appears under /t/ (2005:268) while *gafa* (to pay a tax) occurs under /kh/ (2005:78) and *gauda* (gold) is found under /h/ (2005:39). Other words which occur under (d, g & v) but do not appear in the *Sethantšo sa Sesotho* were not included in the calculation of words (see bolded numbers) since the sounds are foreign. Hence, the total number of words in both dictionaries exclude words mentioned in the *Sesuto-English Dictionary* and repeated words in the *Sethantšo sa Sesotho*. The actual number of words in the *Sesuto-English Dictionary* is 20,053 and 9,566 for in the *Sethantšo sa Sesotho*.

The orthographical letters presented in the table above are based on the Sesotho sound system, i.e. the study only focused on the sounds that are regarded as Sesotho sounds as presented in Hlalele (2005). However, it should be noted that there is no section in the *Sethantšo sa Sesotho* which shows where words beginning with /p^h/ begin, they are only presented immediately after the last entry starting with (pu) under /p/. The total number of words in each alphabetical letter is reflected in the table. The motive behind the presentation of this table is to enable the researcher to determine whether the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* are two different dictionaries or not. Table 4.3 shows that the *Sethantšo sa Sesotho* has adopted 6,575 words from the *Sesuto-English Dictionary*. New words total 2,986, i.e. the adopted words constitute 69% while the new words make up 31%. The two dictionaries seem different but their contents (lexical items) are largely similar, based on the number of words shared by the two dictionaries. If the *Sesuto-English Dictionary* was produced in the nineteenth century and the *Sethantšo sa Sesotho* in the twenty-first century, one would expect to see a huge gap between them because of the development that has occurred in the vocabulary of the language. Sesotho, like other languages of the world, changes over time because of the development in social life, politics, economy, health, etc. that affect its growth. Language contact is another factor that affects the growth of language because it leads to the creation of new words, introduction of new devices, coinage of new words and expansion of vocabulary as well as the expansion of the meanings of words (Kamwangamalu, 2000). The following section discusses the issue of word order and other differences that were observed in the dictionaries as well as the discrepancies seen in them.

4.3.2.2 Word order

Even though words are arranged alphabetically in the two dictionaries, the arrangement of the letters/sounds is different. In the *Sesuto-English Dictionary*, words are arranged as follows:

A, B, C, E, F, H, I, J, K, L, M, N, O, P, Q, R, S, T, U (D, G &V are excluded because the focus of the study is based only on the Sesotho sounds presented in Hlalele, 2005) while in *Sethantšo sa Sesotho*, words are arranged as follows: A, B, Ch, E, F, H, Hl, I, J, K, Kh, K'h, L, M, N, Ng, Ny, O, P, Ph, Pj, Psh, Q, Qh, R, S, Sh, T, Th, Tj, Tl, Tlh, Ts, Tš, U. This means that the following sounds are treated as separate article stretches: hl [ɬ]; kh [kxh] (the latter written as kg in practical orthography in South African Sesotho); k'h [kʰ]; ng [ŋ]; ny [ɲ]; pj [pʃ]; psh [pʃʰ]; qh [!ʰ]; sh [ʃ]; th [tʰ]; tj [tʃ]; tl [tɬ]; tlh [tɬʰ]; ts [ts]; and tš [tsʰ] as is reflected in Table 4.3 above. The arrangement of sounds follows the /a, e, i, o, u/ order, for instance, words that begin with T follow the /ta, te, ti, to, tu/ arrangement. After that one has words beginning in Th /tha, the, thi, tho, thu/ followed by those that start with Tj, Tl, Tlh, Ts and Tš.

The fact that Hlalele presented the digraphs and trigraphs hl [ɬ]; kh [kxh]; k'h [kʰ]; ng [ŋ]; ny [ɲ]; pj [pʃ]; psh [pʃʰ]; qh [!ʰ]; sh [ʃ]; th [tʰ]; tj [tʃ]; tl [tɬ]; tlh [tɬʰ]; ts [ts]; tš [tsʰ] as separate article stretches, while /'m/ and /'n/ are not treated as separate article stretches, shows some inconsistency in his presentation of data. In addition, guidance is not provided to help users know how to search for words. It is true that these sounds are presented in the *Sethantšo sa Sesotho* (2005:v) as the sounds of Sesotho, but nothing is said on how to look up a word in the dictionary. The order itself might cause a problem because it does not follow the normal alphabetical order. Words such as *hopola* (to remember) and *hula* (to pull) that appear before the word *hlaba* (to prick or sting), may confuse the user, especially during the first consultation of the dictionary. This means that users who are experts in Sesotho might find the order of words in the *Sethantšo sa Sesotho* easier to understand than those who are learning the language, especially if they are not sure of the spelling of a word. According to Prinsloo (2013), dictionaries that use phonemic sorting instead of an alphabetical order, irritate users. He further states that even though the phonemic sorting is based on sound grammatical considerations, users regard it as user-unfriendly. It is therefore recommended that the ordinary alphabetical order should be retained as much as possible.

Another observation is that the presentation of the word *hauta* (gold), which is commonly called *khauta,* and the place where gold is found, is presented as *Khauteng* (Gauteng). Although the word is commonly called *khauta,* the *Sethantšo sa Sesotho* only presents it as *hauta,* which is rarely used. This might also confuse users since they might look for the word under /kh/ and not /h/. Therefore, Hlalele failed to guide users to understand that the sounds /h/ and /kh/ could be used interchangeably in some instances like in the case of *hauta* and *khauta,* which seem to be alternatives. The use of both sounds is also observed in words like *habela* and *khabela* (both meaning to chop), *hona* and *khona* (to snore), but the sound /h/ in these words is rarely used or is gradually going out of use.

History shows that the missionaries tended to substitute sounds that were difficult for them to pronounce with other sounds that were familiar to them. This is evident in the previous records (see Mabille & Dieterlen, 2000; Paroz, 1950) where they recorded words like *veke* for *beke* (week), *levenkele* for *lebenkele* (shop), and *gauda* for *khauta* (gold). Consequently, they substituted the Sesotho velar affricative sound (kh) which is transcribed as /kxh/ with the sound (g) in all the words that contained (kh). They presented words like *gafole* (digging fork), *galase* (glass) and *gansi* (goose) to mention a few, and currently speakers substitute the sound (g) /x/ with the velar affricative sound (kh) /kxh/. In the *Sesuto-English Dictionary* the words *gauda* and *semaga* (distemper of dogs) were presented using the foreign sound (g) and Hlalele corrected that by presenting the words as *hauta* and *semakha*. Therefore, it is clear that he used different sounds to replace the sound (g). Hence, there was a need to explain that *hauta* and *khauta* are alternatives. The researcher is of the view that such information was required especially when the same sound (g) was replaced by different sounds in *gauda* (*hauta*) and *semaga* (*semakha*). The (g) in *gauda* was replaced by (h) while in *semaga* it was replaced by (kh).

The order of words in the *Sethantšo sa Sesotho* requires users who are familiar with the spellings of words otherwise it is difficult to use particularly the unaspirated affricative /ts/ and its aspirated counterpart tš /ts^h/. Words such as *tsela* (path /road) and *tšela* (to cross) are only distinguished by whether the first sound is aspirated or not; if one is unaware of this, one might have difficulties finding the appropriate word.

Consequently, when looking at how words follow each other in both dictionaries, it seems as if the two dictionaries are similar but with some slight differences here and there. The pages

below show the word order in both dictionaries. When comparing the pages, one observes that both dictionaries have the same contents.
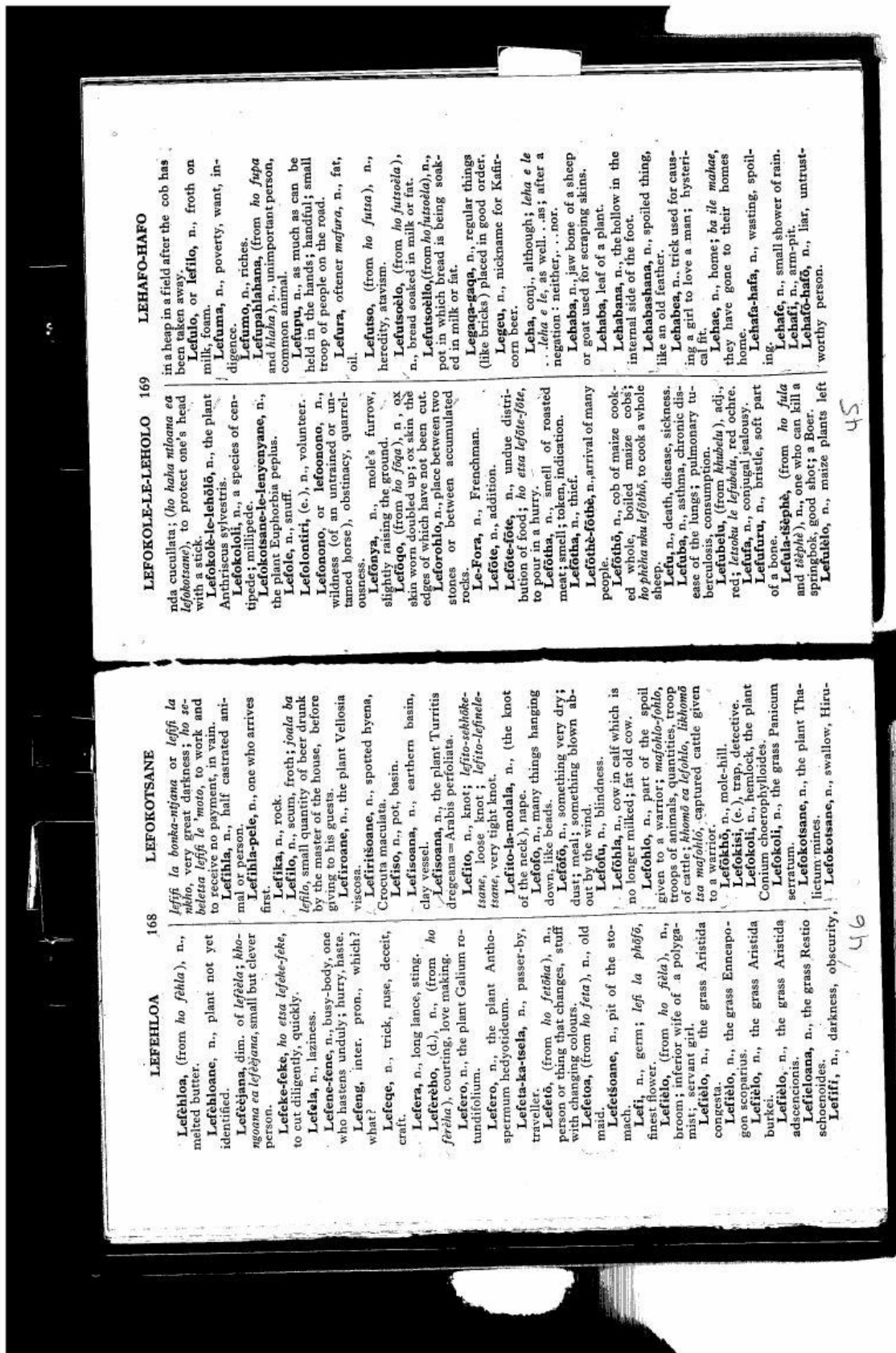
Figure 4.1: Page taken from the *Sesuto-English Dictionary*

lefifi (#bongata) /lereho 5/ bosieo ba khanya ho hang: **ml.** lefifi la bonkanijana: lefifi le letšo-letšo. **ml.** ho sebeletsa lefifi le 'moto: ho sebeletsa lelea; ho sebeisa moo ho seng mopuiso oa letho.

lefihla(ma.) /lereho 5/ khomo kapa motho ea mšitšoeng lekoalata le leng.

lefika(ma.) /lereho 5/ lejoe le leholo haholo, boholo ba lephephe ho isa boholo bo fetang moo ba leshome le ho feta.

leflo(ma.) /lereho 5/ lekoeba le hlahang ha ho fehloa setlama se tšetsoeng metsing.

lefiritšoane(ma.) /lereho 5/ phiri e maroboko.

lefiso(ma.) /lereho 5/ pitsa ea letsopa; pitsa e lekanang le nkho ea letsopa.

lefisoana¹(ma.) /lereho 5/ pitsa e nyenyane ea letsopa; lefiso le lenyenyane.

lefisoana² (#bongata) /lereho 5/ mofuta oa setlama se etsoang moroho se mahaba a botalana bo boputsoa.

lefito(ma.) /lereho 5/ lefineletso la lerapo kapa khole, leha e le eng kapa eng.

lefito-la-molala(ma.) /lereho 5/ lesapo le kopanyang hlooho le molala; lesita-phiri.

lefofo (#bongata) /lereho 5/ se kang phofo ha se e-s'o phehoe; phofo kapa se kang phofo.

lefohla(ma.) /lereho 5/ khomo e tšehali e seng e sa anyese; khomo e fusiselitseng.

lefohlelo(ma.) /lereho 5/ litlhaka tsa poone ea lefotho tse bokeletseng tšimong. (<fohla)

lefokho (#bongata) /lereho 5/ mobu o liqujoana, o nyokotsoeng ke mokunyane.

lefokisi(ma.) /lereho 5/ lepolesa le fofonelang tlolo tsa molao, haholo lipolao le boqheketsi.

lefokololi(ma.) /lereho 5/ mofuta oa sehahabinyana se bolelele ba moroana o hare se maotoananyana a sekete.

lefokotsane(ma.) /lereho 5/ nonyana e nyenyane e hlooho e hlabana, e setono se...

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linakana, e ba teng hlabula e falle hoela ea leboea le hole moo ho futhumetseng; ho haha ntloana ea lefokotsane; ho thibeletsa hlooho ha ho kallanoa.

lefole (#bongata) /lereho 5/ koae e sitšoang tsjioang ka linko.

lefolontiri(ma.) /lereho 5/ motho ea ithaopileng ho etsa ho hong; moithaopi. (<E)

lefoonono(ma.) /lereho 5/ phoofolo e hlaha e sa thapang haholo pere; lenyokonyane; motho ea lefarésane.

lefonya(ma.) /lereho 5/ morunyeitsi oa khuiti ha o entse mola.

lefoqo(ma.) /lereho 5/ kobo ea khomo e qoloang; kobo ea khomo e sa setoang tsa mafika.

leforohlo(ma.) /lereho 5/ lephao pakeng tsa mafika.

lefote (#bongata) /lereho 5/ kekenso hoa..., se teng; phaello holim'a se teng. (<fotela)

lefote-fote (#bongata) /lereho 5/ kabo e bohlasoa ea lijo; tšebeliso e bohlasoa ea... (<fotela)

lefotha¹ (#bongata) /lereho 5/ monko oa nama e besitsoeng; malume a ketso tseo motho a li entseng haholo ha li se ntle li se monate esita e le liketseletso, j.k. o nkha lefotha bosholung boo.

lefotha² (#bongata) /lereho 5/ lesholu la motho; motho ea utsoang; motho ea lekcoa e sebelisoa ho fala lekoko.

lefothe-fothe (#bongata) /lereho 5/ phihlellano ea litilatile, haholo tsa bathc... (<fotela)

lefotho (#bongata) /lereho 5/ poone e ne... ea lehoetla e e-s'o be thata ha e phehiloe; liqong; poone e e-s'o omne ha e phehiloe tihile feela.

lefu(ma.) /lereho 5/ bokulo bo boholo ba motho; ho fela ha bophelo ba motho; ho shoa ha motho.

lefuba (#bongata) /lereho 5/ bokulo ba matšoafo; sefuba se nšang maqeba moroetsana.

lefubelu (#bongata) /lereho 5/ lehadelo; mali a tsoang hang ka khoeli ho tloha ha mosetsana a qala ho kena boholong ho fihlela a kena lilemong tse qalang boqhekel...

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lehafe (#bongata) /lereho 5/ lefai la pula; lefai la pula; lefalatsane le fetang kapele, le etsang phororo tse fokolang tsatsi le be le chabe. (<hafa)

lehafi(ma.) /lereho 5/ bokahare ba sephaka moo se kopanang le lehetla.

lehafo-hafo(ma.) /lereho 5/ motho ea leshano haholo. (<hafotsa)

lehlelo(ma.) /lereho 5/ selomo moo se entseng marulelo a botšireletso puleng le moeeng. **ml.** ho isa motho lehahang: ho balehisetsa motho moo a tla okeloa teug; ho isa mokuli moo a tla okeloa setlama.

lehahanyana (#bongata) /lereho 5/ lefeela; lehahla; bosieo. **ml.** ho sebeletsa lelea. 'lehahanyana: ho sebeletsa lelea.

lehahla (#bongata) /lereho 5/ lefeela-felane; lelea; bosieo ba thuso.

lehahoane (#bongata) /lereho 5/ sehoapa se omeletseng haholo; nama e omeletseng haholo.

lehajana(ma.) /lereho 5/ lefeela; lelea.

lehaka-haka(ma.) /lereho 5/ maru a se nang mongobo; leokosia, j.k. maru ana ke mahaka-hakane, a ke ke a re fa le lerotholirvana feela, ha a na pula le letho.

lehahanyana (#bongata) /lereho 5/ sefi; ntho eo ho chehoang limonyana kapa liphoofolo ka cona.

lehakoana¹(ma.) /lereho 5/ poone ea sa geteng puo hamle, ha a bua.

lehakoana²(ma.) /lereho 5/ motho ea sa geteng puo hamle, ha a bua.

lehakoe(ma.) /lereho 5/ lejoe le benyang; mofuta oa lejoe le lesoeu le benyang; lejoe la bohlokoa le theko e boima.

lehala¹ (# bongata bo sebelisoa seoelo) /lereho 5/ leshele-shele la fehliloeng ka lebese la motsilili; leshele-shele la phofo le lebese; phofo e ka ba ea mabele kapa poone.

lehala² (#bongata) /lereho 5/ mafoua; mahlaha-hlaha ha ho etsoa ho hong; bohale le potlako mosebetsing.

lehafa-hafa (#bongata) /lereho 5/ tšenyeho; tšenyo.

Figure 4.2: Page taken from *Sethantšo sa Sesotho*

These sample pages indicate that from the word *lefifi* (darkness), which is the first word in the *Sethantšo sa Sesotho* and the last word in the first column of page 168 of the *Sesuto-English Dictionary*, to the word *lehafo-hafo* (liar), which is the last word on page 169 in the *Sesuto-English Dictionary*, all the lexical items are the same in both dictionaries except *lefihla-pele* (one who arrives first), *lefiroane* (the plant vellosia viscosa), the first *lefofo* (many things hanging down, like beads), *lefofu* (blindness), *lefokoli* (hemlock), *lefokole-le-leholo* (the plant anthriscus sylvestris), *lefokotsane-le-lenyenyane* (the plant euphorbia peplus), *Le-Fora* (French person), *lefulo* (foam), *lefutso* (heredity), *lefutsoello* (pot in which bread is being soaked in milk or fat), *legaqa-gaqa* (regular things (like bricks) placed in good order), and *lengeu* (nickname for Kafircorn beer), which are only found in the *Sesuto-English Dictionary*, and *lefohlelo* (maize stalks), which is the only lexical item found in the *Sethantšo sa Sesotho*. On page 105 of the *Sethantšo sa Sesotho*, there are also words such as *lehahla* (insignificance), *lehajana* (insignificance), and *lehaka* (trap), which are peculiar to the *Sethantšo sa Sesotho*, i.e. the *Sethantšo sa Sesotho* has only four lexical items in the selected extracts that are not found in the *Sesuto-English Dictionary*. This, in itself, shows the relationship between the two dictionaries. If the *Sethantšo sa Sesotho* has not used information from the *Sesuto-English Dictionary*, one wonders why its contents are so similar; it only differs from the *Sesuto-English Dictionary* with one lemma if one focuses only on *lefifi* (darkness) to *lehafo-hafo* (liar).

While there are many words included in the *Sesuto-English Dictionary*, which are not included in the *Sethantšo sa Sesotho*, after skipping some words, one finds that the order of the following words remains similar, i.e. most of the lexical items on these pages are the same and their order is also the same. This shows that the *Sethantšo sa Sesotho* has adopted words from the *Sesuto-English Dictionary* but Hlalele did not mention this; unlike Paroz (1950), who openly disclosed that he produced the *Southern-Sotho-English Dictionary* using the contents of Mabille and Dieterlen's *Sesuto-English Dictionary*. There is no single page in the *Sethantšo sa Sesotho* that does not contain words that are contained in the *Sesuto-English Dictionary* with more or less the same word order. The contents of these dictionaries are closely related to the extent that one may believe that the later one is the revised edition of the former dictionary. It was this observation that made the researcher to assume that the *Sethantšo sa Sesotho* is derived from the *Sesuto-English Dictionary*.

The exception is page 314, since it has many words which do not appear in the *Sesuto-English Dictionary* even though the evidence is not straight forward due to Hlalele's arrangement of sounds. Mabille and Dieterlen classified the unaspirated and aspirated /ts/ and tš /ts^h/ sounds together. They are arranged according to their alphabetical order, i.e. they are not separated, hence words such as *tšoha* (to be afraid) (the first word on page 488), and *tšohana* (white) do not appear on the sample page of the *Sethantšo sa Sesotho* (cf. Figure 4.4). This does not mean that they are not contained in *Sethantšo sa Sesotho* but rather that some of them are placed elsewhere in the *Sethantšo sa Sesotho*. The fact that Hlalele treated the unaspirated /ts/ and the aspirated tš /ts^h/ sounds as distinctive sounds makes it seem like some lexical items presented in the *Sesuto-English Dictionary* are not present, yet they are there. Notwithstanding, the sample page is exceptional, as was mentioned earlier, because out of the 31 lemmas presented on page 314, 20 do not appear in the *Sesuto-English Dictionary* as opposed to the 11 lemmas that are shared by the two dictionaries. This is exceptional, since the total number of words which do not appear in the *Sesuto-English Dictionary* exceed those shared by the two dictionaries. This occurrence is observed on 10 pages only, i.e. out of 325 pages of this dictionary only 10 pages show major differences between the two dictionaries. The following table shows how the *Sethantšo sa Sesotho* distanced itself from the *Sesuto-English Dictionary*.

Table 4.4: Exceptional pages in the *Sethantšo sa Sesotho* with new words not included in the *Sesuto-English Dictionary*

Pages	Shared items	New items	Total
1	11	16	27
3	12	17	29
8	11	15	26
9	12	16	28
11	8	19	27
23	5	24	29
24	5	21	26
271	12	18	30
300	16	20	36
314	11	20	31

This table shows that on these pages Hlalele provided information that is different from that of Mabille and Dieterlen, particularly on pages 23 and 24. If this were the trend throughout the dictionary, one would say that the *Sethantšo sa Sesotho* was different from the *Sesuto-English Dictionary*. This shows some development in the vocabulary of the language. In as far as the other 315 pages are concerned, new words need to be added because the number of shared words is higher than the new ones. On the other pages, all the words are shared and Hlalele provided no new word. This is evident particularly under the sound /l/ on pages 106 and 109. On these pages, all the lexical items that are offered by Hlalele are found in the *Sesuto-English Dictionary*. Although he provided many new lexical items (82) under the sound (ch), as is evident on pages 23 and 24 which appear under exceptional pages, on the sound /i/ he seemed to have offered only three new items (see Table 4.3). As a result, it seemed that Hlalele's *Sethantšo sa Sesotho* owes its existence to the *Sesuto-English Dictionary*. The subsequent sample pages reflect the distinctions between Mabille and Dieterlen's *Sesuto-English Dictionary* and Hlalele's *Sethantšo sa Sesotho,* as discussed above.

TSOHA

to attack one another; *itsohela*, v.r., to start for oneself; *tsosa*, v.t., to cause to rise, to wake up, to raise; to replace to build again, to rebuild, *ho tsosa perè*, to give a horse in the place of one which is dead; *tsosana*, to excite one another, to wake one another; *itsosa*, v.r., to excite oneself; to have nothing to eat in the morning, to get up with an empty stomach; *tsosetsa*, v.t., to excite for, to arouse for, to encourage for, to arouse for one another; *tsosetsana*, to arouse for one another; *tsoseletsa, tsoseletsa*, to resume working, to start again.

Tsoha, v.t., to get afraid, to shy, to fear; *ke tsohile*, I am afraid; *tsohana*, to be afraid of one another, added to another verb, it takes the meaning of "to happen, to chance" as: *ka tsoha ke khahlana le eena*, I chanced to meet him; *tsosa*, v.t., to frighten; *ho tsosa (linonyana)*, to drive the birds from the fields; *ho tsohela leoneng*, to become wise after suffering; *tsosetsa*, v.t., to intimidate, to daunt; to frighten for; to frighten for: *itsosa*, v.r., to frighten oneself; *itsohela*, to become afraid for oneself, without reason.

Tsohana or tsosana, fem. of *tsoeu*, n., white.

Tsohana-ea-neta, n., evil spreading everywhere, general calamity, contagion; *ho etsa tsohana-ea-neta*, to bring disgrace on others.

Tsohane, n., hoar frost.

Tsohano, n., mutual fear, defiance.

Tsohanyane, n., the plant Indigofera porrecta.

Tsohla, v.t., to chew, to masticate. Tsohle, pron. 4th and 5th class plur... all: *lifate tsohle*, all the trees.

TSOKOTSA

Tsohletso, (from *ho sohletsa*), n., pushing in, urging.
Tsoholo, n., mastication.
Tsohlokano, (from *ho sohloka*), n., act of getting spoiled, wasted.
Tsohloko, (from *ho sohloka*), n., act of spoiling; waste.
Tsoho, (from *ho tsoha*), n., fear, fright.
Tsoho, (from *ho tsoha*), n., rising again, resurrection.
Tsoholoba, v.n., to begin again, to relapse.
Tsohollo, (from *ho soholla*), n., contempt.
Tsoibila, n., switch for throwing balls of clay.
Tsoili-khomo, interj., give me meat!
Tsoilliteha, v.n., to turn back, to come back.
Tsoinyana, fem. of *tsumo*, adj., with a white face, (Dutch) bles; n., white-faced person.
Tsoka, v.t., to agitate, to wag the tail.
Tsokanyo, (from *ho sokanya*), n., mixing, mixture.
Tsokelano, (from *ho sokela*), n., mutual threatening.
Tsokelo, (from *ho sokela*), n., threatening; threat.
Tsokola, v.t., to clean, to wash, to smear; *tsokolisa*, v.t., to shake; to smear well, to clean well; *tsokolletsa*, v.t., to shake.
Tsokoliso, n., cleaning.
Tsokolletsa, v.t., to agitate, to shake.
Tsokollano, (from *ho sokoloha*), n., converting one another.
Tsokollo, (from *ho sokoloha*), n., converting, turning round, conversion.
Tsokoloho, (from *ho sokoloha*), n., conversion.
Tsokotsa, v.t., to shake, to agitate, to stir, to rinse; *tsokotseha*, v.n., to get shaken, to be agitated, to vacillate.

TSOKO-TSOKO

Tsoko-tsoko, (from *ho tsokotsa*), n., *ho re tsoko-tsoko!* to shake.
Tsola, v.t., to dish up, to remove from the hearth, to remove from the fire food that is ready to be eaten; *ho tsola tlhako morong*, to take the hoof out of the gravy, i.e. to run away; *u cha u tsola'ng*, you suffer because you interfere with matters that do not concern you.
Tsola, v.n., to undress from the waist downwards, to take off one's trousers; *tsolisa*, v.t., to cause or help to undress; *itsolisa*, v.r., to undress, to uncover oneself; *itsolisana*, to undress one another.
Tsolla, v.t., to pour, to pour out, to shed, to melt a metal, to have diarrhoea, to purge; *tsollisa*, v.t., to cause to purge; *setlhare se tsollisang*, purgative; *tsolloha*, v.n., to get poured out, to get shed; *tsollanya*, v.t., to pour out with violence, without care; *itsolla*, v.r., to come down quickly; *tsollollisa*, v.n., to join in great numbers for a work.
Tsollo, n., shedding, outpouring.
Tsollo, (from *ho tsola*), n., dishing up.
Tsolo, (from *ho sola*), n., cause of an eruption, eruption; change of hair, of coat(of an animal)in spring.
Tsoloane, n., the plant Silene Burchelli.
Tsolobano, (from *ho solobana*), n., disorder.
Tsolobanyo, (from *ho solobana*), n., disorder, hustling, quarrelling, pulling one another.
Tsoloho, (from *ho tsolla*), n., outpouring, shedding; *tsoloho ea mali*, bloodshed.
Tsolokana, v.n., to gather (of men, clouds, etc.).
Tsoma, v.t., to hunt, to spy, to look for, to take by surprise; *tsomana*, to hunt one another; *tsomela*, v.t., to hunt for.

TSORA-TSORA

Tsome, n., sudden attack, surprise; *ho ja batho tsome*, to take people by surprise.
Tsomeho, (from *ho soma*), n., risibility, ridicule.
Tsometsa, v.t., to take by surprise; *u ntsometsise*, you have come by surprise; *tsometsana*, to take one another by surprise.
Tsometso, n., surprise.
Tsomo, (from *ho soma*), n., story, fable, legend.
Tsomo, (from *ho soma*), n., mockery.
Tsomola or tsomula, v.t., to pull out, to draw out (as a dagger from its sheath); *tsomuha*, v.n., to come out, to be pulled out.
Tsomu-tsomuha, v.n., to come out, to get loose.
Tsong, imper., of the verb *tsoa*, used as an auxiliary with the sense of "remain"; *tsong le e-ja*, remain eating; *tseng le robetse*, remain sleeping (till I come back).
Tsoana or tsohana, fem. of *tsoeu*, white.
Tsopha, v.t., to twist, to entwine; *tsophanya*, v.t., to cross, to twist; to make crooked; *tsophana*; v.n., to get twisted; *tsophela*, v.t., to twist the arm, to dislocate, to put out of joint; *tsophalla*, v.t., to untwist, to stretch.
Tsophanyo, n., perplexing acts or words; entanglement.
Tsophboli, n., place out of reach behind, one, behind a corner crookedness; *litaba li tsophole*, affairs are not straight, not honestly treated.
Tsopotla, v.t., to wet through.
Tsopolletsa, v.t., to wet through.
Tsopotlo, n., *ho re tsopotlo-tsopotlo*, to walk or work slowly.
Tsora, n., *ho re tsora!* to sit straight.
Tsorama, v.n., to sit straight up on one's heels.
Tsora-tsora, v.n., to turn about, to change position continually.

Figure 4.3: Page taken from *Sesuto-English Dictionary*

Figure 4.4: Page taken from *Sethantšo sa Sesotho*

115

The uniqueness of Hlalele's page 314 is seen from the word *tsoibila* (a stalk of plant) to *tsoma* (to hunt) in both dictionaries and ignoring all the words that begin with the sound tš /tsʰ/ in the *Sesuto-English Dictionary*. After *tsoibila* (a stalk of plant), Hlalele provided many words (17) which are absent in the *Sesuto-English Dictionary* such as *tsoii* (to whistle), *tsoiliti* (to turn back) and *tsoloka* (empty/poor) to mention a few, while nine are found in both dictionaries. As mentioned earlier, this indicates the differences between the *Sesuto-English* and the *Sethantšo sa Sesotho*.

4.3.2.3 Sequence of entries in both dictionaries

In the *Sesuto-English Dictionary*, all the entries begin with the lemma that is bolded. The lemma is followed by information on the word category or origin or the main word for derived words. If the lemma is a Sesotho word, which is not derived from other words, information on the word category appears after the lemma. For example:

mahahapa, n., violence; *ho nka ntho ka mahahapa*, to take something by violence (*Sesuto-English Dictionary*, 2000:218).

The information on the word class is placed immediately after the lemma but its place varies depending on the type of lemma the compilers were dealing with. This means that in situations where a word is borrowed from a foreign language, the place of origin appears next to the lemma, but if a word is not borrowed, then the next information after the lemma is the word category, as was seen in the above example. The following example indicates a situation where a word is from a foreign language:

lengeloi (d.), n., angel (*Sesuto-English Dictionary*, 2000:186).

In this case, the abbreviation (d.) stands for Dutch, meaning that the word *lengeloi* came into Sesotho due to the influence of the Dutch word *engel*. In this example, information on the word class appears after the information on the etymology/origin. Likewise, if the noun is derived from a verb, then the information regarding the main word that the noun is derived from, appears immediately after the lemma, as in the following examples:

lehanyo (from *ho hanya*), n., reaping in time of war, quickly, rescue of crops (*Sesuto-English Dictionary*, 2000:170).

maqalika, (from *ho qalika*), n., things dispersed, scattered, far between (*Sesuto-English Dictionary*, 2000:233)

The information that shows derivation occurs before the information on the word category. This shows that the place of the word class is determined by various factors such as whether the lemma is a pure Sesotho word, is foreign, or whether it is derived or not. The next information after the part of speech, is the target language equivalent or explanation of the lemma which is followed by an illustrative phrase/sentence in other situations, plus its (phrase/sentence) translation.

In the *Sethantšo sa Sesotho*, all the entries start with the bolded lemma which shows information regarding the spelling of words as is reflected in their written form. With regard to nouns, the lemma is followed by the plural prefix placed in parentheses. The prefix is bolded just like the lemma. This will be discussed in detail under morphological data. The prefix is followed by the italicised word category and its appropriate noun class and then the explanation of the word, as in the following:

kunutsoana (li.) /*lereho 9*/ thebe e nyenyane; thejana (2005:76)

In the above extract, the first word is the lemma and the bracketed information is the plural prefix of the word *kunutsoana* (small assagai) that is followed by the word category (here, the word *lereho* is a Sesotho word for noun) and the number *9* reflects the noun class in which the word belongs. The word category is then followed by the explanation of the lemma.

In the case of verbs, the lemma is immediately followed by the bolded past tense morpheme, which is followed by the word class and then an explanation of the meaning. For example:

kul.a[1] (.tse) /*kutu-ketso*/ ho se be le bophelo bo botle; ho baba; ho imeloa ke bohloko 'meleng (2005:76)

The above example has the lemma, past tense morpheme, part of speech (the word *kutu-ketso* refers to a verb) and the explanation of the meaning. For both nouns and verbs, the symbol (<) is used to show derivation as well as the origin of the lemma. For example:

> **bin.el.a (.tse)** */kutu-ketso-ketsetso/* ho bina bakeng sa e mong; ho bina ka lebaka le itseng; ho ruta bashemane tsohle tsa lebollo mophatong; ho ruta. (<bina) (2005:13)
>
> **bèrèk.a (.ile)** */kutu-ketso/* ho etsa mosebetsi; ho sebetsa. (<A) (2005:12)

In the first extract, this symbol (<bina) shows that the word *binela* (to sing for) is derived from the word *bina* (to sing) while in the second one, the symbol (<A) is utilised to show that the lemma is from Afrikaans.

As far as ideophones and exclamations are concerned, the sequence of words is as follows: the lemma, part of speech and the explanation of the meaning, as in the following example:

> **qacha** */sere/* ho ipata; ho boborana ka ho ipata; ho itšunya-tšunya ka ho ipata (2005:188)
>
> **qabo** */lekhotsa & sere/* ho noa hanyenyane; ho phoka-phoka ha nyenyane (2005:188)

Unlike in the *Sesuto-English Dictionary* where the place of the word class varies depending on whether the word is foreign or derived, in the *Sethantšo sa Sesotho*, it appears after the lemma.

4.3.2.4 The article structure

The article structure is determined by the type of dictionary one is dealing with plus the types of information to be included in the treatment of the lemma. According to Gouws and Prinsloo (2005), article structure is classified into two major article components, i.e. the comment on form and the comment on semantics. These components apply to all general monolingual and bilingual dictionaries.

4.3.2.4.1 The comment on form

The comment on the form component reflects on the form of the lemma. This includes, the orthographic information, which provides data regarding the spelling of the item or the phonetic and morphological forms (Gouws & Prinsloo, 2005). It comprises the following:

(a) Orthographic information

Orthographic information deals with such issues as correct spelling (where users utilise the dictionary to ascertain the correct spellings of words), word-division (the dictionary shows where a lexical item can be divided into word sections), spelling adaptation (where derived forms of the lemma are clarified), and alternative spellings (where the dictionary indicates lexical items that can be spelt in more than one way).

(i) Word-division

In the *Sesuto-English Dictionary,* word-division is not indicated while in the *Sethantšo sa Sesotho* verb-roots are separated from the verbal ending/suffixes by a dot [.] to show users where different suffixes can be inserted, because in most cases the verb-root does not change. For instance, the lemma **kheloh.a** (to err/to turn from) consists of:

Verb-root	+	**verbal-ending**
kheloh	+	a

This indicates that the word is made up of two parts which are /kheloh-/ and /-a/. The first part of the word (i.e. the root) cannot change whereas the second one can change. According to Guma (1971) the verbal root is the central morpheme, which cannot change even after removing all affixes whether prefixal, infixal and suffixal. This information enables users to know where to insert or not to insert any morpheme. Some of the morphemes that can be put there include past-tense morphemes. The information is beneficial to users particularly learners, since this enables them to know the different sections that make up a word. Word-division in *Sethantšo sa Sesotho* is also observed in derived forms.

(ii) Verbal extensions/ derivation

In the *Sesuto-English Dictionary*, derivative forms are presented in the lemma entry and are followed by explanations of their meanings. For example:

> **talima,** v.t., to look at, to contemplate, to consider, to watch; to concern one; *talimana,* to look at one another, to be parallel; *taba ena e talimane le 'na,* that matter concerns me; *italima,* v.r.,to look at oneself; *talimisa,* v.t., to cause to look at, to help to consider a question; to direct toward; *talimisana,* to help one another to consider an affair; *talimisisa,* v.t., to consider very much; *talimela,* v.t., to look at for, to consider for; *ho talimela motho tlase,* to look down on a person, to despise one; *talimelana,* to look at for one another; *italimela,* v.r., to look at for oneself; *talimeha,* v.n., to be worthy of being looked at, to look well, to be pretty (Mabille & Dieterlen, 2000:436).

The words that can be derived from the lemma are presented in the dictionary article of the lemma. Their translations are also provided as well as illustrative sentences where necessary. In the case of derived nouns, the *Sesuto-English Dictionary* indicates the word from which the lemma derives before the information on word class, i.e. immediately after the lemma in question, as was mentioned earlier (see the extract below).

> **maqalika**, (from *ho qalika*), n., things dispersed, scattered, far between (*Sesuto-English Dictionary*, 2000:233)

In the *Sethantšo sa Sesotho*, on the other hand, the word from which the noun has been derived is placed at the end of the dictionary article, i.e. as the last type of information provided on the lemma. For example:

> **nyeliso (li.)** /*lereho 9*/ ketso ea ho nyelisa; mokhoa oa ho nyelisa le ho nyefola. *(<nyelisa), (*Sethantšo sa Sesotho*, 2005:152)

The word with the asterisk [*] is the word which the noun has been derived from. The information is also useful for the learners. As far as derived verbs are concerned, the *Sethantšo sa Sesotho* treats them as separate words. The dots [.] are used to show the different

parts of a certain word and the type of the extension used is also indicated. The extensions that are mostly used in the dictionary include the passive, neuter-passive, applied, causative, intensive, perfective, reciprocal, perfect and reversive extensions. Each of these extensions has its own suffixes. For example:

> **ets.a (.ntse)** /*kutu-ketso*/ ho hlahisa ketso; ho phetha eng kapa eng; ho hlahisa ho neng ho le sieo; ho bopa ho neng ho le sieo.

In this case, the word *etsa* (to do) above is the main verb and the following words are derived from it and are offered as separate lemmas in the *Sethantšo sa Sesotho*, as is seen below:

> **ets.ets.a (.litse)** /*kutu-ketso-ketsetso*/   (<etsa)   *applied extension
> **ets.is.a (.itse)** /*kutu-ketso-ketsiso*/   (<etsa)   *causative extension
> **ets.oll.a (.otse)** /*kutu-ketso-ketsollo*/   (<etsa), (2005:27)   *reversive extension

The main verb *etsa* is shown at the end of each dictionary article but different suffixes can be used to create words with different meanings. The words *ketsetso* (applied), *ketsiso* (causative) and *ketsollo* (reversive) which appear after the word *kutu-ketso,* show the type of verbal extension used. The past-tense morphemes, which conform to the verbal extensions in question, are also indicated. This type of information is useful to users because the main function of the extensions is to extend the meaning of the verb in question. If the user is not familiar with the type of extension s/he is dealing with, s/he might become frustrated. Guma (1971:138) mentions that:

> a given radical may incorporate a number of extensions which occur in more or less fixed order. In some cases, however, the order may be varied depending on the meaning to be conveyed.

This implies that some verbs may contain more than one suffix, which could be a problem to users if they are unaware of the situation. Therefore, Hlalele was right to include such information in the dictionary.

(iii) Alternative spelling

There are words whose spellings are different and yet they refer to the same item and users are able to choose either of the spellings. In the *Sesuto-English Dictionary*, words which can be spelt in more than one way (alternative spellings) are indicated immediately after the lemma. For example:

> **okosa** or **okotsa**, v.t., to speak a little of an affair, fearing to go to the bottom of it; to seize slightly (*Sesuto-English Dictionary*, 2000:331)
>
> **qaea** or **qaha**, v.t., to give pap to a child by holding it against his mouth with the hand (*Sesuto-English Dictionary*, 2000:364).

The use of the word 'or' in the examples above indicates that the user can use either form. This information is presented as part of the lemma as both spellings are provided at the same time. If the spellings are not too different like in the case of *okosa* and *okotsa* (to speak a little of an affair), the words are provided once (i.e. only one form is offered) but in words whose spellings are somehow different like the words *nġalo* and *qalo* (place/spot), the words are repeated in the appropriate alphabetical order of the other word. For example:

> **nġalo** or **qalo**, n., place, spot, room (*Sesuto-English Dictionary*, 2000:315)
>
> **qalo** or **nġalo**, n., place, place where herdboys always sit together (*Sesuto-English Dictionary*, 2000:364)

The words *qalo* and *nġalo* are alphabetically different and are presented in their different alphabetical places, as is seen in the above extracts. However, it was observed that the *Sesuto-English Dictionary* was not consistent in its presentation of the alternative spellings even though the instance is rare. Most of the alternative spellings are presented next to the lemma, as mentioned above, but there is an exception in the presentation of the words *lepolesa* and *leponesa* (policeman). They appear as two different words without showing that they are alternatives, as is seen below:

> **lepolesa,** (e.) n., policeman.
>
> **leponesa,** (e.) n., policeman (*Sesuto-English Dictionary*, 2000:191).

The presentation of *lepolesa* and *leponesa* may cause some confusion to users since the words have been treated differently from the other alternatives. Users are likely to think that the words are not alternatives.

In the *Sethantšo sa Sesotho*, alternative spellings are treated as separate words and are presented in three different ways. For instance, *okosa* and *okotsa* (p.156), *potsane* and *potsanyane* (kid) (p.169), *qaea* and *qaha* (to drink with a hand) (p.188), *qapitsa* and *qapiletsa* (to pour a little liquid) (p.190), *ririela* and *ririella* (to put much thatch on a roof) (p.213), *sakarete* and *sakerete* (cigarette) (p.223) are explained as if they are not related at all. Hlalele uses slightly different words from the ones he used in the definition of the other word without highlighting that the words can be used interchangeably. For example:

> **potsane[2] (li.)** /*lereho 9*/ poli e sa leng nyenyane; lelinyane la poli. (<poli)
>
> **potsanyane (li.)** /*lereho 9*/ poli e nyenyane; lelinyane la poli. (<poli) (*Sethantšo sa Sesotho*, 2005:169)

When one looks closely at the definitions, one realises that in the first lemma there is a phrase /*sa leng*/ which is not there in the second lemma and which does not seem to affect the meaning, since its absence in the second word does not distort the meaning. Indeed, its existence or non-existence does not matter; its inclusion to some people may seem important, yet in the researcher's view this was unnecessary. The author should have presented one word and shown the other spelling rather than treating the words as different words, especially because they follow each other in the dictionary. One would not easily realise that there is no indication that the words are alternatives and that information is found only when one looks at the definitions. The absence of such information does not benefit the users in any way.

In a different situation, in words like *tinkana* and *tinkane* (ox with horns bent forward) (p.269); *tanyetsa* and *tanyeletsa* (to milk) (p.262); and *thefo* and *thefu* (to pull several times) (p. 279), the explanation is provided in a word that appears first in the dictionary as is seen in the examples of *tinkana* and *tinkane* below. In the second word (*tinkane*), the user is referred back to the definition of the previous word, as in the following example:

> **tinkana (li.)** /*lereho 9*/ poho kapa pholo e linaka li koropeletseng ka mahlong.

tinkane (li.) /*lereho 9*/ *tlhaloso ke eona e kaholimo*; semamphalo se khoesitsoeng linaka (*Sethantšo sa Sesotho*, 2005:269).

Here, the phrase placed between asterisks [*] by the current researcher is an instruction that refers the user back to the definition of the previous word. The instruction is translated as 'look at the definition above'. This is followed by additional information on the definition of the word. This means that the user is indirectly informed that the words are somehow related. Lexicographers differ regarding the use of cross-referencing in dictionaries. For instance, Mdee (1997) totally dismisses a presentation that cross-references users to other entries in the dictionary and warns lexicographers that most language students do not like dictionaries that are not user-friendly. He further points out that information should be offered in a simple way to enable users to interpret it with ease without having to frequently refer to other entries. Gouws and Prinsloo (2005) on the other hand, regard cross-referencing as a useful lexicographic device if it is correctly applied. They emphasise that user's guidelines are required for the user to retrieve information and that the strategies of cross-reference addresses employed in a dictionary should be explained in a comprehensive way in the front matter of the dictionary. However, such guidelines are not provided in the *Sethantšo sa Sesotho* and that has a negative effect on the target users.

In other instances, the words are explained in the same way but the second of a set of related words refers the reader back to the previously presented word. For example:

thaane (*#bongata*) /*lereho 9*/ molato; monamo; sekoloto; phoso (*Sethantšo sa Sesotho*, 2005:274)

thahane (*#bongata*) /*lereho 9*/ molato; monamo; phoso; sekoloto. (lefeto: thaane) (*Sethantšo sa Sesotho*, 2005:275)

thu.a (.ile) /*kutu-ketso*/ ho senya ka ho pshatla; ho arola chelete e kopaneng ka ho e etsa e tšesanyane.

thuh.a (.ile) /*kutu-ketso*/ *talima tlhaloso ea thua moraonyana, tlhaloso lia tšoana* (lefeto: thua) (*Sethantšo sa Sesotho*, 2005:290).

Reference is made in the last entry of each of the sets of words with *lefeto* (change): *thaane* (loan) and *lefeto* (change): *thua* (to break) to make the user aware that one particular word is

related to another. However, the fact that such information is not provided in both lemmas is also a problem for users. If the user was only focusing on the first word, s/he would be unable to have access to the information that the word is related to some other word.

In this case, the user is informed, albeit indirectly, that the words are related. This makes one doubt the effectiveness of the *Sethantšo sa Sesotho* in as far as learning is concerned, especially because the dictionary is intended to be used in universities and laboratories in the whole of southern Africa. The information provided in this regard is not sufficient for the learners. Again, the author is not consistent in his presentation of data, as reflected in the three pairs of extracts above.

When one looks at the last extract about *thuha* (to break), one sees that Hlalele used two different methods to show that the word is related to the other word (i.e. *thua*). First, the phrase between the asterisks [*] (*talima tlhaloso ea thua moraonyana, tlhaloso lia tšoana*) is an instruction which tells the user to look at the explanation of the word *thua* because the explanations are the same, and second, the word *lefeto* is also used to indicate the relationship between *thua* and *thuha*. In this case, the whole article is connected with another entire article. This violates Gouws and Prinsloo's (2005) view on the issue that a cross-reference should connect a specific entry of a particular article with a specific entry in another article and not link the whole article with another entire article.

The manner in which alternative spellings were dealt with in the *Sethantšo sa Sesotho* does not help the users at all. It is not easy for one to see the relationship between the words. The researcher managed to see these only because she was looking at each word together with their explanations, otherwise she would not have discovered the relations between some of these words. In these cases, the users are indirectly guided although this does not apply in all instances, and that also does not assist the user. Users need to be guided clearly on how to search for words in a dictionary, particularly when they are the intended target group. The *Sethantšo sa Sesotho* violates the requirements of school dictionaries, which emphasise that dictionaries should help users to interpret and understand the words they encounter in their daily use of language (Gouws & Prinsloo, 2005). There are also some observable inconsistencies regarding the spelling of certain words in both dictionaries. The subsequent section discusses these limitations.

(iv) Spelling of words

The *Sethantšo sa Sesotho* uses different spellings of some words without explaining to the users if the words have alternative spellings. There are situations where one finds that the same word is written differently, e.g. Africa. On page (v) it is presented as Afrika while on page (1) it appears as Afreka. It is not clear as to when users should write Afrika or Afreka. When a dictionary uses different spellings for a particular word without letting users know that the word in question can use different spellings, it confuses learners. Learners are likely to use wrong spellings when the dictionary is not consistent with the spelling of words. This is a disadvantage to students, since the study carried out by Mdee (1997) showed that learners use dictionaries more when writing and reading. They particularly look for the spelling of words and check the meaning of words. That means the most frequently sought information by students is spelling and meaning. This inconsistency is not seen in the *Sesuto-English Dictionary*.

(v) Use of foreign sounds

The *Sesuto-English Dictionary* mixes the Sesotho and foreign sounds in its presentation of lexical items. For instance, on page 278 there is a word *monazari* for Nazarene but the letter /z/ is not a Sesotho sound and is not included among the sounds that Mabille and Dieterlen offered in their dictionary. In addition, they provided words that have the sound /d/ yet they mention that

> the letter D is not really used in the Sesuto language; but *l* placed before *i* and *u* is to be pronounced like a very soft *d; li, lu* must be pronounced *di, du* the *d* being between *l* and *d* (*Sesuto-English Dictionary*, 2000:54).

This indicates that Mabille and Dieterlen were aware that the sound does not exist in Sesotho. The assumption is that since the dictionary was compiled by the missionaries and Sesotho was a foreign language to them, it was not possible for them to be precise with the orthography or the sounds of a language. They relied on what they heard when they established the Sesotho orthography since they were the first to put the language on paper. According to Paroz (1950:iii):

> When the first Europeans made contact with Moshesh and his tribe, about the year 1833, the language which is now called Southern or Basutoland Sotho had

126

not yet been written down. Therefore, it is quite obvious that there could be no written dictionary or vocabulary or list of words of any kind relating to it. Every Mosotho carried his dictionary with him in his mind.

It seems that where the missionaries were unable to pronounce particular Sesotho sounds or where there were no sounds which could be used to replace the European sounds, they utilised the foreign sounds. As much as this is reasonable and understood, mixing two different orthographies in the same dictionary misleads and confuses users, because they might end up not knowing what is correct and what is not. Users expect dictionaries to have correct and reliable information.

Hlalele also seems to be inconsistent in as far as the Sesotho orthography is concerned. He uses both the Sesotho and foreign sounds in his dictionary as is evident in the following examples. For instance, the word *hauta* (gold) and *semakha* (distemper of dogs) (*Sesuto-English Dictionary*, 2005:39 & 232) respectively, were presented in his dictionary instead of *gauda* and *semaga* which appear in *Sesuto-English Dictionary* (2000:69 & 409). In these cases, he substituted foreign sounds (g & d) with the sounds that are used in Sesotho (g for h; d for t; & g in *semaga* with kh [kxh]) because those sounds are not part of the Sesotho orthography, while in other situations he does not observe the Sesotho orthography. This is evident in his use of the sound [d], which is not included among Sesotho sounds. It is true that the sound /d/ is heard when one speaks, but it is not included in the inventory of Sesotho sounds (orthography). The sound is perceived when the sound /l/ is followed by the vowels /i and u/, i.e. when there are syllables with /l + i/ = li; and /l + u/ = lu. The syllables /li/ and /lu/ in Sesotho are pronounced as /di/ and /du/. Hence, the first syllable of the Sesotho greeting *Lumela* does not sound like the /lu/ in Luke but rather like /du/. Hlalele (2005:v) mentioned that /d/ is realised when /l/ is used with the vowels /i and u/ and when the sound /d/ is followed by the vowels /a, e and o/ it changes to /t/. However, he failed to apply that rule to the words *adora*, *adoreha* and *sanadere,* which he included in the dictionary without mentioning that he utilised the foreign sound. He only mentioned that /d/ is perceived in Sesotho but did not mention that he used it. Surprisingly, he only mentioned that he included foreign sounds like v, x and z since those sounds are used in some Sesotho words which have not yet been adopted into the language, but such sounds do not appear in any of the words that are included in this dictionary.

The mixture of Sesotho and foreign sounds in the *Sethantšo sa Sesotho* is questionable, since Hlalele is a mother-tongue speaker who knows the orthography of Sesotho as compared to Mabille and Dieterlen who were non-mother tongue speakers. Hlalele contradicts himself, since he said:

puo efe kapa efe e na le nteteroane ea eona e sa itšetlehang ho tsa puo tse ling. Haeba taba li tsamaea ka nepo, le mainahano a tsepameng, puo ka 'ngoe e latela tsela ea eona ea mongolo e sa pepang mongolong oa puo tse ling (2005:iv).

(each language has its own sound system which does not lean on other languages. If things go the right way based on the right thinking, each language should use its own orthography without leaning on other languages – own translation).

According to this statement, each language should use its own sound system as it is a language in its own right. However, based on Hlalele's combination of foreign and Sesotho sounds, one gets confused because it looks like there are exceptional cases which allow users to use [d] and not [t] even though Hlalele himself mentioned that the sound [d] should be changed to [t] when followed by the vowels [a, e and o].

(vi)Patterning of sounds

It is also observed that in some instances, both dictionaries do not observe the Sesotho sound pattern. For example the following words used foreign sound patterns: *testament* (*Sesuto-English Dictionary*, 2000:442; *Sethantšo sa Sesotho*, 2005:267); *tramontane* or *tramtene* (turpentine) (*Sesuto-English Dictionary*, 2000:473); *raspere* (metal) (*Sethantšo sa Sesotho*, 2005:209); *rostere* (iron) (p.218); *safrone* (cloth) (p.222); *trakema* and *trakone* (drachma) (p.273).

Other languages, like English and Latin, allow the order similar to the one in the word 'testament' which is presented as *testamente* in the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*. The two dictionaries followed the Latin (and the language which is abbreviated as B in the dictionary article (*Sethantšo sa Sesotho*), yet there is no full form for such a language under the abbreviation section) sound pattern (see the bolded part) and Sesotho patterning of sounds at the same time. As a result, the dictionaries mixed Sesotho sounds with foreign sounds as well as the sound pattern of Sesotho and those of other languages. In Sesotho, two consonant sounds cannot follow each other in a syllable except if

128

the second consonant is a semi-vowel [w] in words such as *loana* transcribed as /*lwana*/ (to fight) and *toeba* (mouse) transcribed as /*twɛba*/. This means that consonant sounds cannot follow each other in the same syllable. In Sesotho (with specific reference to Lesotho orthography) loan words are not taken over as they are since the Sesotho Academy has not yet changed the rules (i.e. the spelling rule does not allow foreign combinations). The following are the Sesotho syllable structures:

- A syllable that consists of a vowel only (V – syllable) as in **a** = in a word **ama** (to touch)
- A syllable that consists of a consonant & vowel (CV syllable) as in **b** + **a** = *ba* as in the beginning of the word **ba**na (children)
- A syllable that consists of a syllabic consonant only (C – syllable) as in **l** = as in a word **lla** (cry) (Guma, 1971:25)
- A syllable that consists of consonant, consonant, vowel (CCV syllable) as in **sh** + **o** + **a** = **shoa** (to die) [ʃwa] (Doke & Mofokeng, 1985: 9)

Both dictionaries also followed the Sesotho arrangement of sounds by adding vowels at the end of the words, since in Sesotho consonant sounds do not occur at the end of the word except if the sound is a nasal velar ng, which is transcribed as [ŋ]. This implies that all Sesotho words end with a vowel. According to Guma (1971), Sesotho syllables, like other African languages, are said to be open since they end with a vowel.

The use of foreign sound patterns is also in contradiction with Hlalele (2005:iv) where he stipulates that each language has its sound systems and its own sound pattern, and that borrowed words should adapt to the patterning of the borrowing language. The use of different orthographies within the same text does not only confuse learners but also violates the rules of borrowing. According to Kamwangamalu (2000), borrowing involves integrating the borrowed item(s) into the grammatical structures of the borrowing language. This means that the borrowed item is adapted to the phonological, morphological or syntactic patterns of the borrowing language (2000:89).

The inclusion of foreign sounds and foreign sound patterns in the two dictionaries does not only confuse learners as the intended target users, it also deceives them as was mentioned

earlier. This does not comply with the aim of the school dictionaries, which is to empower users in their attempt to improve their communication skills in their native language and to assist a specific age group, identified as target users, in a functional way as Gouws and Prinsloo (2005) advised. It also violates the communication-oriented approach in the sense that a dictionary is intended to assist the user to solve language problems, such as text production in the native language.

(b) Morphological information

The comment on form provides information regarding the morphology of the lemma, which includes such information as the plural and diminutive forms. In African languages, an extensive range of morphological entries are included in the comments on form of dictionary articles (Gouws & Prinsloo, 2005). Morphological information can be offered as part of the explanatory notes of the dictionary or can be presented in the alphabetical section. It deals with word formation processes.

(i) Morphological information regarding nouns

Plural forms are indicated by the use of a plural prefix for every noun lemma and a full form for irregular forms in the *Sethantšo sa Sesotho* while the *Sesuto-English Dictionary* provided the full forms for exceptional words only.

- Plural prefixes

Unlike the *Sesuto-English Dictionary* which shows the plural forms of irregular nouns only, the *Sethantšo sa Sesotho* indicates the plural prefixes and the noun classes for the nouns provided in it. The *Sethantšo sa Sesotho* shows the plural prefix immediately after the nouns. Thus, the following words are presented as **koroche(li.)** */lereho 9/*…(*Sethantšo sa Sesotho*, 2005:73) and **letsete(ma.)** */lereho 5/*…(*Sethantšo sa Sesotho*, 2005:119). The (**li.**) and (**ma.**) show the plural prefixes of the words respectively; *lereho* means a noun, as mentioned earlier, and the numbers */9/* and */5/* represent the classes in which the words belong. Nouns that are singular and plural at the same time are presented as **boloi** (*#bongata*) */lereho 14/*… (*Sethantšo sa Sesotho*, 2005:17). The (*#bongata*) shows that the word is already in the plural form and in this case, both the singular and plural forms are the same. This type of

information is beneficial to the readers, particularly those who are learning Sesotho. The classes of nouns are sometimes tricky, particularly those that do not correspond or take the stipulated prefix, most of which fall under class 9. For example, the prefixes for this class include: n-, ng-, ngo-, ny- as specified in Hlalele (2005:v) but words such as *koroche* (crochet-needle) (see *koroche* above), *chuchutso* (roast), *efota* (cloth used by priests), and *hamore* (hammer), to mention a few, do not start with any of the mentioned prefixes yet they belong to class 9. This information would enable users to know the correct class in which each noun belongs but such information is not presented in the *Sesuto-English Dictionary*.

- Irregular nouns

In the *Sesuto-English Dictionary*, all nouns are presented in their singular forms, except the irregular ones. Irregular nouns are placed under their singular and plural prefixes. The full form is provided and is italicised. For example:

leino, plur. *meno*, n., tooth (*Sesuto-English Dictionary*, 2000:176)

meno, plur. of *leino*, n., teeth (*Sesuto-English Dictionary*, 2000:242)

ngoale, plur. *bale*, n., girl undergoing the rites of initiation… (*Sesuto-English Dictionary*, 2000:316)

bale, plur. of *ngoale,* n., girls being initiated to the rites of womanhood (*Sesuto-English Dictionary*, 2000:6)

ngoana, plur. *bana*, n., child, infant… (*Sesuto-English Dictionary*, 2000:317)

bana, plur. of *ngoana*, n., children… (*Sesuto-English Dictionary*, 2000:7)

In these cases, both the singular and the plural forms of a word are provided in the same dictionary article. The plural form is presented after the singular form of the lemma and before the information on word category. For nouns which are in their plural form (see *meno*, *bale* and *bana* above), the singular forms are also provided after the lemma. This means that such nouns can be looked up under their different singular and plural noun prefixes, which is helpful for learners in particular. The manner in which they are offered, enables users who either look for the singular or plural forms to see both forms at the same time.

On the other hand, in the *Sethantšo sa Sesotho*, irregular forms are presented in two different ways. First, the plural forms of the irregular nouns are indicated next to their singular form as in the following example:

ngoale (bale) */lereho 9/* ngoanana ea mophatong oa lebollo…(*Sethantšo sa Sesotho*, 2005:145)

ngoana[1] (bana) */lereho 1/* lesea; motho e monyenyane ea e-song ho fihle lilemong tsa boikarabelo…(*Sethantšo sa Sesotho*, 2005:145)

This means that the plural forms are not presented under their appropriate alphabetical order and that in turn means that they can only be looked up under their singular forms. However, this does not apply to all the irregular nouns since in the second instance, nouns such as *leino* (tooth) and *leihlo* (eye) (its plural is *mahlo*) for example, are not treated in the same way as the other irregular nouns above. For example:

leihlo (ma.) */lereho 5/* setho se sefahlehong seo motho le liphoofolo tse ling li shebang ka sona, a mabeli…(*Sethantšo sa Sesotho*, 2005:111)

leino (me.) */lereho 5/* lesapo le leng la ao motho a hlafunang ka 'ona (*Sethantšo sa Sesotho*, 2005:111).

In this case, Hlalele did not show that the nouns are irregular and should be treated as such but rather the nouns are treated like ordinary nouns. Under normal circumstances, in Sesotho, a noun changes its prefix if it is changed to either the singular or the plural form. The reason is that nouns are made up of individual segments and each of them has meaning and a grammatical function (Guma, 1971). The first segment, called the prefix, is likely to change while the noun stem does not change. For instance, words like **le**jakane (Christian) and **se**eta (shoe) are made up of a prefix and a noun stem:

Prefix		stem
le	+	jakane
se	+	eta

This means that when they are changed to their plural forms, only the prefix will change. Thus, they will become **ma**jakane and **li**eta respectively. The fact that *leihlo* and *leino* above are treated as if they are normal nouns is expected to cause confusion for learners particularly

those who are not aware that in Sesotho, irregular/abnormal nouns are not treated in the same way as normal nouns. They might wrongly consider the plural forms of *leihlo* and *leino* to be **maihlo* and **meino* respectively. The asterisk (*) indicates that the words are not correct Sesotho. As a result, this information would mislead the users. According to Doke and Mofokeng (1985), the irregularities in words like *mahlo* and *meno,* are the result of vowel coalescence. The result of /a + i/ is /e/ in the case of ma + ino = *meno,* which means that /a and i/ changed to /e/ while an instance of elision occurs in the case of *mahlo* (i.e. in ma + -ihlo the vowel /i/ is deleted).

Prefix		Stem		
ma-	+	ino	(a + i > e)	= meno
ma-	+	ihlo	(a + i > Ø)	= mahlo

Again, the fact that irregular forms are not offered in the same way in the same dictionary is confusing. According to Bergenholtz and Tarp (2003), the presentation and structures of information must follow the same principles in order to be beneficial to users. Inconsistencies do not serve the needs and research skills of target user groups, as is required by the user-perspective approach, and do not fulfil the communicative-oriented functions required from the dictionary as an instrument that assists users in achieving a successful dictionary consultation.

(ii) Morphological information regarding verbs

Unlike in the *Sesuto-English Dictionary*, where the perfect tense is indicated only for some verbs such as **ngola**, perf. *ngolile* or *ngotse*, v.t. (to engrave, to draw, to write) (2000:318), word-formation processes in the *Sethantšo sa Sesotho* are shown by means of past tense forms for all the verbs and other types of suffixes which can be used in a particular word, the kind of stem to which the verb belongs, and derivation. Past-tense forms in the *Sethantšo sa Sesotho* are indicated after the lemma, as in the following examples:

kheloh.a (.ile) /*kutu-ketso*/…(*Sethantšo sa Sesotho*, 2005:86).
mem.a (.ile & .me) /*kutu-ketso*/…(*Sethantšo sa Sesotho*, 2005:128)

The bolded (**.ile**) and (**.ile &.me**) above are the past-tense morphemes in those words and the word */kutu-ketso/* is a Sesotho word for verb. These morphemes can be inserted after the dot [.] which separates the verb-root from the ending, thus the following words can be created *khelohile* (to turn from), *memile* or *memme* (invited). The past-tense morphemes, along with other verbal extensions, are also indicated in derived words, shown in the following examples:

> **mel.is.a (.tse)** */kutu-ketso-ketsiso/* ho etsa hore ntho e mele; ho etsa hore semela se hlahe. (<mela) (*Sethantšo sa Sesotho*, 2005:128)
>
> **kuk.el.a (.tse)** */kutu-ketso-ketsetso/* ho kuka ka mabaka (*Sethantšo sa Sesotho*, 2005:76)

(iii) Derivatives

Hlalele sometimes presented derivatives without providing the main word, such as *rotela* (to pass water in, on, against) (p.218) without the word *rota* (to pass water); *ribehela* (to turn upside down for), *ribehetsa* (to shut/close), *ribolla* (to turn up), and *ribolotsa* (to turn up the ground) without *ribeha* (to turn upside down) (p.212); *rothofala* (to become dark) and *rothofatsa* (to make dark) (p.218) without *lerootho* (dark/dusk). He refers the user to the main word by mentioning it at the end of the dictionary article but the main word is missing in the dictionary. This might cause some misunderstanding as follows:

> **rot.el.a (.tse)** */kutu-ketso-ketsetso/* ho ntša moroto holim'a ho hong kapa sebakeng se seng le ka morero. (<rota) (*Sethantšo sa Sesotho*, 2005:218)
>
> **rothofal.a (.etse)** */kutu-ketso/* ho fela ha ho hlaka ka hona ho siteha ho bonahala hole ka mokhoa o hlakileng; ho fifala hanyenyane; ho fela-fela ha khanya le ho hlaka. (<lerootho) (*Sethantšo sa Sesotho*, 2005:218).
>
> **rothofats.a (.litse)** */kutu-ketso-ketsiso/* ho etsa hore ho be lerootho; ho etsa hore ho fifale ho se hlake hantle ka mokhoa o qaqileng. (<lerootho) (*Sethantšo sa Sesotho*, 2005:218).

The words at the end of the dictionary articles (*rota* and *lerootho*) are the words which the words *rotela*; *rothofala* and *rothofatsa* were derived from. However, none of them are presented in the dictionary. This is inconsistent, since other derived words were treated

differently, i.e. in other situations there is an entry for the main word as well as the derived forms, as in the following examples:

> **kharum.a (.me & .ile)** /*kutu-ketso*/ ho khotsa ka matla; ho bua ka lentsoe le matla; ho hoelehetsa ka lentsoe le matla; ho bua ka matla hoo eking khalefo e teng; ho omanya ka matla-matla.
>
> **kharum.el.a (.tse)** /*kutu-ketso*/ ho kharuma bakeng la e mong; ho omanya sebakeng se itseng; ho kharuma ka mabaka a itseng. (<kharuma) (*Sethantšo sa Sesotho*, 2005:83).

The above extracts show the entry for the main word *kharuma* (to speak angrily) and the second one indicates that *kharumela* (to scold) is derived from *kharuma*, i.e. the derived word appears after the entry for the main word. This is not seen in the *Sesuto-English Dictionary* because derived forms appear under the dictionary article of the main word, except for nouns.

(c) Grammatical information

Grammatical information indicates the word class category or part of speech. This information is mostly shown with abbreviations whose full forms are provided in the explanatory notes section.

Part of speech guidance presented in dictionaries is part of the comment on form. Use of abbreviations, such as n. (noun), v. (verb), adj. (adjective), are used to mark the part of speech (Gouws & Prinsloo, 2005). In the *Sesuto-English Dictionary*, word classes are indicated in the form of abbreviations and their full forms are provided under the list of abbreviations in the front of the dictionary just before the list of lexical items. The place of the word category varies, as was mentioned in 4.4.2.3 above. On the other hand, in the *Sethantšo sa Sesotho* the full words are given, which show the classes of words such as *lereho* for noun, *kutu-ketso* for verb, *sere* for ideophone and *lekhotsa* for exclamation. The part of speech to which the word belongs occurs after the entry showing the plural prefix for nouns and after the past tense form in the case of verbs. Adverbs and ideophones appear next to the lemma. For example:

> **khoethe (li)** /*lereho 9*/ motho e motle tšobotsing le libopehong le hona ho tšoaneloa (*Sethantšo sa Sesotho*, 2005:92).
>
> **bop.a (.ile)** /*kutu-ketso*/ ho etsa ntho ka letsopa kapa ho kang letsopa; ho etsa hore ho hong ho be teng (*Sethantšo sa Sesotho*, 2005:18).
>
> **bètšè** /*sere*/ ho supa boiketlo bo boholo; ho ba boiketlong bo boholo (*Sethantšo sa Sesotho*, 2005:13).

The first extract shows the position of the word category in the treatment of nouns, the second extract indicates its place in verbs, and the third shows its place in the treatment of ideophones.

4.3.2.4.2 The comment on semantics

The type of dictionary, user, and the situation of usage determines this type of information. It reflects on the semantic and pragmatic features of the lemma. Gouws and Prinsloo (2005) state that semantic information is commonly looked for in dictionaries, especially in monolingual dictionaries where people look for an explanation of the meaning. Other than the meaning of words, dictionaries can also provide users with information regarding the context of usage of a particular lemma. The entries dealing with this type of information are referred to as the **context and cotext entries.**

> Cotext refers to the syntactic environment in which it [lemma] is typically used. This is usually indicated by means of illustrative example material like collocations and example phrases and sentences (Gouws and Prinsloo, 2005:127).

Context indicates the use of a lemma in communication and this is usually presented in dictionaries intended for text production, which must assist the user to use the words in active communication. In this case, both dictionaries provide semantic information.

(a) Semantic information

In the *Sesuto-English Dictionary* lexical items are explained in the form of translations, i.e. the lemmas are presented in Sesotho and their equivalents are provided in English. In situations where there are no English equivalents for the Sesotho words, the lemmas are explained in detail. According to Baker (1992), non-equivalence occurs when the target language does not have a direct equivalent for a word in the source language. This shows that

the target language may lack a word that can express the same idea as the source language word. The subsequent examples reflect how Mabille and Dieterlen dealt with the explanation of words in the *Sesuto-English Dictionary*:

leqhoa, n., ice (*Sesuto-English Dictionary*, 2000:192)

loka, v.n., to speak (*Sesuto-English Dictionary*, 2000:213)

litšoa, n., cattle taken by a man out of the cattle given for the marriage of his niece; *ho hapa litšoa*, to take such cattle (*Sesuto-English Dictionary*, 2000:212)

leqamu, n., bad swimming; ho etsa leqamu, to throw water up with the feet when swimming (*Sesuto-English Dictionary*, 2000:192)

In the first two extracts, Mabille and Dieterlen simply offered the English equivalents of the Sesotho words, which shows that in such instances there was no problem with regard to equivalence. While in the third and fourth extracts, detailed explanations were given to help the user understand what the words are all about since there are no English words that can be used to refer to the same items. It looks like Mabille and Dieterlen resorted to translation by explanation to solve some problems of non-equivalence they encountered while translating certain Sesotho words. Baker (1992) argues that the problems of non-equivalence can be solved by various methods, which include paraphrasing and explaining the words.

In the *Sethantšo sa Sesotho*, the lemmas and their definitions are written in Sesotho. In most cases, Hlalele provides detailed information about the lemma, as is seen in the explanation of the following word(s):

kamele (li.) /*lereho 9*/ phoofolo ea naha tse omeletseng e telele joaloka pere e maoto a soeke-soeke, e selota se tletseng metsi, e molala o molelele (*Sethantšo sa Sesotho*, 2005:61).

The word 'camel' is described as an animal from the dry lands, its height is similar to that of a horse, its legs are not strong, it has a hump, which is filled with water, and it has a long neck. This enables the reader to understand and have a clear picture of the lemma in question.

However, in some instances in the *Sethantšo sa Sesotho*, some words which may be regarded as homonyms (separate words with separate meanings but identical sound and spelling

137

forms), are presented as if they are different words but their definitions and explanations are similar. They look different, as they are offered as different items in the dictionary, but when one reads the explanations, one finds that the words should be treated as one item, not two. For example:

> **roka[1] (.ile)** /*kutu-ketso*/ ho thiba seaparo moo se tabohileng ka nale le tšoele; ho lokisa seaparo kapa letlalo kapa seeta ka nale le tšoele e lokelehang (*Sethantšo sa Sesotho*, 2005:215).
>
> **roka[3] (.ile)** /*kutu-ketso*/ ho kopanya lisebelisoa tsa masala kapa matlalo ka nale le tšoele (*Sethantšo sa Sesotho*, 2005:215).
>
> (**roka[1] -** to sew clothes using needle and string/thread in order to prevent them from tearing; to mend the clothes or leather or shoe using needle and the appropriate string/thread
>
> **roka[3]** – to join pieces of linen or leather using needle and string/thread)

The meanings in both words point to the 'activity of sewing' and sewing involves the joining of pieces of material, be it leather, linen or shoes, as is mentioned in the explanation. For this reason, the researcher reasons that the words were not supposed to be taken as two different lemmas.

(b) Words with the same spelling (homonyms)

In the *Sesuto-English Dictionary*, different senses of the lemma are listed without any indication whether they are related or not. For instance, words with the same spelling are listed without any indication that they are different words. For example:

> **fuma**, v.n., to be in fault, to be wrong.
>
> **fuma**, v.t., to become rich; *fumisa*, v.t., to enrich.
>
> **fuma**, v.t., to take the fibres off a plant (*Sesuto-English Dictionary*, 2000:68).

The words are presented as they are and the users get the different meanings when they go through the translation equivalents of each lemma. The manner in which these words are presented forces the user to read all the equivalents in order to select the appropriate one. In the *Sethantšo sa Sesotho*, on the other hand, homonyms are presented differently. Two

methods are used. In some instances, words with the same spelling are listed in the same way as in the *Sesuto-English Dictionary*, i.e. without any indication that they are different. For example:

> **pal.a (.ile)** */kutu-ketso/* ho tloka; ho ipha matla; ho ba sefutho le leqoophe.
>
> **pala (li.)** */lereho 9/* lechachetsi le lesootho bo botšo le hlahisoang ke ho athamela mollo haholo.
>
> **pala** (*#bongata*) */lereho 9 & kutu-tlhoaeo/* nthoana ea bohlokoanyana; nthoana e nyenyane haholo, j.k. *ha ke na le ntja e pala* (*Sethantšo sa Sesotho*, 2005:158).

In other cases, different meanings are marked by numerical superscripts, as in the following examples:

> **papaèl.a[1]** */kutu-ketso/* ho ea le naha motho a sa tsebe moo a eang eka oa baleha; ho ineha naha; ho baleha; ho matha haholo.
>
> **papaèl.a[2] (.tse)** */kutu-ketso/* ho ota; ho fokola ke ho felloa ke monono; ho fohleha mafura (*Sethantšo sa Sesotho*, 2005:158).

Hlalele used these two methods in some places, but mixed them in a rather complicated way in other places. For example:

> **qòl.a[1] (qotse)** */kutu-ketso/* ho seha letlalo hantlenyana; ho phunya masoba hantlenyana moo ho tla kenngoa mekhabiso teng; ho etsa mekhabiso teng; ho etsa mekhabiso kobong ea liphoofolo; ho tšoara hantle.
>
> **qòl.a[2] (qotse)** */kutu-ketso/* ho qosa; ho nka motho nyeoe.
>
> **qòl.a[3] (qotse)** */kutu-ketso/* ho thata letlalo letsohong; ho thatela letsoho ka letlalo.
>
> **qôl.a (.otse)** */kutu-ketso/* ho ntša ho hong kapa e mong har'a ba bang; ho khetha e mong har'a ba bang. ('o' e ea lelefatsoa)
>
> **qola[1] (li.)** */lereho 9/* mokhabo o roaloang hloohong o entsoeng ka lifaha tsa tšepe e mabenyane.
>
> **qola[2]** (*#bongata*) */lereho 9/* lijo tsa letsema tse jeloeng pele ho letsatsi leo la lona.
>
> **qòla (li.)** */lereho 9/* ntlhaea kobo; qethe ea kobo.
>
> **qôla (li.)** */lereho 9/* thatho tsa litšetsoana tse roaloang molaleng ke moimana k.h.r. mokhachane (*Sethantšo sa Sesotho*, 2005:197).

139

When looking closely at the extracts, one learns that the lemmas are distinguished by whether they are verbs or nouns. The first four lemmas are verbs and the last four are nouns, but it is not clear why the fourth verb is not indicated as $qola^4$ (to single out) and why the last two nouns are not presented as $qola^3$ (corner of a blanket) and qola^4 (small pieces of iron worn round the neck by a pregnant woman). Similarly, the fourth and last lemma have the same form based on the vowel of the first syllable **qôla** and the seventh lemma has a form similar to the first three lemmas that are also based on the vowel of the first syllable **qòla,** but are treated differently. Clarification is not provided. The researcher is of the view that the manner in which words that have the same spelling are presented in the *Sethantšo sa Sesotho* is rather confusing. As it is hard to refer to the relevant lemma, it is likely to cause a lot of confusion to the users. Zgusta (1971:248) suggests that all dictionary entries 'should be constructed in as uniform a way as possible'. This means that information should be presented in the same way throughout the text. Again, Hlalele should have provided some guidance on how to look up homonyms in the *Sethantšo sa Sesotho*.

(c) Labels

Differences observed in lexicographic labels are those that deal with etymology / origin of lexical items and stylistic labels.

(i) Origin of words

In the *Sesuto-English Dictionary*, lexicographic labels showing the source language are placed immediately after the lemma, i.e., before the information on the word category while in the *Sethantšo sa Sesotho*, information regarding the origin of the lemma appears at the end of the dictionary article, i.e. as the last piece of information provided on the treatment of the lemma. For example:

> **kamele**, (d) n., camel (*Sesuto-English Dictionary*, 2000:119).
> **kompone,** (e.) n., company, compound, mine (*Sesuto-English Dictionary*, 2000:155)
> **kamele(li.)** /*lereho 9*/ phoofolo ea naha tse omeletseng e telele joaloka pere e maoto a soeke-soeke, e selota se tletseng metsi, e molala o molelele. (<A & E)
> **kampo(li.)** /*lereho 9*/ sebaka se koaletsoeng le ho aroloa ho se seng ka terata polasing; sebaka seo ho phetheloang tšebeletso tse itseng tsa sechaba; setsinyana sa tšebeletso ea sechaba. (<E) (*Sethantšo sa Sesotho*, 2005:61-62).

In the first pair of examples (d. & e.) stand for Dutch and English while (A & E) represent Afrikaans and English respectively in the second pair. This type of information is helpful for learners, since it specifies the source languages. The abbreviations in the *Sesuto-English Dictionary* are written in small letters while in the *Sethantšo sa Sesotho,* they are written in capital letters.

(ii) Indication of stylistic labels

The difference between the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* is that the *Sethantšo sa Sesotho* does not just mention that the word is poetic but uses the word in a quotation, i.e. in a part of the poem. For example:

> **far.a-far.a (.ile)** /*kutu-ketso*/ ho hlaha ka khoroana tsohle; ho hlaha holim'a lilomole ho labella ntho e tlase; ho boha motho a hlahile moo ho phahameng a bohile se tlase. j.k. *ba fara-fara batho ba ha Masopha, ba hlaha ka khoroana tsohle, ba re: boning ngoan'abo fatše lena oa baleha.* (Lithoko: Griffith Lerotholi) (2005:30)
>
> **haba-habane (bo-)** /*lereho 1a*/ ea potlaketseng ho hong; sehabi; motho ea potlakelang ho hong kapa ea tatelang moo ho etsahalang kapa ho tla etsahala ho hong. j.k. *haba-habane oa maja ho sa chesa, oa maja ho sa ntse ho tuka khabo!* (Lithoko: Masupha I ntoa ea Senekale) (2005:36)

The italicised parts after the explanation of the meaning are quotations from the poems. The *Sesuto-English Dictionary* does not provide them. Again, most words which Hlalele treated as poetic are either treated as ordinary words (i.e. are explained as they are used in daily conversations) or are missing in the *Sesuto-English Dictionary*. For instance, words such as *binakela* (to trample under the feet), *chocha* (to have a sharp point), *fara-fara* (to appear from several directions at once), *fasa* (to tie) and *feko* (medicine to prevent observation) to mention a few, are not treated as being poetic in the *Sesuto-English Dictionary* while *qokofa* (ribbon made of feathers), *chaea[3]* (to beat), *chesetsi* (lighter/fire maker), *falola* (to kill someone) and *haba-habane* (one who strives for) are missing.

4.3.2.4.3 Omission of words in the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*

The *Sesuto-English Dictionary* presented Saturday and Sunday but did not include all the other days of the week, but numbers from one to ten, a hundred and a thousand, the months of the year, and the four seasons of the year are included. In the same way, some words are omitted as lemmas in the *Sethantšo sa Sesotho* but they appear under the definitions of other words. For example, in the *Sethantšo sa Sesotho,* out of the seven days of the week only *Sontaha* (Sunday) is included as a lemma. *Mantaha* (Monday) and *Moqebelo* (Saturday) appear as part of the explanation of the word Sunday. All the other days of the week are missing, the numbers *tšelela* (six) and *peli* (two) are also not included but are found under the definition of *robeli* (eight), out of the twelve months of the year only six are included, namely *Pherekhong* (January), *Hlakola* (February), *Phupjane* (June), *Phupu* (July), *Phato* (August) and *Loetse* (September), while *Hlakubele* (March), *Mesa* (April), *Motšeanong* (May), *Mphalane* (October) and *Tšitoe* (December) are missing. *Pulungoana* (November) does not occur as a lemma, but rather as part of the definition of the word *pulumo* (gnu). Again, out of the four seasons of the year, two are included *Lehoetla* (Autumn) and *Lehlabula* (Summer), while *Mariha* (Winter) and *Selemo* (Spring) are not included, yet they appear as part of the explanations of the included seasons.

According to Cermak (2003) lexicographers constantly consult previous dictionaries in order to verify their own definitions, treatment of the entries, and particularly they look for oversights, changes and new features as well as lexical items which are not recorded elsewhere. Cermak (2003) further states that if lexicographers require more information and data support, they should check their corpus or resort to other techniques. The researcher is of the view that Hlalele should have followed these steps in order to fill the gaps which are seen in the *Sesuto-English Dictionary*.

Even though the reasons for not including other words (of the same group) are unknown, the researcher feels that words which fall in the same group, like days of the week, numbers and months of the year, should all be included if one intends to include them or to omit them altogether rather than selecting only one or two. This is evident in the following extracts:

Sontaha (li.) /*lereho 7*/ letsatsi le oho hlomphuoang Molimo ka lona ho feta a mang ka ho ea litšebeletsong tsa likereke ho bile ho phomoloa mesebetsing e meng; letsatsi le pakeng tsa *Moqebelo le *'Mantaha. (<A) (*Sethantšo sa Sesotho*, 2005:249)

robeli /*sebali*/ tse *tšeletseng ha li kopana le tse *peli kapa tse leshome ha ho shoele tse peli. (<ròba) (*Sethantšo sa Sesotho*, 2005:214)

Lehlabula (ma.) /*lereho 5*/ nako e pakeng tsa *selemo le hoetla mongoaheng (*Sethantšo sa Sesotho*, 2005:107)

Lehoetla (*#bongata*) /*lereho 5*/ nako e pakeng tsa lehlabula le *mariha; nako ea lijo tse ngata tse butsoang masimong. Hoetla re ja lefotho le lepu (*Sethantšo sa Sesotho*, 2005:110).

pulumo (li.) /*lereho 9*/ phoofolo ea naha e kaalo ka khomo, e tsoaloa ka khoeli ea *Pulungoana (*Sethantšo sa Sesotho*, 2005:169).

The asterisk (*) marks the words that appear in the explanations of the lemmas, yet they are not included in the *Sethantšo sa Sesotho*. In the definition of the word *Lehoetla* (Autumn), there is no mention that the word *Lehoetla* can also be called *Hoetla,* that information is found in the *Sesuto-English Dictionary*. However, instead of using the word *Lehoetla* in an illustrative sentence (see the extract of *Lehoetla*), Hlalele used *Hoetla* without informing users that the two words can be used interchangeably (i.e. they are alternative spellings). The word *hoetla* also appears under the definition of the word *Lehlabula*. This presentation is confusing to users and denies them access to other information that can help them. Mdee (1997:98) stresses that:

> a dictionary which lacks some lexemes or information required by the user, or which cross-refers the user from one entry to another within the dictionary is not user-friendly.

This means that important information like that mentioned above, should not be omitted, especially when other corresponding information is provided.

Another important word which is not included in the *Sethantšo sa Sesotho* is *Sethantšo* (meaning explanation), which is the name of this dictionary. This word is not common, thus it needs to be explained. According to Ambrose (2006), the omissions in the *Sethantšo sa Sesotho* are puzzling. Hlalele (2005:ii) only mentions that Joshuoa Pulumo Mohapeloa was

responsible for the naming of the dictionary and does not say what the name of the dictionary means. The Basotho consider names to have significant meanings.

According to Guma (2001), names among the Basotho do not just serve as symbols of identity, they also have an influence on the person, animal or item. One only gets to know the meaning of the word when one reads the explanations from Mabille and Dieterlen (2000:444) and Hlalele (2005:276) where they explain the verb *thantša* (explain well, to express oneself or to come to the point). Thus, the noun *Sethantšo* is derived from the verb *thantša*. The researcher's view is that if Hlalele provided users with this information, it would have been helpful rather than leaving individuals to search for that information themselves.

Other limitations that are peculiar to the *Sethantšo sa Sesotho* include the misplacement and repetition of certain lexical items. It seems that the editors and the author could not detect these occurrences.

4.3.2.4.4 Misplaced words

Several words do not occur in their appropriate places and they are alphabetically misplaced. As a result, users are likely to believe that those words are not included in the dictionary. *Lekaba* (ox driven to be slaughtered at a marriage feast) and *nketu* (frog), mentioned in 4.3.2.4.5 below, are examples of such words. Other examples that affect many words are found in the *Sethantšo sa Sesotho* (2005:19):

> **boroko** (*#bongata*) */lereho 14/*…
> **both.a (.ile)** */kutu-ketso/*…
> **botha** */kutu-tlhakiso/*…
> **both.el.a (.tse)** /kutu-ketso/…
> **bosaoana** (*#bongata*) */lereho 14/*…
> **boshoata** (*#bongata*) */lereho 14/*…
> **bosholu** (*#bongata*) */lereho 14/*…
> **bosoasoi** (*#bongata*) */lereho 14/*…
> **bòsòsel.a (.tse)** */kutu-ketso/*…
> **bots.a (.itse)** */kutu-ketso/*…
> **botsebi** (*#bongata*) */lereho 14/*…

In this case, many words are involved unlike in other instances where just one word is misplaced. One may think that the author was unaware that some items are misplaced, but when many items are affected, one believes that the instances are obvious and the author should have seen them. According to Atkins and Varantola (2008), users get frustrated when they experience difficulty finding what they are looking for in dictionaries. The researcher faced the same challenge while checking the words which appear in the two dictionaries, because on several occasions she would observe that a particular word that she was looking for was misplaced. Mdee (1997) says that a dictionary, which does not present selected lexical items in their appropriate order, is not regarded as user-friendly because users cannot easily find the items. The researcher regarded this as an oversight on the part of the author and editors. This was not seen in the *Sesuto-English Dictionary*.

4.3.2.4.5 Repeated words

It looks like there was another oversight in the *Sethantšo sa Sesotho* regarding the repetition of certain words on the part of the author and editors. This is evident on pages 34 and 35 where the word *fufuleloa* (to transpire) is repeated, on pages 112 and 116 where the word *lekaba* (ox driven to be slaughtered at a marriage feast) is repeated, on pages 139 and 147 where the word *nketu* (frog) is written twice, on page 177 where *phepa* (white clay) is written twice; and on page 286 where *thohotsa* (to praise) is repeated. The researcher decided to deal with this issue separately even though it is similar to the discussion on words which are explained in the same way because in this case the wording of words like *phepa* and *thohotsa* is exactly the same and they are mostly placed at different places. The researcher included only one word when calculating the number of words contained in the *Sethantšo sa Sesotho*.

4.4   The strengths of the two dictionaries

The *Sesuto-English Dictionary* recorded many words which would have been lost if it had not been for Mabille and Dieterlen. The rich heritage they left for the Basotho is still recognised and used as the main source of information by translators, the media, scholars and language experts. The fact that words are arranged alphabetically, speeds up the users' search, i.e. they do not struggle to search for a word. Again, the way derived words are presented also makes them easy to find because they are found in the same dictionary article, unlike when they are scattered in the dictionary. Furthermore, the provision of alternative spellings next to the

lemma also benefits users, since they are able to select the spelling of their choice during their search. In addition, the presentation of exceptional forms in both the singular and the plural assists users to find them easily. The provision of the main word next to the lemma for derived words also makes it easy to know that a particular word is derived from a certain word.

The *Sethantšo sa Sesotho* on the other hand, provided users with the correct spelling of some words. This is evident in some of the 31% of new words included in the *Sethantšo sa Sesotho* which reflect that Mabille and Dieterlen misspelled some Sesotho words and that some words have acquired new meanings. Tables 4.5 and 4.6 below indicate instances of such issues. In some cases, the *Sethantšo sa Sesotho* has words that are spelt slightly differently from those provided in the *Sesuto-English Dictionary,* yet the explanation is the same. For example:

Table 4.5: Words spelt differently in the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*

Sesuto-English Dictionary	*Sethantšo sa Sesotho*
Bomm**è** (state of being a mother) (p.33)	Bomm**'a** (p.18)
Hoaq**el**a (to frown) (p.90)	Hoaqa (p.41)
Hoarama (to sit down in numbers) (p.90)	Hoaram**na** (p.41)
Hlef**u**-hlef**u** (weak) (p.82)	Hlef**o**-hlef**o** (p.52)
Hotobe**ll**a (to make straight) (p.95)	Hotobela (p.46)
Hupul**o** (hoop iron) (p.95)	Hupul**u** (p.47)
Hloeph**a** (to snivel) (p.85)	Hloeph**e** (p.55)
Qhito (spot on the eye) (p.371)	Qhito**e** (p.203)
Qheja-qhejan**e** (small muddy spring) (p.370)	Qheja-qhejan**a** (p.202)

N.B The parts in bold show the differences. It is assumed that Hlalele, as a Sesotho native speaker, has corrected the errors made by the missionaries in the current published dictionary. In his *Southern Sotho-English Dictionary* (1950) publication, Paroz (1950) admits that some definitions are likely to be incomplete, inaccurate or even wrong because to err is human. This shows that Paroz left it to the Basotho to ensure that they correct the errors.

According to Hanks (2006), one of the major tasks of lexicographers is to record new words, phrases and new senses of words as they develop. By this, Hanks means that lexicographers should preserve the existing dictionaries but must include new words and senses as they occur in order to improve the existing dictionaries. However, in this case, it seems that Hlalele did not include the meanings presented in the *Sesuto-English Dictionary* and provided the mentioned words. The researcher is of the opinion that the inclusion of both meanings would have enabled users to see the different senses of the words. These words were regarded as new words by the researcher, based on their meanings. For example:

Table 4.6: Words that have expanded their meanings

Sesuto-English Dictionary	*Sethantšo sa Sesotho*
beta – to cry (of a little child)	**beta** – to plaster walls with white soil
Chepha – to be cheap	**chepha** – to stay in a foreign country for a long time without visiting home
chesa – to sell a stolen diamond	**chesa** – to burn
choko – to wonder	**choko** – chalk
fufuhela – to be jealous	**fufuhela** – to take a lot at the same time
koqoha – to stand up	**koqoha** – to pull out
more – drug, medicine	**more** – one's brother
oela – to enter, to come in	**oela** – to fall
suna – here he is	**suna** – to kiss

In addition, provision of the plural prefixes and noun classes makes the dictionary unique and easier to use.

4.5   Conclusion

Th*e Sesuto-English Dictionary* and *Sethantšo sa Sesotho* were compiled in different centuries. The former is a bilingual dictionary that was compiled by the missionaries Mabille and Dieterlen in the nineteenth century while the latter is a monolingual dictionary created by a Sesotho speaker by the name of Hlalele in the twenty-first century. The *Sesuto-English Dictionary* has approximately 20,053 entries whereas the *Sethantšo sa Sesotho* has 9,566

entries. The dictionaries share 69% lexical items. Both dictionaries arranged nouns in their singular forms and words are ordered alphabetically. However, Hlalele presented the following sounds as separate article stretches: hl [ɬ]; kh [kx]; k'h [kʰ]; ng [ŋ]; ny [ɲ]; pj [pʃ]; psh [pʃʰ]; qh [!ʰ]; sh [ʃ]; th [tʰ]; tj [tʃ]; tl [tɬ]; tlh [tɬʰ]; ts [ts]; tš [tsʰ].

Both dictionaries provide orthographic, grammatical (i.e., word-categories), morphological and semantic information. Semantic information includes explanations of words/word translations, illustrative sentences, and lexicographic labels such as stylistic and etymological labels. Both dictionaries use foreign sounds. The *Sethantšo sa Sesotho* differs from the *Sesuto-English Dictionary* in that it offers the plural prefixes for nouns and the classes in which the nouns belong. Regarding verbs, it shows word-division, past tense forms and the type of stems for certain verbs. Irregular forms, alternative spelling, derived forms and homonyms are presented differently in the two dictionaries. There are discrepancies in both dictionaries regarding orthography (use of Sesotho and foreign sounds plus sound patterns), presentation of alternative spelling, and omission of words. The differences that are observed in the presentation of data and the discrepancies seen in the two dictionaries are likely to confuse or mislead users. Both dictionaries lack words that are currently used. The analysis provided above will be instrumental in answering the research aim to determine the relationship between the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* and consequently the originality of the latter.

The next chapter analyses the views the respondents had on the two dictionaries. The respondents comprised students and language experts.

CHAPTER FIVE

A COMPARATIVE ANALYSIS OF *SETHANTŠO SA SESOTHO* AND *SESUTO-ENGLISH DICTIONARY* FROM THE PERSPECTIVE OF THE USERS

5.1 Introduction

The previous chapter showed that both the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* share about 69% lexical items, yet their target groups were totally different. The *Sesuto-English Dictionary* was compiled by missionaries for the purpose of learning Sesotho as a foreign language while the *Sethantšo sa Sesotho* was compiled by a Sesotho native speaker to assist mother-tongue speakers to use the language appropriately. The number of lexical items common to these dictionaries makes one wonder whether these dictionaries meet the needs of the contemporary users.

To investigate whether the dictionaries meet the needs of the contemporary users, students were given a test in which some of them utilised the dictionaries to answer questions while others guessed the answers. The tests were followed by short interviews, which were intended to find out their views about the use of dictionaries in a Sesotho class and to ascertain whether or not the dictionaries were helpful to them. Other participants (teachers, lecturers, media people and members of the Sesotho Academy) who were regarded as language experts, were given questionnaires to establish their views about the dictionaries. The tests given to students were also intended to discover if dictionary usage was relevant for the acquisition of vocabulary by mother-tongue speakers, as is the case with foreign language learners. This was based on the fact that several scholars show how effective dictionaries are in reading and writing (focusing on the acquisition of vocabulary by foreign language learners), but literature pays little attention to the effectiveness of dictionaries in reading and writing a native language.

Part of this chapter therefore deals with the significance of dictionaries in reading and writing a native language. The focus is on the acquisition of Sesotho vocabulary by mother-tongue

speakers using two Sesotho dictionaries, namely the *Sethantšo sa Sesotho* and *Sesuto-English Dictionary*. In this case, 254 learners, who are Sesotho mother-tongue speakers studying the language, were tested to investigate the effectiveness of each dictionary, i.e. each dictionary was tested by utilising 254 learners. All students had the same test and the words used in the test were from both the *Sethantšo sa Sesotho* and the *Sesuto-English Dictionary*. The subsequent interviews in the chapter were conducted to investigate the users' views about the dictionaries in question. The following section discusses the effectiveness of the *Sethantšo sa Sesotho* and the *Sesuto-English Dictionary* in reading and writing Sesotho.

5.2   The effectiveness of the *Sethantšo sa Sesotho* and the *Sesuto-English Dictionary* in reading and writing

To investigate the effectiveness of the two dictionaries in the reading and writing of Sesotho, a test was given to 254 learners (in each case) from the Mokhotlong, Quthing, Qacha's Nek, Mafeteng, Leribe and Maseru districts. The investigation of the *Sethantšo sa Sesotho* included 196 high school students and 58 student teachers from higher institutions, namely the Lesotho College of Education (LCE) and the National University of Lesotho (NUL) who were studying languages. The investigation of the *Sesuto-English Dictionary* included 238 high school students and 16 students from higher institutions. The numbers differ because the tests were conducted at different times utilising different students. The students within each of the two groups were from the same grade or level of study (i.e. Grade 11 high school students and third year students from LCE and NUL). Communication-orientated functions were employed to establish if the dictionaries assisted learners in achieving a successful dictionary consultation and to assist them with the retrieval of information provided in the dictionary (Nielsen, 2008; Bergenholtz & Tarp, 2003).

The test comprised two sections. In the first section (i.e. Question 1), all students were provided with a list of selected words from the *Sethantšo sa Sesotho* and *Sesuto-English Dictionary* and were required to use those words in sentences of their own. The second section (i.e. Question 2) was a reading comprehension exercise. Two groups of students were formed (i.e. dictionary users and non-dictionary users) in each district visited. The first section consisted of the following questions:

Question 1

Sebelisa mantsoe ana lipoleng: (Use the following words in sentences.) The English translations were not included.

    (a)   *nonellela*   (to like/love very much)

    (b)   *abula*   (to crawl on hands and feet)

    (c)   *babutsa**   (to tear)

    (d)   *chacheha*   (to have a strong desire)

    (e)   *epho!**   (to remove food from fire)

    (f)   *fafiha**   (to hurt, to sprain)

    (g)   *halaka**   (to have a strong desire)

    (h)   *ikoahlaea*   (to express repentance)

    (i)   *joela*   (to tell, to say)

    (j)   *kaba-kaba*   (to boil)

N.B. The words with an asterisk (*) are only found in *Sethantšo sa Sesotho*.

5.2.1 The performance of dictionary users and non-dictionary users

The first group of learners who used the dictionary to answer the questions utilised copies of the *Sethantšo sa Sesotho* while the second group used copies of the *Sesuto-English Dictionary*. About 126 learners were required to make sentences with the aid of the *Sethantšo sa Sesotho* and 127 learners were asked to create sentences with the help of the *Sesuto-English Dictionary*. Table 5.1 is a summary of the results of the students who utilised the *Sethantšo sa Sesotho*.

Table 5.1: Results of learners who utilised the *Sethantšo sa Sesotho* for Question 1

Words	Correct sentences		Wrong sentences		No answer		Total number of students
	Number of learners	%	Number of learners	%	Number of learners	%	
(a) Nonellela	72	57%	26	21%	28	22%	126

(b)	Abula	84	67%	37	29%	5	4%	126
(c)	Babutsa	94	75%	23	18%	9	7%	126
(d)	Chacheha	95	75%	24	19%	7	6%	126
(e)	Epho!	79	62%	36	29%	11	9%	126
(f)	Fafiha	101	80%	18	14%	7	6%	126
(g)	Halaka	86	68%	32	25%	8	6%	126
(h)	Ikoahlaea	107	84%	7	6%	12	10%	126
(i)	Joela	91	72%	20	16%	15	12%	126
(j)	Kaba-kaba	61	48%	54	43%	11	9%	126

Those who used the *Sethantšo sa Sesotho* provided sentences which are correct in most cases. The results show that the majority of learners (84%) were able to use *ikoahlaea* (to express repentance) correctly, a few students (6%) provided the wrong sentences, and some (10%) did not provide the sentences. On the other hand, a large number of students (43% + 9%) were unable to use *kaba-kaba* (to boil) correctly. Unlike the word *ikoahlaea*, *kaba-kaba* is not a common word. There is a commonly used word called *kaba* (to close/fill a hole) and one would assume that learners might have used *kaba-kaba* to refer to the act of filling a hole repeatedly, but instead they used *kaba-kaba* to mean 'to run', which is very far from the meaning of *kaba*. Only a few students used the word to mean to close/fill a hole. *Ikoahlaea* and *kaba-kaba* were selected because they represent the lexical items with the highest and the lowest scores respectively.

Other words that deserve to be mentioned are *abula* (to crawl) and *epho!* (to remove food from a fire) which are in second place in terms of the words that were incorrectly used by most of the learners (29%). The researcher observed that learners took for granted that they knew the meanings of the words and some of them did not bother to look up the meanings of the words. Looking first at the word *abula*, most students provided sentences that used the word *abula* to mean 'to open'. The reason might be that if the initial /a/ is separated from *bula*, /a/ functions as a concord for nouns in class 1 and the word *bula* would then mean to open. Thus, a sentence such as *ngoana a bula lemati* (a child opens the door) can be constructed. It is therefore assumed that students thought that the word was incorrectly spelled. In the case of *epho!* students used it to mean 'to help or to rescue' which is the

meaning of the word *ephola*. It seems that they regarded the meanings to be the same and as a result, they did not look up the meaning. If they had looked up the word they would have discovered that the meanings are different, since *ephola* appears immediately after *epho!* in the dictionary. About 43% (21% of wrong sentences + 22% no answer) of the students were unfamiliar with *nonellela*. This proves that the word is rarely used. The following table indicates the summary of the results of those who used the *Sesuto-English Dictionary*.

Table 5.2: Results of learners who used the *Sesuto-English Dictionary* for Question 1

Words	Correct sentences		Wrong sentences		No answer		Total number of students
	Number of learners	%	Number of learners	%	Number of learners	%	
(a) Nonellela	116	91%	11	9%	-	-	127
(b) Abula	80	63%	42	33%	5	4%	127
(c) Babutsa	1	1%	105	83%	21	16%	127
(d) Chacheha	63	50%	61	48%	3	2%	127
(e) Epho!	-	-	124	98%	3	2%	127
(f) Fafiha	2	2%	102	80%	23	18%	127
(g) Halaka	1	1%	106	83%	20	16%	127
(h) Ikoahlaea	125	98%	2	2%	-	-	127
(i) Joela	108	85%	14	11%	5	4%	127
(j) Kaba-kaba	101	80%	23	18%	3	2%	127

Table 5.2 shows that the majority of students were able to provide correct answers for the words *ikoahlaea, nonellela, joela, kaba-kaba, abula* and *chacheha.* As in the case of the *Sethantšo sa Sesotho*, some learners seemed to have taken for granted that they knew the meanings of the words *abula* and *chacheha*. About 33% of students used *abula* to mean 'to open' just like users of the *Sethantšo sa Sesotho* above and among the 48% who used *chacheha* incorrectly, some (20%) thought that it meant to 'be drunk' while others (28%)

153

wrote that it referred to the act of charging, particularly cell phones. Sesotho does not yet have the equivalent term for charging and speakers use the word *chacha* to refer to the act of charging. Based on the sentences provided by learners, it seems that *chacheha* could be used to mean that a person was getting drunk or that the battery was charging or to say that it was not charged if negation morphemes such as /ha/ are used, as in a sentence like *mohala ha oa chacheha* meaning that the cell phone was not charged.

Consequently, unlike users of the *Sethantšo sa Sesotho,* who had the definitions of all the words at their disposal, all the *Sesuto-English Dictionary* users were required to guess the meanings of the words *babutsa* (to tear), *epho!* (to remove food from a fire), *fafiha* (to hurt, to sprain), and *halaka* (to have a strong desire) because they do not occur in the dictionary. This is evident in the results of their scores. The majority of students wrote incorrect answers and some provided no answers at all. This indicates that those who used the *Sethantšo sa Sesotho* benefitted more than those who used the *Sesuto-English Dictionary* and that dictionary use in Sesotho classes may be beneficial to students. The next table indicates the summary of the results of the non-dictionary users (*Sethantšo sa Sesotho*).

Table 5.3: Results of non-dictionary users for Question 1 (*Sethantšo sa Sesotho*)

Words	Correct sentences		Wrong sentences		No answer		Total number of students
	Number of learners	%	Number of learners	%	Number of learners	%	
(a) Nonellela	6	4%	107	84%	15	12%	128
(b) Abula	4	3%	121	95%	3	2%	128
(c) Babutsa	-	-	111	87%	17	13%	128
(d) Chacheha	2	2%	112	88%	14	10%	128
(e) Epho!	-	-	120	94%	8	6%	128
(f) Fafiha	4	3%	101	79%	23	18%	128
(g) Halaka	2	2%	96	75%	30	23%	128
(h) Ikoahlaea	124	97%	3	2%	1	1%	128

(i) Joela	9	7%	68	53%	51	40%	128
(j) Kaba-kaba	1	1%	105	82%	22	17%	128

Like the dictionary users, it seemed that the non-dictionary users were also familiar with the word *ikoahlaea* according to the information presented in Table 5.3 above. As was mentioned earlier, the word is a common word and students from both groups managed to use it correctly. According to the information presented in Table 5.3 it seemed that the percentages for 'wrong sentences' and those of 'no answer' are higher than those of 'correct sentences'. In addition, none of the students were able to provide correct sentences for the words *babutsa* (to tear) and *epho!* (to remove food from a fire). Again, very few students managed to write correct sentences for the other words, which indicates that most of these words were unknown. The following table presents the results of the non-dictionary users (*Sesuto-English Dictionary*).

Table 5.4: Results of non-dictionary users for Question 1 (*Sesuto-English Dictionary*)

Words	Correct sentences		Wrong sentences		No answer		Total number of students
	Number of learners	%	Number of learners	%	Number of learners	%	
(a) Nonellela	5	4%	109	86%	13	10%	127
(b) Abula	1	1%	119	94%	7	5%	127
(c) Babutsa	-	-	113	89%	14	11%	127
(d) Chacheha	2	1%	114	90%	11	9%	127
(e) Epho!	-	-	123	97%	4	3%	127
(f) Fafiha	4	3%	108	85%	15	12%	127
(g) Halaka	-	-	114	90%	13	10%	127
(h) Ikoahlaea	126	99%	-	-	1	1%	127
(i) Joela	12	9.4%	89	70%	26	20.4%	127
(j) Kaba-kaba	1	1%	116	91%	10	8%	127

The scores show that the majority of students knew the word *ikoahlaea,* as all the groups were able to provide correct sentences. In the same way, it seemed that all learners who guessed did not know the word *epho!* This is observed in the scores of the *Sesuto-English Dictionary* users and all those who were not using the dictionary. None of them got the word correct. Again, it is discovered that they were also unfamiliar with *babutsa,* because only one student managed to write a correct sentence out of all the learners who were guessing (see Tables: 5.2, 5.3 and 5.4). Other words for which learners who guessed scored lower include: *kaba-kaba* (2); *halaka* (3) and *fafiha* (6).

A huge gap is reflected between dictionary users and non-dictionary users, as the figures in the 'wrong sentences' and 'no answer' columns seem to be significantly higher than those of the 'correct sentences'. Most students were unable to use certain words correctly. Based on this information, it seemed that the words were unknown to learners, regardless of their location. The results in the four tables depict that learners who consulted the dictionary scored notably higher than those who were not using the dictionary. It is therefore evident that dictionary use is important for learners to perform better in Sesotho (native language). The analysis above reveals that the two dictionaries are not necessarily similar. The following section focuses on the results of Question 2.

Question 2

Question 2 was a reading comprehension exercise and students answered it after finishing Question 1. The results are presented in Tables 5.5, 5.6, 5.7 and 5.8 below.

Table 5.5: Results of dictionary users (*Sethantšo sa Sesotho*) for Question 2 (i.e. reading comprehension).

Questions	Correct answer		Wrong answer		No answer		
	Number of learners	%	Number of learners	%	Number of learners	%	Total number of learners
(a) Ke eng e bakileng **lekatja** lipakeng tsa Libuseng le	88	70%	7	6%	31	24%	126

Moroesi?						
(b) A k'u bolele lentsoe le leng (*synonym*) le bolelang ho **nakasela**.	64	51%	13	10%	49	39%	126
(c) **Malibecheng** ke motho ea joang?	71	56%	10	8%	45	36%	126
(d) Ho **onama** ke ho etsa joang?	47	37%	20	16%	59	47%	126
(e) Bo-Libuseng ba **onama** hobaneng?	35	28%	15	12%	76	60%	126
(f) Ke lentsoe lefe le hananang (*antonym*) le **lekete**?	36	28%	15	12%	75	60%	126

Table 5.5 shows that students scored higher in Questions (a) to (c) and when it comes to Questions (d) to (f) the scores were lower. The majority of learners left Questions (d) to (f) unanswered. A possible reason is that in the cases of LCE and Mafeteng, the learners could not finish answering the questions. Another reason could be that they never used dictionaries to answer questions before and as a result, they were not conversant with dictionary usage. Tarp (2008) points out that the users' ease and speed to find the required data is determined by the given instructions and their previous experience regarding dictionary use. Lack of confidence or inexperience in using a dictionary can lead to the failure of learners to complete their work on time. Learners were given 40 minutes to finish both Questions 1 and 2. However, based on the scores obtained from Questions (a) to (c), one can deduce that dictionary usage could help learners perform better in Sesotho. The fact that their

performance in (d) to (f) is lower shows that they were unfamiliar with the words or that they relied too much on the dictionary to the extent that they failed to derive meanings from the context. The succeeding table presents the results of *Sesuto-English Dictionary* users.

Table 5.6: The results of dictionary users (*Sesuto-English Dictionary*) for Question 2 (i.e. reading comprehension).

Questions	Correct answer		Wrong answer		No answer		
	Number of learners	%	Number of learners	%	Number of learners	%	Total number of learners
(a) Ke eng e bakileng **lekatja** lipakeng tsa Libuseng le Moroesi?	116	91%	9	7%	2	2%	127
(b) A k'u bolele lentsoe le leng (*synonym*) le bolelang ho **nakasela**.	84	66%	39	31%	4	3%	127
(c) **Malibecheng** ke motho ea joang?	97	76%	25	20%	5	4%	127
(d) Ho **onama** ke ho etsa joang?	112	88%	7	6%	8	6%	127
(e) Bo-Libuseng ba **onama** hobaneng?	82	65%	33	26%	12	9%	127
(f) Ke lentsoe lefe le	99	78%	16	13%	12	9%	127

hananang (*antonym*) le **lekete**?						

Unlike the *Sethantšo sa Sesotho* users who were unable to finish the exercise, the *Sesuto-English Dictionary* users were able to attempt all the questions and their scores were generally higher. This may suggest that had the first group (*Sethantšo sa Sesotho*) also had the opportunity to finish their task, their scores might have been different. The scores of questions (a) to (c) for both the *Sethantšo sa Sesotho* and *Sesuto-English Dictionary* users are more or less the same even though those who used the *Sesuto-English Dictionary* are a little higher than those who used the *Sethantšo sa Sesotho*. The students who used the *Sesuto-English Dictionary* in (a) scored 91%, (b) was 66% and (c) 76%, while the learners who used the *Sethantšo sa Sesotho* in (a) obtained 70%, in (b) 51% and (c) 56%, i.e. the percentages range from 91% to 66% for those who used the *Sesuto-English Dictionary* and 88% to 64% for those who used the *Sethantšo sa Sesotho*. The researcher found it challenging to compare the questions (d) to (f) based on the results presented in the tables and the fact that some members of the other group were unable to finish. It is therefore difficult to make any conclusive judgement at this point, i.e. the researcher cannot clearly say that the *Sesuto-English Dictionary* users were able to provide more correct answers than those who used the *Sethantšo sa Sesotho* with regard to questions (d) to (f). The next table looks at the results of the non-dictionary users (*Sethantšo sa Sesotho*) for Question 2. In this case all the learners managed to finish in all the groups.

Table 5.7: Results of non-dictionary users for Question 2 (*Sethantšo sa Sesotho*) (i.e. reading comprehension).

Questions	Correct answer		Wrong answer		No answer		
	Number of learners	%	Number of learners	%	Number of learners	%	Total number of learners
(a) Ke eng e bakileng **lekatja** lipakeng tsa Libuseng le	116	91%	7	5%	5	4%	128

Moroesi?						
(b) A k'u bolele lentsoe le leng (*synonym*) le bolelang ho **nakasela**.	15	12%	106	83%	7	5%	128
(c) **Malibecheng** ke motho ea joang?	101	79%	23	18%	4	3%	128
(d) Ho **onama** ke ho etsa joang?	93	73%	26	20%	9	7%	128
(e) Bo-Libuseng ba **onama** hobaneng?	100	78%	11	9%	17	13%	128
(f) Ke lentsoe lefe le hananang (*antonym*) le **lekete**?	18	14%	76	59%	34	27%	128

The scores of the non-dictionary users are higher than those of the dictionary users. It seemed that students were able to derive meanings from the context and this might prove the researcher's view that it is possible that dictionary users relied too much on the dictionary search when dealing with Questions (d) to (f) and failed to derive meanings from the context. Alternatively, it could mean that the non-dictionary users had time to think as opposed to the dictionary users who were busy looking up words. The next table indicates the results of the non-dictionary users in the *Sesuto-English-Dictionary* group.

Table 5.8: Results of non-dictionary users for Question 2 (*Sesuto-English Dictionary*) (i.e. reading comprehension).

Questions	Correct answer		Wrong answer		No answer		
	Number of learners	%	Number of learners	%	Number of learners	%	Total number of learners
(a) Ke eng e bakileng **lekatja** lipakeng tsa Libuseng le Moroesi?	120	94.4%	4	3%	3	2.3%	127
(b) A k'u bolele lentsoe le leng (*synonym*) le bolelang ho **nakasela**.	13	10%	110	87%	4	3%	127
(c) **Malibecheng** ke motho ea joang?	79	62%	46	36%	2	2%	127
(d) Ho **onama** ke ho etsa joang?	95	75%	29	23%	3	2%	127
(e) Bo-Libuseng ba **onama** hobaneng?	86	68%	34	27%	7	5%	127
(f) Ke lentsoe lefe le hananang (*antonym*) le **lekete**?	24	19%	93	73%	10	8%	127

The performances of the non-dictionary users presented in Table 5.8 are more or less similar to those presented in Table 5.7 in the sense that in both tables it is evident that students performed better in questions (a), (c), (d) and (e). The scores to questions (b) and (f) are lower in both tables. It looks like non-dictionary users had difficulty with the words *nakasela* (to run away) and *lekete* (truth), since they were unable to provide the synonym and antonym of these words respectively. In a different case, dictionary users (*Sethantšo sa Sesotho*) also seemed to have some difficulty with question (b) because the 'wrong answer' column is 10% plus 39% for the 'no answer', i.e. the 'correct answers' totalled 51% while the 'wrong' and 'no answer' columns totalled 49%. The gap is not huge, which indicates that there were some difficulties regarding the questions. The students seemed to be unfamiliar with the words and the fact that the questions required them to use their common sense appeared to have been hard for them. This proves that learners need to use Sesotho dictionaries during Sesotho lessons. (N.B. nothing is said about question (f) for the *Sethantšo sa Sesotho* users because of the reasons given earlier.)

Generally, the scores of learners revealed that students who used dictionaries during Sesotho reading and writing performed better than those who were not using the dictionary, especially for Question 1. This was observed in all the groups regardless of their location or their levels of education, i.e. the performance of dictionary users and non-dictionary users seemed consistent in both high school and tertiary students. Slight differences were seen only in the NUL group, since the students were familiar with the dictionaries as opposed to other learners, but still the performance of NUL students was more or less similar to that of the other groups.

The fact that Question 1 required students to use words in their own sentences was challenging for them since the words were listed, whereas in Question 2 they were provided with a reading passage. The scores show that reading comprehension may not necessarily require dictionary usage, as the gap between the results of both dictionary users and non-users was not as huge as those of Question 1. It was evident that in Question 2, students derived meanings from the context without much difficulty. Furthermore, the fact that all the *Sesuto-English Dictionary* users were expected to guess at some point also proves beyond doubt that dictionary usage is required for vocabulary acquisition even in a native language, as is reflected in their scores.

Use of the two dictionaries helped learners to make sentences of their own, thus fulfilling the requirement of the communication-orientated functions which demand that dictionaries should assist learners in achieving a successful dictionary consultation. For Question 2, it seemed that most students performed better in all the groups except for the *Sethantšo sa Sesotho* users in the last three questions, namely (d), (e) and (f), as was mentioned earlier. It is surmised that had the dictionary users finished their work (Mafeteng & LCE), their results would have been better, particularly if one bases one's prediction on their performance in the first three questions. It is therefore concluded that dictionary usage does not only benefit foreign language learners but native language learners as well. The fact that students were unable to provide the correct sentences for the synonym and antonym of the words *nakasela* (to run away) and *lekete* (truth) for example, simply because they were guessing, shows that the two dictionaries failed to provide them with words they encountered during their conversations. However, this does not suggest that the two dictionaries are similar.

5.2.2 Learners' attitude about dictionary usage in class

All, except one, of the schools that were visited had no Sesotho dictionaries. NUL had at least four different types of dictionaries, namely the *Sesuto-English Dictionary, Southern Sotho-English Dictionary, English-Sotho Vocabulary* and *Sethantšo sa Sesotho* because it offers translation studies. As a result, it was observed that students from other institutions or schools were not familiar with the Sesotho dictionaries and some (94%) even mentioned that they were not aware that Sesotho has dictionaries. NUL students constituted 5% of the participants. That means that only 5% were familiar with the Sesotho dictionaries and 1% said they had seen dictionaries in their homes but they had never used them. The government does not provide schools with Sesotho dictionaries as it does with other textbooks and the schools seemed to exclude them. This means that learners do not have a culture of using dictionaries. This confirms Gouws and Prinsloo's (2012) observation that the speech communities from numerous languages of Africa are not knowledgeable about dictionary use. These groups do not tend to make use of dictionaries and the researcher learnt that the students thought that they do not need Sesotho dictionaries in a Sesotho class since they are mother-tongue speakers. This was observed when the researcher asked learners to choose whether to use the dictionary for the test or not. Almost all of them did not want to utilise dictionaries at all. The researcher discovered that about 75% of learners rely on older people for meanings of certain words as older people are regarded to be the sources of relevant

163

information in relation to the language problems encountered. If the older people fail to provide solutions to the problem, the students said that they ignore the problem and never think of using dictionaries. The other 20% consult other senior students and if they do not get help, they guess or ignore the problem completely. As a result, the dictionaries remain closed. However, the attitude of learners changed after writing a test that was provided by the researcher.

After the tests, about 95% of learners mentioned that it was their first experience in utilising dictionaries in a Sesotho class and were of the opinion that Sesotho dictionaries should be used during the Sesotho lessons. Students who were not utilising dictionaries to answer questions, were eager to know what the words meant and said that at first they did not consider using the dictionary, especially when learning Sesotho, but on learning that they lacked information that those who used the dictionaries had access to, they felt like they should have also used the dictionaries. This was confirmed by the results of students, as the scores showed that 95% of all the students who sat for the test (both dictionary users and non-dictionary users) managed to provide correct sentences for the word *ikoahlaea* while most of them, particularly non-dictionary users, struggled with other words. Students mentioned that they were unfamiliar with most of the words in the test except for *ikoahlaea.* The following graph shows the number of sentences created by dictionary users.

Figure 5.1: The distribution of sentences created by dictionary users
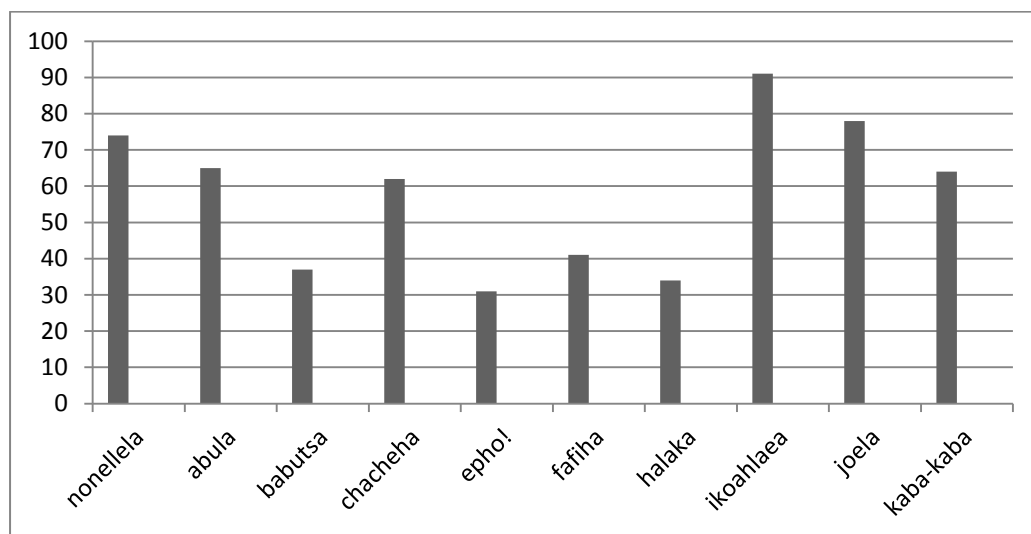
As was mentioned above, the graph indicates that the word which was highly known by most students was *ikoahlaea* while *epho!* seemed to be the least known. This is also seen in the

performance of non-dictionary users, which indicates that the majority of them were able to use the word *ikoahlaea* correctly in sentences. As for the other words, it looked like students had difficulties creating sentences, as is evident from the fact that very few students managed to use some words correctly while in other situations they were unable to form a single sentence, as is seen with words such as *babutsa* and *epho!* The subsequent graph reflects the number of sentences created by students who were guessing.

Figure 5.2: The distribution of sentences created by students who were guessing
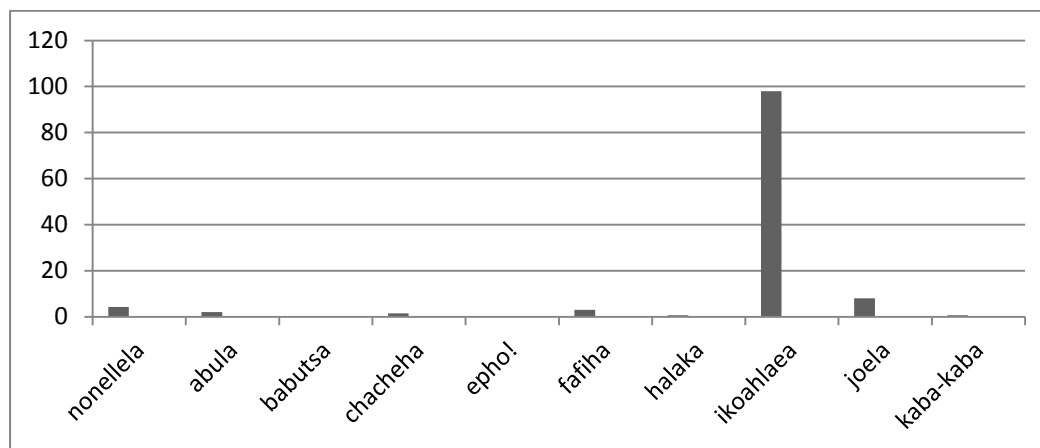
The Graph in Figure 5.2 points out the students who did not know most of the words in their test, as was stated by the dictionary users. This stresses that the dictionaries contain most words that are not common to the students. The fact that students were unable to write correct sentences without the help of the dictionaries may suggest that they were not the intended users. As far as the *Sesuto-English Dictionary* is concerned, it is clear that the contemporary users were not catered for, since it was compiled for the previous generation. On the other hand, the *Sethantšo sa Sesotho* was compiled for contemporary users, as Hlalele (2005) stipulated that it was intended for high schools, tertiary institutions, teachers, lecturers and libraries of the present time based on its year of publication. However, it seemed that some of its contents are totally unknown to the students and it is assumed that even if they could acquire the vocabulary, it would be difficult for them to use it in their conversations as other speakers would not understand the words. This does not necessarily mean that speakers should know all the words in their dictionaries, but words which are not used in conversations or in text books may not benefit students in particular. In other words, the vocabulary that they had acquired in a single lesson would not be helpful to them as the exercise was done once and had excluded other students (non-dictionary users) and others who did not take part

in the test. This means that only one test cannot help students to acquire the vocabulary of the language. Again, the fact that dictionary users were the only ones who acquired some new vocabulary may not benefit them, because the majority of the students were not familiar with the words. This implies that only those who had access to the dictionaries were in a position to understand some words that are unknown to others. Moreover, it is not possible for dictionary users to spread the words since there is a lack of dictionary culture in schools because neither the government nor the schools are availing or prescribing dictionaries for the students.

The benefits that learners could get from the *Sethantšo sa Sesotho* are limited, as the information is more on the archaic words which are unlikely to help them with text production and reception in the sense that it contains lexical items that are not relevant to everyday use. According to Gouws (2004), dictionaries should assist users with communication-oriented functions like text production, text reception and knowledge-oriented functions, i.e. dictionaries should help users with some typical texts that are encountered in everyday conversations.

Given the scores and the responses of the students, it is clear that the dictionaries contributed a lot to the students' performance. The fact that dictionary users were able to create more correct sentences compared to non-dictionary users showed that dictionary usage somehow assisted students, as was evident from the fact that those who were without the dictionaries were largely unable to construct correct sentences. That is, students did not know the meanings of words but the dictionaries assisted them to understand words that would otherwise have been difficult to understand. This shows that the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* were useful to learners who looked up the meanings, and dictionary users were able to acquire the vocabulary while the non-dictionary users were not. Those who looked up meanings stated that the dictionaries enabled them to learn words that were unknown to them and that increased their vocabulary, i.e. dictionary users and non-users started to appreciate Sesotho dictionaries. The fact that 95% of all the students who participated in the study (both dictionary users and non-dictionary users) provided correct sentences for the word *ikoahlaea* and that the majority struggled with the other words (particularly non-dictionary users) also shows that both dictionaries do not meet the needs of learners, though in slightly different respects.

166

This indicates that had the dictionaries incorporated words that are currently used they would have assisted users to acquire vocabulary relevant to their situation, and that the contribution from the environment that learners came from played a minor role in this regard. Learners from the highlands did no better than those who came from the lowlands, as was assumed. This shows that if dictionaries were not consulted, students would not have been able to construct most of the sentences, as mentioned earlier based on the scores of the groups who did not use dictionaries. However, 4% of learners who had access to the dictionaries stated that dictionary usage was time consuming even though it assisted them. The general feeling of the students (96%) was that Sesotho dictionaries should be used in class as that may improve their vocabulary and writing skills. If dictionaries were used in schools, then the acquisition of words might be guaranteed.

5.2.2.1 Students' attitude with regard to the *Sesuto-English Dictionary*

The 127 learners who utilised the *Sesuto-English Dictionary* were of the opinion that the dictionary was easily accessible as the information is presented alphabetically. Students also found it helpful that Sesotho words were translated into English, since the equivalents are short and easy to understand. This was proved by the fact that the majority of students managed to write more correct sentences in Question 1 (a), (h), (i), (j) compared to those who used the *Sethantšo sa Sesotho*. Sub-questions (b) and (d) scored the lowest with regard to the number of sentences that most students managed to produce (see Table 5.2) as opposed to the *Sethantšo sa Sesotho* group. Sub-question (h) was included for comparison purposes; the researcher felt that it should not be acknowledged because the word seemed to be known by the majority of students (i.e. both dictionary and non-dictionary users), as was mentioned earlier. According to the scores of the learners, it looks like the *Sesuto-English Dictionary* users were able to provide many sentences in (a) with 91%, (h) with 98%, (i) with 85% and (j) with 80% compared to the *Sethantšo sa Sesotho* users (see 5.2.2.2). This suggests that the *Sesuto-English Dictionary* users found the explanations easier to understand than those who used the *Sethantšo sa Sesotho* based on their scores in the above-mentioned sub-questions.

In support of the above suggestion, all 5% students from NUL, who frequently used dictionaries in their translation classes, stated that the *Sesuto-English Dictionary* is the dictionary they use most. According to these students, they utilise bilingual dictionaries most of the time compared to the monolingual ones because:

(1) they look up word equivalents more than any other type of information

(2) bilingual dictionaries are always available in the book stores whereas the *Sethantšo sa Sesotho* is hard to find in the book stores.

(3) the *Sesuto-English Dictionary* is the only Sesotho-English dictionary that is easily accessible due to the way in which information is presented, as opposed to the *Southern Sotho-English Dictionary,* which uses the stem method.

To verify that the *Sethantšo sa Sesotho* was difficult to find, the researcher visited Longman publishers as the publishing house responsible for the publication of this dictionary, even though this was not the aim of the research. The researcher discovered that the dictionary is not sold to individuals but is rather given to schools or institutions on request. As expected, it seemed that most bookstores do not order it. As a result, students are forced to use the *Sesuto-English Dictionary* because there is no other similar dictionary. They pointed out that even though the dictionary was not always helpful due to the lack of current words which they encounter in the texts they translate, they consider the *Sesuto-English Dictionary* better than the *Sethantšo sa Sesotho,* since it provides word equivalents and contains more lexical items compared to the *Sethantšo sa Sesotho*.

The fact that some words such as *babutsa, epho!, fahiha* and *halaka* are not included in the *Sesuto-English Dictionary,* disadvantaged the students. About 100% of the students felt that the dictionary was not totally helpful because it could not help them with the information they were looking for. In this regard, the scores of the *Sesuto-English Dictionary* users ranged between 2% to 0%, i.e. their scores were similar to those of non-dictionary users because they were also guessing. Only 1% managed to provide correct sentences with regard to the word *babutsa*, 0% for the word *epho!*, 2% for the word *fafiha* and 1% for *halaka* (see Table 5.2). This shows that the students were struggling to construct sentences using these words. The following section deals with students' attitude towards the *Sethantšo sa Sesotho* usage in class.

5.2.2.2 Learners' attitude with regard to the *Sethantšo sa Sesotho*

One hundred and twenty-six students who used the *Sethantšo sa Sesotho* to answer questions (one less student than those who used the *Sesuto-English Dictionary)* were happy with the use of this dictionary since they were able to access all the words that appeared in their test.

They revealed that the dictionary was very informative and that it assisted them to get to know words that were unknown to them. However, it seemed that the *Sethantšo sa Sesotho* users produced less correct sentences as opposed to the *Sesuto-English Dictionary* users, as was mentioned in 5.2.2.1 above. This is evident in Question 1 (a) where the *Sethantšo sa Sesotho* users were able to create 57% correct sentences, in (h) they were able to construct 84% correct answers, and in (i) they managed to produce 72% correct answers, and in (j) they created 48% correct answers (see Table 5.1). These scores are lower than those of the *Sesuto-English Dictionary* users based on the words that are found in both dictionaries. However, in sub-question (b), the *Sethantšo sa Sesotho* users scored slightly higher than the *Sesuto-English Dictionary* users, since they produced 67% compared to the *Sesuto-English Dictionary* users who created 63%.

Again, in sub-question (d), the *Sethantšo sa Sesotho* users scored higher than the *Sesuto-English Dictionary* users (75% as opposed to 50%), because they had access to words such as *babutsa* (75%), *epho!* (62%); *fafiha* (80%); and *halaka* (68%) that are not included in the *Sesuto-English Dictionary*. The *Sethantšo sa Sesotho* users claimed that even though they were not familiar with some words, they were assisted by the *Sethantšo sa Sesotho* to produce correct sentences. They agreed that their lives would be easier if dictionaries were used in their Sesotho classes more often. The *Sesuto-English Dictionary* users also acknowledged that even though the *Sesuto-English Dictionary* lacks some words, it was helpful during the test and that dictionaries should often be used.

Generally, students in both groups seemed happy about dictionary use in Sesotho classes but it was difficult to establish their genuine attitude towards the use of either the *Sesuto-English Dictionary* or *Sethantšo sa Sesotho* in class. That means, when looking at the six words that are shared by the two dictionaries, the *Sesuto-English Dictionary* users scored higher in four sub-questions while the *Sethantšo sa Sesotho* users exceeded the *Sesuto-English Dictionary* users only in sub-question (b) and (d).

Based on these scores, one may assume that had the *Sesuto-English Dictionary* contained all the words provided in the test, the *Sesuto-English Dictionary* users would have scored higher than the *Sethantšo sa Sesotho* users if one focuses on the percentages of the above-mentioned sub-questions. Therefore, the study concluded that the *Sesuto-English Dictionary* users performed better than the *Sethantšo sa Sesotho* users based on only six lexical items for

Question 1. The fact that the *Sesuto-English Dictionary* lacked some words made it hard to determine the learners' attitude towards each of them, as the students' situations were different. If they all had access to all the words, it would have been easy to make a genuine conclusion, but the researcher could only evaluate the dictionaries based on the shared items because students did not have access to the same information. Again, if the same learners were given the chance to use both dictionaries at the same time, it would have been better. As a result, it was difficult for the researcher to make a conclusive judgement about these dictionaries.

5.2.2.3 Dictionary usage in general

The lack of utilisation of Sesotho dictionaries by students was also observed in other groups of the society, such as teachers and the media. For instance, teachers claimed that they used Sesotho dictionaries when preparing for their lessons but out of seven schools that were visited by the researcher, only one school had copies of Sesotho dictionaries available for student use. It seems that both teachers and students believe that dictionaries were only useful for the acquisition of foreign language vocabulary. From the responses gathered from the different groups, it was clear that dictionaries were rarely used. According to the responses given, it was observed that out of 40 respondents, 28 (70%) used dictionaries while 12 (30%) have never used any Sesotho dictionaries. For instance, the media mentioned that due to the nature of their job which requires them to publish stories as soon as possible to beat the competition, they do not have time to consult dictionaries. They mentioned that editors sometimes consulted dictionaries even though that rarely occurs since they always work under pressure. As a result, only 11% of the media claimed that they use dictionaries when they do not get help from other colleagues, i.e. dictionaries are consulted as a last resort in the media sector.

The teachers who claimed to use dictionaries said they utilised them especially when teaching Sesotho literature, and those who have never used dictionaries claimed that they were about to buy them. The fact that the government does not include Sesotho dictionaries in the list of textbooks it provides to schools seemed to be a big problem for teachers because they have to buy their own copies. Only 10% managed to do that even though they do not bring the dictionaries to schools, while the other 90% said they were still to buy them.

Members of the Sesotho Academy and NUL lecturers were familiar with the Sesotho dictionaries because the institutions to which they belong own different types of dictionaries. Therefore, whoever wants to use dictionaries does not have a problem accessing them. The dictionaries that seemed to be consulted include the *Sesuto-English Dictionary* by Mabille and Dieterlen, the *Sethantšo sa Sesotho* by Hlalele, the *Southern Sotho-English Dictionary* by Paroz, the *English-Sotho Vocabulary* by Casalis and the *English-Sotho-Sotho-English Pocket Dictionary* by Christeller. The thesaurus, *Khetsi ea Sesotho* and the *Sehlalosi: Sesotho Cultural Dictionary* were also utilised. Table 5.9 below shows the frequency of dictionary usage among the language experts.

Table 5.9: Dictionary usage among the Sesotho language experts

Occupation	Frequency	Percentage
Teachers	5	17%
Lecturers	10	36%
Sesotho Academy	10	36%
Media	3	11%
Total	28	100%

The figures shown in Table 5.9 reflect that Sesotho dictionaries are used infrequently in different institutions in Lesotho. This lack of dictionary culture may be the reason for the slow production rate of Sesotho dictionaries. Even though the Sesotho Academy possesses different types of dictionaries, the researcher is of the view that it does not strongly encourage its members to utilise and produce Sesotho dictionaries. This is because its members consist of high school teachers, college and university lecturers and media people among others, some of whom have never utilised Sesotho dictionaries (as was established from the responses gathered from the respondents in these institutions). This is surprising, because these groups of people are considered leaders in the learning and teaching of Sesotho.

Again, the Sesotho Academy is an association that is responsible for the preservation of the artefacts of the nation, promotion of Sesotho and establishment of modern Sesotho books. Some of its responsibilities include ensuring that students at all levels of education are taught Sesotho in a way that will enable them to understand and write the Sesotho language well. It is also intended to inspire and encourage people to use spoken and written Sesotho properly

and to ensure that some of its members engage in the process of collecting lexical items or coining some new words as a way of developing the language (The Constitution of Sesotho Academy, 2012:9-10).

These tasks point to the fact that it is the duty of the Academy to see to it that students are provided with materials that can help them learn the language and such materials include dictionaries. It is therefore astonishing to realise that some of its members have never used Sesotho dictionaries and that the students were not using them either. This indicates that the Academy is not strongly emphasising the use of these valuable resources. Its members were assumed to be using dictionaries extensively and encouraging others to do the same. It is also surprising to see the slow rate at which Sesotho dictionaries are produced considering that according to the information provided in the Constitution of the Academy, it was established in 1972. Given the number of years it has existed, one would expect to see great developments regarding the production of dictionaries in particular. Again, there is an organisation called *Pure Language Usage & New Sesotho Words Coinage Organ,* which is specifically responsible for creating dictionaries and other related books. The researcher chose language experts with the understanding that they were relevant people to participate in this kind of study due to their involvement in language usage.

Among the respondents, 70% claimed to be utilising dictionaries. However, it seems that only 25% used dictionaries more than ten times a month, the other 25% consulted dictionaries once a month, and 20% used them when there was a need. This means that they could spend a month without using dictionaries because their usage was determined by the need to do so. Those who consulted dictionaries more often were those who often did translation work or who taught translation studies. Based on this, one may conclude that the lack of dictionary use is not only seen in Lesotho schools but also among the people who are generally regarded as language experts. The fact that dictionary usage is not encouraged while the learners are very young may make it difficult for teachers and lecturers to instil such a culture at a later stage.

5.2.2.4 Usage of the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* compared

When one compares the frequency with which each of the two dictionaries are used, one learns that out of 28 respondents who claimed to have used dictionaries, (15) 54% used the

Sesuto-English Dictionary while (13) 46% used the *Sethantšo sa Sesotho*. This indicates that the *Sesuto-English Dictionary* is used more by language experts compared to the *Sethantšo sa Sesotho*. In addition, questionnaire responses indicated that out of the 10% of users, who own Sesotho dictionaries, 7% possessed the *Sesuto-English Dictionary*, 2% had the *Sethantšo sa Sesotho* and 1% used another bilingual dictionary.

The media people who utilise dictionaries possessed only the *Sesuto-English Dictionary, i.e.* the 11% of editors who sometimes consult Sesotho dictionaries made use of the *Sesuto-English Dictionary* alone and it looked like 9% of them were unfamiliar with the *Sethantšo sa Sesotho*. The assumption is that the dictionary is not widely known since the majority of people seemed to be unfamiliar with it as it is not easily accessible (see 5.2.2.1). This is also evident from the fact that 67% of the respondents revealed that they did not use the *Sethantšo sa Sesotho* at all. This percentage included respondents who claimed to have been using Sesotho dictionaries and those who have never used them at all. It seemed to have been used by 46% only, as was mentioned earlier. The responses showed that the *Sethantšo sa Sesotho* was mostly used in teaching literature courses and, as a result, its frequency of usage varied from 1 to 5 times per month. This means that 77% of the respondents stated that they refer to it once a month while 23% mentioned that they access it 2 to 5 times a month. None of its users claimed to have used it for 6 to 10 times or more than ten times per month.

Similarly, it looks like the *Sesuto-English Dictionary* is also not widely used, since it is utilised by 54% respondents only. This implies that 46% of the respondents do not use it at all and indicates that the gap between the rate at which these dictionaries are used is small and makes a slight difference. This may be because translators use this dictionary more often and that translation studies are available at only one tertiary institution in the country. Again, only a few students choose to study translation. According to the responses, it seemed that 67% *Sesuto-English Dictionary* users utilise it more than 10 times per month as compared to *Sethantšo sa Sesotho* users whose consultation rate ranges from 1 to 5 times a month, as was mentioned earlier. No users claimed to have used the dictionary once a month. The majority of *Sesuto-English Dictionary* users access the dictionary from 2 to 5 (33%) or more than 10 times.

5.3 Significance of the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*

Users of these dictionaries utilise them for various reasons, as one is aware that dictionaries provide different types of information such as spelling, meaning, usage, stylistic labels, and origin. In these cases, it seemed that the main reasons for using the *Sesuto-English Dictionary* are related to translation and meanings of words whereas the *Sethantšo sa Sesotho* seemed to be used more for historical purposes, as the respondents pointed out that the dictionary was good for historical information.

The study showed that all (100%) NUL students use the *Sesuto-English Dictionary* for both word equivalents and meaning while the *Sethantšo sa Sesotho* is used for meaning. They also use these dictionaries to look for word class categories, particularly, ideophones and exclamations. That means that they utilise them when writing and reading. Furthermore, 90% of NUL students mentioned that they also use the *Sesuto-English Dictionary* when listening to the news on radio and television. They use the *Sesuto-English Dictionary* when comparing the Sesotho and English news, since in Lesotho the news is read in both languages at different times. For instance, the Sesotho news on television is read at 7pm while the English news is read at 9pm every day. Similarly, the 11% news editors also mentioned that they utilise the *Sesuto-English Dictionary* when proofreading scripts and when listening to the presenters. It also seemed that 100% of the lecturers also use both dictionaries when marking students' work and when writing translation passages.

Again, out of the teachers (17%) who claimed to be utilising the *Sethantšo sa Sesotho*, 10% use it to look up the meanings of words used in poetry and for checking some historical events. The other 7% consult it when listening to someone speaking or praising something or someone; none of them consult it when writing. The study also revealed that members of the Sesotho Academy (100%) occasionally access dictionaries when they have issues regarding the usage of certain words and do so when they are in meetings that discuss language usage. This means that the Academy consults dictionaries after reading or listening to conversations and speeches and does not consult them when writing. This tendency is likely to change soon, since in its meeting on 29 June 2016, it was recommended that the *Pure Language Usage & New Sesotho Words Coinage Organ* should use all the existing dictionaries and are to

compile new ones. The researcher therefore assumes that the Academy will use the dictionaries more often.

As was mentioned earlier, there is a lack of dictionary consultation among the Basotho as one sees that even though the *Sesuto-English Dictionary* seemed to be used by more people as opposed to the *Sethantšo sa Sesotho*, the gap between the two is small, i.e. both dictionaries are not used as frequently as they should be. It is anticipated that if their use could be emphasised, it would help promote them.

5.3.1 Users' views about the significance of the *Sethantšo sa Sesotho* and the *Sesuto-English Dictionary*

Interview responses showed that the groups of students who had access to the dictionaries were happy to find out that the dictionaries could contribute to their acquisition of Sesotho vocabulary. Most students (94%) mentioned that using dictionaries in a Sesotho class was an exciting experience and wished it could be done more often (see 5.2.2). They further pointed out that Sesotho dictionaries contain rich information which might help them know more about Sesotho than when not using the dictionary at all. Those who utilised the *Sethantšo sa Sesotho* were also of the opinion that words were explained in a clear and understandable way, which made it easier for them to understand unknown words. They also mentioned that the dictionary clearly indicates the classes of nouns, plural prefixes, past tense forms, and other affixes that may be used in particular words and word class categories. In some cases, examples were provided on how the word could be used. Learners assumed that using a dictionary when writing Sesotho might contribute to the improvement of their writing skills. However, all of them (100%) felt that it was difficult for them to answer Question 1 as the dictionary includes difficult words, which were not common, in particular since they had never heard or seen these words before.

All the non-dictionary users also raised the same concern, since the words in their test were taken from the *Sethantšo sa Sesotho*. Those who used the dictionaries also confessed that if it had not been for the assistance of the dictionaries, they would have scored poorly. According to Gouws and Prinsloo (2005: 51), school dictionaries are aimed at scholars who are mother-tongue speakers. As a result:

> [Owing] to the needs of their target users a synchronic approach typifies this dictionary type. The macrostructure of such a dictionary is limited and represents the core vocabulary with which scholars come into contact during typical natural conversations and when working through their study material. (Gouws & Prinsloo, 2005: 51)

This simply means that if a dictionary is intended for scholars, lexicographers are required to take into consideration the educational and general communication environment of the target users of the dictionary. School dictionaries should empower users to improve their communication skills in their native language. Hlalele (2005) clearly mentioned that the target users are scholars from secondary to tertiary level. Students also mentioned that some words were not understood, even though they were explained in the dictionary. Nielsen (2008) stresses that lexicographers should consider an important aspect in lexicography, namely the ease with which users will be able to acquire the necessary information from the data presented in the dictionary. Consultation of a dictionary depends on how easy or difficult it is for users to understand the data presented in a dictionary. When authors have adapted their writings to a certain group and to a specific type of reading situation, they tend to use a language that people of a particular age cannot understand. In such cases, those people will not consult that particular dictionary because it is too difficult to read and understand. This will lead to statements such as:

> We have all been in a situation where, after having consulted a dictionary, we feel let down because the dictionary did not provide the expected help. One of the reasons for our unhappiness with the result of our consultation may be that we did not acquire the information we hoped we would gain by looking up a word in the dictionary (Nielsen, 2008:171).

It is therefore essential to note that for the user, the most important point is the relation between the anticipated information costs and the anticipated information value, i.e. what users gain from consulting a dictionary in a given consultative act.

Some students also claimed that although they understood some definitions, they found it hard to use the words in sentences. For example, the word *kaba-kaba* where only 48% of the students had correct sentences. Learners felt that the *Sethantšo sa Sesotho* should include words most likely to be looked for by its target users.

In the questionnaire, the language experts who also claimed to have used the *Sethantšo sa Sesotho,* considered the dictionary to be good in as far as the presentation of words is concerned, since it showed noun classes, plural prefixes, word-division, past tense forms and different types of extensions. The dictionary was also regarded helpful because it showed how words could be used in sentences and that the words were explained in detail. Forty percent of its users also stated that the dictionary was helpful for historical purposes, since it is rich in historical issues and clearly explains words that were used in the past. The following examples prove this point:

> **habuts.a (.litse)** /*kutu-ketso*/ ho bohola ha ntja; haholo ha e lelekisa phoofolo ea naha kapa ho hong. *Tsa qahamisa litsebe, tsa peralatsa liphea, tse nyenyane tsa meotloana li habutsa*. (Lithothokiso tsa Moshoeshoe I le tse ling: Bereng) (*Sethantšo sa Sesotho*, 2005:36)
>
> **far.a-far.a (.ile)** /*kutu-ketso*/ ho hlaha ka khoroana tsohle; ho hlaha holim'a lilomo le ho lebella ntho e tlase; ho boha motho a hlahile moo ho phahameng a bohile se tlase. j.k. *ba fara-fara batho ba ha Masopha, ba hlaha ka khoroana tsohle, ba re: bonang ngoan'abo fatše lena oa baleha*. (Lithoko: Griffith Lerotholi) *Sethantšo sa Sesotho*, 2005:30)
>
> **fas.a (.itse)** /*kutu-ketso*/ ho tiisa ka lerapo kapa khole kapa thapo; ho tlama ka lerapo kapa ropo leha e le khole. j.k. *Mafasolle oa pholo li fasuoe, pholo li fasuoe tlas'a koloi!* (Lithoko: Bereng Letsie I) (<A) (*Sethantšo sa Sesotho*, 2005:30)
>
> **haba-habane (bo-)** /*lereho 1a*/ ea potlaketseng ho hong; sehabi; motho ea potlakelang ho hong kapa ea tatelang moo ho etsahalang kapa ho tla etsahala ho hong. j.k. *haba-habane oa maja ho sa chesa, oa maja ho sa ntse ho tuka khabo!* (Lithoko: Masupha I ntoa ea Senekale) (*Sethantšo sa Sesotho*, 2005:36)

The following extracts present words that were used in the praise poems of prominent figures such as Moshoeshoe I:

- *fara-fara* in Giffith Lerotholi's praise poems;
- *fasa* –in Bereng's Letsie I;
- *haba-habane* was used by Masupha I during the war of 1858
- *chocha* – in Lerotholi;

177

- ***hahaba*** – in Lerotholi's Letsie I;
- ***potlana*** – in Mofumahali's Mantšebo; and
- ***sefenyane*** was used to refer to Makhabane who was Moshoeshoe I's younger brother. (*Sethantšo sa Sesotho*, 2005:226).

Hlalele also quoted poems in which the lemma in question appears.

This shows that Hlalele was indeed interested in the historical aspect of the Basotho nation, particularly the former leaders, because most of these words were used to praise Moshoeshoe I and his successors.

However, the other 60% mentioned that the dictionary focused too much on the historical issues and left out many words that users need to see in a contemporary dictionary. For instance, the extracts above focus on the past great-great leaders of Basotho. When looking at the diagram below one realises that Griffith Lerotholi (1913-1939) and Mantšebo Seeiso (1940-1960) were the only leaders that Hlalele included who ruled just before he started collecting items for his dictionary.

According to Ambrose (2006), Hlalele took 40 years to compile the *Sethantšo sa Sesotho*. This means that Hlalele began to collect data around 1965 when Moshoeshoe II was already the king but surprisingly, nothing is said about him or Letsie III. This proves that Hlalele was focusing on the past, since the dictionary was compiled during the reigns of Moshoeshoe II and Letsie III. This means that he paid little attention to the current information needed by the contemporary users. The following diagram shows the leaders that were referred to in the *Sethantšo sa Sesotho*.

Sehlomathiso sa I

Lelapa la Borena bo Boholo ba Lesotho
Leloko la Habo Moshoeshoe I

Peete (Motšoane)

Libe — Mokhachane (Libenyane)

Moshoeshoe I (Lepoqo) (1818-1870)

Makhabane — Molapo — Masupha — Posholi — Majara

Letsie I (Mohato) (1870-1891)

Lerotholi (Lekena) (1891-1905)

Bereng — Theko

Letsie II (Letsienyane) (1905-1913)

Griffith (1913-1939)

Bereng

Seeiso (1939-1940) = Mofumahali 'Mantšebo Seeiso (1940-1960)

Moshoeshoe II (Ntlong ea 'Mabereng) (Bereng) (1960-1990) (1995-1996)

Seeiso

Letsie III (Mohato) (1990-1995) (1996 →)

Bara ba Monaheng e ne e le: 1. Ntsane 2. Motloheloa 3. Motloang 4. Mokoteli 5. Mokheseng 6. Monyane. Ha Motloang a se a hlokahetse, ha hlaha ngoana lapeng la hae ea lleng a bitsoa Peete (Motšoane). Bana ba Peete ba ipitsa ka lebitso la rangoan'a bona Mokoteli. Ka hona leloko la Peete le ile la bitsoa la ha Mokoteli.

316

Sehlomathiso sa II

Lihlooho tsa 'Muso oa Lesotho

Pele ho Boipuso

1868	Sir Walter Currie
1868	Mr J.H. Bowker
1870	Mr W.H. Surmon
1871	Colonel C.D. Griffith
1881	Mr J.M. Orpen
1883	Captain M. Blyth
1884	Sir Marshall Clarke
1893	Sir Godfrey Lagden
1902	Sir Herbert Sloley
1916	Mr R.T. Coryndon
1918	Lieutenant-Colonel Sir Edward Garraway
1926	Sir J.C.R. Sturrock
1936	Sir E.C. Richards
1942	Lieutenant-Colonel Sir Charles Arden Clarke
1946	Lieutenant-Colonel A.D. Forsyth-Thompson
1952	Mr E.P. Arrowsmith
1956	Mr A.T.J. Chaplin
1962	Mr A.F. Giles

Ka Boipuso

$ Mphalane 1966 - Pherekhong 1970 — Morena Leabua Jonathan (kamorao a tsejoa e le Dr Leabua Jonathan) (Tona-Kholo).

Tlhakola 1970 - Pherekhong 1986 — Dr Leabua Jonathan (ho latela Molao-Taelo oa Lesotho oa 1970).

⚹ Pherekhong 1986 - 'Mesa 1991 — Major-General Metsing Lekhanya.

⚹ Motšeanong 1991 - Tlhakubele 1993 — Colonel Phisoana Ramaema (kamorao a tsejoa e le Major-General Phisoana Ramaema).

$ 'Mesa 1993 — Dr Ntsu Mokhehle.

$ Puso ea sechaba ka sechaba.

⚹ Puso ea sesole.

317

Figure 5.3: Taken from *Khetsi ea Sesotho.* (Pitso, 1997)

179

The students said that the dictionary lacks the expected contemporary vocabulary. Some respondents (5%) claimed that the *Sethantšo sa Sesotho* explained some words most of which are found in Mabille and Dieterlen"s dictionary, i.e. for them, the *Sethantšo sa Sesotho* and the *Sesuto-English Dictionary* have a lot in common. Therefore, the dictionary partially meets the needs of the users.

Again, questionnaire responses concerning the usefulness of the *Sethantšo sa Sesotho* indicate that 67% of the respondents do not use the *Sethantšo sa Sesotho* at all, i.e. out of 40 participants only 13 (33%) utilise the *Sethantšo sa Sesotho*. However, 47% said that the dictionary was very good for historical purposes as it helps them with certain historical issues, 40% said that it was not always helpful, and 13% stated that it was not helpful at all. One of the main limitations about the *Sethantšo sa Sesotho* was its arrangement of words, as about 70% of its users pointed out that words in the *Sethantšo sa Sesotho* were not easily accessible due to the confusing arrangement of words. When they do not easily find a word, they sometimes stop searching, forgetting that the word may be in a different place. The manner in which words were arranged, was found to be rather complicated and unusual. Some of the respondents said it took them time to find out how words followed each other in the *Sethantšo sa Sesotho,* and were particularly confused by the letter /t/.

In addition, the majority of users of the *Sethantšo sa Sesotho* (67%) utilised it for translations and their focus was mostly on word meaning. This group mentioned that the dictionary was very good regarding the information on word class category, plural morphemes, other affixes and past tense forms. This information helped them with the formation of correct and acceptable sentences since they were able to use the relevant words that agreed with the subject. However, they also wrote that most of the information that they were looking for was not found in the dictionary.

Like the students, the respondents to the questionnaire (language experts) stated that the dictionary lacks contemporary words. This was why there were respondents who claimed that the dictionary was not always helpful and those who said that it was not helpful at all (53%). They mentioned that the *Sethantšo sa Sesotho,* like other Sesotho dictionaries, seems to contain words which were used in the past and that it lacks important words which are relevant for the current users. As a result, it usually does not help them to solve their problems and therefore they consult it only occasionally. Its users felt that the *Sethantšo sa*

Sesotho needs to be improved so that new words and terms from various fields that have entered the language could be included. They also mentioned that words, which are written in foreign sound patterning, should be written using Sesotho orthography particularly because the Sesotho Academy has not yet amended the rules to allow loan words to be taken over as they are. This implies that the *Sethantšo sa Sesotho* is no different from its predecessors. Gouws (2011:19) argues that:

> if modern-day dictionaries … are not really regarded by their intended and loyal users as being better than their older counterparts, some serious questions must be raised regarding the relevance and future of our discipline.

This simply means that the current dictionaries must show that they have moved on from their predecessors in terms of their style and data. Bothma and Tarp (2012) state that lexicographers must learn users' needs before compiling dictionaries to ensure that they provide the required information which will help users to solve their problems in particular situations. The type of information provided in dictionaries may influence users to use or not use specific dictionaries.

The *Sesuto-English Dictionary* users (students) also mentioned that dictionary use in a Sesotho class was exciting and explained that they found it helpful since the words were provided in two languages. That helped them to acquire the vocabularies of both languages at the same time. Learners claimed that they found the dictionary rich and informative. They mentioned that words were explained clearly and Sesotho examples were provided to assist them with the usage of words. In addition, the dictionary consists of both unknown and some known words that learners sometimes encounter in their everyday conversations.

However, like the *Sethantšo sa Sesotho* users, all the students (100% both dictionary users and non-dictionary users) who sat for the test mentioned that almost all the words were unknown and that they had difficulty answering Question 1 in particular. In addition, 36% of students felt that the task was not easy because in some places they had difficulty understanding the equivalents in English. Another challenge had to do with the translation of words into Sesotho while constructing sentences, since the translation equivalents are in English. Again, like users of the *Sethantšo sa Sesotho*, the *Sesuto-English Dictionary* users claimed that in some cases they understood the equivalents but found it difficult to use the words in sentences. For example, 50% used the word *chacheha* in correct sentences. They

also mentioned that the dictionary could not help them regarding the words: *babutsa*, *epho!*, *fafiha* and *halaka,* as was mentioned earlier. As a result, they were of the opinion that as much as the dictionary was helpful to them, it needs to include the missing words. Students also mentioned that the words were unknown and they found it difficult to provide sentences using words that they have never heard before. The absence of these words frustrated the students as they expected to find them in the dictionary. Mdee (1997) regards a dictionary that does not provide all the lexical items that users want to search for, as user-unfriendly. The following table is the summary of the students' views about the *Sethantšo sa Sesotho* and the *Sesuto-English Dictionary*.

Table 5.10: Students views on the usefulness and limitations of the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*

Items	Useful	Limitations
Qualities of *Sethantšo sa Sesotho* and *Sesuto-English Dictionary*	1. Definitions of words and translation equivalents are clearly provided in the relevant dictionary. 2. Both dictionaries presented unknown words and that may assist learners to familiarise themselves with the words which were used in the past. 3. The dictionaries indicate the word class categories and that enables students to use words appropriately. 4. Examples of usage are provided. 5. Using the dictionaries when writing Sesotho might improve learners' writing skills.	1. The dictionaries contain difficult Sesotho words which have never been heard or seen before and that made it difficult to use them in sentences. 2. It was difficult to understand some words. 3. Most of the words that are used in everyday conversation are missing in the two dictionaries such as SMS, airtime, HIV/AIDS, and cancer.

It was also observed that out of 40 respondents only 15 (38%) used the *Sesuto-English Dictionary*. Like the *Sethantšo sa Sesotho* users, the respondents used the *Sesuto-English Dictionary* mainly for translation purposes. The dictionary seemed to have been used for many years as one of the main sources of information and contains many words. The respondents mentioned that since there was no other dictionary similar to the *Sesuto-English Dictionary*, it was still regarded as one of the most important sources of data. The respondents mentioned that the dictionary assisted them with many words, particularly names of plants. Fifty percent of the translators said that they were satisfied with the way derived forms were presented, since they are found under the entry of the main word. They claimed that such presentation speeds up their search. Another advantage was that the dictionary stipulated the type of verb, i.e. it informed them whether a particular verb was transitive or intransitive. The provision of illustrative phrases seemed to be helpful, as about 50% of the respondents said that the explanations of meaning and examples provided in the dictionary were generally good.

Like users of the *Sethantšo sa Sesotho*, 80% of the *Sesuto-English Dictionary* users claimed that the dictionary lacks the current vocabulary which appears mostly in their translations and that modern words and terms from various fields need to be incorporated in the revised version of this dictionary. This group mentioned that the *Sesuto-English Dictionary,* like other Sesotho dictionaries, does not fully help them to deal with contemporary language challenges encountered in their daily conversations and translation activities. Furthermore, they stated that foreign sounds such as d, g and v need to be omitted in the new version, since the sounds/letters are not among the Sesotho sounds and might confuse learners and foreign users in particular.

The respondents stated that a word such as *levenkele* (word used by the missionaries to refer to a shop) is no longer in use because Sesotho speakers have substituted the sound /v/ with /b/ and now the word is *lebenkele*. While *lebenkele* appears in the *English-Sotho Vocabulary* and *English-Sotho-Sotho-English Pocket Dictionary*, the problem still exists because the *Sesuto-English Dictionary* seems to be used more than these other bilingual dictionaries and users are likely to use the previously used word *levenkele*. This word is not included in the *Sethantšo sa Sesotho*. The respondents pointed out that the revised edition of the *Sesuto-English Dictionary* should effect corrections regarding such sounds, i.e. all the lexical items in the *Sesuto-English Dictionary* should reflect the acceptable sound system and sound

pattern of the Sesotho currently used by Basotho people. This means that letters should be substituted with the letters acceptable in Sesotho such as t for d; k for g; and f for v.

Based on the number of respondents (language experts) who utilise these dictionaries, it seemed that most respondents (71%) favour the *Sesuto-English Dictionary* over the *Sethantšo sa Sesotho*. The respondents mentioned that the *Sesuto-English Dictionary* was more informative than the *Sethantšo sa Sesotho* because it contains some of the words that users encounter in their daily conversations such as *moithuti* (student/scholar), *poso* (post office), *tala* (rawness, freshness), *borikhoe* (trousers), and *mafome* (rust), which are missing in the *Sethantšo sa Sesotho*. Again, they declare that the *Sesuto-English Dictionary* contains more lexical items compared to the *Sethantšo sa Sesotho*. They remark that the *Sesuto-English Dictionary* seems to be the currently published dictionary while the *Sethantšo sa Sesotho* seemed as if it was the first one published because of the type of words it contains. They further pointed out that unlike the *Sethantšo sa Sesotho* whose focus is more on the historical objects and issues, the *Sesuto-English Dictionary* combined both the historical and some words which are still used even though they are not always current. For instance, the *Sesuto-English Dictionary* provides previously used words and recently used ones such as *teronko* (prison), *mefuthaketso* (trousers) and *chankana* (prison) and *borikhoe* (trousers), i.e. it provides users with both the archaic as well as the lexical items that are encountered in conversation, while in the *Sethantšo sa Sesotho* one finds more archaic words than the commonly used ones.

However, the two dictionaries seem to complement each other because the respondents stated that in situations where the *Sesuto-English Dictionary* seemed to have provided the translation equivalents without illustrative sentences, the *Sethantšo sa Sesotho* defined lexical items in detail.

5.3.2 Users' needs

According to the respondents, the Sesotho dictionaries are generally outdated since they contain most words which are no longer used and they lack current words (see 5.3.1), i.e. the information contained in them is unsuitable for the present generation and they need to be improved (this is clarified by examples below). All the respondents (70%) who claimed to have utilised dictionaries suggested that there is a need to have dictionaries that include

modern terms or that the Sesotho Academy should see to it that the existing dictionaries are improved. The dictionaries, as they are at present, partially meet the needs of the users since they assist users to a certain extent but fail to help them when they are faced with contemporary challenges, particularly translators and the media. The *Sethantšo sa Sesotho* provided valuable information with regard to the plural forms, classes of nouns, morphological information etc. and should be edited to include the common words or borrowed items. A monolingual dictionary that caters for the needs of the present generation is required. Similarly, the *Sesuto-English Dictionary* needs to be improved to include current vocabulary, as was mentioned earlier. Many respondents (90%) suggested that these dictionaries should be improved before the Academy establishes electronic dictionaries. They stated that new dictionaries should also be created.

It seems that the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* are unique in the sense that so far there are no dictionaries similar to them. One learnt from the NUL students that the *Sesuto-English Dictionary* and *Southern Sotho-English Dictionary* differ in their presentation of words. The *Sesuto-English Dictionary* follows the alphabetical order while the *Southern Sotho-English Dictionary* arranged lexical items in terms of their stems. Hence, the *Sesuto-English Dictionary* is the only Sesotho-English dictionary whose word order is alphabetical, i.e. only two Sesotho dictionaries exist whose source language is Sesotho and target language is English. On the other hand, the *Sethantšo sa Sesotho,* as was mentioned earlier, is the first Sesotho monolingual dictionary, i.e. the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* are the only Sesotho dictionaries that use the Lesotho orthography. As a result, users have no other choice but to use them.

This leads the discussion to the needs of users regarding the specific dictionaries in question. For instance, in the case of the *Sesuto-English Dictionary*, all (100%) the users pointed out that the *Sesuto-English Dictionary* was good but not for the current generation since they need to have more dictionaries with more words to enable them to have a broad choice. The respondents mentioned that as far as bilingual dictionaries are concerned, they are forced to use the *Sesuto-English Dictionary*, *English-Sotho Vocabulary* and *Southern Sotho-English Dictionary* (even though the latter is difficult to use if one does not know the stem of a particular word) and the *English-Sotho-Sotho-English Pocket Dictionary,* which is an abridged version of the *Sesuto-English Dictionary*. Furthermore, when looking at the titles of each of these dictionaries, one learns that each represents a different style in terms of how

data is presented. That means that they are limited in number since each style is represented by one dictionary only. These dictionaries do not contain most words that are used currently and as a result, users encounter problems. One example cited by one of the respondents had to do with the confusion caused by the use of the word for 'computer'. This word is called by different names such as *k'homphutha*, *komporo* and *pomputa* by users and each person uses what s/he thinks is appropriate. According to one respondent, the confusion could only be remedied if researchers could determine which of the three words they were to use based on the frequency of their usage. According to Rundell (2008), any lexical item that occurs more than a specified number of times across a variety of texts has a *prima facie* claim to be regarded as part of the regular system of a language, compared to the word that may be chosen by chance. The researcher is of the view that if the Sesotho Academy is doing its work as is stipulated in its constitution, the confusion would have been dealt with earlier. This is based on its objectives, as it is the body that inspires and encourages good care regarding the speaking and writing of standard Sesotho. The responsibility of the Academy is to:

> coin new Sesotho words, decide on and adopt the orthography of Sesotho. Such decision or resolution shall be adopted by the annual general conference, and passed on to the Government through the Ministers of Education and Culture, for the necessary law enactment by the Parliament (The Constitution of Sesotho Academy, 2012:6).

This indicates that the Academy could intervene where there are problems related to the use of certain words and that it is responsible for identifying the acceptable words and the correct way of writing and pronouncing them. For instance, if the Academy had attempted to solve the problem regarding the correct use of the word 'computer', users would have not have been in doubt as to which word to use. According to Webb and Kembo-Sure (2000):

> Language standardisation is carried out by an authoritative language body recognised by government. The body…prescribes how a language should be written (its orthography…), how its sounds should be pronounced, how its words should be spelt, which words are acceptable in formal situations, and what the appropriate grammatical constructions of the language are (2000:18).

Based on the objectives of the Academy, and what Webb and Kembo-Sure stipulate in the above citation, it is clear that the Academy is the rightful and sole body that could solve most problems related to Sesotho in Lesotho. This supports the researcher's argument that had the

186

Academy worked hard to deal with the existing language problems, users would not have been confused.

Again, some respondents (lecturers) (5%) from LEC and NUL also revealed that due to the absence of advanced Sesotho-English or English-Sesotho dictionaries, they were requested by the Ministry of Culture and Tourism to write some basic vocabulary for the Peace Corps (an organisation in the United States of America which sends volunteers to work in poor countries) (Gillard, 2003). The Peace Corps volunteers who wanted to speak to the Basotho people were struggling to learn the language. This vocabulary list has not been published since it was mainly collected for such groups. There is a need to add some information to the list and it should at least be turned into a pocket dictionary or mini dictionary. The improvement of such lists may contribute to the development of Sesotho and may be recommended for future use. Respondents who sometimes (3%) teach foreign students also mentioned that it was difficult to teach the language with limited resources. This implies that Sesotho does not only lack monolingual dictionaries but advanced bilingual dictionaries as well.

Furthermore, some respondents (10%) demanded that Sesotho vocabulary should be availed in the form of an electronic dictionary in order to expose the differences that exist between the Sesotho orthography used in both Lesotho and South Africa. Even though the Sesotho used in Lesotho and South Africa is recognised as one language, the orthographies of these two countries are different (see 1.1). According to (en.wikipedia.org/wiki/Sotho_orthography), the differences can be seen in the following sounds:

Table 5.11: Differences between consonants and approximants in South African and Lesotho orthography

South African	Lesotho version	Example
di, *du*	*li*, *lu*	*ho ka**di**ma — ho ka**li**ma* to lend
Kg	*Kh*	***kg**otso — **kh**otso* peace
Kh	*k'h*	***kh**oso — **k'h**oso* type of bead string
Tsh	*Tš*	*Mot**sh**eanong — Mot**š**eanong* May month
Tjh	*Ch*	*ho **tjh**a — ho **ch**a* to burn

187

Y	E	*moya — moea* air/wind/spirit
W	O	*ho utlwisisa — ho utloisisa* to comprehend
Fj	Fsh	*ho bofjwa — ho bofshoa* to be tied
Pjh	Psh	*mpjhe — mpshe* ostrich

These respondents mentioned that as the existing Sesotho electronic dictionary is written in South African orthography it means that the Lesotho one is unrepresented. Thus, there is a need to produce a Sesotho electronic dictionary so that users who are not used to the South African orthography are also catered for. This will also serve the specific needs and research skills of specific target user groups, as is required by the user-perspective approach. It should be noted that some users (particularly language experts) from both Lesotho and South Africa might not have any problem when looking up words in dictionaries written in either of the orthographies. However, the other 90% believed that it would be better if the Academy could improve paper dictionaries before it engaged in the production of electronic ones, since the existing dictionaries are not up to standard.

Again, one learned that the *Sethantšo sa Sesotho* users' views differed, since 47% said that the dictionary was very good for historical purposes, 40% said that it was not always helpful, and 13% stated that it was not helpful at all. This, in itself, reveals that the dictionary does not completely meet the users' needs. If 47% of the respondents remarked that out of all the different types of information that Hlalele provided, the dictionary only satisfied them with regard to historical information, it implies that other types of information do not satisfy these respondents. Again, the fact that (53%) respondents (40% + 13%) find it not always helpful also indicates that users are not very happy with their dictionary, i.e. almost all the respondents do not find the *Sethantšo sa Sesotho* adequate.

The *Sethantšo sa Sesotho* is the first Sesotho monolingual dictionary, as was stated earlier. The respondents stated that given its year of publication, they expected to find more information than it offered. This was stated by all (100%) of the respondents who claimed to have used the *Sethantšo sa Sesotho* while suggesting that there is a need to revise the *Sethantšo sa Sesotho* so that it could include modern terms used in texts and conversations. Like the users of the *Sesuto-English Dictionary*, one *Sethantšo sa Sesotho* user mentioned that as speakers, they are criticised by people with disabilities for using words such as *sefofu*

(blind person) that are in the dictionary. Currently, disabled persons refuse to be called by names such as *sefofu, setholo* or *semumu* (deaf / mute). Their argument is based on the fact that the given words belong to class 7 which mostly consists of names of things. According to scholars, such as Doke and Mofokeng (1985:72-74) and Guma (1971:52-56), this class is miscellaneous in nature, since it includes the following types of nouns:

> languages and characteristics; parts of the body; people with mental, moral and physical defects; animals, birds and ants; instruments, tools and household effects; natural phenomena; diseases; names of plants; terms indicating strong people; nouns with a collective significance; nouns derived from verbal radicals; and nouns formed from foreign acquisition.

The disabled people believe that the Basotho do not consider them as human beings, hence they were given names that do not belong to classes 1, 1(a) or 2, which are the classes of names of people. As a result, they consider such names to be offensive, and rather utilise the phrase *ba nang le bokooa ba…* (Those with the disability of…) In this case, the concord */ba/* agrees with nouns that belong to class 2 and class 2 contains the plurals of nouns belonging to class 1, which are names of people. As the word 'those' refers to people, they fall under the nouns of people in this new classification. Some sympathise with the disabled and criticize the use of such words while others see nothing wrong in using such names. As was mentioned earlier, since parliament, via the Academy, has not yet made a pronouncement about the use of these words, speakers continue to utilise both even though those who use *sefofu* or *semumu* are regarded as unsympathetic. This emphasises the need for the Academy to intervene, as is demanded by this particular respondent, or research is needed to find out society's views about this issue.

Unlike the *Sesuto-English Dictionary,* which may be complemented by other Sesotho bilingual dictionaries, users of monolingual dictionaries in Lesotho often do not have the choice of having a favourite dictionary due to the lack of monolingual dictionaries as the *Sethantšo sa Sesotho* is the one and only dictionary of its kind. Eighty-seven percent of the respondents suggested that when the *Sethantšo sa Sesotho* is revised, it should not be written by an individual but rather by a group of contributors. As different people would be sharing ideas, it could help to increase the number of lexical items in this dictionary and avoid including irrelevant information. The idea of transforming a solitary work by one man into a communal effort would benefit Lesotho as it benefitted other associations such as the Sesotho

National Lexicography Unit in Bloemfontein which deals with the Sesotho used in South Africa as it differs from the orthography used in Lesotho, Zimbabwe's African Languages Research Institute (ALRI) and the Pan South African Language Board (PanSALB) which covers different languages to mention a few.

Like the users of the *Sesuto-English Dictionary*, 65% of the *Sethantšo sa Sesotho* users also pointed out that the revised version should use purely Sesotho orthography and should not mix orthographies like the current version. This means that all the foreign sounds and foreign sound patterns used in the *Sethantšo sa Sesotho* should be substituted with Sesotho sounds. They stated that a combination of orthographies is likely to mislead and confuse students and foreign learners based on the fact that monolingual dictionaries do not only benefit mother tongue speakers but second language learners as well. Furthermore, Atkins and Varantola (2008) discovered that monolingual dictionaries are also used more often by those with advanced L2 skills due to the kind of information sought. The respondents added that the spelling of words such as Africa should also be addressed in the new version.

Eighty-seven percent of the respondents remarked that the *Sethantšo sa Sesotho* lacks modern vocabulary relevant for contemporary users, such as the many borrowed and coined words now prevalent due to the rapid development in technology and the various diseases to name a few. For instance, the word *moea* that initially referred to wind or air, now refers to airtime. This means that now Sesotho has *moea^1* and *moea^2*. The word *letona* initially meant any councillor or officer, but after Lesotho gained its independence, the word became restricted to an officer who administers a particular section/department in government such as the Minister of Education and Training or Minister of Health. This implies that other officers and councillors are given names other than *matona*. These and similar examples exist where words that are used daily are not found in any Sesotho dictionary known to the researcher.

From the above perceptions, it is clear that dictionary usage was relevant for the acquisition of vocabulary by mother-tongue speakers based on the performance of dictionary users and non-dictionary users as well as their views regarding the use of dictionaries in a Sesotho class. Students who utilised dictionaries mentioned that they found dictionaries helpful since they were exposed to words that they had not known before they used the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho*. Those who did not use dictionaries were eager to know what dictionary users gained from the dictionaries. Language experts on the other hand state

that the dictionaries are useful even though both the *Sesuto-English Dictionary* and *Sethantšo sa Sesotho* lack current vocabulary relevant for contemporary users. Thus, the two dictionaries partially meet the needs of the contemporary users. The respondents suggested that both bilingual and monolingual dictionaries should be improved or new dictionaries should be produced.

Some of the words that the students suggested were missing, particularly in the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho,* are provided in Appendix 1 so that people who may wish to edit the existing dictionaries or compile a new Sesotho dictionary may incorporate them.

5.4 Conclusion

In conclusion, the test scores of the groups of learners who respectively used the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* indicated that students who used dictionaries during Sesotho reading and writing performed better than those who did not use a dictionary. (Figures 5.1 and 5.2 show the overall performance of dictionary users and non-dictionary users). The gap is seen particularly in Question 1, where students were expected to use words in their own sentences. In Question 1, the *Sesuto-English Dictionary* users performed better than the *Sethantšo sa Sesotho* users in the six words that are shared by the two dictionaries. For instance, the *Sesuto-English Dictionary* users scored higher in the following four sub-questions,

(a) 91%
(h) 98%
(i) 85%
(j) 80% (See Table 5.2, p. 150)

while the *Sethantšo sa Sesotho* users scored lower in sub-questions (a), (h), (i) and (j), and scored higher in (b) and (d):

(a) 57%
(h) 84%

191

(i) 72%

(j) 48% (see Table 5.1, pp. 148-149).

(b) and (d)

In sub-question (b), the *Sethantšo sa Sesotho* users scored 67% compared to the *Sesuto-English Dictionary* users who scored 63%. Again, in sub-question (d), the *Sethantšo sa Sesotho* users scored higher than the *Sesuto-English Dictionary* users with 75% as opposed to 50% for those who used the *Sesuto-English Dictionary*. The other remaining sub-questions (c), (e), (f) and (g) were not evaluated, since the words do not appear in the *Sesuto-English Dictionary,* i.e. its users did not have access to the words while those who used the *Sethantšo sa Sesotho* were able to find them. The scores showed that the majority of students who were guessing struggled to create correct sentences. In Question 2, which was a reading comprehension, both dictionary users and non-dictionary users scored better results in comparison to Question 1 even though the scores of the dictionary users were slightly higher than those of the non-dictionary users, i.e. there was a small gap between the two groups.

The comparison between the *Sesuto-English Dictionary* with the *Sethantšo sa Sesotho* users for Question 2, also revealed that the scores of the *Sesuto-English Dictionary* users for questions (a) to (c) were slightly higher than those of the *Sethantšo sa Sesotho* users. The *Sesuto-English Dictionary* scored the following:

(a) 91%

(b) 66%

(c) 76% (see Table 5.5, pp. 153-154)

While the *Sethantšo sa Sesotho* learners obtained:

(a) 70%

(b) 51%

(c) 56% (see Table 5.6, p. 155)

The results of (d) to (f) were difficult to evaluate since some students who used the *Sethantšo sa Sesotho* did not attempt those questions.

After the test, most of the students felt that Sesotho dictionaries should be used in classes more often. Non-dictionary users were also eager to know what the words meant and said that at first they did not consider that using the dictionary was important, especially when learning Sesotho (their native language), but on learning that they lacked information that those who used the dictionaries had access to, they felt that they should have also used the dictionaries.

Students began to realise that dictionary usage in a Sesotho class could be as helpful as in the acquisition of the vocabulary of a foreign language. Those who utilised the *Sethantšo sa Sesotho* were more satisfied with their dictionary since they managed to access all the words in their test compared to the *Sesuto-English Dictionary* users who were unhappy with their dictionary, as it lacks words such as *babutsa, epho!, fahiha* and *halaka*. Students from both groups mentioned that the dictionaries contain unknown words and that at some point they were unable to create sentences even though the words were explained. A dictionary culture seemed to be lacking in both schools and the workplaces, as it was observed that dictionaries were rarely utilised, that some members had never used them before, and that others were not even aware that they existed. Among those who used dictionaries, it seemed that the *Sesuto-English Dictionary* seemed to be consulted more than the *Sethantšo sa Sesotho* mainly because it was used more often for translation purposes.

It was also revealed that both the *Sethantšo sa Sesotho* and the *Sesuto-English Dictionary* lack modern vocabulary relevant for the contemporary users. Nevertheless, they partially meet the needs of users, although this observation does not mean that the dictionaries are to be taken as being similar. The respondents suggested that both dictionaries should be revised so that they may include missing words that they encounter in their daily conversations or that new dictionaries should be produced, especially monolingual ones. Words that have extended their meaning or those with restricted meanings should be reflected in the new revised versions. These dictionaries should be written by groups of people and not by individuals.

The subsequent chapter presents the findings of the study and the recommendations.

CHAPTER SIX

CONCLUSION

6.1 Introduction

Chapter Four analysed the contents of the two dictionaries under investigation, namely the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*, looking at their lexical entries and designs with a view to establishing the originality of the latter. Chapter Five dealt with the analysis of the users' views regarding the importance of the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* in reading and writing (i.e. in the classrooms) as well as in different workplaces. This chapter therefore, presents the summary of the study, findings and recommendations.

6.2 Summary

The study compared the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* using Hutcheon's (2013) adaptation theory. The main reason for undertaking this research was to establish whether the two dictionaries are the same or not (apart from the fact that the former is bilingual, while the latter is monolingual) or whether the latter is derived from the former, based on the contents of the two dictionaries and the views of the users. The study took two directions guided by the research questions:

- It investigated the originality of the *Sethantšo sa Sesotho* and compared the two dictionaries based on their lexical entries and dictionary design and users' views.
- It explored the effectiveness of both dictionaries in reading and writing Sesotho.

The students were given tests to determine whether dictionary use could be useful in the acquisition of vocabulary by mother-tongue speakers. The learners' views regarding the significance of the two dictionaries were sought using interviews. Questionnaires were also provided to language experts such as teachers, lecturers, media people and members of the Sesotho Academy to establish their views about the two dictionaries and if the dictionaries

meet their needs as twenty-first century users. By twenty-first century users, the study refers to current users. The assumption was that learners and language experts are the direct beneficiaries of dictionaries compared to other members of the society, thus their views and experiences could contribute a lot to the present study and may inform the decisions of lexicographers and the ministry of education when making future plans.

The research was triggered by the fact that the two dictionaries seemed to have the same contents yet were published in different centuries (i.e. nineteenth and twenty-first centuries). Again, the study was intended to bridge the gap in literature, since no study has been undertaken to:

- compare the contents of the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*,
- test the effectiveness of dictionaries in reading and writing by native language learners of Sesotho,
- investigate the current lexicographical needs of Lesotho. Studies done in other parts of the world, including Africa, compared different editions of dictionaries (see, Ilson, 1986; Hatherall; 1986; El-Badry; 1986; Lamy; 2003; Bwenge, 2003; and Rundell, 2008) but these do not include Sesotho dictionaries.

Furthermore, several studies undertaken elsewhere indicate that dictionary use during reading and writing is helpful to learners (see Mtuze, 1992; Laufer & Melamed, 1994; Mdee, 1997; Dolezal & McCreary, 1999; and Hayati, 2005). However, these studies focused on the effectiveness of dictionaries in reading and writing by foreign language learners with the assumption that dictionaries are needed particularly when learning a foreign language but nothing is said about the contribution of dictionaries in learning and / or the acquisition of vocabulary by native language learners. This makes the current study significant regarding its contribution to the literature on native language learning. The following section presents the findings of the study.

6.3 Findings

The results of this study are based on three premises, namely the comparison of the contents of the two dictionaries, comparison of the performance by students who used the *Sesuto-*

English Dictionary and *Sethantšo sa Sesotho* in reading and writing a Sesotho test, and users' perceptions about the dictionaries under investigation. The views of users were gathered from students and language experts, as they were considered the rightful beneficiaries as far as dictionary usage is concerned. The following section presents the findings of the study.

6.3.1 Contents of the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*

When looking at the structure of the two dictionaries, one may think that the two dictionaries are different because the *Sesuto-English Dictionary* is bilingual while the *Sethantšo sa Sesotho* is monolingual and because their authors and time of publications are totally different. The following factors may also suggest that the dictionaries are not the same:

- The *Sethantšo sa Sesotho* used phonemic sorting while the *Sesuto-English Dictionary* used ordinary alphabetical order (see 4.3.2.2);
- The *Sethantšo sa Sesotho* indicated word-division, as we saw in words such as ***bin.el.a*** and ***bèrèk.a*** in 4.3.2.3, where various morphemes that the word may have are separated by a dot [**.**];

The noun class and plural morpheme are indicated in a word such as ***kunutsoana (li.)*** */lereho 9/* (see 4.3.2.3). In this case, (***li.***) shows the plural prefix, while */lereho 9/* indicates that the word belongs to the word category 'noun' (*lereho*) and the number */9/* represents the class to which the word belongs. The past tense form of a word such as ***bin.el.a (.tse),*** is indicated by a past tense morpheme, in this case (***.tse***).

Not all this information is shown in the *Sesuto-English Dictionary*. However, based on the principles of adaptation, the study established that the *Sethantšo sa Sesotho* seems to have adapted some materials from the *Sesuto-English Dictionary* and that regardless of the mentioned differences, the *Sethantšo sa Sesotho* resembles the *Sesuto-English Dictionary*. It was clearly mentioned earlier that the contents of the already existing texts/dictionaries could be adapted and changes could occur in terms of the order of items and reduction or expansion of some material that could lead to major differences between the source and the adapted text (Hutcheon, 2013). The changes do not make the adapted text a new creation especially because the authors of the adapted texts are required to openly reveal their sources. However, the author of the *Sethantšo sa Sesotho* does not acknowledge the use of the *Sesuto-English*

Dictionary as one of his sources of information. According to him, all the lexical items were collected from Sesotho mother-tongue speakers from Lesotho and South Africa:

> *Mantsoe mona, a qololitsoe libakeng tse ngata kantle le kahare ho naha, moo Basotho ba phelang, 'me ba bua puo ea habo bona.* (Hlalele, 2005:iii)

> (The words were collected from different places within and outside the country where Basotho are situated) (Own translation)

According to this citation, Hlalele only used materials from mother-tongue speakers of Sesotho since he does not mention using any form of written materials. However, if Hlalele did use the contents of the *Sesuto-English Dictionary* without acknowledging it, it would mean that he has violated the principles of adaptation.

The study revealed that *Sethantšo sa Sesotho* is derived from the *Sesuto-English Dictionary* since their lexical items are to a great extent similar based on the number of words shared by the two dictionaries. When looking at the gap between the dates of publication of these dictionaries one expects to see a huge difference between the two dictionaries. The following points made the researcher believe that the *Sethantšo sa Sesotho* is derived from the *Sesuto-English Dictionary*: the number of lexical items shared by the two dictionaries, order of words in both dictionaries, use of the same wording for semantic information even though in different languages, use of the same illustrative phrases / sentences and the type of language used in both dictionaries.

The study discovered that out of 9,566 lemmas presented in the *Sethantšo sa Sesotho*, 6,576 lexical items are similar to those found in the *Sesuto-English Dictionary*. This means that the latest publication and the *Sesuto-English Dictionary* share 69% data and that it has added only 31% new lexical items, even though the 31% is doubted by the researcher based on the discrepancies regarding the presentation of alternative spellings (see 4.3.2.4.1) and homonyms (see 4.3.2.4.2). The subsequent Table shows the percentages of words adapted from the *Sesuto-English Dictionary* and new items found in the *Sethantšo sa Sesotho*.

Table: 6.1: The percentages of words contained in the *Sethantšo sa Sesotho*

Letters/sounds	Shared items	New items
A	52%	48%
B	63%	37%
Ch	34%	66%
E	64%	36%
F*	62%	38%
H	73%	27%
I	86%	14%
J	56%	44%
K	73%	27%
L*	86%	14%
M	70%	30%
N*	75%	25%
O	75%	25%
P*	68%	32%
Q	75%	25%
R	64%	36%
S	64%	36%
T*	64%	36%
U	73%	27%

N.B. the * indicates places where the numbers are short of one item which is regarded a repeated item (i.e. those items were not included in the total number of items presented here).

When looking at the information presented in Table 6.1, one sees that the two dictionaries share many words and that they exceed the number of new words. It therefore looks like Sesotho is not developing, yet many new words are created daily which become part of the language. Hlalele provided many new words under *ch* (66%) as opposed to other sounds, the majority of which are found in both dictionaries. This shows that the latest *Sethantšo sa Sesotho* contributed little to the lexicon already compiled by its predecessors.

In addition, the study revealed that lexical items in the *Sethantšo sa Sesotho* are ordered in almost the same way as those in the *Sesuto-English Dictionary* because after skipping one or two words, the ordering remains the same (see Figures 4.1 & 4.2). There are slight differences here and there due to the provision of new words and due to Hlalele's treatment of the derived words, which are presented as separate lemmas, and/or the omission of certain information. It seemed as if Hlalele was filling in the gaps here and there because after presenting derived forms or including new words, the order of words resorts to that of the *Sesuto-English Dictionary*. The study discovered that on other pages, all the words are shared and there is no single new word that Hlalele has provided. This is particularly evident under the sound /l/ on pages 106 and 109. The study also revealed that out of 325 pages of the *Sethantšo sa Sesotho*, only 10 pages, namely pages 1; 3; 8; 9; 11; 23; 24; 271; 300 and 314 show major differences between the two dictionaries since these pages contain many new lexical items compared to the *Sesuto-English Dictionary*.

Furthermore, some of the definitions in the *Sethantšo sa Sesotho* seemed like translations of what is presented in the *Sesuto-English Dictionary*. Evidence was seen in the following extracts from both dictionaries:

> **kotjane** (dim.of *koto*), n., small knobkerrie (*Sesuto-English Dictionary*, 2000:157)
> **kotjane (li.)** /*lereho 9*/ koto e nyenyane (*Sethantšo sa Sesotho*, 2005:74)
>
> **kubata**, vt., to grind much (*Sesuto-English Dictionary*, 2000:158)
> **kubat.a (.ile)** /*kutu-ketso*/ ho sila haholo (*Sethantšo sa Sesotho*, 2005:75)
>
> **koporo**, n., pointed skin bonnet worn by *Makholokoe* girls at the time of their initiation (*lebollo*) (*Sesuto-English Dictionary*, 2000:157)
> **kòpòrò[1] (li.)** /*lereho 9*/ katiba e tlorutliloeng ea letlalo e roaloang ke bale ba Makholokoe (*Sethantšo sa Sesotho*, 2005:74)
>
> **kubela**, v.t., to remove the skin of an animal by striking it with the fist; to offend (*Sesuto-English Dictionary*, 2000:158)
> **kubel.a (.tse)** /*kutu-ketso*/ ho tlosa letlalo phoofolong e hlabiloeng ka ho le khitla ka setebele (*Sethantšo sa Sesotho*, 2005:75)
>
> **qacha,** v.t., to hide oneself in the veld (of boys thus showing that they want to go to the circumcision) (*Sesuto-English Dictionary*, 2000:364)
> **qach.a (.ile)** /*kutu-ketso*/ ho ipata naheng ha maqai e le ho bontša ba baholo hore joale a se a loketse lebollo (*Sethantšo sa Sesotho*, 2005:188)

In these instances, it seemed that the information presented in the bilingual dictionary is translated into Sesotho. The study argues that even if people write the same thing, the expressions differ, but in these cases it is as if Hlalele was changing something written in one language into another without putting it in his own way. This is acceptable in situations where a particular author acknowledges the use of someone else's information. According to Hutcheon (2013:18)

> [Adaptation] is a paraphrase or translation of a particular other text, a particular interpretation of history … [it involves] taking possession of another's story, and filtering it, in a sense, through one's own sensibility, interests, and talents.

As a result, the researcher feels that the manner in which these definitions are given confirms that the *Sesuto-English Dictionary* was consulted during the collection of data for the *Sethantšo sa Sesotho*.

Likewise, it was also exposed that most of the illustrative phrases/sentences used to clarify the lemmas are the same as those presented in the *Sesuto-English Dictionary*. When looking at the dates of publication of these dictionaries, it is surprising to find that the same lemmas are accompanied by the same examples. This was evident in the following extracts:

> **leana**, v.n., to overlap, to become mixed up, entwined; *mantsoe a hao a ea leana,* your words overlap one another, i.e. you contradict yourself…(*Sesuto-English Dictionary*, 2000:163).

> **lean.a (.e)** /*kutu-ketso*/ ho hatana holimo; ho hloana holimo haholo ha metsi ha a etsa maqhubu. **ml.** *mantsoe a hao a ea leana*: boitoantšo bo bongata lipolelong tsa hao; ha ho ntlha e qaqileng lipuong tsa hao (*Sethantšo sa Sesotho*, 2005:101-2).

> **phōnyōnyō**, n., something one cannot seize or hold; *ho tšoara phonyonyo*, to try and to fail (*Sesuto-English Dictionary*, 2000:352).

> **phonyonyo** (*#bongata)* /*lereho 9*/ eng le eng e senang botšoareho. **ml.** *ho tšoara phonyonyo*: ho tšoara 'mamphele ka sekotlo; ho ba bothateng; ho itšoarella ka mohatl'a pela (*Sethantšo sa Sesotho*, 2005:182)

This clearly shows that the *Sethantšo sa Sesotho* is derived from the *Sesuto-English Dictionary* because there is no way that the two texts written by different authors could provide exactly the same examples for similar items.

Furthermore, even though the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* target different audiences, the type of language and information contained in the two dictionaries suggests that the dictionaries were targeting the same users. The *Sethantšo sa Sesotho* focused more on the vocabulary that was used by the previous generation, which is similar to the generation that was targeted by Mabille and Dieterlen and did not include most current words. This does not reflect the change in vocabulary as well as the change in society.

Ilson (1986) points out that lexicographic archaelogy that compares different dictionaries derived from the same/common source can reveal facts about the language itself in the sense that additions and deletions of lemmas indicate changes in vocabulary, which also show changes in society. Both dictionaries contain some words that identify the different groups (clans) that resulted in what one calls Basotho today. Such words identify different tribes and were appropriate at that time since they were intended for such groups. For example, *khebunya* (to perform a certain step at the end of the initiation of girls) which is performed by Makholokoe; *lehase* (petticoat of reeds and melon seeds worn by the girl initiates of the Bataung clan); *leqase* (very fine mat made by the Matebele); and *thojane* (dance performed during the whole night by the initiated girls of Bataung and Bahlakoana). Some of the practices of the past generations are going out of use and the words are rarely heard currently, therefore users are unlikely to encounter them in their school material or conversations today.

This is likely to affect dictionary consultation. If users do not find the information that they are looking for in a particular dictionary, they will not consult such a dictionary (Nielsen, 2008). Users expect to find information relevant to their everyday situations in dictionaries, which also shows that language is not static. This means that dictionaries should not only include archaic words but current words as well.

In addition, it was discovered that Hlalele chose to include old words and did not include those used currently, as was evident where he provided words such as *lekhono* instead of *lefutso* (heredity); *lesafo* instead of *lelapa* (family) and *mefuthaketso* instead of *borikhoe* (a pair of trousers) as lemmas and used the common ones in the explanations only. All these show that he was addressing the needs not of a contemporary audience but rather those of the previous generation that was similar to Mabille and Dieterlen's target group or else the dictionary was intended for historical purposes. Even though these archaic words may be

included in the current dictionaries, lexicographers should also try to incorporate words that are needed by the present generation.

According to Ilson (1986), most lexicographers use their time adapting previous dictionaries to the needs of different types of users. Based on this statement, it is confirmed that lexicographers are allowed to adapt data from other sources but that they should be aware that the needs of the users differ from generation to generation. Most of the changes that occurred in Sesotho via current politics, technology, diseases etc. are omitted. Therefore, these changes have not essentially improved the *Sethantšo sa Sesotho* and thus the *Sethantšo sa Sesotho* is not better than the *Sesuto-English Dictionary* in terms of its contents.

The study revealed that the *Sethantšo sa Sesotho* is not up-to-date because the up-to-dateness of a dictionary is reflected by the inclusion of present neologisms that were inserted in the lexicon (Mtuze, 1992). Gouws and Prinsloo (2005) added that lexicographers err by incorporating lexical items that are unlikely to be sought for by the target users at the expense of the ones needed by users. In other words, both dictionaries addressed the needs of the previous generation, which was correct for the *Sesuto-English Dictionary* since it fulfilled the needs of its targeted groups (nineteenth century users) while the *Sethantšo sa Sesotho* on the other hand has failed to conform to the needs of its intended group, which is the twenty-first century users. Thus, the *Sethantšo sa Sesotho* adapted the *Sesuto-English Dictionary* to the extent that it ended up fulfilling the needs of different types of users.

6.3.2 Dictionary use in a native language class

The study revealed that dictionary usage during the teaching and learning of a native language as well as for the acquisition of vocabulary is as important for mother-tongue speakers as it is for foreign learners. The scores of students who used dictionaries during the reading and writing Sesotho test (from all the seven schools, namely Mokhotlong, Qacha's Nek, Quthing, Mafeteng, Leribe, NUL and LCE) were significantly higher than those of non-dictionary users.

This confirms what other scholars have discovered about dictionary use in learning even though such scholars concentrated on learning a foreign language (Laufer & Melamed, 1994;

Hayati 2005). This was seen particularly in Question 1, which required learners to provide sentences of their own using selected words from the dictionaries (see Tables 5.1 to 5.4).

Therefore, dictionary use during a Sesotho lesson could improve the performance of learners as well as help them to acquire more vocabulary. This clearly indicates that both foreign and native language speakers need dictionaries to acquire vocabulary. Students who were guessing, on the other hand, struggled to provide correct sentences, since the columns of 'wrong sentences' and 'no answer' seemed to be considerably higher than those of the 'correct sentences', which showed the importance of dictionary use because the words were unfamiliar to them. Based on the scores of dictionary users and non-dictionary users, it was clear that no matter how unfamiliar words are, dictionary usage might help learners to solve their communication problems, i.e. had it not been for the assistance of dictionaries, the students would not have understood the words that were unfamiliar to them (see Figures 5.1 & 5.2). This confirms Bogaard's (2003) conclusion that as far as vocabulary acquisition is concerned, dictionary use provides long-term benefits to its users.

It was also established that students who utilised the *Sesuto-English Dictionary* to answer questions created more correct sentences as opposed to the *Sethantšo sa Sesotho* users, when focusing on shared items. The performance of learners who used both dictionaries is presented in Table 6.2 below. Note that words which were not found in the *Sesuto-English Dictionary* such as *babutsa, epho!, fafiha* and *halaka* are excluded to do justice to the *Sesuto-English Dictionary* group who got the words wrong simply because the words were not included in their dictionary and, as a result, they had to guess the meanings like the non-dictionary users (see 5.2.2.2).

Table 6.2: Learners' scores for the shared words for Question 1

Questions	*Sesuto-English Dictionary*	*Sethantšo sa Sesotho*
(a)	91%	57%
(b)	63%	67%
(d)	50%	75%
(h)	98%	84%
(i)	85%	72%
(j)	80%	48%

According to the information presented in Table 6.2, the students who used the *Sesuto-English Dictionary* performed better than those who utilised the *Sethantšo sa Sesotho* in sub-

questions (a), (h), (i) and (j), while the *Sethantšo sa Sesotho* users scored higher in sub-questions (b) and (d). Based on the total number of sub-questions with similar words (i.e. 6), it is clear that the *Sesuto-English Dictionary* users produced more correct sentences compared to their counterparts. This also confirms the results obtained by other scholars such as Laufer and Melamed (1994), Hayati (2005) and Hayati and Fattahzadeh (2006) who discovered that bilingual dictionary users performed better than monolingual dictionary users.

For Question 2, which was a reading comprehension exercise, the study discovered that reading comprehension may not necessarily need students to utilise dictionaries since they could derive meanings from the context although the use of a dictionary contributed to more correct answers, particularly in questions (b) and (f) (see Figures 6.1 and 6.2 below).

Figure 6.1: Distribution of students' performance (dictionary users) for Question 2
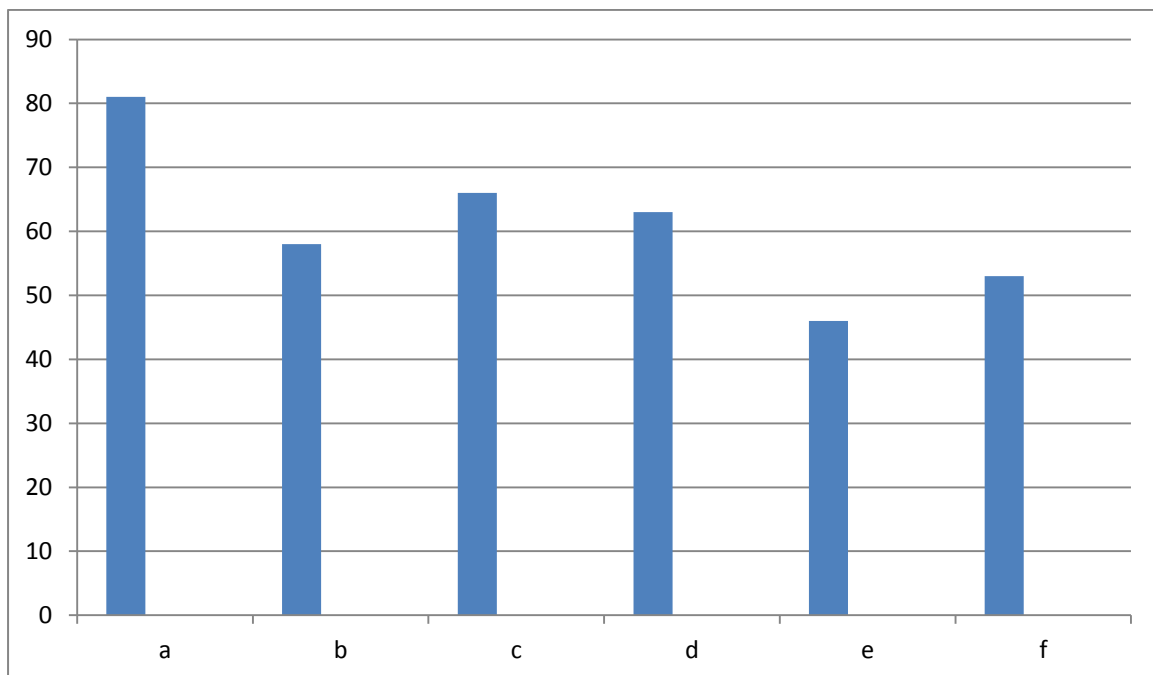
Figure 6.2: Distribution of students' performance (non-dictionary users) for Question 2
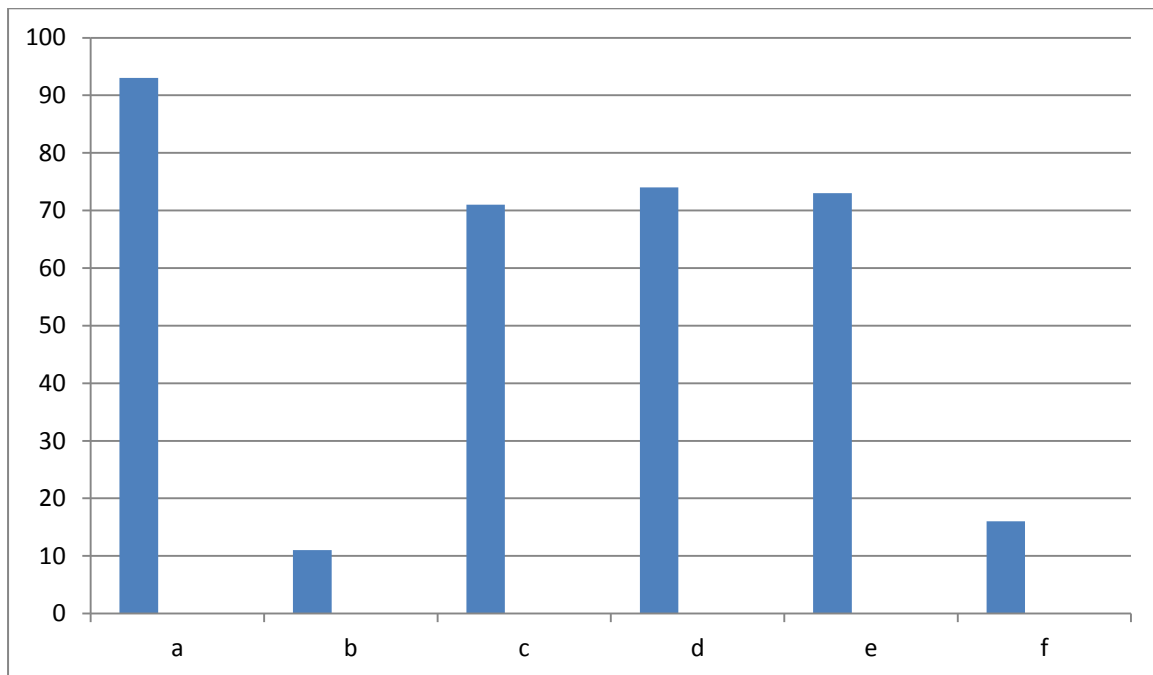
When looking at the performance of both groups, it is evident that dictionary users scored slightly higher than non-dictionary users with the mean of 61 and 56 respectively, i.e. their scores were not as different as those for the first question. However, a huge gap was seen in questions (b) and (f), which indicated that most of the non-dictionary users were unable to solve those problems compared to their counterparts. The fact that the scores of dictionary users were higher than those of non-dictionary users for questions (b) and (f) confirms McCreary and Dolezal's view that 'dictionary use that supplements the use of contextual cues is beneficial' (1999:33).

The interview responses of both the dictionary users and non-dictionary users (100%) showed that students were unfamiliar with most of the words in their test, but the dictionary users managed to create more correct sentences because they consulted dictionaries. Hence, they wished to use dictionaries in their Sesotho classes more often. Those who were guessing also felt that dictionaries should be used in a Sesotho class after failing to provide more sentences that are correct.

One fails to understand why Hlalele included many words which students are unlikely to encounter if the *Sethantšo sa Sesotho* is meant to help students of Sesotho perform better in the language. Gouws and Prinsloo (2005) stated that the macrostructure of school dictionaries

is restricted to the core vocabulary with which scholars come into contact when communicating with others and when working on their study material. Nonetheless, both groups of students appreciated using a dictionary in their Sesotho classes.

The participants were unhappy that the *Sesuto-English Dictionary* did not have certain words that appeared in the test and they claimed that the semantic information offered in some words found in the *Sethantšo sa Sesotho* is more detailed than in the *Sesuto-English Dictionary* not understanding that translation equivalents are often shorter especially where paraphrasing of the equivalent is not used. Nevertheless, they seemed to prefer using the *Sesuto-English Dictionary* more than the *Sethantšo sa Sesotho* because they were able to learn the vocabularies of two languages simultaneously. The high school students, in particular, mentioned that it was hard to change from one language to the other since they had to write sentences in Sesotho while the equivalent words were provided in English.

Generally, the scores of dictionary users and non-dictionary users for both Questions 1 and 2 demonstrate that dictionary use in a native language lesson is helpful, since students who used either the *Sesuto-English Dictionary* or the *Sethantšo sa Sesotho* showed outstanding performance as opposed to the non-dictionary users. Thus, dictionary use in learning a native language is beneficial to students. Students also confirmed that the dictionaries were helpful since the treatment of lemmas were clear and understandable in both dictionaries, which made it easier for them to understand unknown words. This applied to both groups, i.e. both the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* users appreciated using a dictionary in Sesotho classrooms. This shows that the acquisition of words in a native language should be dealt with in the same way as when learning a foreign language.

6.3.2.1 Dictionary culture

The study revealed that students, irrespective of their location and levels of education (i.e. whether high school or tertiary) performed the same, when they were not exposed to dictionary use in a Sesotho class. The results do not suggest that students were from different locations or that they had different levels of education although the researcher assumed that learners from the highlands would score better compared to those who live in the lowlands because the people who live in the lowlands speak a mixed language due to the influence of other languages and the fact that they are exposed to technology more than those who live in

the highlands. The level of education was also expected to have an effect on the performance of students, i.e. tertiary students were expected to perform better than high school students. However, it was discovered that 94% of learners were completely unaware that Sesotho has dictionaries and that 95% of the students had their first experience of using Sesotho dictionaries during the test given by the researcher. The study ascertained that about 75% of learners rely on older people or other senior students for the meanings of certain words. This simply showed that most students do not have a culture of using dictionaries.

Again, the study exposed that some members of the groups that were referred to as language experts in this study, do not make use of the existing dictionaries, i.e. dictionaries were used when they do not get help from other colleagues. Among them, 70% used dictionaries even though only 25% utilised them more often than once a month while others rarely used them. The study discovered that 30% of the language experts have never used any Sesotho dictionary. The *Sesuto-English Dictionary* was utilised by 54% respondents while the *Sethantšo sa Sesotho* was used by 46%.

With regard to dictionary ownership, it was discovered that out of the seven schools that were involved in the current study, only one school had copies of Sesotho dictionaries available for student use. Only 5% of the students at NUL were in possession of Sesotho dictionaries, even though they owned more bilingual dictionaries than monolingual ones. The ownership of more bilingual dictionaries as opposed to monolingual ones was also reflected in other workplaces such as in the media offices, Sesotho Academy, and by teachers and lecturers. Eight percent possessed bilingual dictionaries while 2% possessed monolingual ones. Seven percent owned a *Sesuto-English Dictionary* while 2% owned a *Sethantšo sa Sesotho*. The media sector only had the *Sesuto-English Dictionary* and the majority of its members have never used monolingual dictionaries. Generally, there was a low level of dictionary ownership among the language experts as only 10% claimed to have them.

6.3.2.2 Lesotho's lexicographic needs

The study revealed that the dictionaries largely contained words that are unknown to most users, particularly students. (Figure 5.2 shows the performance of non-dictionary users and Figure 6.2 shows the results for questions (b) and (f) which required students to use their common sense. Tables 5.7 and 5.8 also bear testimony to learners' performance for questions

(b) and (f).) The fact that students were unable to write correct sentences using words extracted from the dictionaries proves that the dictionaries contain unknown words; hence students were unable to produce and understand them. That the *Sethantšo sa Sesotho* is particularly intended for students' use, yet contains words which users are unable to use, indicates that it does not help them with text production and reception in the sense that most of those lexical items are rarely used and thus are irrelevant to everyday usage situations. Gouws and Prinsloo (2005) emphasise that dictionaries should consist of words that are likely to be looked up rather than to occupy the space with articles consisting of those words that are unlikely to be searched by the target users. Bothma and Tarp (2012) concur that dictionaries should be able to fulfil user's information needs.

The response to the questionnaires also showed that both the *Sethantšo sa Sesotho* and the *Sesuto-English Dictionary* lack contemporary vocabulary that is relevant for the present generation. The two dictionaries contain most words which are either going out of use or are unknown to users and are difficult to use since the words cannot be understood by other people.

If the user rarely finds the information s/he is looking for in the context that s/he understands, it means that the words belong in a particular context for specific people other than the contemporary generation (Bogaards, 2003). Even though the *Sethantšo sa Sesotho* was published in the twenty-first century, it does not reflect the contemporary vocabulary relevant to the current situations and thus it does not distance itself from the *Sesuto-English Dictionary*.

The subjects were of the opinion that the *Sesuto-English Dictionary* was good for its time but is no longer suitable for the current generation since language has changed considerably. The modern world is characterised by the invention of different devices and has an extensive new vocabulary, which current dictionaries are expected to reflect. Cermak (2003) mentions that unlike in the past where data-collection was expensive and time consuming, lexicographers, in more recent times have access to corpora alongside other methods of data collection. What is clear from the research, is that Lesotho dictionaries lack contemporary vocabulary relevant to the present generation. According to Prinsloo (2013), many available dictionaries for African languages are often outdated or out of print mainly because European missionaries produced most of them. The *Sethantšo sa Sesotho,* like other dictionaries for African

languages, seems to fall under the same category with the dictionaries mentioned by Prinsloo even though it was created by a Sesotho mother-tongue speaker in the twenty-first century. This may make one to believe that the *Sethantšo sa Sesotho* can serve well as a historical dictionary in the monolingual form even though it is different from the *Sesuto-English Dictionary*. However, according to scholars such as Singh (1982) and Gouws and Prinsloo (2005), historical dictionaries order words from the oldest to the most recent ones. Based on these historical principles, it seemed that the *Sethantšo sa Sesotho* does not fit as a historical dictionary because it focused on the oldest and ignored the recent lexical items. About 60% of its users mentioned that the dictionary focused too much on the historical issues and left out many words, which users need to see in a contemporary dictionary. Therefore, the *Sethantšo sa Sesotho* is not concerned entirely with the users' productive needs but rather with equipping the mother-tongue speakers with the rich vocabulary of their language.

These dictionaries do not fully meet the needs of contemporary users because they assist users to a certain extent and fail to help them with the contemporary challenges that users encounter in their everyday conversations. This simply suggests that even though the *Sesuto-English Dictionary* is still popular, the developments in the language make it inadequate for present-day use. It contains a large number of words that are obsolete and some of them have fallen into disuse. Similarly, the *Sethantšo sa Sesotho* is not up-to-date since it omitted words and terms in current use. It has failed to fill the gap because it has not kept up with the development of vocabulary, even though it is the first monolingual dictionary of its kind that was published for the mother-tongue speakers in the twenty-first century. Thus, the dictionaries only partially meet the needs of the current users. One of the solutions to this problem is the use of existing corpora if any. According to Cermak (2003) the use of available corpora may be very helpful to lexicographers especially if new words and concepts are required and in situations where existing sources have insufficient information and/- or the sources are not representative enough.

The participants (90%) claimed that the Basotho need to have more dictionaries with more words especially with the present trend of development within Lesotho and the world at large, such as terms in economics, society, environment, and politics. This means that there is a need for the production of new Sesotho dictionaries. The existing dictionaries also need to be improved. Paroz (1950:iv) affirms this claim when he says the following about the *Sesuto-English Dictionary*:

> The dictionary is not complete … we have already gathered words which are not in it, and with reluctance have to keep them over for a further edition … we are certain that many definitions are not complete, some inaccurate certainly and even a few perhaps wrong …

This emphasises that as far back as 1950, the dictionary was already considered incomplete by Paroz and other scholars and needed to be edited. The collection of words by Paroz might be lost if it is not utilised, since the dictionary has not yet been edited. As far as the researcher is aware, many Sesotho words might not have been recorded yet. According to Singh (1982), all the periods in the history of a language should be given attention to ensure proper representation of lexical items, otherwise it would be difficult to find any clear semantic development of each item.

6.3.3 Strengths and limitations of the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*

Different types of information such as alternative spellings, exceptional forms, derivation, illustrative phrases/sentences and lexicographic labels, presented in both dictionaries were found to be beneficial to users. The study also revealed that both dictionaries have some limitations that do not benefit users, such as:

- Sesotho and foreign sounds such as /d/ in *adora* and foreign sound patterns such as *rostere* and *safrone* found in the *Sethantšo sa Sesotho*
- different spellings for the same lexical item, as was seen with the spelling of Africa which was written as Afreka and Afrika in the *Sethantšo sa Sesotho*
- the use of /d/ in *daemane* and foreign sound patterns in words such as *tramontane* or *tramtene* in the *Sesuto-English Dictionary*.

The above mentioned limitations are the same in the two dictionaries, thus, it is concluded that *Sethantso sa Sesotho* was derived from the *Sesuto-English Dictionary*.

These limitations might cause confusion for users and for students in particular because they are still learning the language. This is considered unacceptable especially for the *Sethantšo sa Sesotho* since it was written by someone who knows the language as opposed to the missionaries.

The study discovered that the manner in which irregular forms such as *leihlo* and *leino* are treated in the *Sethantšo sa Sesotho* is not only confusing but is also misleading learners since they are presented as if they are normal nouns as was seen earlier: **leihlo (ma.)** */lereho 5/…*(*Sethantšo sa Sesotho*, 2005:111); and **leino (me.)** */lereho 5/…* (*Sethantšo sa Sesotho*, 2005:111). The users are made to believe that the plural forms of *leihlo* and *leino* are **maihlo* and **meino* respectively although this is false. This violates both the user-perspective approach and communicative-oriented functions, which expect the dictionaries to serve the specific needs of the users and to assist users in achieving success in their search.

Again, it was revealed that the *Sethantšo sa Sesotho* cross-references users to other entries in the dictionary using different ways as opposed to Gouws and Prinsloo's (2005) view point that cross-reference addresses should be employed in a consistent way. Alternative spellings appear in the following ways:

(1) The two alternative spellings are explained with the same wording, i.e. the explanation given to a word is repeated without making the users aware that the second word is related to the previous one.
(2) The explanation given for one word is repeated but the user is made aware that the second one is related to the first word.
(3) The explanation is provided in one lemma and in the other word users are cross-referenced to the previous lemma.

In addition, in the presentation of the words *thua* and *thuha* the user is not provided with any new information since the entire article is presented as is. According to Gouws and Prinsloo (2005) the user should be given additional information at the cross-reference address or else the significance of cross-referencing is devaluated.

The *Sesuto-English Dictionary* is also not consistent in its presentation of alternative spellings. Although this occurrence is rare, it was seen in:

lepolesa, (e.) n., policeman.
leponesa, (e.) n., policeman (*Sesuto-English Dictionary*, 2000:191).

This kind of presentation is also confusing, for it needs someone who reads the definitions of each word to discover that the lemmas are related. This violates the user-perspective approach, as the dictionaries do not serve the research skills of specific target user groups.

The study also found that the way in which homonyms are offered in the *Sethantšo sa Sesotho* is similarly confusing to users (see 4.4.2.4.2). Like in the case of alternative spellings, homonyms appear in different forms without any indication why. Confusion is seen where the lemmas, which are presented as different homonyms, are explained as different words yet their definitions are the same. For example, in the definition of *roka[1]* (to sew) and roka[3] (to sew pieces together):

> **roka[1]** (**.ile**) /*kutu-ketso*/ ho thiba seaparo moo se tabohileng ka nale le tšoele; ho lokisa seaparo kapa letlalo kapa seeta ka nale le tšoele e lokelehang (*Sethantšo sa Sesotho*, 2005:215).
>
> **roka[3]** (**.ile**) /*kutu-ketso*/ ho kopanya lisebelisoa tsa masala kapa matlalo ka nale le tšoele (*Sethantšo sa Sesotho*, 2005:215).

Such presentations misinform the users in that they may consider the words different while they are not. Again, it is difficult to refer to a particular homonym, as some of them share similar numbering. The *Sethantšo sa Sesotho* is therefore regarded user-unfriendly. Based on this, it was a challenge for the researcher to say exactly how many new words there are in the *Sethantšo sa Sesotho*. The researcher is of the opinion that the total number of new words given is not a true reflection of the actual situation because even though the researcher has doubts about the lemmas in question, they were counted as separate words in the calculation of words.

It was revealed that some important information is not included in the two dictionaries, such as some of the days of the week, even though this tendency occurs more in the *Sethantšo sa Sesotho* than the *Sesuto-English Dictionary*. For instance, the *Sethantšo sa Sesotho* offered *Sontaha* (Sunday) as the only lemma with regard to the days of the week. The *Sesuto-English Dictionary* on the other hand, presented Saturday and Sunday only and all the other days of the week are missing (see 4.4.2.4.3). This denies users access to other information that can help them (especially foreign learners) thus making the dictionaries partially helpful. The

situation can be solved through the use of available corpora as mentioned earlier in that the use of a corpus can help to add omitted data in a particular dictionary.

Again, some words such as *lekaba* and *nketu* are not presented in their appropriate order in the *Sethantšo sa Sesotho* (see, 4.4.2.4.4), i.e. they are misplaced. That also violates the user-perspective approach, as it affects dictionary consultation.

Generally, as much as the two dictionaries provide users with valuable information such as alternative spellings, exceptional forms, derivation, illustrative phrases/sentences, and lexicographic labels, they are regarded user-unfriendly in their presentations of alternative spellings, homonyms and omission of relevant information, particularly the *Sethantšo sa Sesotho* since it violates user-perspective and communicative-oriented functions more than the *Sesuto-English Dictionary*. Their use of both Sesotho and foreign sounds and foreign sound patterns also make them user-unfriendly.

6.4 Recommendations

The study showed that to a large extent, the contents of the *Sesuto-English Dictionary* and *Sethantso sa Sesotho* are similar and that both dictionaries lack current words that users come across daily in conversations. Thus, it is recommended that both dictionaries should be improved. Again, the study established that *Sethantso sa Sesotho* was derived from the *Sesuto-English Dictionary*. As a result, scholars are encouraged to add many words which *Sethantso sa Sesotho* left unattended as it is clear that it contributed little information to the existing one. It was also revealed that *Sethantso sa Sesotho* only corrected some spelling mistakes found in *Sesuto-English Dictionary* and left many uncorrected such as those making use of foreign sounds and foreign sound patterns. Language experts are therefore encouraged to correct the orthographic mistakes seen in both dictionaries. This means that future editions of these dictionaries should reflect the changes that have occurred in Sesotho and to use appropriate Sesotho sounds where necessary.

The study shed light on the strengths and weaknesses of the two dictionaries, which might guide future compilers to take action. This suggests that the Sesotho Academy should work harder to sensitise authors, other stakeholders and young users who are interested in the development of Sesotho to work together to look into the problems of the language in general

and the compilation of different contemporary dictionaries in particular. Individual compilers should ensure that current words are included in their works and groups can also work together to compile dictionaries, since the existing ones have several limitations. Some respondents (70%) suggested that government must sponsor the organisations that are responsible for the development of Sesotho.

Furthermore, the study uncovered the significance of dictionary use in the teaching of a native language. This would make language teachers aware that dictionaries could be used as teaching tools in language teaching, thus the need to bring them along to their classes daily. This could help to instil a dictionary culture in both teachers and students. If students are encouraged to utilise dictionaries at an early stage, they will be exposed to dictionary use and that could improve their dictionary skills and acquisition of vocabulary. This study recommends that government should include Sesotho dictionaries among the list of books that are distributed to schools as is the case with English dictionaries. Currently, English dictionaries are included in the books that government donates to high schools but Sesotho dictionaries are not provided. This could make both teachers and learners consider that Sesotho dictionaries are unimportant for learning the language.

About 70% of the respondents pointed out that various activities could be in place to encourage learners to use dictionaries and to love Sesotho. Dictionary skill training must begin at primary level and dictionary use must be part of the curriculum at all levels. Teachers and learners should use dictionaries more often in classrooms, assignments and tests. Again, Sesotho dictionaries should be part of the syllabus. This can help reduce the students' and some of the media's dependency on older people or other colleagues for meanings of words.

In addition, this can minimise the participants' concerns (language experts) that the greatest challenge faced by the Basotho, particularly the media and learners, is the mixing of Sesotho and English when speaking and writing. For instance, the media have a tendency to translate the phrase *nyeo o loanela bophelo ba hae* (so and so is fighting for his life) which is the exact literal translation of the English instead of saying *maemo a hae a hlobaetsa*. This emphasises the need for more dictionary production to remedy the existing challenges.

It is recommended that further studies be undertaken on the status of Sesotho dictionaries in general, i.e in South African and Lesotho orthographies, since this study concentrated on the Lesotho orthography only.

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APPENDIX 1: PROPOSED NEW WORD LIST

APPENDIX 1a: List of words to be included in dictionaries

Sesotho	English	Sesotho	English
tšilafatso	pollution	moitšokoli	hawker
tikoloho	environment	'mathoto	hawker
abuti	elder brother	seqhomane	explosive / bomb
ausi[1]	elder sister	alola	to make the bed
ausi[2]	maid	baesekopo	movie
bobeli	second	banka	bank
bokate	jean / denim	bokae	how much
bone	fourth	boraro	third
botšelela	sixth	bohlano	fifth
borobeli	eighth	bosupa	seventh
chenche	change	borobong	ninenth
chomi	friend	chencha	to change
fonane	good night	eiee	onion
nalane	history	hahabo	his/her home
itšola[1]	to excuse oneself	hisitori	history
itšola[2]	to regret	jusi	juice
khopo[1]	cruel	karete	card
khopo[2]	rib	karati	karate
Laboraro	Wednesday	Mantaha	Monday
Labohlano	Friday	Labobeli	Tuesday
Lekoerekoere	West African	Labone	Thursday
'maraka	market	lelele	long
pensile / potloloto	pencil	Lerashea	Russian person
'moshara	mortuary	mokuli	patient
renke[1]	taxi rank	polasi	farm
renke[2]	position	ranta	rand (RSA banknote)
sefofane	aeroplane / airplane	raese / reisi	rice
sesame	narrow / thin	Sateretaha/Moqebelo	Saturday
taemane	diamond	Sefora	French
thelefeshene	television	seshoeshoe	Sesotho dress
thakhola	to launch	khauta	gold
aene	iron	thuto	education/ lesson
fantisi / monyaolo	sale	turu	expensive
feila	to fail	aena	to iron
haila[1]	to grind	fantisa	to make a sale

234

haila[2]	to dance (politics)	fola[1]	to recover
likhetho	elections	fola[2]	to queue
laea	to give advice	jaefa	to jive / dance
tsoela-pele	to develop / improve	qopitsa / kopitsa	to copy
aterese	address	tsoelopele	development
bohahlaoli	tourism	utulla	to discover/expose
beteruti	beetroot	mohahlaoli	tourist
tokoloho/topollo	freedom	moithaopi	volunteer
		banana	banana (fruit)

Sesotho	English	Sesotho	English
enke	ink	fempele	thimble
fesetere	window	focho	shebeen / disco dance
fomo	form	foresekoto	apron
haraka	rake	hotele	hotel
bolause	blouse	chisi	cheese
biri	beer	koena[1] / kuena	crocodile
koena[2]	prostitute	chenchebiri	ginger beer
jase	coat	jeke	jug
jeme	jam	moea	airtime
kalakunu	turkey	k'habeche	cabbage
qholotso	challenge	rifi	boot
khalase	glass	kentelo	vaccination
khantši	goose	mofetše	cancer
koranta	newspaper	konteraka	contract/construction
loti[1]	Lesotho bank note	lebokose	box
loti[2]	mountain range	leshala[1]	coal / battery
monontša/manyolo	fertiliser/manure	leshala[2]	stolen goods/item
moahisane	neighbour	letsete	fund / savings
mochini	machine	mocheso	temperature/heat
mohoebi	businessperson	mohobelo	men traditional dance
mothehi	founder	moqhobi	driver
motsotso	minute	motlotlehi	his/her majesty
'motokara	motor car	motsotsoana	second (time)
onnoroko	petticoat	oaelese	radio / wireless
petorole	petrol	parafini	paraffin
pilisi	pill/tablet	phasepoto/pasepoto	passport

polaiti	plate	polantere	planter
pompo	water-tape/pipe	pompong	sweets
rabara	rubber	qhoqhoane	ice
rulara	ruler	rekere	elastic
sekontiri	tar	samente	cement
sepannere	spanner	selei	sledge
seperiti	spirit	sepiniche	spinach
setene	brick	setampo	samp
sopho	soup	soerelamunu	lemon
terata	wire/fence	tente	tent
tekesi/thekesi	taxi	teraka	truck

Source: Peace Corps Language Manual 1 (provided by the respondents who participated in its production).

APPENDIX 1b: Some other suggested words

Sesotho	English	Sesotho	English
alemanaka	calendar	aletare	altar
anfolopo	envelope	antapene	men's underware
babeisi	certificate for animals	baeonete	bayonet
basekomo	washing basin	baseline	vaseline
beile	bail	bere	bear
berete	beret	bobolu	corruption
bochaba	culture	boithapollo	physical exercise
bokooa	disability	bokulo	illness
boroso	sausage	borosolo	brush
chajara	charger	chebele	gable
chepisi	chewing gum	cheri	girlfriend
chilisi	chilli	chita	to cheat
choko	chalk	chokolete	chocolate
chomela	chimney	chona	penniless
chopara	helicopter	chorisa	to sharpen
chubaba	black blemishes	chuchutsa	to make noise
chuna	to beautify somebody	faele	file; folder
faenale	finals	fanele	funnel
fanilla	vanilla	fato-fato	communal work
fatuku	dish-cloth	focholo	spade
folakha	flag	fono	phone
hampo	speed-hump	helemete	helmet
hira	to hire	hlokofatsa	to harass
huku	corner	inthanete	internet
joki	jockey	jola	to date
junifomo	uniform	k'halentara	calendar
k'hasetete	custard	k'homanto	commando
k'huk'humba	cucumber	kahisano	edification
kakapa	resourceful person	kalana[1]	bed
kalana[2]	theatre	kaliki	garlic
kankere	cancer	kanono	cannon
kantini	canteen	keta-pele	introduction
katara	guitar	kentelo	immunization
kerese	candle	keresi	grease
kharenate[1]	grenade	kharenate[2]	pomegranate
kharetene	curtain	khase	gas
khaso	broadcast	khatelo-pele	progress
khau	prize / award	khemere	ginger
khohlopo[1]	gumboot	khohlopo[2]	condom
kiribae	wheel-barrow	kitsana	gizzard
koafa	guava	kokoana-hloko	virus/germs
kolonele	colonel	kontane	to pay in cash
kopo	prayer*(leg.)*	kopolo	corporal
koriana	accordion	kosene	frame
kota-kota	coat/outfit*(mil.)*	kotara	quarter

lakesense	licence	lebanta[1]	belt
lebanta[2]	herpes-zooster(*med.*)	lebenkele	supermarket
lekase	coffin	lekonopo/konopo	button
lekoti-koti	can	lelapi	cloth
lengolo	certificate	lenqosa/leqosa	messenger
lepolanka	plank/rafter	leqhoa/qhoqhoane	ice
leqhoele	small rope	leqoetha	counsel/advocate
lequloana	gang/group	lere	ladder
lesofe	albino	leterase	mattress
lethase	lettuce	lethathamo	list
letona	minister	liatlana	gloves
lihaha-'mele	proteins	lihlahisoa	resources
lihlapiso	bursary	limatlafatsi	carbohydrates
lipehelo	terms/conditions	liretlo	ritual murder
lithibela-mafu	vitamins	litjeo	costs
litla-morao	consequences	litsiane	remuneration
maiketsetso	artificial	majoro	major
makasene	magazine	'masepala	municipality
masiba-a-mpshe	bribery	melaelloa	suspect
mobishopo	bishop	mochochisi	prosecutor
mohoanto	demonstration	mohokahanyi	coordinator
mokha	political party	mokhenerale	general
mokoetlisi	instructor	mokopa-kopa	beggar
motekeno	signature	nakoana	temporary
nate	nut	nomoro ea lekunutu	pin / password
oaene	wine	ofarolo	mechanic suit
otoropo	wardrobe	paka	uniform
pane	pan	paramente	parliament
parole	parole	pasa	to proceed
pata	road	penta	to paint
pente	paint	pharachuti	parachute
phareiti	parade	phatlalatso	publication
phechela	to cancel	pikoko	peacock
polasetiki	plastic	poleche	polish
polomiti	permit	polotiki	politics
qhoku	veteran	rafole	raffle
raselakha	butcher	rasiti	reciept
reisisi	race	rekoto	record
rokete	rocket	salate	salad
seboholi	presenter	sehoete	carrot
seipone	x-ray	sekipa	T. shirt
senifi	snuff	senomapholi	soft drink
serafshoa	mineral	seraha-majoe	car/vehicle (4x4)
seroala-nkhoana	helicopter	seterese	stress
sethibela-pelei	contraceptive	sethusa-kutlo	hearing-aid

setsi	centre	setsibi	expert/specialist
tapeiti	carpet	terei	tray
tlhabollo	counselling	tlhekefetso	abuse
tlhokomeliso	awareness	tliliniki	clinic
tokete	docket	toloka	to interpret
toloko	interpreter	tsoibila	SMS

CLASSROOM TEST

1. Sebelisa mantsoe a latelang lipolelong.
   (a) nonellela
   (b) abula
   (c) babutsa
   (d) chacheha
   (e) epho!
   (f) fafiha
   (g) halaka
   (h) ikoahlaea
   (i) joela
   (j) kaba-kaba

2. Bala serapa se latelang u ntan'o araba lipotso tse latelang:

Libuseng o bohloko kaha Moroesi a boletse *lekete* hoja ba ne ba lumellane hore ba se etse joalo. Taba ena e bakile *lekatja* lipakeng tsa bona hoo Moroesi a bileng a ea tlalehela morena Tankiso. Morena o bitsitse basali bana ka sepheo sa ho kena lipakeng esita le ho bontša Libuseng botle ba ketso eo ea Moroesi molemong oa ho thibela litlolo tsa molao. Leha ho le joalo, Libuseng o sitoa ho tšoarela Moroesi kaha a re eo o mo tsoile tlaase. Athe Moroesi eena o bolela hore o ne a se na boikhethelo kaha Mojalefa a ba bone hore ba ne ba le hae ha masholu a fihla. Libuseng o lumela hore sena se etsahetse hoba eo mokhotsi oa hae e le *malibecheng*, joale ba se ba lokela ho ba lipaki hoja eena Libuseng a sa rate ho ikenya litabeng.

Ho utloahala basali bana ba babeli ba ne ba le haufi le lebenkele la mothamahane ha banna ba braro ba hlaha ba *nakasela* ba hlaha lebenkeleng ba feta pel'a ntlo eo ba neng ba le ho eona. Moroesi o bolela hore ba tsebile banna bao empa kaha e le litloli tsa molao tse tšajoang ba ile ba khetha ho se bolelle motho ka lebaka la ho *onama*. Leha ho le joalo, Mojalefa o ile a mo emella hoo a bileng a tsoa ka tsona.

Lipotso
Araba lipotso tse latelang:
(a) Ke eng e bakileng **lekatja** lipakeng tsa Libuseng le Moroesi?
(b) A k'u bolele lentsoe le leng (*synonym*) le bolelang ho **nakasela**.
(c) **Malibecheng** ke motho ea joang ?
(d) Ho **onama** ke ho etsa joang?
(e) Bo-Libuseng ba **onama** hobaneng?
(f) Ke lentsoe lefe le hananang (*antonym*) le **lekete**?

APPENDIX 3: INTERVIEWS

APPENDIX 3a (For students who used the *Sesuto-English Dictionary*)

I am conducting a study called **A Comparative Analysis of *Sesuto-English Dictionary and Sethantšo sa Sesotho with* Reference to Lexical Entries and Dictionary Design** and I am requesting you to participate. The study is purely academic and the responses will be used for academic purposes only.

1. In your view, is dictionary use during Sesotho class, good or bad?

2. What are your reasons?

3. What is it that you like about *Sesuto-English Dictionary*?

4. What is it that you dislike about it?

5. Make a list of words that you think need to be included in the new Sesotho dictionary or in the next edition of *Sesuto-English Dictionary*.

THANK YOU VERY MUCH FOR YOUR PARTICIPATION.

INTERVIEWS

APPENDIX 3b (For students who used *Sethantšo sa Sesotho*)

I am conducting a study called **A Comparative Analysis of *Sesuto-English Dictionary and Sethantšo sa Sesotho with* Reference to Lexical Entries and Dictionary Design** and I am requesting you to participate. The study is purely academic and the responses will be used for academic purposes only.

1. In your view, is dictionary use during Sesotho class, good or bad?

2. What are your reasons?

3. What is it that you like about *Sethantšo sa Sesotho*?

4. What is it that you dislike about it?

5. Make a list of words that you think need to be included in the new Sesotho dictionary or in the next edition of *Sethantšo sa Sesotho*.

THANK YOU VERY MUCH FOR YOUR PARTICIPATION.

APPENDIX 4a (Questionnaire regarding the use of the *Sesuto-English Dictionary*)

I am Tankiso Motjope from the Department of African Languages and Literature at the National University of Lesotho and a postgraduate student at the University of South Africa (UNISA) investigating the effectiveness of the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho* in the reading and teaching of the Sesotho language. The title of my study is **A Comparative Analysis of *Sesuto-English Dictionary and Sethantšo sa Sesotho* with Reference to Lexical Entries and Dictionary Design** and I am requesting you to participate. Your details and responses will remain anonymous. Your participation is voluntary and you have a right not to participate or to withdraw at any time. The study is purely academic and the responses will be used for academic purposes only. This questionnaire will take you 10 minutes to complete.

Answer each question by ticking the appropriate box or by writing your answer in the space provided. For clarifications or queries you may contact +266 59029094.

1. Have you ever used any Sesotho dictionaries?
   [ ] Yes
   [ ] No

2. If yes, name the dictionary(ies) that you have used
   _____
   _____
   _____.

3. How often do you use Sesotho dictionaries in a month?
   [ ] once
   [ ] 2 to 5 times
   [ ] 6 to 10 times
   [ ] more than 10 times

4. What do you utilise Sesotho dictionaries for?
   _____
   _____

5. Beside each of the following statements presented below, please indicate whether you Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD), or Do not Know (DNK):

	SA	A	D	SD	DNK
(a) Sesotho dictionaries are up to date ……………………………………..	[ ]	[ ]	[ ]	[ ]	[ ]
(b) Sesotho dictionaries are widely used …………………………………	[ ]	[ ]	[ ]	[ ]	[ ]
(c) Sesotho dictionaries need to be improved……………………	[ ]	[ ]	[ ]	[ ]	[ ]

242

6. Have you ever used *Sesuto-English Dictionary*?
   [ ] Yes (Please answer questions 7- 13)
   [ ] No (Please skip questions 7 – 13. Go straight to question 14 on page 2)

7. How do you rate *Sesuto-English Dictionary*?
   [ ] Very Good
   [ ] Good
   [ ] Not Bad

8. How often do you use it in a month?
   [ ] Often
   [ ] Sometimes
   [ ] Rarely

9. Do you always find it helpful?
   [ ] Yes
   [ ] No
   [ ] Not always

10. If No, explain why
    _____
    _____
    _____.

11. If your answer in question 9 was (No), please provide some suggestions which you
    think might solve the problem(s) you mentioned in question (10) above
    _____
    _____
    _____.

12. Do you think that *Sesuto-English Dictionary* meets the users' needs?

    [ ] Yes
    [ ] No

13. Please give reasons for your answer
    _____
    _____
    _____
    _____.

14. How do you feel about the state of Sesotho dictionaries in general?
    _____
    _____
    _____
    _____
    _____.

15. What do you think language specialists (like you) need to do to improve Sesotho?

_____
_____
_____
_____.

16. In your view, how can government help to improve Sesotho?

_____
_____
_____
_____.

17. What can be done to encourage students' use of Sesotho dictionaries?

_____
_____
_____
_____

18. At what level (e.g. primary, secondary etc.) do you think learners need to use Sesotho dictionaries?

_____
_____.

19. What kind of language problems are Basotho (especially, students & media people) generally confronted with?

_____
_____
_____
_____
_____.

20. Which Sesotho words do you think need to be included in Sesotho dictionaries? Please indicate whether you Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD), or Do not Know (DNK):

	SA	A	D	SD	DNK
(a) Health……….	[ ]	[ ]	[ ]	[ ]	[ ]
(b) Education……	[ ]	[ ]	[ ]	[ ]	[ ]
(c) Agriculture…..	[ ]	[ ]	[ ]	[ ]	[ ]
(d) Legal…………	[ ]	[ ]	[ ]	[ ]	[ ]
(e) Technical…….	[ ]	[ ]	[ ]	[ ]	[ ]
(f) All of the above…	[ ]	[ ]	[ ]	[ ]	[ ]

THANK YOU VERY MUCH FOR YOUR PARTICIPATION.

APPENDIX 4b (Questionnaire regarding the use of *Sethantšo sa Sesotho*)

I am conducting a study called **A Comparative Analysis of *Sesuto-English Dictionary and Sethantšo sa Sesotho* with Reference to Lexical Entries and Dictionary Design** and I am requesting you to participate. Your details and responses will remain anonymous. Your participation is voluntary and you have a right not to participate or to withdraw at any time. The study is purely academic and the responses will be used for academic purposes only. This questionnaire will not take you more than 10 minutes to complete.

Answer each question by ticking the appropriate box or by writing your answer in the space provided. For clarifications or queries you may contact +266 59029094.

1. Have you ever used any Sesotho dictionaries?
   [ ] Yes
   [ ] No

2. If yes, name the dictionary(ies) that you have used
   _____
   _____
   _____.

3. How often do you use Sesotho dictionaries in a month?
   [ ] once
   [ ] 2 to 5 times
   [ ] 6 to 10 times
   [ ] more than 10 times

4. What do you utilise Sesotho dictionaries for?
   _____
   _____

5. Beside each of the following statements presented below, please indicate whether you Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD), or Do not Know (DNK):

	SA	A	D	SD	DNK
(a) Sesotho dictionaries are up to date ……………………………………	[ ]	[ ]	[ ]	[ ]	[ ]
(b) Sesotho dictionaries are widely used …………………………………	[ ]	[ ]	[ ]	[ ]	[ ]
(c) Sesotho dictionaries need to be improved……………………	[ ]	[ ]	[ ]	[ ]	[ ]

6. Have you ever used *Sethantšo sa Sesotho*?
   [ ] Yes (Please answer questions 7- 13)
   [ ] No (Please skip questions 7 – 13. Go straight to question 14 on page 2)

7. How do you rate *Sethantšo sa Sesotho*?

245

[ ] Very Good
[ ] Good
[ ] Not Bad

8. How often do you use it in a month?
   [ ] Often
   [ ] Sometimes
   [ ] Rarely

9. Do you always find it helpful?
   [ ] Yes
   [ ] No
   [ ] Not always

10. If No, explain why

_____
_____
_____.

11. If your answer in question 9 was (No), please provide some suggestions which you
    think might solve the problem(s) you mentioned in question (10) above

_____
_____
_____.

12. Do you think that *Sethantšo sa Sesotho* meets the users' needs?

    [ ] Yes
    [ ] No

13. Please give reasons for your answer

_____
_____
_____
_____.

14. How do you feel about the state of Sesotho dictionaries in general?

_____
_____
_____
_____
_____.

15. What do you think language specialists (like you) need to do to improve Sesotho?

_____
_____
_____
_____.

16. In your view, how can government help to improve Sesotho?

_____
_____
_____
_____.

17. What can be done to encourage students' use of Sesotho dictionaries?

_____
_____
_____
_____

18. At what level (e.g. primary, secondary etc.) do you think learners need to use Sesotho

dictionaries?

_____

_____.

19. What kind of language problems are Basotho (especially, students & media people) generally confronted with?

_____
_____
_____
_____
_____.

20. Which Sesotho words do you think need to be included in Sesotho dictionaries? Please indicate whether you Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD), or Do not Know (DNK):

	SA	A	D	SD	DNK
(b) Health……….	[ ]	[ ]	[ ]	[ ]	[ ]
(b) Education……	[ ]	[ ]	[ ]	[ ]	[ ]
(c) Agriculture…..	[ ]	[ ]	[ ]	[ ]	[ ]
(d) Legal…………	[ ]	[ ]	[ ]	[ ]	[ ]
(e) Technical…….	[ ]	[ ]	[ ]	[ ]	[ ]
(f) All of the above…	[ ]	[ ]	[ ]	[ ]	[ ]

THANK YOU VERY MUCH FOR YOUR PARTICIPATION.

APPENDIX 5: LIST OF ABBREVIATIONS / ACRONYMS

A	Afrikaans
ACT	American College Test
adj.	Adjective
ALRI	African Languages Research Institute
C	Consonant
c.	Circumcision
CCV	Consonant, Consonant, and Vowel
COBUILD	Collins Birmingham University International Language Database
CV	Consonant and Vowel
D.	Dutch
DRSTB	Dictionary Reference Skills Test Battery
E.	English
EFL	English as a Foreign Language
ELTS	English Language Testing System
ESL	English as a Second Language
ESP	English for Specific Purposes
EURALEX	European Association of Lexicography
f.	foreign
F.	French
H.	Hebrew
ISED	*Idiomatic and Syntactic English Dictionary*
Km	Koma (Truth - language used at the circumcision)
L.	Latin
L2	Language 2
lbl.	Lebollo (Initiation / Circumcision)
LCE	Lesotho College of Education
LCN	*Lexicon Cilubà-Nederlands*
LDOAE	*Longman Dictionary of American English*
LDOCE	*Longman Dictionary of Contemporary English*
ltl	Litaola (divining bones)
ml.	Maele (Proverb)
MLD	Monolingual Learner's Dictionaries
n.	Noun
NLUs	National Lexicography Units
NUL	National University of Lesotho
OALD	*Oxford Advanced Learner's Dictionary*

OED	*Oxford English Dictionary*
p.	Page
P.	Sepeli/Sesotho sa Leboa
PanSALB	Pan South African Language Board
plur.	Plural
RSA	Republic of South Africa
SADC	South African Development Communities
SED	*Sesuto-English Dictionary*
SS	*Sethantšo sa Sesotho*
SSED	*Southern Sotho-English Dictionary*
T.	Setswana
TV	Television
V	Vowel
v.	Verb
v.n.	Neuter / Intransitive verb
v.t.	Transitive verb
X.	isiXhosa
Z.	isiZulu