

DEVELOPING A
THEORETICAL MODEL FOR
AN IMPROVED USE OF OUTER
TEXTS IN XITSONGA MONOLINGUAL
DICTIONARIES

Mangalani Joshua Hlongwane

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Supervisor: Prof Rufus Hjalmar Gouws

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DECLARATION

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ABSTRACT

The study proposes a theoretical model for the use of outer texts in Xitsonga dictionaries in order to enhance their quality. Dictionaries in African languages have shown a central list bias and outer texts have not been maximally used as venues to accommodate lexicographic data. The statement of the problem the quality of dictionaries in African languages is outlined in Chapter I. The study also presents a brief profile of Xitsonga that could be used as an outer text in Xitsonga dictionaries. Lexicographic theories of dictionary structures, the genuine purpose and lexicographic functions are also discussed. The study also takes a critical look at outer texts in Xitsonga dictionaries compiled over the years, and in the last chapter it proposes a model that could be used for outer texts that can be included in both the front matter and back matter sections of these dictionaries. The concept of high frequency usage of words is also introduced in the last chapter.

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OPSOMMING

Hierdie studie bied 'n teoretiese model vir die gebruik van buitetekste in eentalige Xitsonga woordeboeke om die gehalte daarvan te verbeter. Woordeboeke in Afrikatale lewer bewys van 'n partydigheid ten gunste van die sentrale lys waardeur die buitetekste nie maksimaal benut word in die weergawe van leksikografiese data nie. Die probleem van die gehalte van woordeboeke in Afrikatale word in hoofstuk I aangeraak. Die studie bied ook 'n kort beskrywing van Xitsonga. Dit sou ook as buitetekst gebruik kan word in Xitsonga woordeboeke. Leksikografieteorie ten opsigte van woordeboekstrukture, die werklike doel van woordeboeke en leksikografiese funksies word ook bespreek. Die studie kyk ook krities na die buitetekse van bestaande Xitsonga woordeboeke. Die laaste hoofstuk stel 'n model voor wat gebruik kan word om buitetekste in te sluit in sowel die voor- as die agtertekste-afdelings van hierdie woordeboeke. Die konsep van die hoëfrekwensiegebruik van woorde word ook in die laaste hoofstuk bespreek.

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DEDICATIONS

This study is dedicated to the Almighty God who has given me life that I have received in abundance.

My parents, Rev Risimati Francis and Anna Tsatsawani Hlongwane, I could not have asked for better parents. You were not privileged to go to school, but you gave us an opportunity to study.

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List of abbreviations

CED	Collins English Dictionary
DSAE	Dictionary of South African English
DSI	Department of Science and Innovation
DYX	Dikixinari ya Xitsonga
GNSW	Groot Noord-Sotho Woordeboek
Huririxi	Huvo ya Rixaka ya Ririmi ra Xitsonga
IPA	International Phonetic Alphabet
NLBs	National Language Boards
NLS	National Language Service
NLU _s	National Lexicographic Units
NWU	North West University
PanSALB	Pan South African Language Board
PLCs	Provincial Language Committees
SAMD	South African Multilingual Dictionary
SADiLaR	South African Center for Digital Language Resources
SARIR	South African Research Infrastructure Roadmap
TTR	Tihlungu ta Rixaka
Unisa	University of South Africa
WAT	Woordeboek van die Afrikaans Taal
XLC	Xitsonga Language Committee
XNLB	Xitsonga National Language Board
XNLU	Xitsonga National Lexicography Unit

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CHAPTER I

GENERAL INTRODUCTION

1.0 Introduction

This chapter presents the background of the study, problem statement, significance of the study, as well as definitions of terms as applied in this study. It also outlines the prescribed delimitation and limitations of the study. The chapter concludes by presenting an overview of the chapters constituting this study.

1.1 Background of the study

There is vast infrastructure of language development that South Africa has built up since the dawn of a democratic dispensation. The eleven official languages of South Africa can now rely upon this infrastructure as a foundation for the sustainability of their language determination, codification and stabilisation.

The Constitution of the Republic of South Africa, Act 108 of 1996 - Section 6 of Chapter 1 - has the following to say about the status of languages in the new democratic dispensation:

- (1) The official languages of the Republic are Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.
- (2) Recognizing the historically diminished use and status of the indigenous languages of our people, the state must take practical and positive measures to elevate the status and advance the use of these languages.
- (3) (a) The national government and provincial governments may use any particular official languages for the purposes of government, taking into account usage, practicality, expense, regional circumstances and the balance of the needs and preferences of the population as a whole or in the province concerned; but the national government and each provincial government must use at least two official languages.
- (b) Municipalities must take into account the language usage and preferences of their residents.
- (4) The national government and provincial governments, by legislative and other measures, must regulate and monitor their use of official languages. Without detracting from the provisions

of subsection (2), all official languages must enjoy parity of esteem and must be treated equitably.

(5) A Pan South African Language Board established by national legislation must—

- (a) promote, and create conditions for, the development and use of—
 - (i) all official languages;
 - (ii) the Khoi, Nama and San languages; and
 - (iii) sign language; and
- (b) promote and ensure respect for—
 - (i) all languages commonly used by communities in South Africa, including German, Greek, Gujarati, Hindi, Portuguese, Tamil, Telegu and Urdu; and
 - (ii) Arabic, Hebrew, Sanskrit and other languages used for religious purposes in South Africa.

The results of empowering previously disadvantaged languages “are usually enshrined in dictionaries and grammar books”, (Trudgill, 1992: 17). It is unfortunate that in some language communities, the language activists, intellectuals, and authors still have strong preference for English instead of their African languages in some formal sectors of society, both private and public. These confusions, threats, and lack or poor availability of dictionaries serve to hide prejudice and linguistic motives of domination and hegemony as the often-hidden attempts to discredit Xitsonga as one of the indigenous languages of South Africa. Dictionaries, like in any language community, are designed to help the Vatsonga linguistic community to write and speak better Xitsonga. It is, however, critical for a language community to learn, understand and master all the features of their dictionaries, which will help them improve their writing and speaking.

Drawn from the early printing and widespread written language, national and independent lexicographers have taken an advantage of developing Xitsonga dictionaries. The features of a dictionary can determine the standardization of a language, hence this study. Without dictionaries, that language practitioners always must rely on for their translation and editing, it would be difficult for them to do their jobs effectively.

In the previous political dispensation only the lexicographic work of two language groups were officially developed, i.e., the English lexicographic work, through the *Dictionary of South*

African English (DSAE) and the Afrikaans work, through the *Woordeboek van die Afrikaans Taal (WAT)*. It should, however, be stated that *The Greater Dictionary of Xhosa*, which is the dictionary developed for *IsiXhosa* at the University of Fort Hare, also received limited financial support from the previous government.

1.2 Problem statement

Dictionaries as tools that can help a speech community to write and speak well, can also help to preserve, maintain, and restore the associated identity of the indigenous African languages.

Xitsonga has very few dictionaries (bilingual and/or monolingual). Some of these dictionaries are not convincing to be fully classified as ‘dictionaries. This observation makes the future of Xitsonga as a medium of instruction bleak unless a long-range plan of dictionary planning and production is devised and implemented as a concerted effort over the next decades. Crystal (1999: 1) warns that the current estimates indicate that there are about 6 000 languages in the world and about half of these will cease to exist in the next 50 years. “It is disconcerting to deduce from these statistics that on average a language becomes extinct every two weeks somewhere in the world, ... only 600 languages stand a fair chance of surviving in the long run” (Crystal, 1999: 1).

It is therefore incumbent on researchers to do their best to ensure, in terms of the South African Constitution, Act 108 of 1996, the continued existence of Xitsonga as one of the indigenous African languages that contributes to its heritage. There is a need for sustained commitment to quality production of dictionaries and grammar books. These critical texts, such as dictionaries, should be developed within a theoretical model for the use of their features to enhance their quality. Dictionary compilation does not seem to be recognised as a key area of the academic discipline which requires full attention of both the authors and language speakers. The colonial and apartheid dispensations did not significantly use their print technology resources to advance the indigenous African languages through the production of dictionaries for the world of academia and education in general, but for their own purposes. One may suspect that these dispensations sought to replace indigenous African languages and culture with European culture which fortunately did not entirely succeed.

Prinsloo (2009: 151) cites Gouws (1990: 55) who posits that ‘Lexicographical activities on the various indigenous African languages [... have] resulted in a wide range of dictionaries.

Unfortunately, many of these dictionaries are the products of limited efforts not reflecting a high standard of lexicographic achievement.’ Chabata & Nkomo (2010: 74) advance that most of the dictionaries produced in the pre-theoretical period were products of poor quality, compiled mostly by non-linguists unskilled in the less-researched African languages. Zgusta (1971:17) states that the basis of a sound and efficient lexicographic work is a good theory and Moussavou (2007: 17) is also of the opinion that any dictionary written nowadays should have an underlying theory. Atkins (1998: 3) postulates the following regarding the state of dictionaries compiled for African languages in the South African context:

The speakers of African languages have not in their formative years had access to dictionaries of the richness and complexity of those currently available for European languages. They have not had the chance to internalize the structure and objectives of a good dictionary, monolingual, bilingual or trilingual.

Mathumba (1996: 91) bemoans the fact that a language like Xitsonga does not have different types of dictionaries that could assist in its development and empowerment. The dictionaries that were available in Xitsonga around 1996 were bilingual and, as Prinsloo (1996: 37) puts it, most of these bilingual dictionaries in African languages are nothing more than glorified word lists with a translation into English and, at times, even Afrikaans added on. Mathumba (ibid.) further explains that those bilingual dictionaries that are available in Xitsonga do not contribute much towards the development of the language. He saw the need for a monolingual dictionary in Xitsonga that could help in enhancing the status of this language so that it could occupy its rightful place as one of the official languages of South Africa. According to Mathumba, the expressive level of the language is greatly enhanced when concepts are explained in that language.

It should, however, be stated that from the time when Mathumba (1996) bemoaned the lack of different types of dictionaries, great strides have been made towards the compilation of various types of dictionaries in Xitsonga. Mathumba’s desire for a monolingual dictionary in Xitsonga has been answered with the compilation of two monolingual dictionaries, the first, *Dikixinari ya*

Xitsonga ya ka Lingua Franca (DYX) (Mashele, 2014), is lexicographic work of the Xitsonga National Lexicographic Unit. The revised edition of this dictionary was published in 2017. The other monolingual dictionary in Xitsonga – *Tihlungu ta Rixaka* (TTR) - was compiled by Marhanele & Bila (2016), and these compilers are independent lexicographers or freelance lexicographers.

It should also be stated that there are positive changes in African language lexicography as it is moving towards an Afrocentric era where dictionaries are increasingly compiled by Africans in a true Afrocentric approach.

1.3 Significance of the study

The point of this study is to establish a stronger theoretical model for the compilation and production of Xitsonga dictionaries to enhance their quality by both national and independent lexicographers. It should have a multi-layered impact on lexicographers and potential dictionary users to contribute meaningfully to the attainment of a vibrant multilingual society in South Africa. This study is necessary, to a certain extent, to assist dictionary compilers on how they could use outer texts to produce products of a better quality; products which could be said are based on certain theories. Gouws (1999: 64) states that nowadays no dictionary should be compiled without a sound theoretical basis. Gouws further says that for dictionary compilers to solve lexicographic problems that they come across; they should use input from the theory of lexicography. This study focuses on exploring similar features in Xitsonga dictionaries on the market.

The new knowledge generated in this discipline of lexicography is likely to equip the students, educators, lecturers, and staff at the institutions of both basic and higher learning with adequate knowledge and skills to conduct further research in the field. The challenges identified and the study's findings could also be shared with fellow researchers through articles and other academic platforms. The study is likely to also stimulate further research and inquiry on issues related to lexicography and generate new related theories. The readers in general could also draw some good lessons and practice from the study's findings and its recommendations.

1.4 Aim and objectives of the study

This section provides a recapitulation of the research title as an action to be carried out in the form of a brief statement introducing to the reader what the research study seeks to investigate. The following paragraphs serve to present both the aim and objectives of this research study.

1.4.1 Aim

The aim of this study is to explore means of developing a theoretical model for the use of outer texts in Xitsonga dictionaries to enhance their quality.

1.4.2 Objectives

The following are the objectives of the study:

- to examine how the modern-day theory of lexicographic functions could be used in outer texts of Xitsonga dictionaries
- to critically establish how data which has been collected for use in any Xitsonga dictionary can be distributed in various parts of that dictionary, and for the purposes of this study, in its outer texts
- to analyse the concept of the genuine purpose of a dictionary
- to give an indication of the present use of outer texts in Xitsonga dictionaries, the main focus being on those published recently
- to develop a theoretical model on outer texts which Xitsonga dictionary compilers could use.

1.5 Research Questions

The following are the main research questions of this study:

How are texts distributed in existing Xitsonga dictionaries? What is the distribution structure of these dictionaries?

What type of texts have been distributed in outer texts of current lexicographic works in Xitsonga?

Which lexicographic functions can be identified in outer texts of current Xitsonga dictionaries?

Has the concept of a dictionary's 'genuine purpose' realised in current Xitsonga dictionaries?

1.6 Definitions of concepts

The following concepts are derived from the intrinsic nature of this study. These concepts will be discussed in detail in Chapter III

1.6.1 Data distribution structure

A data distribution structure of a dictionary determines the venues where selected data will be placed. There are three major places which can be used to place data, the front matter section, the central list and the back matter section.

1.6.2 Frame structure

Kammerer and Wiegand (1998: 225) posit that when a dictionary contains a front matter section as well as a back matter section one can refer to a textual frame that frames the central list. Such a dictionary has a frame structure.

1.6.3 Outer texts

Outer texts are additional texts in a dictionary which are either before the central list – commonly referred to as front matter texts – or after the central list – and are commonly referred to as back matter texts. Gouws & Prinsloo (2005: 58) postulate that outer texts can play a significant role in enhancing the quality of the information transfer to which the dictionary is committed.

1.6.4 Genuine purpose

Wiegand (1988: 729-790) posits that lexicographic works are utility products that are produced for specific purposes. That purpose, according to Wiegand, is referred to in metalexicographical terms as a “genuine purpose”. The genuine purpose of a dictionary is achieved when a user can retrieve information from the lexicographic data regarding linguistic expressions that fall within the scope of the subject matter of a specific dictionary that satisfies the needs that initiated the specific dictionary consultation.

1.6.5 Lexicographic functions

The metalexicographical term used to refer to the functions of a dictionary is lexicographic functions. Tarp (2008: 36) defines lexicographic functions as, “the efforts and ability of a

dictionary to provide answers to the complex of needs arising in a user in a specific usage situation.” According to the functional theory of lexicography, no data whatsoever should be included in a dictionary if it cannot be argued based on its respective functions, and the presentation and structures of these data should follow the same principles. A genuine purpose of the dictionary referred to above should also be understood to be made of all the functions which have been identified for a specific dictionary.

1.7 Delimitation of the study

There are many areas that could be covered when one deals with issues regarding dictionary work. This study will primarily limit itself to those issues that deal with the outer texts in dictionaries to enhance their effectiveness. Data that lexicographers allocate to a dictionary cannot only be found in the central list, but there are other texts that can be used to place those data, such as the outer texts of dictionaries.

1.8 Organisation of the study

The research report of this study has been structured as follows:

The aim of this study as already stated, is to develop a theoretical model for the utilization of outer texts in Xitsonga dictionaries to enhance their quality.

Chapter II of the research will look at the profile of the language Xitsonga. Before a theoretical model which could be used in outer texts of Xitsonga dictionaries is developed, it is important to look at the development of Xitsonga as a language about its history, people, varieties, linguistic classification and its development as a written language. There are questions that will be asked and will need answers. The first question would be what language is referred to as Xitsonga? Where does it originate? In other words, what is its history and the history of its people? Does it have varieties, and which are those? Does it have a writing system and a standard variety? Has any lexicographic work been done in the language? These are questions that will be answered in this chapter. Zgusta (1971:164) indicates that dictionary compilers should start their work by first analysing the language whose dictionary they are about to compile to see how it is stratified and what differences are there.

Chapter III focuses on some structures of a dictionary which are relevant for this study. The theory of outer texts in dictionaries will be looked at. Other concepts which are discussed in this chapter are dictionary data; dictionary data distribution structure; the frame structure of a dictionary; outer texts; front matter; back matter and middle matter.

Chapter IV discusses two notions which cannot be ignored in any process of compiling dictionaries, i.e. the genuine purpose of a dictionary and the function theory of lexicography. Before these notions are discussed, the study will first look at the question whether lexicography is a sub-discipline of linguistics or not.

Chapter V of the study looks at lexicographic works of Xitsonga from 1907, when the first dictionary of Xitsonga was compiled, until recently published works. The focus is on the types of outer texts in these dictionaries, and their use in enhancing their quality.

Chapter VI proposes a model of outer texts which could be used in a Xitsonga monolingual dictionary.

In the last Chapter, which is Chapter VII, there are remarks and a recapitulation of what has been done in this study, and the Chapter will be rounded off by some recommendations.

1.9 Conclusion

This chapter clearly outlined the contexts for what and how this study has been carried out. The background information provided was aimed at assisting the reader to understand the context within which the study has been undertaken; and the aim and objectives that should be realised considering the prescribed framework. The next chapter outlines the profile of Xitsonga language as earlier alluded to.

CHAPTER II

THE PROFILE OF THE LANGUAGE XITSONGA

2.0 Introduction

As postulated in the erstwhile chapter, the purpose of this study is to develop a theoretical model which can be used in outer texts of Xitsonga dictionaries to enhance their quality. However, it is of importance to first look at the profile of this language about its history, people, varieties, linguistic classification, and its development as a written language. The reason for having this profile is that it could be used to compile an outer text with a cognitive function when a Xitsonga monolingual dictionary is developed. That outer text could be an unintegrated function-adhering outer text.

In 2.1 below, an account of the history of Xitsonga is presented, though very brief. In 2.2, an account is presented of the linguistic classification of Xitsonga and in 2.3 a picture is given of the role missionaries played in the development of Xitsonga as a written language, especially in terms of the development of the language's orthography.

2.1 The history of Xitsonga and Vatsonga

Xitsonga is the language spoken by the Vatsonga. Mabaso (2018: 1) posit that 'Xitsonga is the language of the Vatsonga, who were among the first nations to occupy the eastern coast of Africa south of the Zambezi by the 13th century. They occupied the coastal strip from Kosi Bay to the Save River, which stretched up to the Mkhuze River and the Lebombo Mountains in the south and west respectively'. Mabaso (ibid) further postulate that around the 13th century there was not a single language called Xitsonga, but Vatsonga lived as clans under the leadership of different chiefs. They spoke language varieties of those clans such as Xihlengwe, Xinkuna, Xiluleka and Xihlave.

Bill & Masunga (1983: 2) state that there were long-established chiefdoms of the Vatsonga during the 16th and 17th centuries. Junod (1977: 21) gives an account of how two Jesuits, Don Concalo Da Silva and Padre Andre Fernandes, who were in Africa in 1560, wrote letters to Portugal, Goa and India describing the Vatsonga that they had met. Junod further says that

records about the existence of the Vatsonga as early as the 14th century could be found in the records of Portuguese explorers such as Vasco Da Gama and in the records of the survivors of the many Portuguese shipwrecks along the south-eastern African coast, cf. Bill & Masunga (ibid). Sihlangu (1975: 13-14) also gives an account of the history of the Vatsonga. He describes how Soshangana, who was one of Shaka's (a Zulu king) commanders of the army, ran away from Shaka who wanted to kill him because Shaka thought that Soshangana would overthrow him. Soshangana resettled in Mozambique where he established kingdoms of the Vatsonga. He overpowered these people and forced them to adopt the Zulu language, culture and traditions. He also named the Vatsonga after him and the group then became known as the Shangaan/Vatsonga.

Bill & Masunga (1983: 4) narrate how, after the death of Soshangana in 1856, a struggle for chieftainship developed between his two sons, Muzila and Mawewe. The latter was victorious and the former and his supporters fled to the then Transvaal. Sihlangu (1975: 15) states that in the Transvaal, Muzila and his group remobilised and with the assistance of Joao Albasini, an appointed Portuguese Vice-Consul to the Zuid-Afrikaansche Republiek, went back to Mozambique to fight his unpopular brother Mawewe and dethroned him. Bill & Masunga (1983: 4) state that after the death of Muzila, his son Nghunghunyani succeeded him and the Portuguese in turn defeated him in 1895, which led to the collapse of the Nguni Empire in Mozambique.

Bila (2016), in an interview with *Zoutnet*, states that statistics reveal that Xitsonga is spoken by over two million people in the South African provinces of Limpopo, Gauteng, Mpumalanga, North West and parts of northern Kwazulu-Natal. In Mozambique, the Shangaan/Vatsonga spread from the north of Maputu to the Great Sabie River. Some are also found in Southern Zimbabwe.

2.2 Linguistic classification of Xitsonga

Doke & Cole (1961: 81) have classified languages spoken in Africa into seven major zones and four subsidiary zones. These zones are classified as follows:

Zone 10: North-Western Zone

Zone 20: Northern Zone

Zone 30: Congo Zone

Zone 40: Central Zone

Zone 50: Eastern Zone

Zone 51: North Eastern Zone

Zone 52: East Central Zone

Zone 60: South Eastern Zone

Zone 61: South Central Zone

Zone 70: Western Zone

Zone 71: West Central Zone

Table 2.1 Linguistic classification of languages spoken in Africa

Languages that constitute one zone show uniformity or similarity of linguistic phenomena but are not necessarily mutually intelligible.

Xitsonga is one of the languages that constitute the South-Eastern Zone that Doke & Cole (ibid) refer to as Zone 60. According to Bill & Masunga (1983: 1), other languages that constitute the Xitsonga group are Ronga and Tshwa. Languages found in one group show phonetic, lexical, and syntactic differences from the other languages in the zone.

At this stage one would attempt to illustrate the difference between what could be referred to as the Xitsonga language as well as its dialects. This researcher is very much aware of problems highlighted by Hudson (1980: 30-35) of trying to define what language is as opposed to other concepts such as *dialect* and *register*. From a sociolinguistics perspective, Hudson (ibid) says that perhaps the concepts *language* and *dialect* should be distinguished from each other in terms of size and prestige. In terms of its size, a language is much larger than a dialect. The variety referred to as language contains more lexical items than the one called dialect (Hudson, 1980:32). In a way, one would say a language contains all the lexical items of all its dialects.

Hudson's view of what language is in terms of its size as opposed to what a dialect is, will be adopted in this study. The variety referred to as the Xitsonga language embraces all the dialects used by the speech community called Vatsonga. For the purposes of this study a dialect would be

defined as a variety of a language that has some degree of mutual intelligibility with other varieties of the same language (Hudson, 1980: 35).

2.3. Dialects of Xitsonga

Mashele (2015: 13) posits that research into Xitsonga dialects was done by different linguists such as Berthout et. al (1883), Junod (1927) and Baumbach (1970). Some of the dialects of the language Xitsonga that Mathumba (1993: 51-61) has identified are Gwamba, Luleke, Changana, Nkuna and Nhlanganu. These are not the only Xitsonga dialects but Mathumba used these for the purposes of his study.

Mashele (2015: 13) citing Baumbach (1987: 71) uses the following information to present Xitsonga dialects:

Nucleus dialect cluster

Changana, Nkuna, Gwamba, Hlave, N'walungu

Periferal dialect cluster

Konde

Intermediate A dialect cluster

Luleka, Nhlanganu

Intermediate B dialect cluster

Xonga

Table 2.2. Table of Xitsonga Dialects

According to Mashele (2015: 14) the clustering of these dialects resulted in eight been recognised:

Xihlanganu

Xigwamba

Xinkuna

Xihlengwe

Xitshwa

Xirhonga

Xichangana

Pretoria Tsonga

The eighth dialect that has been mentioned above, is spoken in and around Pretoria and part of Hammanskraal.

According to Mashele (ibid.), the nucleus and intermediate A clusters, can further be classified as follows:

Nucleus dialect cluster:

Changana of Gija

Changana of Makhuva

Changana of Mnisi

Changana of Bushbuckridge

Changana of Komatipoort

Nkuna

Gwamba

Hlave

N'walungu of Giyani

N'walungu of va ka Valoyi

Intermediate A dialect cluster

Nhlanganu

Xiluleka of Makuleke

Xiluleka of Mhinga

2.4 The development of Xitsonga as a written language

If one considers the issues raised by Bila (2016) above that Xitsonga is, relatively speaking, a “big” language as it is spoken by over 15 million people in southern Africa and over 4 million people in South Africa, it does make sense that at some stage it developed into a written language. The number of Xitsonga-speaking South Africans as provided by Bila (ibid.) could be overstated as Mashele (2015: 12) puts the number at 1,756,105, citing figures from 2011 South African Census. In this section, the issue of the development of Xitsonga as a written language

will be discussed, and the role of missionaries towards the development of Xitsonga as a written language, will be outlined.

Mathumba (1993:27) states that the first efforts of developing Xitsonga orthography were made by a Southern Sotho speaking evangelist, Eliakim Matlanyane, who translated the Lord's Prayer and several hymns into Xitsonga. However, Mabaso (2018: 1) indicates that long before Matlanyane made attempts to develop Xitsonga orthography, around 1800, William White, one of the travellers along the east African coast, published a vocabulary list with Xitsonga words titled *Journal of a voyage from Madras to Columbo and Delagoa Bay*. Mabaso (ibid) further points out that WHI Bleek (1856) also developed Xitsonga lists titled *Vocabulary of the language of Lourenzo-Marques* and *The languages of Mozambique*.

Nkatini (1982), Mathumba (1996: 89) and Mathumba (1999) describe the role played by the missionaries of the Evangelical Presbyterian Church in the development of Xitsonga as a written language. Missionaries Rev Paul Berthoud and Rev Ernest Creux, who were from Switzerland arrived in Valdezia – a rural settlement in Limpopo, the then Northern Transvaal – in July 1875 and settled amongst the Vatsonga. Their main purpose was to bring Good Tidings to the speakers of this language group.

These missionaries had to learn the Xitsonga language and later translated the Bible and hymns into Xitsonga. Mathumba (1996: 89) indicates that after the missionaries arrived in Valdezia, they embarked on the programme of developing Xitsonga into a written language. Their efforts resulted in the publication of the first book written in the Xitsonga language, the *Buku ya Tshikwembo Tsinwe na Tisimo ta Hlengeletano* (God's Book and Hymns for the Congregation.)

Mathumba (1993: 28) mentions that earlier Xitsonga orthography displayed a strong *Southern Sotho* influence as a result of both *Creux* and *Berthoud* completing their training in Morija in Lesotho. As already mentioned, *Eliakim Matlanyane* was also a *Southern Sotho* speaker. Mabaso (2018: 3) suggests that the other reason why Sesotho had so much influence on Xitsonga orthography in the beginning is because Sesotho orthography was developed first.

Some of the examples that Mathumba (ibid.) cites of Southern Sotho influence on earlier Xitsonga orthography are as follows:

Creux/Berthoud	Current Sotho	Current Xitsonga
Xitsonga Spelling		
(1883)		
<i>mmeka</i>	<i>mmea</i>	<i>n'wi veka</i>
<i>bito</i>	<i>lebitso</i>	<i>vito</i>
<i>kutane</i>	<i>gomme</i>	<i>kutani</i>
<i>bompa</i>	<i>-bopa</i>	<i>vumba</i>
<i>mmompa</i>	<i>mmopa</i>	<i>n'wi vumba</i>
<i>hekubane</i>	<i>ka go bane</i>	<i>hikuva</i>

Table 2.3 Southern Sotho influence on Xitsonga

As time went by, these missionaries started analysing the structure of the language and produced grammar books of *Xitsonga* in that regard. The missionary, H.A. Junod, published two books *Elementary grammar of the Thonga-Shangaan language* (1907) and *Vuvulavuri bya Shithonga* (1929) which both analysed the grammatical structure of *Xitsonga*.

The missionaries also decided on the orthography that had to be used in *Xitsonga*. To a certain degree, one would say that missionaries became custodians of the language and in a sense, people first had to receive their approval before tempering with anything that had to do with *Xitsonga* as a written language. This researcher has obtained records from the former Gazankulu language service division regarding a controversial decision taken by the first *Xitsonga* language board of changing certain aspects of the orthography of *Xitsonga* without first discussing the issue with all stakeholders. Examples of those changes were the following:

In the orthography of the missionaries the symbol *d* was also to represent the sound *dz*. For example, according to missionary orthography, the number, hundred, would become written out as *dana* and according to the new orthography, hundred had to be written out as *dzana*.

Other changes that were implemented by the board regarding *Xitsonga* orthography were:

tala (write) become *tsala*
seka (cook) would become *sweka*.

The missionaries were not satisfied with this unilateral decision of the board but there was not much that they could do to change it as it had the approval of the then Transvaal Native Education Department. It is also quite interesting to note that the changes that were implemented then have been retained in the current orthography of Xitsonga.

In 1955 when the Xitsonga National Language Board (XLNB) became known as the Xitsonga Language Committee (XLC), it continued grappling with issues such as word division in Xitsonga where, for example, conjunctions such as *naswona*, *nakona*, *na xakona* had to be written as one word. The apostrophe also had to be used where some of the words had the same form but different meanings, such as:

nanga (flute) and *n'anga* (doctor)
nwana (to drink) and *n'wana* (baby).

2.5 The status of Xitsonga in the democratic dispensation

The 1994 democratic elections ushered in a new political dispensation in South Africa. This led to the drafting and adoption of a new Constitution – the Constitution of the Republic of South Africa, Act 108 of 1996. Chapter 1 of the Constitution shows that the Republic has eleven official languages. The languages are also accorded an equal status and the government has a responsibility to promote each of these languages, more especially those that were marginalized in the previous dispensation. According to the Constitution, language development is afforded high priority; and practical and positive measures must be put in place to advance historically marginalized languages. Makamu (2017: 6) posits that the 11 official languages, including Xitsonga, represent a unique brand that can be used to portray a positive image for South Africa's democracy (cf. Nkuna 2010).

Beukes (2008: 3) states that as a way of meeting its obligation of creating conditions for the promotion of these languages, the government promulgated the Pan South African Language Board Act (Act No. 59 of 1995), and the National Language Policy Framework (2003). Masunga

(2007: 92) indicates that PanSALB was mainly established, amongst other things, to provide for the recognition of multilingualism in South Africa. Other language policy documents which have been established in South Africa over the years to address the language question are as follows: the Language in Education Policy (Government Notice No. 383, Vol. 17997, in terms of section 3(4)(m) of the National Education Policy Act, 1996; Norms and Standards on language policy (Government Notice No. 383, Vol. 17997, in terms of section 6(1) of the South African Schools Act, 1996, which regulates language policy in schools; and the Language Policy for Higher Education (2002), which regulates language dispensations in higher education institutions. (cf. Du Plessis 2006: 43-4).

According to the Implementation plan of the Department of Arts and Culture Language Policy Plan 2002, other structures that are responsible for managing the effective use of all official languages include Provincial Language Committees (PLCs), National Lexicographic Units (NLU), National Language Boards (NLBs), Hansard language structures, National language forums and the South African Language Practitioners' Council.

Xitsonga has been elevated to the status of an official language and it must also be developed. Each of the eleven official languages has its own board to regulate language-related activities. Mabaso (2018: 3) indicates that the Xitsonga National Language Board (XNLB) referred to as Huvu ya Rixaka ya Ririmi ra Xitsonga (Huririxi), has the responsibility to lead the process of the standardisation of this language and to be its custodian. Mabaso (ibid.) mentions that Huririxi has produced a booklet with the latest orthography and spelling rules of Xitsonga. It has also authenticated term lists from the Department of Sport, Arts and Culture of Limpopo, as well as those from the National Language Service (NLS) of the national Department of Arts and Culture. Mabaso (ibid.) and Masunga (2007: 33) further state that Xitsonga is used as a medium of instruction in certain schools from Grade 1- 4 and maintained as a school subject from Grade 5 onwards. Mabaso bemoans the fact that certain private schools do not offer Xitsonga, as such, Xitsonga-speaking learners must take Afrikaans as the second language, or another African language.

Mabaso (ibid.) observes that Xitsonga is not offered in certain institutions of higher learning like the Universities of Johannesburg and Pretoria respectively, yet there are several Xitsonga-speaking students in those areas.

Regarding grammar books available in Xitsonga, there are quite a number that have been in use for decades, such *Mayana Xitsonga*, *Xingulana*, *A hi Peleni Nambu* and others. There are also dictionaries that have been published in Xitsonga over the years. The details of such dictionaries will be provided in Chapter V of this study.

Masunga (2007) and Mabaso (2018) mention that there is one radio station that has been providing service to the Vatsonga for over 50 years, and it is called *Munghana Lonene*. Mabaso (ibid.) further states that there is only one monolingual Xitsonga newspaper that is in circulation at the moment, and it is called *Nthavela*.

Regarding religious matters, Masunga (2007: 33) posits that in predominantly Xitsonga-speaking communities, Xitsonga is used to conduct church services. The Bible has also been translated in Xitsonga, although there is a need to have it revised so that it also uses the latest orthography and revised spelling rules. Masunga (ibid.) mentions hymn books in Xitsonga that are used in different religious groupings such as:

Buku ya Tinsimu, used by the Presbyterians

Tinsimu, used by the Nazarenes

Mhalamhala, used in Pentecostal churches.

2.6 Conclusion

This chapter has briefly profiled the language Xitsonga in terms of its development. This development can be traced back to the times of the missionaries, and the efforts they made to reduce this language to writing. There has been a brief discussion of the changes that have taken place over the years with regards to spelling and orthography rules in Xitsonga. The chapter is concluded with a discussion of the current situation about the use of Xitsonga in the democratic dispensation.

It should be stated that although Xitsonga does have dictionaries, it is important to revise them or to compile new ones. These dictionaries need to have a sound theoretical basis. Therefore, the next chapter will look at some of the dictionary structures defined in theoretical lexicography and how these could be employed in future Xitsonga dictionaries.

CHAPTER III

SOME STRUCTURES OF DICTIONARIES

3.0 Introduction

Gouws (2007: 77-78) expresses the view that in the early phases of the development of theoretical lexicography the focus of lexicographers was on the content of dictionaries, and dictionaries during that period showed a linguistic bias. Gouws (*ibid.*) postulates that although this linguistic bias towards dictionaries remains relevant, a later approach in the lexicographic practice is a focus on the packaging of linguistic data and an emphasis on the structures of dictionaries. A later shift towards the functions of dictionaries represents a third phase in the development of lexicographic theory. Nkomo (2012: 59) citing Wiegand (1984: 17), indicates that the textual theory of lexicographic texts is about the structure of lexicographic texts and dictionaries. The modern-day lexicography with its focus on the structures of dictionaries can also be seen in the works of the following metalexicographers, who are cited by Nkomo, Wiegand 1996; 1996a; 2004, Gouws 2003; 2004; 2006; 2007, Nielsen 1999 and Tarp 1999.

Gouws & Prinsloo (2005: 166) hold the view that in the past dictionaries were often only evaluated in terms of the contents of the central list and not on their structure as containers of knowledge. Gouws comments that although there has been this shift towards the structure of dictionaries, the impact of this shift has not been fully utilized in both theoretical lexicography and lexicographic practice. Gouws (2007: 78) comments that the one area that shows that this shift has not fully realized in both theoretical lexicography and lexicographic practice is in the utilization of lexicographic functions, especially in outer texts. Gouws further states that another area where changes in lexicographic structures have not yet been utilized in an ideal way in the lexicographic practice is in connection with the frame structure. Gouws states that “although dictionaries often employ front and back matter texts as venues for a more comprehensive data distribution, these outer texts are too often selected on either an arbitrary or a traditional basis; traditional in the sense that it exclusively relies on the pattern followed in other dictionaries without any innovative approaches in terms of new types of outer texts or a new way of presenting data in these texts. Too seldom, they are employed to enhance the realization of the lexicographic functions of a specific dictionary”.

Gouws (2004: 68) indicates that the shift in metalexicographical research towards the structures of dictionaries emphasizes that “the central list can be complemented by front and/or back matter texts functioning as outer texts”. Hausmann & Wiegand (1989: 331) have identified six structural components of the dictionary, which are but a few of the structures Wiegand identified in his prolific research portfolio. These structures are the:

The frame structure: This structure has already been defined in Chapter I.

The macrostructure: The ordering structure presenting the selection of lexical items to be included in the dictionary as lemma signs. They become the primary treatment units of the lexicographic process, cf. Gouws & Prinsloo (2005: 63).

The microstructure: The ordering structure presenting the selection of data categories given as part of the treatment of the lemma sign, cf. Gouws & Prinsloo (2005: 64).

The data distribution structure: The structure has already been defined in Chapter I.

The access structure: Gouws (2001: 101, 102) and Gouws & Prinsloo (2005: 64) regard this structure as a search or access route a dictionary user follows to reach a specific lemma sign or data category to retrieve the needed information during the dictionary consultation procedure (Gouws 2001: 101, 102 and Gouws & Prinsloo 2005: 64).

Gouws & Prinsloo (2005: 63) indicate that the structures identified by Wiegand above, are negotiated in the central list. These structures, however, also account for the distribution of data in the outer texts.

This chapter is structured as follows: 3.0 is the introduction. The first structural component, which is of interest to this study, is the data distribution structure of the dictionary, and it is analyzed in 3.1. The next structural component of the dictionary which would be looked at in this study is the notion of the dictionary which has a frame structure. This is be done in 3.2. In 3.3 the concept of the dictionary as a carrier of text types is discussed.

3.1 Data distribution structure

Bergenholtz, Tarp & Wiegand (1999) developed the notion of a data distribution structure. According to Gouws (2017: 44) a significant feature of a structure of a dictionary is “the arrangement of elements that are interrelated as components of a single system.” Gouws (2017: 46) further posits that there is no single structure that functions in isolation, but structures are interrelated and often have an interactive relation. The proper use of such a structure offers lexicographers the opportunity to plan the distribution of data in their dictionaries to go beyond the central list. Gouws (2017: 43) postulates that the data lexicographers include in their dictionaries should be structured in a way that they “contribute to the satisfaction of the lexicographic needs of their intended target users.”

Gouws (2017: 47) expound that one of the first structures lexicographers must identify when they compile dictionaries is the data distribution structure. Wiegand et al. (2013: 55); Gouws & Prinsloo (2005: 58); Bergenholtz, Tarp & Wiegand (1999: 1779) elucidate that modern printed dictionaries often display what could be described as a distribution programme according to which data are stored. Bergenholtz and Tarp (1995: 188) define the data distribution structure as the way in which linguistic information – encyclopedic included – is distributed in different sections of the dictionary. This means that the data that will be used in a particular dictionary can be stored or accommodated in various sections of that dictionary, i.e. the front matter section, the central list, or the back matter section.

Regarding the structure or system that lexicographers have identified in the planning stages on how data will be distributed is called the data distribution structure. Every dictionary has its own structure to accommodate the relevant lexicographic data. Gouws (2017: 47) conjectures that before a discussion on data distribution in the dictionary is advanced, lexicographers should take a decision on the different venues where these data are placed, which result in the overall structure referred to as the textual book structure in printed dictionaries, and the feature compound structure in online dictionaries. That decision should also indicate the nature of texts which will be accommodated in the outer texts of a particular dictionary and the lexicographic functions which must be satisfied.

Using the data distribution programme, it is assumed that during the planning stage of any dictionary, the lexicographer would determine how he/she would distribute the data he/she would like to have in his/her dictionary. When the lexicographer has established the venues where these data would be placed in his/her dictionary, a data distribution structure can be formulated.

Wiegand et al. (2013: 55) argue that during the planning stage of any lexicographic project, lexicographers involved in that project must ask themselves the following questions regarding the data distribution structure of that project:

- How many word lists should the dictionary have?
- Which and how many integrated outer texts should the dictionary contain?
- Should the dictionary only contain single articles or also synopsis articles?
- Should the dictionary grammar be presented as an integrated outer text or as a series of phased-in inner texts?

Answers to these questions would lead to the nature of the data distribution structure which a particular dictionary project would have.

Gouws & Prinsloo (2005: 58); Bergenholtz, Tarp & Wiegand (1999: 1779) distinguish between a simple/single data distribution structure and an extended data distribution structure. The former refers to a structure which focuses strictly on data distributed in the central list, and the latter focuses on the way data are also distributed in other sections of the dictionary, i.e. the front matter and the back matter. Wiegand et. al (2013: 55) introduce different types of simple/single data distribution structures, such as single initial alphabetic, etc., but these are not the focus of this study, but the focus is on an extended/expanded distribution structure. Wiegand et.al (2010: 164) posit that dictionaries displaying only an alphabetically ordered word list without integrated outer texts, always have a simple data distribution structure. Wiegand et.al (ibid.) further advance that if the dictionary displays two alphabetical word lists without integrated outer texts, it presents a simple bi-alphabetical data distribution structure, and an expanded data distribution structure is on display when the dictionary has one or more integrated outer texts. According to Wiegand et al. (2013: 55), a single data distribution

structure is realized when its structure-carrying set contains only dictionary articles, irrespective of whether these articles occur in one or more than one-word list. The expanded data distribution structure occurs when other integrated partial texts that serve as partial storage also belong to their structure-carrying set.

As a concluding remark regarding the data distribution programme, it is suggested that the envisaged Xitsonga dictionaries should use an expanded data distribution structure, with some of the texts integrated into the genuine purpose of these dictionaries. The matter of using an expanded data distribution structure, i.e., a data distribution structure that also allows outer texts, for Xitsonga dictionaries is also supported by Gouws & Prinsloo (2005: 58) who posit that the functionality of dictionaries exceeds the confinements of the central list, as other texts can be accommodated in other sections of the dictionary, viz. the front matter section, the middle matter and the back matter section.

The data distribution programme that has been identified by lexicographers for use in a particular project should be explained to the potential user. This is done in the dictionary's user guide, and this will assist the user to know exactly where to go to get data that can provide solutions to the problem that prompted him/her to use that dictionary. If that user has not been familiarized with the distribution structure or programme, he/she will struggle or take time to find data that he/she is looking for to retrieve the necessary information. Secondly, the prospective user may go to a wrong section in search of data, not knowing that the data are available, but in a different section of the dictionary.

3.2 The frame structure of the dictionary

Bergenholtz & Tarp (1995: 188) define the frame structure of the dictionary as the complete assemblage of all inter-connected components constituting the dictionary. According to Kammerer & Wiegand (1998: 228) the notion of a frame structure, postulates that texts found in the dictionary could be contained or accommodated in three focal points, the front matter section, the central list and the back matter section, cf. Gouws (2004: 69) and Steyn (2004: 278). Gouws (ibid.) posits that the use of a frame structure presents dictionary compilers with an opportunity to widen their scope in terms of the way in which they plan to distribute data in

their dictionaries. Gouws (2004: 69) further postulates that the dictionary as seen as a carrier of different text types, implies that these texts are placed in different sections of the dictionary as the big text. This notion of a dictionary as a carrier of different texts will further be discussed in 3.3 below.

Only two of these focal points are relevant for this study, the front matter and back matter sections of the dictionary, and they will be discussed later in this chapter. The next paragraphs will focus on the different types of the frame structure, i.e. the primary and the secondary frame structures.

3.2.1 The primary frame structure

In 3.2 above the notion of a frame structure was introduced, in which the central list is complemented by outer texts. Gouws (2004: 70-71) differentiates between the primary frame structure and the secondary frame structure. About the former, the dictionary consists of three main sections, the central list is surrounded by texts preceding it, i.e. front matter section, and those that follow it, i.e. back matter section (Steyn 2004: 278). The outer texts in a primary frame structure are outer texts of the dictionary as a whole and not only of a single section of the dictionary. Mihindou (2006: 103) states that many dictionaries use the primary frame structure, as it is the basic structure of any dictionary with an extended data distribution structure. It should, however, be stated that the dictionary does not have to exhibit a full frame structure; it can have a partial frame structure where the central list is complemented only by front matter section, but a full frame structure does create more venues for data to be distributed. The following illustration is that of a primary frame structure of a dictionary:

Dictionary		
Front matter	central list	back matter
Preface		abbreviations
Users' guide		place names

Table 3.1 Primary Frame Structure

The illustration used above reflects the structure of a dictionary consisting of three main parts, i.e. the front matter section, the central list and the back matter section. The front matter

section has the preface and the users' guide as some of the texts which are found in it, and the back matter section has texts titled abbreviations and place names as some of the texts which could be placed in it.

3.2.2 The secondary frame structure

A secondary frame structure is found where an outer text has its own outer texts. These outer texts of an outer text are not immediate constituents of the dictionary as a whole but of a specific text in the dictionary, e.g. of an outer text or of one of the word lists of a dictionary which has a series of word lists.

Mihindou (2006: 105) uses the following illustration, which has been adapted from the illustration in Figure 8 in Mihindou (2006: 105) to differentiate between the primary frame structure and the secondary frame structure:

Dictionary		
front matter texts	central list	back matter texts [primary frame structure]
Preface		Addendum 1
User guide		Addendum 2
		Front matter main text back matter
		[Secondary frame structure]

Table 3.2 Secondary Frame Structure

In analyzing the illustration used above, one would see that the primary frame structure comprises of front matter texts, the central list and back matter texts. The back matter section has two texts referred to as Addendum 1 and Addendum 2. Addendum 2 has its own frame structure, which is called a secondary frame structure, and it has its own front matter section, the main text, and the back matter. Outer texts in Addendum 2, as alluded to earlier, are not outer texts of the central list or immediate constituents of the book structure of the dictionary; they are outer texts of another outer text. It should also be said that in a bidirectional bilingual dictionary each wordlist may have its own outer texts. These outer texts will be part of a secondary frame structure.

3.3 Dictionaries as carriers of text types

Wiegand (1996) views dictionaries as carriers of text types, with each dictionary having a variety of texts that are functional components of the dictionary as a whole or “big text”.

Hausmann and Wiegand (1989: 328) posit that the word “dictionary” has got two meanings, i.e. the whole book and the word list. Both have a structure, the textual book structure or the word book structure and the textual word list structure or the word list, respectively. Gouws & Prinsloo (2005: 57); Hausmann & Wiegand (1989) contend that these are two approaches which could be utilized in distributing information in the dictionary.

The first approach, i.e. the textual book structure, provides for the use of outer texts. According to Nkomo (2015: 72) the notion of dictionary outer texts should be understood within the framework of what is referred to as the textual book structure (Hausmann and Wiegand 1989: 330) or the frame structure (Kammerer and Wiegand 1998), which Hartmann and James (1998), Hartmann (2001) and Young and Peng (2007) refer to as *megastructure*. Such a structure recognizes that the dictionary is a carrier of different types of texts (Kammerer and Wiegand 1998). While the word list is a compulsory text in any dictionary (Hausmann and Wiegand: 331), it is usually complemented by outer texts, also called outside matter (cf. Hartmann and James 1998; Nielsen 2009). Consisting of the front, middle and back matter texts, outer texts are thus defined as “all those components of a reference work which do not form part of the central word list” (Hartmann and James 1998, s.v. outside matter). What could be deduced from what is said above is that there are different concepts that are associated with outer texts, which are, the textual book structure, frame structure or megastructure. Outer texts could also be referred to as outside matter.

When the textual book approach or the frame structure approach is adopted in the compilation process of dictionaries, the lexicographer has a much wider range of choices when it comes to decisions regarding the distribution of the data to be included in the dictionary. Regarding the textual book structure, the concepts discussed in the subsequent sections, have been developed.

3.3.1 Textual segmentation

Dictionaries as carriers of different text types have these texts divided into, functional components (or functional elements). Hausmann & Wiegand (1989: 330) refer to this process as textual segmentation. Accordingly, these functional components can be found in three areas of the dictionary, i.e. the front matter section, the central list, and the back matter section.

Hausmann and Wiegand (1989: 330) postulate that textual segmentation could be done at two levels. Regarding the former, Hausmann and Wiegand (op cit.) use Brenner's (1951) dictionary to illustrate functional texts which are immediate or primary constituents of the dictionary as a "big" text:

- (a) The title
- (b) The table of contents
- (c) The imprint
- (d) The user guide
- (e) The dictionary grammar
- (f) The word list (the dictionary in a narrow sense)
- (g) Appendix I: foreign expressions and idioms (first separate word list)
- (h) Appendix II: abbreviations (second separate word list).

In the example used above, items (a) to (e) are functional parts of the dictionary, which, in this instance, are positioned in the front matter section, and items (g) and (h) are functional parts which are situated in the back matter section.

Hausmann and Wiegand (1989: 330) comment that on the second level of textual segmentation, the above-mentioned functional parts can further be segmented into smaller functional text parts, which are secondary constituents of the "big" text. The segmentation process ends when the text components cannot be segmented into further functional parts.

3.3.2 Outer texts in dictionaries

The focus of this study is on the importance of using outer texts when dictionaries are compiled. Nikuze (2014: 36) advances that outer texts play a decisive role in the textual structure of the dictionary as they present valuable opportunities for data distribution in a functionally coherent

way. Nikuze (2014: 33) further postulates that ‘the word list and linguistic bias that have dominated traditional lexicography have resulted in a narrow approach minimizing the use of outer text sections and the status of dictionaries as carriers of texts, cf (Gouws 2004a: 67). However, modern metalexicography has gone a step further by recognizing the role played by outer texts with respect to data distribution in the dictionary (Bergenholtz & Tarp 1995; Chabata & Nkomo 2010; Gouws 2001, 2003a, 2004a, 2007a; Gouws & Prinsloo 2005; Nkomo 2008; Steyn 2004).

The approach that will be used in this study is to first define what outer texts are; look at the types of outer texts and differentiate between integrated and non-integrated outer texts; extended outer texts are further divided into extended primary outer texts and extended secondary outer texts; partially extended outer texts and completely extended outer texts; complex outer texts and extended complex outer texts; function-adhering outer texts and non-function-adhering outer texts. Each of these concepts will be discussed in the paragraphs that follow, under the heading outer texts in dictionaries.

Gouws (2005: 57) defines outer texts as a collection of additional texts which are situated outside the central list – either preceding it or located after it. However, there are outer texts which can be accommodated within the central list and are referred to as the middle matter section of the dictionary.

As alluded earlier, Wiegand regards dictionaries as carriers of text types. These text types are found in different positions within the dictionary and are used to accommodate the lexicographic data. Ella (2007: 229) states that outer texts are of importance in the consultation process of dictionaries. This process, as Ella (*ibid.*) indicates, is maintained with the use of dictionary structures and their contents. Gouws (2004: 68) states that the traditional approach of focusing on only the central list of the dictionary when information is distributed has not done much to improve the quality of dictionaries. A one-size-fits-all approach should not be used when it comes to the way in which data are distributed in the dictionary.

Mbokou (2006: 125) expresses a view that although outer texts could assist dictionary users to obtain information, they require from the dictionary very quickly, these texts are often misused by lexicographers, metalexicographers and dictionary users. About this misuse of outer texts, Mbokou (ibid.) says the following:

They are often used as space-fillers, as a back-up solution or a dustbin where one can throw away inconvenient data that could make the central list heavy and complex.

Steyn (2004: 278) points out that traditional dictionaries have often used outer texts to distribute lexicographical data, but this data did little to contribute towards the genuine purpose of the dictionary. Landau (2001: 148) says that there are lexicographers who do not value these texts as they are rarely consulted by dictionary users.

The issue of underestimating the value of outer texts in dictionaries is further collaborated by Nielsen (2009: 220) who states that even dictionary reviews in lexicographic journals such as *Lexikos* pay little attention to outer texts in dictionaries and their importance in increasing the value of dictionaries. Nielsen (ibid.) observes that many reviewers exclude outer texts from their evaluation. Those who do include them do it differently, ranging from mere acknowledgement of their existence to a critical evaluation. Chabata & Nkomo (2010: 76) state that in certain instances dictionary compilers use outer texts as mere additions to the central list, which do not necessarily add any value towards achieving the genuine purpose of the dictionary. Chabata & Nkomo (ibid.) also cite Busane (1990:28) who justifies the underutilization of outer texts as they are less frequently or rarely consulted by dictionary users. Chabata & Nkomo (2010: 76) argue that some dictionaries did make use of outer texts in the past, but these texts “were arbitrarily selected and barely utilized for optimal information transfer to the user. Quite often, the outer texts were regarded as appendages to the dictionaries, and rarely as dictionary components.”

Chabata & Nkomo (ibid.) citing Gouws (2007: 81) argue that it is normal that outer texts will be consulted less frequently compared to the central texts. For example, the user may need to read the guide to dictionary use once to use a specific dictionary for an entire lifetime. Thus, lexicographers should continue using the outer texts and devising more innovations for making

them more useful and attractive to users. It is contended that this helps in improving the dictionary skills of the users and the general dictionary culture of language communities.

The text which some lexicographers consider important is the user guide. As for the other texts, which are accommodated in both the front and back matter sections they might not be compulsory, and some of them are add-ons and a luxury to have in the dictionary.

Gouws & Prinsloo (2005: 58) posit that although the word list approach and the linguistic bias approach were prevalent in traditional lexicography, thus limiting the use of outer texts and that of dictionaries as carriers of texts, modern lexicography acknowledges the role that these texts play in the data distribution in any dictionary. Gouws & Prinsloo (*ibid.*) are of the opinion that although outer texts could be considered as additional and/or optional texts of the dictionary, they could “play an important role to enhance the quality of information transfer to which the dictionary is committed”. Nkomo (2015) cites Gouws (2002, 2004, 2007) as well as Gouws & Steyn (2005) who also place emphasis on the important role that these texts play in dictionaries. Ella (2007: 229) says that outer texts can only play a vital role in enhancing the quality of dictionaries if they are meticulously planned during the dictionary conceptualization plan.

Dictionary outer texts could be divided into two further categories. Kammerer & Wiegand (1998), Bergenholtz, Tarp & Wiegand (1999) and Gouws & Prinsloo (2005) draw a distinction between integrated and non-integrated outer texts.

3.3.2.1 Integrated outer texts

Gouws (2007: 81) defines integrated outer texts as texts from which it is possible to retrieve information that helps to fulfil the genuine purpose of the dictionary. They function in collaboration with the central list. Integrated outer texts contribute to the treatment of the subject matter of the dictionary and thereby also contribute to the fulfilment of the genuine purpose of the dictionary. Mavoungou (2002: 113) uses the words “direct link” to show the relationship that exists between such outer texts and the central list of the dictionary. This link is not only in terms of the collaboration or co-ordination between outer texts and the central

list, but it is also a link with the genuine purpose of the dictionary. It was earlier alluded to that every dictionary should have a genuine purpose.

Gouws (2004: 73) refers to Gouws (2002) in connection with integrated outer texts:

“Integrated outer texts belong either to the class of the so-called “help texts” with the function to assist the user with a more successful dictionary procedure or, in far as they contain a part of the lexicographic data presented in the dictionary, they are integrated texts from which the user can retrieve information regarding the subject matter of the dictionary. Both these types of outer texts stand in a relation with the genuine purpose of the dictionary. They either serve (as help texts) to explain the use of the dictionary to the user or they are, because of integration into the dictionary internal data distribution, directly integrated into the genuine purpose of the dictionary.” (cf. Gouws 2004: 73).

Nkomo (2008: 167) says that integrated outer texts do include in part “help texts” such as the table of contents page and the dictionary user guide. Such texts aid the user to the successful realization of the genuine purpose of the dictionary when he/she is led to the required data and retrieves information which addresses his/her needs.

Mavoungou (2002:113) cites an example of an integrated outer text in which words presenting spelling challenges in a particular language could be removed from the central list and receive full treatment in the back matter text. As Gouws & Prinsloo (2005: 59) put it:

“Such a text is integrated into the genuine purpose of the dictionary because it provides a presentation and treatment of items selected from the subject matter of the dictionary.”

3.3.2.2 Non-integrated/unintegrated outer texts

Gouws (2004: 72) gives the following paraphrase of meaning of an unintegrated outer text:

Unintegrated outer texts complement the central list and are not needed to retrieve the information presented in the articles of the central list, neither do they add to the treatment of the subject matter of the dictionary. Integrated outer texts function in co-ordination with the central list and are aids in ensuring an optimal and full retrieval of information and accomplishment of the genuine purpose.

According to Gouws & Prinsloo (2005: 59) and Mavoungou (2002: 113), non-integrated outer texts do not necessarily have a direct link with the central list; they are not needed to retrieve information presented in the central list. Nkomo (2015) advances that non-integrated outer texts do not support the user's efforts to access data and retrieve information but do have their own importance which is not related to the functions of the dictionary. Mavoungou (2002: 113) states that texts such as the following, which are normally found in the front matter of the dictionary, are examples of texts which do not have a direct link with the central list or with the genuine purpose of the dictionary: list of contributors; number table; weights and measure table; table of military ranks, etc. Other examples of unintegrated outer texts are the title page, the introduction and the foreword of the dictionary, cf. Steyn (2004: 279).

Gouws & Prinsloo (ibid.) state that non-integrated outer texts are functional components of the dictionary and they could play an important role in transferring information contained in the dictionary. Although these texts are not necessarily linked to the genuine purpose of the dictionary, Steyn (2004: 279), citing (Gouws 2002: 474), comments that they could also serve a purpose as functional texts and they have their own genuine purpose, not identical to that of the dictionary but also important to ensure the eventual successful use of the dictionary. Examples of unintegrated outer texts are the title page, introduction, foreword, etc.

Steyn (2004: 279) gives another example of an unintegrated outer text that has its own genuine purpose which is the Language Awareness Notes in *Macmillan English Dictionary for Advanced Learners*. It consists of eleven subtexts and is inserted into the central word list. It functions as a twice partially extended complex outer text. The text is preceded by two subtexts: an explanatory note and a table of contents. These secondary outer texts give immediate access to this unintegrated text and encourage the user and teacher to use the language tools included in the main text.

3.3.2.3 Function-adhering outer texts

Gouws (2007: 82) describes function-adhering outer texts as those texts, which have a genuine purpose, through which a given lexicographic function can be achieved. The concept of

function-adhering outer texts presupposes that focus should not only be placed on the genuine purpose of any lexicographic project, but also on lexicographic functions.

3.3.2.4 Integrated function-adhering outer texts and non-integrated non-functioning adhering outer texts

Gouws (2007: 82-83) states that a distinction can also be made between integrated function-adhering outer texts and the non-integrated function-adhering outer texts. An integrated function-adhering outer text is integrated into the lexicographic function prevailing in the central list (e.g. text production or text reception), and it fulfils a primary lexicographic function. A non-integrated function-adhering outer text is not meant to achieve any lexicographic function to which the central list of the dictionary responds, albeit it fulfils a secondary lexicographic function which is different from the lexicographic function identified for the central list.

Nikuze (2014: 36) gives this example of a non-integrated function-adhering outer text where the default article does not contain etymological data, and those data are given in a back matter text. This back matter text is an integrated outer text because it is integrated into the genuine purpose of the dictionary, i.e. to provide linguistic data. It has a cognitive function and, albeit integrated into the genuine purpose of the dictionary, it does not adhere to the communication function of the articles in the central list of a dictionary. It is therefore an integrated non-function adhering outer text.

Nikuze (ibid) maintains that the concept of integration and non-integration should be exclusively used with respect to primary versus secondary functions, not in relation to the genuine purpose of the dictionary. According to Nikuze, outer texts should also be used to cater for secondary functions deemed necessary to satisfy the needs of a certain group of users, albeit they are not integrated in the function having to prevail in the central list (Gouws 2007a: 82- 83, 2009: 70). For example, a bilingual dictionary having communication as a primary function could be made polyfunctional by including in the back matter some cognitive-oriented texts on culture-dependent aspects which may be conveyed differently in respective languages from culture to culture or from country to country (cf. Bergenholtz & Tarp 2003: 177). Outer texts play a

decisive role in the textual structure of the dictionary as they present valuable opportunities for data distribution in a functionally coherent way.

3.4 The front matter texts

Gouws (1999:54) and Yong and Peng (2007: 84) state that dictionaries usually contain information presented in texts preceding the central or alphabetical list. This information consists of texts which are commonly referred to as the front matter section of a dictionary. Before one engages with texts that are often found in the front matter section of a dictionary, one will look at the notions of functional texts, textual parts, and textual constituents. Hausmann & Wiegand (1989: 330) posit that the front matter is not a functional part of a dictionary, but rather an arbitrary set of functional parts, cf. Gouws (2004: 69). Gouws (*ibid.*) further cites Kammerer & Wiegand (1998: 330) who argue that both the front matter and back matter texts of a dictionary are textual parts and not textual constituents because textual constituents should always be functional textual parts. As an example, the user guide of a dictionary is not a user guide of the front matter section of the dictionary, but of the dictionary, thus it is a text constituent.

Wiegand (1989: 425) distinguishes between functional and non-functional text segments, indicating that the difference lies in the genuine purpose of the segment. A functional text segment is a part of a dictionary article, consisting of a form and at least one genuine purpose. Gouws (2007: 82-83) argues that the word *functional* should not be confused with lexicographic functions. He states that:

Functional should not be referring to a lexicographic function. According to them, front matter texts like the title, the table of contents and the imprint are all functional text parts. Following Wiegand's definition of functional text segments, one could go further and take this notion from the level of the text segment to the level of the text part by arguing that a functional text part, here an outer text, would be a text part with a form and at least one genuine purpose. This genuine purpose does not necessarily have to agree with the genuine purpose of the dictionary.

The non-functional text would refer to the part of the front matter that does not contribute towards helping the dictionary user in extracting information from the dictionary. Examples of non-functional texts of the dictionary would include, amongst other, the publishers, editorial staff, dictionary consultants, etc.

Following the line of argument presented above regarding the use of the notions of functional and non-functional, some of the texts which one could find in the front matter texts, as identified by Yong and Peng (*ibid.*), are as follows:

- The title page
- Acknowledgements
- Preface, foreword, and introduction
- Table of contents
- Articles written by editors and authorities
- Guide to the use of the dictionary
- Principles of pronunciation
- Explanation of abbreviations and symbols

In the sections below there is a brief discussion of some of these texts found in the front matter section.

3.4.1 The title page

The title page gives the title of the dictionary, its author(s) or editor(s), its publisher and the date of the publication, cf. Yong and Peng (2007: 84). Nkomo (2008: 170) states that the title page gives the identity of a particular dictionary, and, through the title page, the lexicographer also outlines the scope and coverage of the dictionary. Nkomo (*ibid.*) further says that the title page could also have a subtitle which would give an indication of the lexicographic functions covered by the dictionary.

Mbokou (2006: 127) says the following about the importance of the title page:

The title of the dictionary should reflect its genuine purpose and the needs of the intended target users. The title of the dictionary is found in the outer texts and it indicates the purpose it

is supposed to serve. That very purpose comes from the need of the intended user; therefore, the title of the dictionary is one of the first steps in the access structure of the dictionary.

Mbokou (ibid.) further states that the title of the dictionary is the first entry that leads to the dictionary consultation process, and it should not be chosen in an arbitrary way, as it is very relevant. The title page is important albeit that it is neither an integrated outer text nor an integrated function-adhering outer text.

3.4.2 Acknowledgements

An outer text through which compilers of a dictionary acknowledge that they have received assistance in various ways during the compilation phase is important because it shows that the tedious work of producing a dictionary involve a lot of other people besides its compilers.

Yong and Peng (2007: 85) say the following about the acknowledgement section of the dictionary:

It usually comes after the title page, stating the indebtedness of the present author(s) to persons who offer help, advice and suggestions contributing directly or indirectly to the project during the preparatory and compiling stages of the work, to organizations which provide support to ensure the smooth progress of the project, and/or to publishers which grant permission to make use of data and printed matter necessary for the construction of the project.

3.4.3 Tables of contents

The approach in this study on the tables of contents would be to look firstly at how different scholars define them. Hausmann and Wiegand (1989: 333) refer to tables of contents in the dictionary as some special forms of access structures, which should be taken into consideration when characterizing the access profile of the dictionary. Hausmann and Wiegand (ibid.) further mention that tables of contents give access to most of the elements of the textual book structure and occasionally to parts of these elements. Hausmann and Wiegand also state that it might not be necessary to have a table of contents if the elements which are dealt with in a textual book structure are few.

In the discussion of the outer access structure of the dictionary, especially regarding its frame structure and its accessibility, Gouws & Prinsloo (2005: 167) indicate that a table of contents is important. They argue that tables of contents are functional parts of the dictionary as a text compound. A table of contents, according to Gouws & Prinsloo, illustrates to the prospective dictionary user where the different texts are located, be it in the front matter section, in the central list or in the back matter section. They further maintain that the use of page numbers in tables of contents assist the prospective user of the dictionary to arrive quickly at the text where they can find a solution to the problem that necessitated or initiated the dictionary consultation process.

Bergenholtz and Tarp (1995: 167) regard the table of the contents page as the first component to be related to one or more of the other dictionary components. Bergenholtz and Tarp (*ibid.*) further contend that the table of contents page informs the dictionary user where to locate the different components of the dictionary. Yong and Peng (2007: 85), citing Nielsen (1995: 168) and Bergenholtz and Tarp (1995: 167), refer to the table of contents section of the dictionary as survey article giving the summary of the entire dictionary structure, as it probably is the only component to encompass references to all the other components in the dictionary. Yong and Peng (2007: 86) further state that the table of contents section is like a map which directs the dictionary user to the exact places where the information he/she needs, is located. Mongwe (2006: 51) regards the table of contents as a section which guides the dictionary user to the word lists in the central lists and the different texts included in the front and back matter sections of the dictionary.

Nkomo (2015: 82) regards tables of contents in dictionaries as functional texts whose inclusion should be treated as a matter of necessity. Although tables of contents are functional texts, they do not fulfil any lexicographic function. They cannot be used by the user to retrieve information from data regarding the subject matter of the dictionary. These texts are also functional texts because by their nature they are informative as the prospective dictionary user would, through paging the table of contents, be able to tell whether his/her need would be met by using that dictionary and would not waste his/her time. Nkomo (*ibid.*) further states that tables of contents are “particularly important to first-time users of a text who need an

exposition of that text and even to repeat users in order to access whatever is being sought without too much back-and-forth paging”.

Regarding the connection which exists between tables of contents and some of the other outer texts, Gouws & Prinsloo (2005: 167) say that average dictionary users may not be aware that data contained in the dictionary can be found in different texts in the dictionary, besides those in the central list. Outer text sections are used to accommodate those texts. Therefore, it is important for dictionary compilers to use the table of contents, which will guide prospective users of these outer texts, as to where they are located, as they could be in the front matter section, in the middle matter section or in the back matter section.

3.4.4 Preface, foreword, and introduction

Bergenholtz and Tarp (1995: 167) mention that the next component which normally appears in the front matter of the dictionary after the table of contents section is the preface and/or foreword. Al-Kasimi (1977:109) also says that the dictionary should have an introduction that, amongst other things, gives its purpose, its sources, methods of compilation and the grammatical philosophy that underlines it. According to Al-Kasimi (ibid.), this front matter text could also provide the historical background of a language showing how that language has developed and how it relates with other languages.

Yong & Peng (2007: 86) say that the preface and/or foreword section is normally written by the chief editor in the name of the editorial board. Bergenholtz & Tarp (1995: 167) and Yong & Peng (2007: 86) outline some of the issues as reasons why a preface and/or foreword is used in the dictionary:

- to state the purpose and function of the dictionary
- to indicate who the envisaged target users are
- to state the approach adopted in the dictionary
- to illustrate the organization and scope of the dictionary
- to indicate to the user if the dictionary has any limitations
- to point out to the user if there is any prior knowledge required for the use of the dictionary.

On the issue of the importance of indicating in the dictionary's preface who its potential users are, Gouws (2007: 79) argues that the needs and reference skills of the target user groups should play a pivotal role in the planning and compilation of outer texts.

About the introductory section of the dictionary, it is used to augment information provided in the preface and/or foreword, cf. Bergenholtz and Tarp (1995: 167) and Yong and Peng (2007: 86). Yong and Peng (*ibid.*) further comment that through this section, the goal, consideration, methods, policies, and philosophy of the editor(s) are outlined.

3.4.5 Guide to the use of the dictionary

Certain texts in the front matter section of a dictionary are not obligatory and different dictionaries contain different material in the front matter. The user guide will be amongst those front matter texts that are obligatory. However, Hausmann & Wiegand (1989: 331) postulate that the user guide is not necessarily allocated as a text to be found only in the front matter section of the dictionary, it is possible to accommodate it in the back matter section of the dictionary – although it is usually presented in the front matter section because there it occupies a position of salience. Hausmann & Wiegand (1989:331) describe the user guide as an obligatory text in any dictionary, and a text through which the word list and its use are elucidated to the user. They also refer to the user guide as a metatext.

Hausmann & Wiegand (*ibid.*) further explain that a metatext uses the language which is dealt with lexicographically in the word list. It comments on the lexicographical description of language and characterizes the most important features of the dictionary form. Gouws & Prinsloo (2005: 57) suggest that lexicographers should not take it for granted that the prospective user of their dictionary will spontaneously know how to use, interpret and understand it, “therefore, the structure, contents, presentation and dictionary specific conventions should be explained to the user.” This is done through the dictionary's user guide. Hausmann & Wiegand (1989: 331) describe the user guide as a functional text part.

Landau (2001: 149) says that the dictionary's user guide in the front matter describes clearly all the kinds of information included in it. Landau (1984:115) states that, in a monolingual

dictionary, it is important to have a section that guides the user on how to use the dictionary. Landau (ibid.) further asserts that most dictionary guides describe every part of the dictionary article, that include, amongst other things, the entry word, syllabication, pronunciation, inflected forms, various kinds of labels, cross-references, variants, etymologies, synonyms, and usage notes. The dictionary usage guide should give the user a clear lead on how quickly he/she can locate the information he/she is looking for. Al-Kasimi (1977:109) states that the front matter should also have a guide for the user on how the dictionary must be used. A discussion of various aspects of the sound system of a language, relevant to the specific dictionary and its users, could also be included in the front matter section. The dictionary user must know whether there is a systematic presentation of phonemes and if there is a pronunciation guide.

Gouws (2007: 79) suggests that the dictionary's user guide should be used to expound the nature of e.g. dictionary structures and lexicographic functions. Nielsen (2005: 137-8) argues that the user guide should have a dual purpose when used in the outer text section of the dictionary: First of all, it introduces the user to the structure and contents of the dictionary so that he may have the greatest possible benefit of its data. Secondly, it explains the fastest and easiest way to the data and hence the information sought.

Although Nielsen does not explicitly show any link between lexicographic functions and the user guide in the citation used above, he realizes the importance of this link when he says that "user guides whose texts are explicitly based on dictionary functions are few and far between". He also makes a plea for an explicit link between the functions of the dictionary and the information in its user guide (Nielsen 2005: 138).

Landau (2001: 7) states the following on the importance of a user guide in the dictionary: The purpose of the guide is to describe as clearly as possible all the kinds of information included in the dictionary, show the reader how to interpret the data given (i.e., how to read the dictionary's style), and provide clues for locating as quickly as possible items of information. To put the matter simply, the guide answers the questions, "what's in it?" "what does it mean?" and "how do I find it?"

Mongwe (2006: 51) mentions that the user guide assists the dictionary user to retrieve information from the dictionary without difficulties. Yong & Peng (2007: 87) advance the following reasons on the importance of a user guide:

- to give a detailed description on how the dictionary is structured
- to explain how one structural component is connected to the other
- to describe how the information is organized and systematized
- to elucidate on what information is to be found in which part of the dictionary
- to inform the user on how to locate and access particular items of information in the quickest manner possible.

Other issues which are addressed in the user guide include the symbols applied and the structural indicators which assist the dictionary user to identify and interpret the items. The article structure and its layout are also discussed in the user guide.

3.4.6 Summary of the discussion and of the importance of front matter texts

Although only a small percentage of dictionary users use the front matter section of the dictionary for help, it is widely regarded in lexicographic circles as an important source of information in all types of dictionaries. The dictionary culture should be developed amongst dictionary users for them to see the need of first consulting the front matter of the dictionary before they embark on a process of searching for information in the central list. If dictionary users do not understand how data are distributed in the dictionary, they might go to the central list and look for data that lexicographers of that dictionary decided to exclude from the texts they selected for the dictionary.

Gouws (2001: 101-102) states that to an ordinary dictionary user successful dictionary consultation could also mean the user is being familiarized with the system the author/editors of the dictionary have used. Svenson (1993: 230) says that the dictionary user needs a coherent account on how he/she must access information in the dictionary. Zgusta (1971: 17) mentions that the general user of a dictionary should always be considered in any lexicographic work and the front matter, through its user guide, could assist the user to extract information easily from the dictionary. Gouws (2001:104) says that the front matter of the dictionary does not only

inform the user of the data collection in the dictionary but also explicates the positioning and arrangement of data types. This allows the user a more rapid dictionary consultation procedure.

Any front matter text should be written in such a way that the target user could easily have access to the dictionary. The lexicographer should always focus on the target user. To illustrate the point of letting the dictionary user have easy access to it, Landau (1984: 117) says it is necessary to have the front matter in a children's dictionary that is detailed yet written in a language that the child is familiar with. Dictionary writers should not take anything for granted and assume that the user will easily familiarize himself/herself with the entries of the central list without anyone explaining how the dictionary must be used.

3.5 The back matter texts

The back matter texts occur in the back matter section that follows the central list (Gouws 2001: 103). Yong & Peng (2007) state that texts accommodated in the back matter section of the dictionary are classified into three main categories, linguistic, encyclopedic, and referential.

The back matter section is not compulsory and could contain or accommodate texts which would supplement the central list and could be used as an addition to data which has been distributed in the central list. In this section, data that are not needed for the correct use of the dictionary, but that may be useful in other ways, are included.

Those texts which supplement the central could be said to be serving the genuine purpose of the dictionary and are integrated into it. However, one may come across texts in the back matter section of the dictionary which have nothing to do with data from the subject matter of the dictionary presented in the central list, and do not assist in the fulfilment of the genuine purpose of a specific dictionary. Such texts are said to be non-integrated.

Gouws (1999: 57) states that if there are articles that have not been treated comprehensively in the central list and the lexicographer is of the opinion that such articles need additional information, he/she would use the back matter to attach that additional information. The point

that Gouws is making is that all lexical items in the central list do not necessarily have to receive the same type of treatment.

Landau (1984:118) says that monolingual dictionaries could include a “Table of Family Relationships”. Such a table could consist of a genealogical diagram of a large family with notations explaining the words denoting their relationships. Words such as *aunt, uncle, brother, sister, grandfather, grandmother, paternal and maternal grandparents, etc*, could be included. Although it does not contain typical lexicographic data such a back matter text will add value to the dictionary as a source of reference.

Another data type that can also be included in the back matter is about the cultural aspects of the people in whose language the dictionary has been written. Gouws & Prinsloo (2005: 60) posit that the dictionary article usually does not have space for a comprehensive presentation of cultural data. The rest of the paragraphs that follow in this section dealing with the back matter section of the dictionary, will focus on giving a better understanding of the importance of cultural terms in a language. This discussion will play an assisting role when a model is presented towards the end of this study on how culturally related terms can be accommodated in the outer text of a Xitsonga monolingual dictionary.

Mini (1992:97) says that certain dictionary entries contain aspects of the cultural life of a community and it is not sufficient just to mention and define such entries. It might be important to elaborate more on the paraphrase of meaning of such entries. Mini (*ibid.*) states that cultural explanations are significant in that they help in understanding the humanity of a people and in understanding their culture that is contained in their language. The best place to give such elaborations would be in the outer text section of the dictionary and the back matter section is best placed to serve that purpose.

Mini further cites T. Bynon who says:

...the lexicon is part of a language, which has the most direct links with the spiritual, and material culture of its speakers and ...semantic developments may only be comprehensible by reference to the cultural background.

The issue of giving culturally bound lexical items a comprehensive treatment in the back matter is collaborated by Gouws (2001: 104). Gouws (2003) indicates that it is important to include culturally bound lexical items in a dictionary, and lexicographers should, during the planning phase of a dictionary project, decide on how these items will be distributed in the dictionary. Gouws (*ibid.*) further elucidates that there are two approaches in which culturally bound items can be dealt with in a dictionary, either they receive full treatment in the central list, or they could receive limited treatment in the central list and receive full treatment in an outer text. Gouws states that it does not have to be an either - or situation and posits that there should be a combination of the two approaches.

In its back matter section, the trilingual *The Greater Dictionary of isiXhosa*, Volume 2, has 34 texts from page 1087 to page 1166. Most of these texts deal with the cultural aspects of the Xhosa nation, and the data provided is far more detailed than when some of these culturally bound lexical items would have been part of the dictionary article in the central list. For example, the first text in the back matter section of the above-mentioned dictionary, is referred to as Addendum 1, and it is entitled Clan Names (*Iziduko*). Mini et al. (2003: 1088) list eight points through which clan names are used in isiXhosa:

- an *umXhosa* person identifies himself in terms of his genealogy
- blood relatives are identified
- the genealogy of people of the same clan name is explained or established
- persons ‘‘praise-sing themselves’’
- ancestors are worshipped in oneness of heart and spirit
- avoiding calling a young or grown-up man by his first name
- in-laws, and other people concerned, avoid addressing a married woman by her first name
- thanking someone by means of her/his clan's name

Addendum 28 of *The Greater Dictionary of isiXhosa*, Volume 2, has a heading: ‘‘Words which indicate blood and marriage kinship.’’ Some of those words are:

Umama (my mother)

Utata (my father)

Umntakwethu (my sibling)

Umnakwethu (my brother)

Umyeni (my husband)

Unyoko (your mother)

In a mono-directional isiXhosa bilingual dictionary, the central list would give the equivalents of the isiXhosa words used in the erstwhile paragraph. For example, *Unyoko* (your mother). Mini et al. (2003: 1107) state that this word can no longer be used freely, as it is also considered as a swear word. Using a text in the back matter section, Mini et al. (ibid.) have been able to go back to the origins of the word *unyoko*, which appeared to have been an ordinary isiXhosa word, but through the passage of time has become obscene. The most appropriate and respectful word to refer to someone's mother is the word *umamakho* (your mother).

Regarding an outer text that contains data that are culturally bound and could be used in the back matter section of a Xitsonga dictionary, Mapindani (2018: 83) has written a paper titled: *Ta le ngomeni/vukhombeni exikarhi ka Vatsonga - Initiation rites amongst the Vatsonga*. This paper “focuses on an area of culture articulated by Vatsonga of Zimbabwe, and thus generally articulates the Ngoma (initiation) rite of passage as a distinctive cultural marker that owe profound social significance to its owners as an initiation practice not for public engagement, but instead, a secretive aspect of a people's sensitivities . . .”. Mapindani further indicates that this cultural rite is the cornerstone of the Vatsonga found in Zimbabwe, Mozambique, and South Africa. Initiation rites mark a transitional chapter in the lives of boys and girls that give them approval and acceptance as human beings in society (cf. Guma 2001). The information that Mapindani shares on initiation rites cannot receive extensive treatment in the central list of the dictionary and could best be presented as data distributed as an outer text located in the back matter section of the dictionary.

What must be borne in mind is that the lexicographer should decide during the planning stage of his/her dictionary what additional information would be added in the back matter. Furthermore, the target of any dictionary, should be indicated in the user guide of the texts that have been

attached in the back matter. The one criticism which can be levelled against *The Greater Dictionary of isiXhosa*, Volume 2 is that its back matter section does not have a table of contents, and it is exceedingly difficult to know exactly which texts have been accommodated in it.

3.6 Conclusion

The discussion in this chapter focused specifically on the importance of utilizing outer texts in the transfer of data and their distribution in dictionaries. The chapter also dealt with some structures of the dictionary, and it was argued that they should be used to store data, and assist the prospective user to have quick access to this data so that the relevant lexicographic functions and the genuine purpose of the dictionary are achieved.

CHAPTER IV

THE GENUINE PURPOSE OF DICTIONARIES AND THE MODERN-DAY THEORY OF LEXICOGRAPHIC FUNCTIONS

4.0 Introduction

The one purpose of this study is to develop a model for outer texts or outer matter that could be used in compiling Xitsonga dictionaries. Outer texts are part of the structure of dictionaries and have been discussed in the previous chapter. However, outer texts cannot be discussed without reference to two concepts, i.e. a dictionary's genuine purpose and its lexicographic functions. Furthermore, before a discussion is unfolded on the genuine purpose of a dictionary and its lexicographic functions, it will be necessary to first present a brief exposition that lexicography, which is directly involved in everything said in this study, is an independent science. That view will be outlined in 4.1 below. The rest of this chapter is structured as follows, in 4.2 there is a discussion on what a dictionary's genuine purpose is; 4.3 investigates the modern-day theory of lexicographic functions.

4.1 Lexicography as an independent science

Although in 4.0 above, the importance of lexicographic functions in the compilation of dictionaries has already been explained, these functions will be discussed further in detail from paragraph 4.3. The starting point on the issue of lexicographic functions would be to look at lexicography as an independent science.

Bergenholtz & Tarp (2003: 172) mention that the issue of lexicographic functions should first be understood on the assumption that lexicography is an independent science. There has been a discussion in lexicographic circles for some time on whether lexicography is an independent discipline or should it be considered as a sub discipline of linguistics or as a form of applied linguistics. Many modern lexicographers such as Gouws & Prinsloo (2005: 4); Nkomo (2008: 44); Tarp (2010: 189) and Tarp (2000), mention that Wiegand (1984: 13) was the first to argue that lexicography is neither a branch of linguistics, applied linguistics nor lexicology. Mihindou (2006) cites Hartmann (1999: 156) who presented a picture of what Wiegand considered to be lexicography and what it is not. According to Wiegand, lexicography,

referring to the lexicographic practice, is not: a science, a craft, part of linguistics, applied lexicology. Lexicography is a calculated, analyzable, checkable, manageable, testable and teachable practical process aimed at producing dictionaries to satisfy the reference needs of their users.

Tarp (2010: 189) states that although he upholds the view that lexicography is not a sub-discipline of linguistics, many dictionaries compiled are of a poor quality as they appear to be products of linguistics and not those of lexicography. Tarp (ibid.) further argues that lexicography in general and specialized lexicography in particular, inclusive of terminology, must be regarded as an independent science, as it is only when it is viewed as such that the standard of lexicographic works would be raised, and a high number of quality dictionaries would be produced in the present era of globalization.

According to Bergenholtz & Tarp (2003) and Gouws & Prinsloo (2005: 4) the subject area of lexicography is dictionaries, a human-made product, whereas the subject area of linguistics is language. Tarp (2010: 193) uses the concepts “reference works” as the subject area of lexicography.

Tarp (2010: 193) is of the opinion that although lexicography and linguistics should be regarded as two independent disciplines, there are common elements between the two as linguists sometimes – but only sometimes – make use of lexicography for their work and lexicographers sometimes make use of linguistics for their theoretical and practical work. Nkomo (2008: 52), citing Tarp (2004: 224), argues that lexicography should regard linguistics in the same matter as other disciplines whose results may only be used as and when necessary in order to produce high quality dictionaries. Tarp (ibid.) and Gouws & Prinsloo (2005: 4) further contend that although lexicography is influenced by linguistics to a certain degree, it can still not be regarded as a sub-discipline of linguistics.

4.2 The genuine purpose of the dictionary

Different metalexicographers define the concept of the genuine purpose of a dictionary in slightly different ways. Wiegand (1998: 299) postulates that dictionaries are *utility products*,

and every dictionary should have a genuine purpose. Tarp (1998: 121-137) defines the genuine purpose of a dictionary as the effort and the ability of the dictionary to cover the complex of needs that arise in the user in each reference act.

Gouws (2006: 85) posits that modern-day lexicography demands a clear indication of the genuine purpose of each dictionary and the fulfilment of that genuine purpose is only possible if the intended target user can achieve an optimal retrieval of information from the dictionary.

Gouws (*ibid.*) defines the genuine purpose of a dictionary in the following manner:

The genuine purpose of a dictionary implies that a dictionary is produced so that the target user who uses the dictionary in a typical usage context will have an instrument to assist him in achieving a successful dictionary consultation procedure by reaching the goals that motivated the search. The genuine purpose of a dictionary should therefore be to ensure successful dictionary consultation procedures. A successful dictionary consultation procedure depends on the way in which the needed linguistic information can be retrieved.

Regarding the question of what a dictionary's genuine purpose is, Tarp (2002: 193) mentions that lexicographic reference works – dictionaries included – are produced by people/lexicographers with the sole purpose of meeting certain needs that people have. Gouws & Prinsloo (2005: 14) suggest that the genuine purpose of a dictionary has a direct impact on how a dictionary is structured, and on its content. Gouws (2004a: 265) regards dictionaries as practical tools which should be used by the target users to retrieve information which would assist them in specific situations and for specific purposes. Gouws (*ibid.*) further states that: The identification and formulation of this purpose must precede the compilation process because the compilation process must be steered by the purpose of the specific dictionary project.

Pilar Leon Arauz et.al (2008) state that dictionaries must be written to provide help to a specific user, who faces multifaceted needs that arise in a specific type of use situation. A dictionary's genuine purpose is the bringing together of this assistance provided to a user in terms of his/her needs in a specific situation, and these are collectively referred to as

lexicographic functions. Gouws & Prinsloo (2005: 13) mention that a dictionary's genuine purpose is fulfilled when all functions identified in that dictionary project are achieved. Gouws & Prinsloo further postulate that when functions are not successfully achieved, a dictionary's genuine purpose has also not been achieved.

Gouws (2004: 65) maintains that any dictionary which is compiled should fulfil a specific purpose which must be identified before the process of writing such a dictionary commences. Tarp (2000: 193) maintains that that specific purpose, which Gouws (*ibid.*) speaks of, is referred to as the genuine purpose of a dictionary (cf. Wiegand 1988). As every dictionary is expected to have its genuine purpose, texts distributed in the three focal points of a dictionary should be directed towards meeting that genuine purpose. Modern lexicography research stresses that there should be a clear indication from the early stages of a particular dictionary project as to what the genuine purpose of that dictionary which is being compiled is.

Gouws & Prinsloo (2005: 14) argue that the formulation of a dictionary's genuine purpose should be in line with what the needs of a potential user are. Gouws & Prinsloo further that general dictionaries such as monolingual dictionaries, should formulate a genuine purpose of that dictionary with the understanding that it is directed towards the average member of a community, and not on academics or linguists.

Bergenholtz & Tarp (2003: 193) and Tarp (2013: 465) bring about a link between a dictionary's genuine purpose and its lexicographic functions by defining the former as the totality of lexicographic functions of a given dictionary and its subject fields. When one looks at the definitions used above to illustrate what a dictionary's genuine purpose is, one would come across the following concepts which are part of any definition:

“Target users” or “the user”

“Specific situations”

“Specific purposes”; and

“Cover lexicographically related needs” or “meet lexicographically related needs.”

All these concepts which have been used to define what a dictionary's genuine purpose is, have also been used in understanding what a lexicographic function is. Therefore, a lexicographic function cannot be described or defined outside a dictionary's genuine purpose. There is a link between the two concepts.

Tarp (2008: 88) argues that the concept of a dictionary's genuine purpose could be referred to as a superior concept when compared to a dictionary function because a dictionary may have a few lexicographic functions but have one genuine purpose. Again, Gouws & Prinsloo (2005: 59-60) state that there are texts which might be included in the dictionary (usually in the outer texts sections), that are not necessarily useful in achieving a dictionary's genuine purpose but assist the prospective user in other ways and they might comply with one or more functions of the dictionary. Texts such as those giving lists of symbols, weights, and measures, do not necessarily add towards the achievement of a genuine purpose, but the targeted user can get help from them and they may adhere to the formulated function of the dictionary.

4.3 Theory of Lexicographic Functions

The modern-day theory of lexicographic functions as expounded by Danish lexicographic scholars such as Bergenholtz, Tarp and Nielsen, initiated at the Aarhus School of Business's Center of Lexicography, currently the University of Aarhus, is at the center of this study. Fuertes-Olivera (2010:17) refers to Bergenholtz & Tarp as the founding fathers of the functional theory of lexicography. According to Bergenholtz & Tarp (2003) and Tarp (2010: 40), as cited by Gouws (2007: 80), the following can be stated regarding the importance of dictionary functions:

The functions are the very essence of lexicography. The functions constitute the leading principle of all dictionaries. Everything in a dictionary is to a greater or lesser extent influenced by the respective functions. Neither the contents nor the form of a dictionary can be conceived without taking the functions into account.

Nkomo (2008: 52) and Nikuze (2014: 19) mention some of the publications in which the theory of lexicographic functions is explicated upon by these scholars: Bergenholtz (2003;

2012), Bergenholtz & Tarp (eds.) (1995, 2003), Bergenholtz & Gouws (2010) Tarp (1999; 200; 2004; 2004a; 2005) and Nielsen (1999); Nielsen & Mourier (2007); Nielsen & Tarp (2009); Tarp (1999, 2000, 2002, 2004, 2004a, 2005, 2007, and 2008. Nikuze (2014: 19-20) mentions that the function theory of lexicography has also inspired the works of scholars such as Gouws & Prinsloo (Gouws 2004a, 2007a, 2009a; Gouws & Prinsloo 2000, 2005).

Moussavou (2007) cites Tarp who regards a lexicographic function of a dictionary as meant to assist a specific group of users with specific characteristics to solve the complex of problems that arise in the user in a particular situation. Bergenholtz & Tarp (2003: 177) maintain that lexicographic functions are basic elements of lexicographic theory and practice respectively, and they constitute the leading principle of all dictionaries. Saphou-Bivigat (2010: 84) cites Tarp (2002: 198) who states that lexicographic functions constitute the leading principle in all dictionaries because everything in a dictionary is to a greater or lesser extent influenced by its respective functions and purpose. Bergenholtz & Tarp (2003: 177) state that neither the content nor the form of a dictionary can be imagined without taking the functions into consideration.

Moussavou (2007) gives a summary of the principles in which the theory of lexicographic functions is founded:

Lexicography is an independent discipline

The subject of lexicography is lexicographic reference works (or dictionaries)

Dictionaries are utility products made to satisfy certain human needs

Dictionaries have a genuine purpose as utility products

The genuine purpose is composed by one or various lexicographic functions

The complex of problems that arise in the user in a specific situation determine the dictionary functions.

4.3.1 Lexicographic functions not a completely new phenomenon

Even before an in-depth discussion is presented on the importance of lexicographic functions in the compilation process of dictionaries, Nikuze (2014: 19) states that although the modern-day functional theory of lexicography could be credited to the Danish scholars alluded to above, Bergenholtz & Tarp (2003: 171-172) indicate that some of the lexicographic theories

which were developed in the past, i.e. Scerba's "general theory of lexicography" (Scerba 1940); Kromann et.al's "active-passive theory", as well as Wiegand's "general theory of lexicography" as championed in a number of articles and books (1977, 1988, 1989 and 1998), have stated something about the importance of the dictionary user and his/her needs, but it was only through the emergence of the "modern-day theory of lexicographic functions" that a theory has been developed which considers (in detail) the dictionary user, his/her lexicographic needs and his/her situations, as the center of all lexicographic theory and practice.

Regarding Scerba, Gouws & Prinsloo (2005) Nkomo (2008: 52) and Nikuze (2014: 19) say that he (Scerba) introduced the idea of lexicographic functions and came up with a distinction between active/encoding dictionaries (modern-day text production and text -translation dictionaries, as well as passive/decoding dictionaries (modern-day text-reception) dictionaries. Nkomo (2008: 52) cites Tarp (2004a: 301) who regards Scerba as the founder of a general theory of lexicography. Tarp (2013), citing Hausmann (1989), argues that although Scerba could be considered as the father and initiator of lexicographic functions, his (Scerba's) approach was only the conclusion of a process that started several years back within the European lexicographic practice.

Nkomo (2008: 52) is of the opinion that Scerba's notion of lexicographic functions was redefined by the already mentioned Danish lexicographers, who in the process developed a theory of lexicographic functions, which is easy to apply and highly productive in the compilation and review of dictionaries. The section that follows would elaborate more on how this theory of lexicographic functions operates. Tarp (2013) advances that although Scerba never used the concept 'lexicographic function', his methodology that the dictionary compilation process should be led by who the user of the envisaged dictionary would be, as well as the situations under which such a dictionary would be used, was adopted by, amongst others, Danish lexicographers, as already alluded to above.

4.3.2 The importance of lexicographic functions

Although the importance of lexicographic functions has been alluded to by different scholars in the above-mentioned paragraphs, not every member of the metalexicographical community

holds the view that the notion of a lexicographic theory exists in the first place. Nkomo (2012: 67) cites Bejoint (2010: 381) who asserts:

I do not simply believe that there exists a theory of lexicography, and I very much doubt that there can be one. Those who have proposed a general theory of lexicography have not been found convincing by the community, and for good reasons. A theory is a system of ideas put forward to explain phenomena that are otherwise unexplainable. A science has a theory, a craft does not. All natural phenomena need a theory, but how can there be a theory of production of artefacts?

Wierzbicka (1985) who also does not believe that lexicography has a theory, writes: Lexicography has no theoretical foundation, and even the best of lexicographers, when pressed, can never explain what they are doing, or why.

Notwithstanding that there are voices out there opposing the existence of lexicographic theory and therefore also the idea of a theory of lexicographic functions, the view upheld in this study is that such a theory does exist and that lexicographic functions are important in the success of any lexicographic process. Despite their importance, Gouws (2007: 78) bemoans the fact that most dictionaries which are still compiled nowadays do not say anything about the importance of lexicographic functions and he cites Nielsen (2005: 137) who is of the opinion that “user guides whose texts are explicitly based on dictionary functions are few and far between”. The approach in this study would be that although there are scholars who do not share the view of the existence of lexicographic theories, in this study a view is held that such theories do exist and when they are applied in the compilation of Xitsonga dictionaries, they would improve their quality.

4.3.3 Lexicographic functions: some more detail

Gouws (2007: 78) remarks that development in the theory of lexicography shifted focus from the data contained in dictionaries towards the structure of dictionaries, as well as how these data are packaged and to the emphasis on lexicographic functions in modern-day lexicography. Gouws & Prinsloo (2005: 14) state that there is no dictionary which must be compiled nowadays without one or more specific lexicographic functions, cf. Tarp (2000: 198). Gouws

(2007: 77) postulates that although there is consensus in the lexicographic community about the importance of lexicographic functions, a discussion on these functions and their importance has been centered around the central list of dictionaries and less on their importance about their selection and use in outer texts. Gouws (ibid.) advances that when lexicographic functions are selected and used in outer texts, they could improve the quality of dictionaries. Gouws further argues that during the dictionary's planning stage, the focus should not only be on the data distribution programme, but a function allocation programme should also be developed, where the functions that have been identified for a specific dictionary are also accommodated in other sections of the dictionary, besides the central list.

Gouws (2007: 79) states the following about the importance of functions:

Dictionary users should be introduced to the use of functions as more than merely nice-to-haves or a presentation of additional data not as relevant to the dictionary as the data included in the central list. Lexicographers should employ their own dictionaries to familiarize users with the functions of the dictionary, as realized in both the central list and the outer texts.

Gouws & Prinsloo (2005: 175), citing Nielsen (2003), remark that when a lexicographic approach is adopted in the dictionary compilation process, and not the linguistic approach, there are three areas of focus: the dictionary's functions; its structures and the lexicographic data it contains. As alluded to earlier, it is of importance for the modern theory of lexicographic functions to be analyzed in this study. Gouws (2007: 78) states that the approach in modern-day lexicography is user-driven and this approach is another phase in theoretical lexicography, wherein the emphasis is on the packing of linguistic data – a shift towards the structures of dictionaries – and on the lexicographic functions.

The question that should perhaps be asked is: What does the theory of lexicographic functions must do with the topic of this research, which must with outer texts in dictionaries?

Bergenholtz and Tarp (2010: 30) do provide a response to that question by stating that a dictionary product should contain one, two or several lexicographic functions. Bergenholtz and Tarp further state that it is not enough for one to evaluate a dictionary only in terms of the data

it contains, its access route and overall design, but other matters that should be considered in its evaluation include the users targeted for that specific dictionary, their specific social situations and their specific needs. Bergenholtz and Tarp argue that any dictionary product which does not address the user, his/her needs, and his/her social situations, is but an academic exercise.

Therefore, it is important, for the purposes of this study, to understand this theory of lexicographic functions, as the issue of the use of outer texts in dictionaries cannot be discussed thoroughly without referring to this theory. This would imply that outer texts used as part of the dictionary as a ‘big text’, or as part of the frame structure of a dictionary, should reflect one or more of these lexicographic functions.

The paragraphs above have been used to illustrate the importance of lexicographic functions in the dictionary compilation process. The remaining section of this chapter will look at the definition of a lexicographic function; as well as different types of lexicographic functions; the user, his/her characteristics, his/her situations, and his/her needs.

4.3.4 How is a lexicographic function defined?

Tarp (2008: 81) defines a lexicographic function as:

The satisfaction of the specific types of lexicographically relevant need that may arise in a specific type of potential user in a specific type of extra-lexicographical situation.

Tarp (2008: 81) breaks down this definition into four components:

The first component analyses the word “satisfaction”. Satisfaction points to the answers a potential dictionary user gets when he/she consults a dictionary. That potential user believes that his/her need of consulting a dictionary would be met, and satisfaction would be derived as such.

The second component must do with the statement: Specific types of lexicographically relevant need that may arise. The understanding here is that dictionaries are written to satisfy

lexicographically-related needs. This implies that the needs of dictionary users are not general in nature but specific.

The third component must do with the statement: In a specific type of potential user. This statement refers to the person who would get satisfaction from the dictionary consultation process. Tarp's understanding is that the definition of a dictionary user should not be restricted to the actual user, but also be directed to a potential dictionary user.

The last comment must do with the statement: In a specific type of extra-linguistic situation. This refers to the specific situation that led to the dictionary consultation process to unfold. The potential user is in a specific situation and he/she has a specific lexicographically-related need, which he/she hopes would be fulfilled when he/she consults a dictionary. Tarp (2010: 43) is of the view that before the needs of a potential dictionary user are identified, it is important to first identify the situation/s when the dictionary would be consulted.

The other definition of a lexicographic function is provided by Tarp (2000: 196) who defines it as:

The endeavor and ability of the dictionary to cover the complex of needs that arise in the user in a particular user situation.

There are four issues that arise from the above-stated definition:
the dictionary provides satisfaction
satisfaction of specific needs
needs of a potential user
and those needs arise in a particular situation.

Tarp (2008: 40) conjectures that the principle of the function theory is to recondition the emphasis from the actual dictionary users and dictionary usage situation to potential users and the social situations in which they participate. Ella (2007: 50) refers to this satisfaction mentioned above as the assistance and support a dictionary provides to potential users. Ella

(ibid.) states that a dictionary satisfies the potential dictionary users' different needs according to their characteristics and problems.

Nikuze (2014) is of the opinion that when lexicographic functions and the needs of target users of a specific dictionary project are identified, they would influence the types of data which would be presented in that dictionary. Bergenholtz & Tarp (2010: 27) refer to the function theory of lexicography as an integrated lexicographic theory. The function theory is integrated because it brings a connection between lexicographic needs of potential dictionary users and the situation, he/she finds himself/herself in.

4.3.5 Types of lexicographic functions

Although the focus of this research is on lexicographic functions as espoused by Danish lexicographers already mentioned in previous paragraphs, there are other scholars who also had their own views on what a lexicographic function is, and those views are different from those advocated by Danish lexicographers. In the following paragraphs types of lexicographic functions, as understood by these Danish scholars, would be outlined. But, before that, one could briefly look at how some other scholars regard a lexicographic function.

According to Bejoint (2010: 108), a dictionary function is when a dictionary answers all sorts of questions about everything in the culture. Hartmann (1985: 5) came up with seven functions of the general-purpose dictionary. Hartmann's list does not look at these functions from the user's perspective and they are as follows:

- the dictionary as an authority on language
- the dictionary as a store of (difficult) vocabulary
- the dictionary as a tool for improving communication
- the dictionary as a means of strengthening the language
- the dictionary as a stimulus to reflect of language
- the dictionary as an aid to foreign language learning
- the dictionary as ideological weapon.

These interpretations of the term function will not be used in this dissertation. The focus will be on the way in which it is used in the theory of lexicographic functions. Tarp (2000) and Gouws & Prinsloo (2005: 14), differentiate between cognitive-oriented and communication-oriented functions. The first assists the user by providing:

- general cultural and encyclopedic data
- special data about the subject field
- data about the language

The next functions, which are communication-orientated assist the user to solve problems related to:

- text production in the native language
- text production in the foreign language
- text reception in the native language
- text reception in the foreign language
- translation of texts from the foreign to the native language
- translation of texts from the native to the foreign language

According to Mihindou (2006: 72), a dictionary can consist of only communication-related functions or of only cognitive-related functions. Such a dictionary is monofunctional. On the other hand, a dictionary can contain both communication-orientated functions and cognitive-orientated functions. Such a dictionary is polyfunctional.

Tarp (2013: 465) expresses the view that although lexicographic functions are traditionally divided into communication-related functions and cognitive-related functions, “the number of real existing functions is, in theory, unlimited as it depends on the combination of the relatively limited number of user situations with the almost unlimited number of user characteristics that vary, among other things, according to the different mother tongues and different degrees of knowledge of a big number of disciplines, a number that is continually growing”.

4.3.6 The user at the center of the theory of lexicographic functions

The modern-day theory of lexicographic functions cannot be defined or understood without taking cognizance of the dictionary user, often referred to as the user. Busane (1990: 19) postulate that not only are lexicographic functions directed towards the dictionary user, but the dictionary itself should be designed with a special set of users in mind and to meet their specific needs.

Tarp (2008) states that this user should be regarded as the potential or prospective user, and not the actual one. This potential or prospective user has always played the central role in this theory, and the theory is user-driven (Tarp 2004: 225). Nkomo (2012: 60) points out that the identification of who the intended users of a dictionary are, is of importance even before the lexicographic functions of a particular dictionary are identified. Other elements that are considered in this theory besides the user are user situations, user needs and assistance from dictionaries. Nkomo (ibid.) citing Tarp (2008: 43) states that the first three elements, the user, user situations and user needs, are extra-lexicographical elements, meaning that they exist independently of actual dictionary usage, and the last element is intra-lexicographical, which means that it can only be realized upon dictionary usage. Each of these four elements would be discussed in the following sections:

Bergenholtz & Tarp (2003: 178) and Tarp (2000: 194) state that Wiegand (1984) was the first lexicographer to argue that dictionaries are utility products, i.e. tools which are produced to satisfy certain human needs. The two concepts which should be considered for any lexicographic project to be regarded as an independent science are the user and his/her needs. Nkomo (2012: 61) indicates that the lexicographic function theory is user-driven, and the user perspective is an important lexicographic concept, cf. Hartmann 1989; 2001, Gouws & Prinsloo (2005). Gouws & Prinsloo (1998:18) state the following:

The user-perspective, so prevalent in modern-day metalexicography, compels lexicographers to compile their dictionaries according to the needs and research skills of well-defined target user groups. The dominant role of the user has had a definite effect on the compilation of dictionaries as well as on the evaluation of their quality. Good dictionaries do not only display a linguistically sound treatment of a specific selection of

lexical items. They are also products that can be used as linguistic instruments by their respective target user groups. The better they can be used, the better dictionaries they are.

Gouws & Prinsloo (2005: 39) state that the issue of placing the user at the forefront of any lexicographic project in modern-day metalexicography, compels lexicographers to compile dictionaries which are in accordance with the needs and research skills of the potential dictionary user. Gouws (2018) points out that before a lexicographer sits down to compile a dictionary, he/she needs to ask himself/herself this question: “What do I want my target user to be able to do with this dictionary?” Gouws (*ibid.*) posits that the answer to this question will determine the typology of the dictionary, its functions, content, and structure.

In the preceding paragraph, the dictionary user has been identified as the potential user. In terms of the function theory, a distinction could be made between the actual user and the potential user, cf. Nkomo (2012: 61). Tarp (2013) states that the reason why a distinction should be made between a potential dictionary user and the actual user is because “the demands and expectations of dictionary users may only be mirror images or shadows of their real needs”.

Nkomo (*ibid.*) states that the lexicographer is concerned with the potential user, as he/she is an extra-lexicographical element. The first thing that a lexicographer does during the planning stage of a dictionary project is to create a profile of the characteristics of these potential users. In creating such a profile, the following questions should be asked and answered regarding the users, and they could be grouped into four categories, cf. Bergenholtz and Tarp (2003: 173); Tarp (2008: 55); Nikuze (2014: 23) and Nkomo (2012: 61) Tarp (2013: 463):

About the users’ competence in the mother tongue and foreign language

What language is their mother tongue?

At what level have they mastered their mother tongue?

At what level have they mastered a foreign language?

About the users’ competence in general cultural and encyclopedic knowledge

What is their general cultural and encyclopedic knowledge?

About the users’ level of knowledge in the special subject field

At what level do they master the special field in question (lay person, semi-expert or expert?)

About the users' proficiency in the relevant LSP

At what level do they master the corresponding LSP in their mother tongue?

At what level do they master the corresponding LSP in the foreign language?

How is their experience in translation between the languages in question?

The above-mentioned characteristics are primary characteristics or basic user characteristics, cf. Ella (2007: 38). Ella (*ibid.*), citing Tarp (2000: 38), states that secondary characteristics have to do with experiences that dictionary users receive when they consult a dictionary. These experiences are classified under the following questions:

How much do they know about lexicography?

What general experience of dictionary usage do they have?

What specific experience do they have of a specific dictionary?

Ella (2007: 38) expresses the view that user characteristics constitute the paramount stage of dictionary use, as they have an impact on the type of user needs that gave rise to the consultation of the dictionary. To expound this point, Ella (*ibid.*), citing Tarp (2000: 195), says:

In order to meet the entire needs, when the lexicographer plans a dictionary, he or she must know both the primary and secondary characteristics of the user group.

Bergenholtz & Tarp (2003: 173) and Nkomo (2008: 53-54) mention that not all these characteristics are relevant to all dictionaries. Some would apply to certain types of dictionaries and some would not. Bergenholtz & Tarp (2003: 173) mention that the characteristics outlined above are of utmost importance in determining the profile of a specific user group. Besides the characteristics of users outlined above, which cover linguistic and encyclopedic competence of users in the mother tongue and foreign language, Nikuze (2014: 24) state that other matters to be considered include, amongst others, the age, the level of education and the exposure to the subject field in the case of an LSP dictionary.

4.3.7 User Situations

One of the three extra-lexicographical elements which Nkomo (2012: 61) identified above is that of user situations. Bergenholtz & Tarp (2003: 172) and Nkomo (2012: 61) indicate that these situations refer to those in which users experience problems which can only be resolved by consulting a dictionary (cf. Tarp 2000; 2002; 2004; 2004a; 2005), Bergenholtz & Tarp (2003), Gouws & Prinsloo (2005).

There are four types of lexicographic user-situation functions which can be identified, communication situations, cognitive or knowledge-based situations, operative situations and interpretive situations, cf. Bergenholtz & Tarp (2003: 173); Tarp (2010); Moussavou (2007); Nkomo (2012: 61). For the purposes of this study, the focus would only be on the first two, i.e. communication-based situations and cognitive or knowledge-based situations.

Moussavou (2007) asserts that regarding communication-based situations, the user consults the dictionary in order to enable present or future communication. Nkomo (2012: 62) highlights that problems that arise in a communicative-related situation are regarding the production, reception and translation of texts. Bergenholtz & Tarp (2003: 175) Tarp (2013: 464) have identified the following communicative-related situations:

- Production of texts in the mother tongue (or first language)
- Reception of texts in the mother tongue (or first language)
- Production of texts in a foreign language (or second, third language, etc.)
- Reception of texts in a foreign language (or second, third language, etc.)
- Translation of texts from the mother tongue (or first language) into a foreign language (or second, third language etc.)
- Translation of texts from foreign language (or second, third language etc.) into the mother tongue (or first language)
- Translation of text from one foreign language into another
- Proofreading or correction of text produced in the mother tongue
- Proofreading or correction of text produced in the foreign language
- Proofreading or correction of text translated from mother tongue into the foreign language

- Proofreading or correction of text translated from foreign language into mother tongue; and
- Proofreading or correction of text translated from one foreign language into another.

Bergenholtz & Tarp (2003: 175) refer to the above-mentioned communication-based user situations as basic.

Regarding the cognitive or knowledge-based situations, a distinction could be made between sporadic cognitive situations and systematic cognitive situations, cf. Tarp (2013: 464). Tarp further states that systematic cognitive situations develop because of the need or wish to gain new knowledge in limitless user situations:

- while reading – the sudden wish to learn more about a given question
 - while writing – the need to know more about a given topic to finish a text
- during discussions, or when entering into wagers about specific issues
- during processes in the subconscious – the sudden desire to examine something during the dictionary consultation – the desire to know more about a specific topic in relation to specialized translation and interpretation tasks – preparation of such tasks involves learning more about the area of knowledge in question in relation to a teaching programme – gradually acquiring knowledge about a specific area of knowledge in relation to a course of study - the need to know more about a specific theme, for instance.

Tarp (2013: 464) and Nkomo (2012) express the opinion that although the need or wish to gain new knowledge could be identified in limitless user situations, cognitive needs could be classified under the following main categories, which are:

to acquire encyclopedic knowledge of a linguistic nature

to acquire knowledge of specialized linguistics; and

to acquire knowledge of general cultural and subject-specific nature.

4.3.8 User needs

Nkomo (2012: 62) states that once the characteristics of the user and his/her situations are determined, one could proceed in determining what his/her needs are. Bergenholtz & Tarp (2003: 191) elucidate that the starting point of the functional theory of lexicography is the user's needs. Bergenholtz & Tarp (ibid.) have the following to say about user needs:

User needs are what is needed to solve a set of specific problems that pop up for a specific group of users with specific characteristics in specific user situations.

The issue of identifying the dictionary users' needs during the planning stage of any lexicographic project is important, cf. Tarp (2010a: 194). Nyangone-Assam (2006: 45) states that lexicographers compile dictionaries not for the sake of personal exaltation, they write them to meet the needs of target users who should be identified before the actual work of writing the dictionary commences. Nyangone-Assam (ibid.) further mentions that the lexicographer should adapt his/her method and presentation of the lexicographic product in respect of the needs and requirements of potential users. Nyangone-Assam also expressed an opinion that it is not possible for any dictionary to meet all the needs of potential user, as they are wide-ranging and diverse, but a dictionary should try as far as possible to meet those needs.

Regarding the issue of user needs, Tarp (2013) mentions that one of the conclusions drawn from a lexicographic conference held in 1960 was:

Dictionaries should be designed with a specific set of users in mind and for their specific needs. (Householder et.al 1967: 279)

Tarp (ibid.) is of the opinion that the definition used above has its own limitations. Firstly, it speaks about "specific user needs" that should be met when dictionaries are compiled, but this definition does not explain as to what those are "specific user needs". According to Tarp, the definition is abstract in nature when it comes to user needs, as not all user needs could be met through the use of a dictionary, and it is important to specify the exact needs which could be met when consulting a specific dictionary. Secondly, Tarp comments that the definition alluded to above does not take into cognizance that user needs arise in a specific type of user situation and differ from situation to situation.

Nkomo (2012: 62) is of the opinion that user needs should be determined in terms of the relevance of various data categories in solving specific problems faced by specific users. Bergenholtz & Tarp (2003: 173) further comment that user needs are not abstract but are related to concrete situations.

Ella (2007: 43-44) and Tarp (2013: 465) distinguish between primary and secondary user needs. Primary user needs are referred to as primary because they lead to the consultation process of the dictionary, cf. Tarp (2000: 196) and Tarp (2013: 465). The following are considered as primary user needs:

- information about the native language
- information about a foreign language
- comparison about the native and a foreign language
- information about culture and the world in general
- information about the special subject field
- comparison between the subject field in the native and foreign culture
- information about the native LSP
- information about the foreign LSP
- comparison between the native and foreign LSP

Tarp (2013: 465) mentions that primary user needs are always needs for information which could be used to solve lexicographically related problems or to gain knowledge – the term information referring to extra-lexicographical information that a user can excerpt from a dictionary's data, and not the actual intra-lexicographical data.

Secondary user needs have been identified as follows:

- general information on lexicography and dictionary use; and
- information about the concrete dictionary and how to use it.

Tarp (2000: 196) states that secondary user needs arise during the dictionary consultation process. Tarp (2013: 465) comments that secondary needs are both needs for information and needs for instruction and education in dictionary usage.

Hartmann (2001: 80) argues that it is the user whose presumed needs motivate lexicographers to compile dictionaries, and the user should have certain skills for him/her to be able to extract the information he/she requires from the dictionary. Hartmann (*ibid.*), citing Hartmann (1989: 9), says:

Ultimately all dictionaries are motivated by and judged against the **lexical needs** of those who consult them. (Emphasis is this researcher's)

It should be clear from what Hartmann states above that the needs that are alluded to are not just any needs, but these are specific needs, which are referred to as lexical needs.

Nkomo (2012: 62) decries that it is unfortunate that data that are contained in many dictionaries are not in line with what users expect in a dictionary, which is driven by what their needs are. Dictionary users expect the dictionary to solve their problems which birthed the dictionary consultation process. Nkomo (*ibid.*) mentions that data which are in many dictionaries have to do with what lexicographers think dictionary users need to have. Such dictionaries are lexicographer-expectations driven. Rather than the data presented in dictionaries being lexicographer-expectations driven, it should be driven by what the needs of the users are, and Tarp (2004a: 312), cf. Nkomo (2012: 62), says the following about this matter:

. . . no data is included because of tradition or the practice of existing dictionaries. It is not a question of what users expect to find in the dictionary due to an improper dictionary culture, but what they need.

Bergenholtz & Tarp (2003: 177) comment that data that are included in the dictionary should be decided upon after the functions and the genuine purpose of a particular dictionary have been determined. Such data should be prepared and included in the dictionary to meet its various functions. Expounding on this line of thinking, Bergenholtz & Tarp (*ibid.*) also share Nkomo's view alluded above that no data whatsoever should be included in a dictionary if it cannot be claimed because of its respective functions.

4.3.9 Assistance from dictionaries

Tarp (2013: 465) states that lexicographic assistance which dictionary users expect from dictionaries consists of lexicographic data. These data are used by dictionary users to extract information covering their needs in specific situations. Tarp (ibid.) further states that lexicographic data also help dictionary users to meet their information demands about the primary user needs. Such data are also referred to as primary or function-related data.

The data could be expressed in the user's mother tongue or through a foreign language, and it could be simple or complex. The data are also structured and could be accessed through identifiable search routes and search systems.

Apart from the primary data alluded to above, there are also what is referred to as secondary or usage-related data. Dictionary users use these types of data to extract information about dictionary usage and to cover their secondary needs, cf. Tarp (2013: 465).

Tarp (ibid.) mentions that data contained in a dictionary might also be obtained in other types of books and texts, but what should make the data contained in dictionaries unique are issues around accessibility and user-orientedness. Tarp states the following regarding accessibility: The lexicographic concept of accessibility needs to be narrowed down to cover quick and easy access to the specific types of data that can cover a specific type of user's specific types of needs in a specific type of extra-lexicographical situation.

4.4 Conclusion

This chapter has dealt with two concepts which should be of priority in any dictionary compilation process, viz. the genuine purpose of a dictionary, as well as lexicographic functions. The importance of identifying who the prospective or target user is, his needs and situations under which he/she finds himself/herself in have also been discussed. The next chapter will look at the way in which outer texts have been used in Xitsonga dictionaries.

CHAPTER V

THE USE OF OUTER TEXTS IN EXISTING LEXICOGRAPHIC WORKS IN XITSONGA

5.0 Introduction

The purpose of this Chapter is to look at how outer texts were used in dictionaries which have been compiled in Xitsonga over the years. Although the main focus is on outer texts, there will also be a brief explanation on when these dictionaries were published, by whom, and their type, i.e. whether they are monolingual, bilingual, or trilingual.

Mathumba (1999) advances that the first attempts to produce a lexicographic product in this language were made by the linguist WHI Bleek who in 1856 published a word list titled ‘Lourenzo Marques’. Although this list was compiled on languages spoken in and around Lourenzo Marques – the present day Maputu, it contained words which are spoken in the Xitsonga language such as *nyanyana* (bird), *fole* (tobacco), *dzana* (hundred) and *tandza* (egg).

Mathumba (1996:89) states that the first lexicographic work published in Xitsonga was in 1907, when the Rev Ch. W. Chatelain, a missionary, wrote the *Pocket Dictionary Thonga (Shangaan) – English-Thonga (Shangaan)*.

5.1 *The Pocket Dictionary Thonga (Shangaan) – English-Thonga (Shangaan)*

As the title suggests, this is a bilingual dictionary that is bi-directional. A bi-directional dictionary would, in this context, refer to a dictionary that is divided into two sections. Gouws & Prinsloo (2005: 52) state that the primary function of bilingual dictionaries is to “provide a target language equivalent for a given source language item”. In the first section, one language is the source language and in the other it is the target language. In the second section the language that was the source language in the first section would then become the target language and the target language of the first section becomes the source language.

Furthermore, a bi-directional dictionary has two alphabetical components, one for language A and the other for language B. The title *The Pocket Dictionary Thonga (Shangaan) – English-Thonga (Shangaan)* was changed to *English-Tsonga / Tsonga – English Pocket Dictionary* in 1967 and is published by Sasavona Publishers and Booksellers. This dictionary has two alphabetic components, i.e. English-Tsonga and Tsonga-English.

Concerning the outer texts section of the above-mentioned dictionary, the following comments could be made:

5.1.1 The front matter of the *English-Tsonga/Tsonga-English Pocket Dictionary*

As alluded to above, the title of this dictionary is *The English-Tsonga/Tsonga English Pocket Dictionary*. It is bilingual and bi-directional, and it was published in 1907. Texts which appear in the front matter section are a preface and a list of abbreviations. A user guide is a compulsory text in any dictionary, but this dictionary does not have a user guide to assist the prospective user on how the dictionary is structured and how this user can have quick access to the information that he/she requires. The fact that there is no user guide in the front matter section, implies that the prospective user will also struggle to interpret data presented in both sections of the dictionary, i.e. in the English-Tsonga and Tsonga-English sections, respectively. This dictionary does not have a back matter section.

It is worth mentioning that in 2008 and 2017 respectively, there were the fifth and sixth reprints of this dictionary. In 2008 already, PanSALB had revised the old orthography and spelling rules of all official languages, and yet in 2017, when the sixth reprint took place, it did not reflect or accommodate these rules. The implications are that for some time now this dictionary has been reprinted without been re-edited and carefully reviewed. These rules should not only have been applied in the sixth reprint, but they should also have been included in the front matter section to assist the target users of it.

The dictionary was last revised in 1974, and the approach which its publication team used in revising it then is no longer relevant, as there have been a lot of developments in the Xitsonga language – amongst these being developments around terminology and spelling rules.

5.2 The *Tsonga – English Dictionary*

The next lexicographic work in *Xitsonga*, which was the work of the missionary R. Cuenod, appeared in 1967. The significance of compiling the second lexicographic work in Xitsonga in 1967 is that sixty years passed between the publication of the first lexicographic work of 1907 and the second in 1967. This second dictionary was titled *Tsonga – English Dictionary*, and it was published by *Sasavona Books*. As the title suggests, this is a bilingual dictionary that is mono-directional. A mono-directional dictionary would, in this context, refer to a dictionary wherein one language is presented as source language throughout the dictionary and the other as the target language. Furthermore, a mono-directional dictionary has only one alphabetical component. In Cuenod's dictionary the alphabetic component is *Xitsonga-English*. The dictionary also has a complete frame structure, and this has been discussed in Chapter III of this study.

5.2.1 The front matter section of the *Tsonga-English Dictionary*

This section consists of the following components:

- The title

The title appears on the spine of the dictionary and the publisher is identified as *Sasavona Books*

- The author's name is presented as R Cuenod in the next text
- The year of publication is 1967.
- The foreword

Regarding the foreword, the following issues are raised:

The author used some of the words from a list of thousands of words he got from his father-in-law, Rev H Berthoud, who was also a linguist of note. He also acknowledges assistance he received from several linguists, amongst these is Dr N J van Warmelo, who gave him a list of flora words and their scientific equivalents. The author also used the services of lecturers from the Tsonga section of the Department of Bantu Languages at the University of South Africa, Messers E J M Baumbach and C T D Marivate. He also relied on the words he extracted from the

Tsonga Terminology No.2. These words were compiled by the Tsonga Language Committee and have been attached into this dictionary to form its appendix, which is the back matter section. Thus, this dictionary has a primary frame structure, with the front matter section, the central list and this back matter section.

The other words that the author used to compile this dictionary are those that he received from his son, P H Cuenod, who provided him with over 350 names of birds and mammals. He also makes a statement that the lemmas in the central list are arranged in a straight alphabetical order. This arrangement is part of the rapid access structure of this dictionary to assist the prospective user to quickly get to the lemma that he/she is looking for. In the last statement of the foreword, the target users are identified as those people who speak Xitsonga as their first language, but also those who wish to know this beautiful (author's word) language.

The user guide forms part of the foreword and it addresses these three matters:

The first is the identification of noun classes in terms of numbers, and in accordance with Meinhof's classification. Each noun has a number allocated to it to show that it is a noun that belongs to a particular class, for example, *baji* (jacket) 5. The word *baji* is a noun that belongs to class 5 whose prefix is *ri-*. One text which appears in the front matter section of this dictionary is on the noun classes of Xitsonga [This text will be discussed later]. Such a text will assist the prospective user on what those class numbers represent and the singular and plural form of those nouns. The lemma *baji* used in the example above, has been said to be a class 5 noun, and it is in singular. Its plural form will be *mabaji* because the prefix of class 6, is *mabaji*. This guidance of showing the number of a class, is important. In Xitsonga, there are two ways in which the plural of the noun *baji* is formulated, *mabaji* and *tibaji*. *Mabaji* is a class 6 noun and *tibaji* is class 11. This guidance which is provided in one of the texts in the front matter section of the dictionary, says to the prospective user: you cannot use *tibaji* as the plural form. This approach is prescriptive. Obviously, this will be at the level of writing because in everyday speech, Xitsonga speakers use both forms interchangeably. The same goes for words such as *movha* (car) whose plural should be *mimovha* and not *timovha*, and *buruku* (trouser) should be *maburuku* and not *tiburuku*. Therefore, this dictionary should be commended for providing this guidance in one of its front matter texts.

The other item that must be taken care of is the use of a dash. Words preceded or followed by a dash show that they need a prefix or a suffix to be complete, for example, *-amukela* (accept). The verb stem *-amukela* must be preceded by a prefix and the structure *hinkw-* (all) should be followed by a suffix. The compiler of this dictionary should have also explained to the prospective user in the user guide that lemmas which are preceded by a dash in this dictionary are verb stems. The last item that the author says the dictionary user should consider is the marking of tone. The high tone is shown by a downward stroke from right to left above the vowel and the low tone is shown by a downward stroke from left to right.

The opinion of this researcher is that the guidance given to the prospective user of this dictionary is not enough, as there are data which are given in the dictionary articles that this user may find difficult to interpret. One can take the following article as an example:

–**phama**, 1 plaster hut with mud. 2 dish out food on plates for members or groups in family. 3 season food with condiments; add medicine to pot in which other medicines are being boiled.

The following could be said about the dictionary article used above:

The lemma *-phama* is preceded by a dash, which means that this lemma, in its proper usage, should have a prefix. This guidance has been provided to the prospective user, as such, he/she will not be hindered in understanding what the dash stands for. A dash, in this instance, has also been given as a lexicographic place-keeping symbol.

Just after the lemma *-phama*, there is a structural marker, the comma (,) and it has not been explained to the prospective user on what it represents. Other markers in the article which should have been explained in the user guide are the numbers 1, 2 and 3. Although these numbers have not been elucidated to the prospective user of this dictionary on what they represent, Gouws & Prinsloo (2005: 126) postulate that they are entries functioning as polysemy markers and the user must receive guidance in the user guide on the use of these. Gouws & Prinsloo (2005: 157) suggest that the numbers 1, 2 and 3 referred to above form part of the rapid access structure in a dictionary. Gouws & Prinsloo further advance that the use of numbers is the ideal way of marking the subcomments on semantics for the various polysemous senses of the lexical item represented by the lemma sign.

Another marker which has been used is (;) and it has not been explained to the user. The compiler of this dictionary should have had a system through which he explains how he is going to present information on polysemous and homonymous lemmas. This explanation of this system should have been given to the prospective user in the front matter section of this dictionary.

The other components of the front matter section are the following:

- The speech sounds of *Xitsonga*
- The parts of speech
- A table of concords
- The phonological laws of *Xitsonga*
- Noun classifications of *Xitsonga*
- A list of abbreviations.

Comparatively speaking, the *Tsonga – English Dictionary* is a better lexicographic product than the first dictionary, *English-Tsonga/Tsonga English Pocket Dictionary*. The former has a user guide, which is compulsory in any dictionary. Although this guide is limited and does not provide everything one would have expected it to assist the prospective user, as already alluded to, it was a step in the right direction regarding developments in *Xitsonga* lexicography.

Although the *Tsonga – English Dictionary* was published in the pre-theoretical era, it contains texts in the front matter which could be linked to specific lexicographic functions. The following texts are the case in point as they serve the cognitive-oriented function in this dictionary (the cognitive-oriented function was discussed in detail in the previous chapter):

- The speech sounds of *Xitsonga*
- The parts of speech
- A table of concords
- The phonological laws of *Xitsonga*
- Noun classifications of *Xitsonga*

Notwithstanding that there is a lot that should have been included in the user guide of *Tsonga – English Dictionary*, it was an improvement on lexicographic works published in Xitsonga then, because at least it had a text in the front matter that would assist the prospective user on how data are stored and should be interpreted.

5.3 *Dictionary of Basic English/Tsonga*

In 1983 K B Hartshorne published the *Dictionary of Basic English/Tsonga*. This dictionary has a primary frame structure, with both the front matter section and the central list being in English and it has an appendix of Xitsonga equivalents of all English lemmata. This is a monodirectional dictionary. The appendix is presented as a text in the back matter section of this dictionary, and it is the only text which will be of interest in this study. This is a monolingual dictionary (the central list) with the bilingual dimension (appendix which in Xitsonga).

5.3.1 The front matter section of the *Dictionary of Basic English/Tsonga*

The title of this dictionary appears on its spine as Dictionary of Basic English/Tsonga (Across the curriculum) and the authors are identified as K.B. Hartshorne et. al.

The next text indicates that this dictionary was published by Educum in 1983.

The text on the introduction states the following:

- (i) The target user is a learner who is studying English as a second or third language.
- (ii) The genuine purpose of this dictionary is to provide a reading vocabulary which will enable the learner to cope with the books set for the study in English, and with textbooks written in English. One could say that this text is meant to fulfil both cognitive and communication-oriented function, because the learner must know this vocabulary, but also know how to use it for text production purposes.
- (iii) The vocabulary provided in the dictionary is from textbooks of different learning areas, and several scientific terms, not in everyday use, have also been included as lemmata.

5.3.1.1 The user guide

The following article has been used to elucidate how data are structured in this dictionary:

H 103 **honest** (adj.) (pr on-est) fair, not cheating or stealing. ***Honest** people are always fair in their dealings with others.* 2. Straight-forward. *To be quite **honest** about it, I do not like dealing with the firm.* 3. **Honestly** (adv) in an honest way. The man who bought the house made his money **honestly**. 4. **Honesty** (n) (U) the quality of being honest. This firm requires the strictest **honesty** from its employees in all matters.

Regarding the above article, the following is brought to the attention of the prospective user: A unique numerical–alphabetic reference system is used on all lemmata entered in this dictionary. In this instance H 103 is the reference number. This number tells the user that the lemma honest is the 103rd lemma to be entered under all lemmata falling in the H article stretch. In this article stretch H, there are 159 lemmata entered and the lemma *honest*, as alluded to, is the 103rd. It was brought to the attention of the prospective user of this dictionary that in the back matter section which contains Xitsonga equivalents of all lemmata found in the English section, he / she will find another H 103. This corresponding H 103 contains the Xitsonga equivalents of the lemma *honest*. In the example used above, the article honest has four paraphrases of meaning:

Honest (adjective)

Honest (adjective)

Honestly (adverb)

Honesty (noun)

The corresponding H 103 in the back matter section that contains the Xitsonga equivalents will also have four translation equivalents:

Xo tshembeka (adjective)

Ku va ni ntiyiso (adjective)

(hi) vutshembeki (adverb)

Vutshembeki (noun)

The lemma sign, which is the guiding element of the dictionary comes after the numerical–alphabetic reference system referred to in (i) above, and it is bolded for quick reference. The words *honestly* and *honesty* are also bolded.

Illustrative examples are italicized as in:

Honest people are always fair in their dealings with others.

The lemma sign is repeated in the illustrative example as in (iii) above.

Numbers are used to indicate different paraphrases of meaning in the dictionary article as in (i) above. Numbers are also used to indicate that a dictionary article contains more than one part of speech. In (i) above there are three parts of speech used, the adjective, the adverb, and the noun. It should be mentioned that each of these parts of speech should have been entered separately as different lemmata.

Abbreviations are used as part of speech markers, for example:

Adjective (adj)

Adverb (adv)

Noun (n)

Verbs (v) that are immediately followed by suffixes –ing (present continuous) and –ed (past tense) are also bolded. Where the verb is irregular all the necessary tense forms are shown, as in *drive* (v), *driving*, *drove*, *driven* and they are all bolded.

The plural form of nouns is only shown in those that do not take the suffix –s, for example:

Man (n) plural = men

Brush (n) plural = brushes

Some nouns are followed with the item [U] that is uppercased, and it represents uncountable nouns. For example:

capital (n) [U] money used in business. *A successful business usually needs a great deal of **capital** to keep it going.*

In adjectives (adj) the comparative (-er) and superlative (-st) forms are always given. When they are not indicated it means that more and most are used.

Derivatives of, and compounds formed from the lemma sign are given, each preceded by a number to show that a different word is being dealt with, for example:

create (v)

creation (n)

creature (n)

All these words are bolded.

Pronunciation patterns of a lemma sign are only indicated in ‘silent’ letters:

Knee (n) (pronounced as *nee*)

Knit (v) (pronounced as *nit*)

Knock (v) (pronounced as *nock*)

In this dictionary the -s- form is preferred more than the -z- form:

Civilisation and not civilization

Familiarise and not familiarize.

5.3.1.2 Abbreviations used in the *Dictionary of Basic English/Tsonga*

These abbreviations have been presented in an alphabetical order:

abbr	abbreviation
adj	adjective
adv	adverb
arith	arithmetic
biol	biology
chem	chemistry
conj	conjunction
e.g.	for example
etc.	et cetera; and so on
geom	geometry
gram	grammar
int	interjection
maths	mathematics
n	noun
neg	negative
opp	opposite
pl	plural
pos	positive
pr	pronounced, pronunciation
SA	South Africa; South African
Sc	science; scientific
sp	speech
suff	suffix

U	uncountable
use	usually
v	verb

5.3.1.3 Text that should have also been included in the *Dictionary of Basic English/Tsonga*

- (i) The front matter section of this dictionary should have included a text with the table of contents. The importance of a table of contents text has been explicated in Chapter III of this study.

- (ii) Roman numbers should have been used for numbering the pages in the front matter section.

- (iii) It should have been explained to the prospective user as to why some lemma signs in the English wordlist do not have Xitsonga equivalents, and only the numerical alphabetical number is provided. For example, A 1 in the English wordlist is presented as follows:

A 1 a, an (adj) a happy family. An unlucky choice

a and *an* are indefinite articles in English and Xitsonga does not have such articles. A 1 in the Xitsonga wordlist appears as:

A 1 - - - -

The prospective user will not know why - - - - has been used and what it stands for unless it is explained in the user guide.

- (iv) Differentiation between the concepts polysemy and homonymy

The compilers avoided using concepts such as polysemy and homonymy. They have grouped polysemous and homonymous senses of lemmata in one article and did not say anything about these. For example, in A35 the lemma *address* has the following senses:

address (n) pl addresses where a person lives or work. When asked for my address I told the teacher where I lived. 2 speech. *The principal's address at the opening of the school term was listened to with interest by both pupils and teachers.* 3 (v) **addressing, addressed** to talk to one person or more persons. *The State President addresses Parliament at the opening each year.*

Paraphrases of meaning in 1 and 2 above are regarded as senses of a single polysemous lexical item. The same thing can be said about the lemma *account* in A20 that is also a polysemous lexical item:

A statement of money owing

Report, description of something

As in “to account for something”

5.3.2 The back matter section of the *Dictionary of Basic English/Tsonga*

The back matter section has its own partial frame structure with a front matter and the central list. This is a secondary frame structure. In this front matter text, there is a user guide in which the user is asked to note the following:

He/she should read again the introductory part of the English section of the dictionary.

He/she should know that the numerical-alphabetical number in the English section corresponds with the one in the Xitsonga section in the back matter. For example, the article *absence* has been treated as follows in the English section:

A11 absence (n) (U) being away, not being present. *The boy's absence from school was noticed.*
2 absent (adj) away from work. **3 absentee** (n) a person who is absent. **4 absenteeism** (n) (U) tendency of pupils or employees not to be present at school or work.

The Xitsonga equivalent of the above article is presented as follows:

A11 vupfumaleki, vuxwi, mpfumaleko 2 -xwa 3 muxwi 4 vuxwi

Unfortunately, this dictionary does not explain to the prospective user in its user guide what the following elements represent:

the comma (,)

the dash (—)

Numbers 2, 3 and 4.

These elements have a lexicographic function. For example, the lemma of the lexical item *xwa* is preceded by a dash as in -xwa, which indicates that this is a verb stem, and it should have been explained in the user guide that verb stems are preceded by a dash.

5.4. *Tsonga: Terminology and Orthography No. 3*

In 1980 the then Tsonga Language Committee published a terminology list that is known as *Tsonga: Terminology and Orthography No. 3* that had English lemmata with their Afrikaans and Xitsonga equivalents. This terminology list was an improvement on list No. 1 and No. 2. It should be explained that when the Bantu Education Act was passed in 1953, a decision taken by the National Party-led government was that mother-tongue instruction policy was to be used in all ‘bantu schools’, where school subjects in the primary school phase were to be taught in the mother tongue, and in secondary schools 50% of the subjects would be taught in Afrikaans, and the other 50% in English. Therefore, those terminology and orthography lists were compiled by language committees and language boards to develop terminology, which was to be used in the different subjects, mainly in the primary schools. In 1980, when the Tsonga Language Committee revised earlier terminology lists, it did not only focus on terms that were to be used in school subjects but included a number of terms that were not necessarily school-related.

It should be stated that this orthography and spelling list, was used as the primary source in the compilation of the English-Xitsonga Bilingual Dictionary published by the XNLU in 2018.

5.4.1 The front matter section of the *Tsonga Terminology and Orthography No.3*

The *Tsonga Terminology and Orthography No.3* has a partial frame structure, i.e. it comprises of the front matter section and the central list. The front matter section is structured as follows:

5.4.1.1 The title of the book appears on the spine as *Tsonga Terminology and Orthography No. 3*

There is also the title page that also indicates that this list is compiled, revised, and enlarged by the Departmental Tsonga Language Committee.

The list was printed in 1980 by the Government Printer in Pretoria.

5.4.1.2 The table of contents page is the next text, and it appears as follows:

Inhoudsopgawe	Contents
	Bladsy
	Page
Voorwoord	4

Foreword	5
Ortografie	10
Orthography	11
Terminologie	21
Terminology	21

The foreword of this list is only in Afrikaans and English, although this list is said to be a Tsonga list. One also notes that Afrikaans is used first before English in both the table of contents page and the foreword. The foreword has nine sub-texts:

More lexical items were added to the previous list published earlier, Tsonga Terminology 1 and 2 respectively.

5.4.1.3 The target user is identified as the primary school community, and the words are taken from the various subjects taught in the primary school. Terms were also created for the teaching of religious education that is taught through the medium of Tsonga. Words with high frequency of usage were also included for use in *Radio Bantu* stations. Only terms that the Tsonga Language Committee established, were considered for inclusion in the list.

5.4.1.4 The list is arranged alphabetically following the English alphabetical order. If a word entered is subject specific, that subject will be placed in brackets. For example:

cell (*biol.*)

factor (*arth.*)

biol and *arth* are abbreviations for the subjects of biology and arithmetic.

In this list, brackets are used as follows:

- a. With reference to a part of speech:
 - export (n)
 - export (v)
- b. With reference to the study concerned:
 - cell (biol)
 - cell (prison)

- c. where the second or following words do not consistently form part of the term but nevertheless must serve to give the term a definite meaning, usually by means of: *of, in, by, etc*:

character (in book)

character (of person)

A singular form of proper nouns is entered. If the plural form in Tsonga is required, it must be entered according to the rules of this language.

5.4.1.5 In cases where a term has a synonym, the synonym will be put in brackets and the word *see* will be used as a cross-reference marker:

isolation (see quarantine)

5.4.1.6 The cross-reference marker is only used for English entries.

5.4.1.7 Regarding Afrikaans and Tsonga entries, the following rules apply:

- a. A comma is used to separate synonyms
- b. An inclined stroke (/) is used to avoid the repetition of a term:

nkwama wa xikhigelo/xiseketelo instead of saying *nkwama wa xikhigelo* and *nkwama wa xiseketelo*.

5.4.1.8 Some of the abbreviations used in this list are:

(adj.) adjective

(ad.) adverb

(anat.) anatomical

(arth.) arithmetical

(Bibl.) Biblical

(biol.) biological

(bot.) botanical

(n) noun

(v) verb

(v.i.) verb intransitive

(v.t.) verb transitive

5.4.1.9 The next text after the foreword is titled Tsonga Orthography.

This orthography is a slightly amended version that was published in the *Bantu Education Journal* of October 1956 (Vol II, 8) as amended in October 1960 (Vol VI, 8).

5.4.1.10.1 Some of the orthographic symbols and pronunciation:

- a (aka) to build
- b (ba) to hit something
- c (cina) to dance
- ch (chava) to be afraid
- k (kaya) homestead
- n' (n'anga) traditional doctor
- gqw (gqwetha) attorney

5.4.1.10.2 The velar nasal sound is represented by n':

- n' (n'anga) traditional doctor

The use of the double nasal will be discontinued, and substituted by a single nasal:
miri (body) instead of *mmiri*

5.4.1.10.3 Apostrophe

It is used in three ways:

To represent the velar nasal sound *n'*.

The use of the apostrophe in qualificative concords such as adjectival, the possessive and relative is to be discontinued.

Direct relatives are now spelt the same as indirect relatives.

5.4.1.10.4 The hyphen

There are three remarks regarding the use of the hyphen:

to separate a prefix and a word beginning with a capital letter:

N'wa-Joshua

It should not be used in personification or ordinary names:

N'wamhunti

Used in compound words:

Vupela-dyambu

Xihaha-mpfhuka

Although the dictionary directs that a hyphen be used in compound words, the latest orthography and spelling rules state that the hyphen should be done away with:

Vupeladyambu

Xihahampfhuka

.

5.4.1.10.5 Capitals used in:

- a. the beginning of a proper name and place names

Telavukosi

Botsoleni

- b. Used in titles

Hosi Mhinga

- c. Names of people, tribes and racial designations

Vatsonga

- d. Names of days of the week

Ravumbirhi (Tuesday)

Ravumune (Thursday)

5.4.1.10.6 Spelling of prefixes

In the case of prefixes preceding vowel stems, only the following two spellings are acceptable:

*miehleket*o or *mehleket*o (thoughts)

mi- is the prefix of noun class 4

swiambalo or *swambalo* (clothes)

swi- is the prefix of noun class 8

5.4.1.10.7 Concorde agreeing with the prefix *dyi-*

Dyitiko dya hina

Ndza dyi vona

5.4.1.10.8 “all, whole”

When translating the words *all* and *whole* in Tsonga, the nasal sound *n* should be included:
hinkwato, hinkwaswo, etc.

5.4.1.10.9 Word division

a. A locative prefix *e-* or *a-* should be joined to the locative or place name:

ekaya or *akaya*

b. The locative prefix cannot be joined with any other name:

Emunhu wa kona u fikile, should read:

Munhu wa kona u fikile. (The person has arrived)

c. The reflexive verb prefix *ti-* should be joined to the verb stem:

tivona (to see oneself – meaning to consider oneself more important than other people)

5.4.1.10.10 For the subjectival concord of the second and third personal singular, the vowel *u* is used and not *o*:

U lava yini? (What are you looking for?) not: *O lava yini?*

5.4.1.10.11 Tone marking

Only the high tone is marked, and it is indicated by an acute accent over the vowel:

u'

5.5 *South African Multilingual Dictionary*

The other dictionary which has been published by IO Publishing Company in February 2014 is the *South African Multilingual Dictionary* (SAMD). As its name suggests, this is a multilingual dictionary which has been divided into four sections:

About this book	page iv
How to use the Vocabulary section	pages 1-238
How to use the Phrase section	pages 239 – 258
How to use the Index section	page 259

The following matters have been brought to the attention of the prospective user of this dictionary

Lemmata listed alphabetically in English

Simple clarifications are provided for each lemma

Translation equivalents of all lemmata are provided for all the 11 official South African languages, and these languages are placed in an alphabetic order horizontally.

The following table can be used to illustrate what has been brought to the attention of the user above:

English	Clarification	Afrikaans	IsiNdebele	IsiXhosa	IsiZulu	Sepedi	Sesotho	Setswana	SiSwati	Tshivenda	Xitsonga
Hole	gap; empty space in a solid body	gat	umgodi; umlindi	unngxuma	umgodi	molete; mokoti	mokoti	mosima	Imbobo; umgodi	mulindi	khele; nkele; mbhovo

Table 5.1 Dictionary article in the SAMD

In table 5.1 Xitsonga is listed last because of its position alphabetically.

The prospective user is also told that when the English lemma has more than one paraphrase of meaning, the different meanings are numbered (e.g. 1. 2. And so on) in the clarification column and in the corresponding translation equivalents. For example:

English	Clarification	Xitsonga
defence	1. something that keeps danger from you	1. Xiirheleli
	2. actions that prevent your opponent from	2. Nsirhelelo
	Scoring in a game.	

It has been brought to the attention of the prospective user of this dictionary that the lemmata selected for this dictionary are common expressions, for example:

English	Xitsonga
Where can I buy airtime?	Xana moya wa selefoni ndzi nga wu xava kwihi?
Look out!	Tivonele!

It is also brought to the attention of the prospective user that synonyms of translation equivalents are separated with a semicolon (;)

English	Clarification	Xitsonga
lucky	fortunate	nkateko; njombo

The following abbreviations are used in this dictionary:

adj. = adjective

adv. = adverb

n. = noun

prep. = preposition

v. = verb

e.g. = for example

The index section contains translation equivalents of all English lemmata, and these equivalents have been arranged alphabetically

Xitsonga

abaloni 3

ambasadara 9

Numbers 3 and 9 above are page numbers used to direct the user to the page where that translation equivalent is placed in the dictionary.

All the lexicographic works analysed above in the sections 5.1 to 5.5 were compiled during a period when lexicographic theory played a minor role. The focus of this study will now shift to lexicographic products compiled in the era following the more general introduction and establishment of lexicographic theory. These are products that one might have thought would have well-thought-out function-adhering outer texts. These are lexicographic products of the XNLU and that of Marhanele and Bila (2016). The latter work would be analysed first and thereafter, lexicographic products of the XNLU.

5.6 Other lexicographic works in Xitsonga

Thus far all the dictionaries and orthography and spelling lists mentioned above, were published prior to a new political dispensation in South African politics. Since the new democratic dispensation, there are five dictionaries which have been published in Xitsonga, one by freelance

lexicographers, M M Marhanele and V Bila. The XNLU has published four of these. The first dictionary to be discussed is the *Tihlungu Ta Rixaka*, and thereafter the other four.

5.6.1 *Tihlungu ta Rixaka* (TTR)

The TTR is the second (although the compilers allege that this is the first, which is in terms of the interview between Bila and Tshifiwa Mukwevho of *Zoutnet* on 03 October 2016) general monolingual dictionary of Xitsonga compiled by M M Marhanele and V Bila. It was first published in 2016 by *Timbila Poetry Project* and *Bila Publishers and Communications*.

Marhanele and Bila are freelance lexicographers. The frame structure of this dictionary would be discussed in detail as it is one dictionary which has been compiled in the period following the establishment of lexicographic theory and it is one of the long-awaited general monolingual dictionaries in Xitsonga.

5.6.2 Outer texts of this dictionary:

The TTR has various outer texts that are accommodated in the front matter section and the back matter section. As a result of employing both the front and back matter section with texts respectively preceding the central list and others following the central list, this dictionary has a primary frame structure.

5.6.2.1 The front matter section of the TTR

The front matter section of the TTR comprises of the following texts:

The outside cover with the title of the dictionary: *Tihlungu ta Rixaka – Dikixinari ya Ririmi ra Xitsonga* (a Xitsonga general monolingual dictionary) – and the names of the compilers: Mr M M Marhanele and Mr V Bila. The dictionary is published by *Timbila Poetry Project*.

The next text in the front matter section contains an explanation of the background of the two authors, where amongst other things, their academic qualifications, and family setups are provided. This researcher is of the opinion that although it might be necessary to give the background of the compilers of this dictionary, most of the issues pointed out in both compilers' background do not assist towards the genuine purpose of this dictionary and the information provided in it is not integrated into this genuine purpose. Above all, in the opinion of this

researcher, there is no lexicographic function which is been fulfilled through the background provided of the writers of this dictionary. It should, however, be stated that although this text is non-functional and non-integrated, it could still have a place in the dictionary.

The next text in the front matter of the TTR contains the following entries that represent the typical bibliographical information found in a book publication:

- Year of publication (2016)
- Published by *Timbila Poetry Project* and the publisher's address
- ISBN number
- Acknowledgement of funding received from the National Lottery Distribution Trust Fund
- Name of Project Manager: Mr V Bila
- Name of Project Editor: Mr M M Marhanele
- Names of this dictionary's editors
- Names of the typists
- Name of the designers of the cover and text, as well as electronic organization
- Name of the printers.

None of the texts alluded to above are integrated into the genuine purpose of this dictionary.

Although front matter texts like these are optional components of the dictionary, they can, if used in an appropriate way, play a critical role to augment the quality of the information the dictionary strives to attain.

The next text is the table of contents. The importance of a table of contents has been discussed in detail in the Chapter III of this study. It has been mentioned earlier that the TTR has a primary frame structure, but when one looks at the table of contents, it does not reflect that. The TTR's table of contents is structured as follows:

<i>Leswi nga endzeni</i>	Table of contents
<i>Xiyenge xa 1: Fonoloji ya Xitsonga</i> <i>1</i>	Section 1: The speech sounds of Xitsonga 1
<i>Xiyenge xa 2: Mofoloji</i>	Section 2: Morphology
<i>Xiyenge xa 3: Swihikahato</i>	Section 3: Punctuation marks

<i>Xiyenge xa 4: Tafula ra mitlawwa ya maviti</i>	Section 4: Table of noun classes
<i>Xiyenge xa 5: Tafula ra masivi</i>	Section 5: Table of pronouns
<i>Xiyenge xa 6: Tafula ra switwananisi</i>	Section 6: Table of concords
<i>Xiyenge xa 7: Minkomiso ya tinhlamuselo ta matirhiselo ya tsalwa leri</i>	Section 7: Abbreviations used in this dictionary
<i>Xiyenge xa 8: Tixaka ta tilema</i>	Section 8: Types of lemmata
<i>Xiyenge xa 9: Xitshintshi xa Dikixinari</i>	Section 9: The central list

The table of contents in TTR is only directed at the front matter section and the central list. The prospective user of this dictionary has not been made aware through the table of contents that there is another section that comes after the central list, which is the back matter section. This is an error on the part of the compilers to omit it because it has an important function in the dictionary. The prospective user can easily miss out on important information that is presented in the back matter section, and which has not been brought to his/her attention using the table of contents.

The next text is on the organization of the dictionary, which is divided into nine sections:

Section 1: The Speech Sounds of Xitsonga

Section 2: Morphophonology

The two sections dealing with the speech sounds of Xitsonga and Morphophonology alluded to above, are of importance in a monolingual dictionary of this nature as they serve a cognitive-related function. These texts are not necessarily integrated into the genuine purpose of the dictionary, but they are functional texts.

Section 3: Punctuation Marks

In this section there is a discussion on the use of punctuation marks in Xitsonga and the following types have been identified:

Full stop

Comma

Colon

Semicolon
Question mark
Exclamation mark
Apostrophe
Hyphen
Dash
Slash
Dots
Quotation marks
Brackets/Parenthesis
Italics
Quoting conversation
Asterisk

This text is not needed by the prospective user of the TTR to extract information that is related to what is contained in the central list, but it is a functional text. The user may need these punctuation marks for text production purposes, for instance, when he/she wants to produce a text in writing.

It should, however, be stated that the TTR should have had another text in which the use of some of these marks as lexicographic non-typological structural indicators is explained. For example, in linguistics a comma has a certain function that is not necessarily related with its use as a non-typographical structural indicator of a dictionary. In lexicography a comma is often used in a bilingual dictionary to separate translation equivalents that are synonyms in the target language. In this dictionary punctuation marks have not been used as structural indicators, not even one.

The TTR should then have two texts in the front matter section, one dealing with the use of punctuation marks as linguistic elements, and the other specifically giving guidance to the prospective user on the use of these marks as lexicographic structural indicators in this specific dictionary. Each dictionary has its own way that is determined during its conceptualisation plan on the type of indicators it will use to provide what type of guidance. But what is important is

that the choice of these structural indicators should be brought to the attention of the prospective user in the dictionary's user guide.

The question that one may ask is whether this discussion of the use of punctuation marks should have been included in this dictionary. The answer to that question will be that it depends on the function of the dictionary. Outer texts should also participate in satisfying the function(s) of a dictionary. If the lexicographers regard it as important to convey this kind of knowledge to the users, then such a text has its place. Gouws & Prinsloo (2005) argued convincingly that no lexicographer should assume that the prospective user of a dictionary will intuitively know what, for example, a structural marker could represent without getting guidance from the dictionary compiler in the user guide of that dictionary.

Section 4: Table of Noun Classes in Xitsonga

In this section, a table of Xitsonga nouns and their respective noun classes are outlined as follows:

THLUNGU TA RIXAKA

XIYENGE XA 4

TAFULA RA MINTLAWA YA MAVITI (NOUN CLASSES)

Eka xiyenge lexi Mintlawa ya Maviti (*Noun Classes*) yi longoloxiwile kambe loko byi ri vuxokoxoko bya yona mi nga byi vhumhunya hi xitalo eka tsalwa ra Profesa N.C.P. Nkondo leri vuriwaka **XILETELO XA XITSONGA**.

Hambileswi leswo tala swi kumekaka eka tsalwa leri ndzi ri boxeke laha henhla, swa fanela leswaku ku humesiwa Tafula ra Maviti ni Mintlawa ya wona. Tafula leri ri humeseriwa erivaleni hindlela leyi landzelaka:

NTLAWA	XIRHANGI	RIVITI
1	mu-	munhu
2	va-	vanhu
1 (a)	Ø	Gezani
2 (a)	va-	va-Gezani
3	mu-	mukhuva
4	mi-	mikhuva
5	ri-	rifu
6	ma-	mafu
7	xi-	xibye
8	swi-	swibye
9	yi-(n)	yintshwa
10	ti-(n)	tintshwa
11	ri-	rifisani
12	-	-
13	-	-
14	vu-	vujaha
15	ku-	ku yiva
16	ha-	handle
17	ku-	kule
18	mu-	ndzaku < murhaku
19	-	-
20	-	-
21	dyi-	dyinyoka

Table 5.2 Noun classes in the TTR

This table is meant to assist the prospective user of this dictionary to know the classes of the lemma signs which are nouns. It is used to fulfil a cognitive-oriented function. For example: ***munhu*** 1, *xivumbiwa lexi nga vumbiwa hi Mumbi endzhakukaloko swivumbiwa hinkwaswo swi vumbiwile*. [*human being 1, the last of God's creations*]

The above example should be interpreted as follows:

munhu is the lemma sign

1 is the class number of the noun ***munhu***

The remaining part of this dictionary article is the paraphrase of meaning

It is unfortunate that there is no explanation in this dictionary that the number 1 represents the singular form of nouns found in class 1. This explanation should have been provided in the user guide of this dictionary. Nouns falling under number 2 represent the plural form of class 2 nouns. This clarification has a lot of bearing in terms of the use of the singular and plural form of nouns given as lemma signs in this dictionary. For example, on page 114 one comes across the lemma ***foroko***, which is presented as follows:

foroko 9, (< Xib. Fork) *xiphaho lexi nga ni mahari kumbe lepula ra mahari*.

The number 9 after the lemma ***foroko*** indicates its singular form. The prospective user of this dictionary has not been provided with information regarding its plural form. An inexperienced dictionary user will not know where to find the plural form of this lemma. The lemma ***foroko*** has been placed in the article stretch of the letter F. However, one must go to page 661 to find the plural form of this lemma, which is ***tiforoko*** and it is presented as follows:

tiforoko 10, (<Xing. forks) *switirhisiwa swa le xitangeni leswi nga na mahari; leswi ku dyiwaka ha swona, switirhisiwa swa le xirhapeni leswi ku rimiwaka ha swona*.

There is nothing wrong with the approach the compilers of this dictionary have taken of entering both the singular and plural form of the lemma sign. What they have failed to do, however, is to give guidance to the prospective user in the user guide about this approach. In the TTR again, there is no consistency because there are lemma signs that only have the singular form, while others have the plural form only, and there is no reason provided as to why there is the deviation

from entering both singular and plural forms of nouns. The approach of entering both forms of the noun, i.e. its singular and plural, can be explained to the user in the following manner:

In this dictionary both the singular and plural forms of all nouns are entered. For you, as the user of this dictionary, to know where to go when you are looking for the plural form of the noun that has been used as a lemma sign, please refer to the table of noun classes which is also in the user guide. For example, in that table referred to, the word *munhu* is class 1 noun, and its prefix is *mu-* which is a prefix for all class 1 nouns. The plural of *munhu* is *vanhu* and its prefix is *va-*, which is a prefix used for class 2 nouns. Therefore, as you, go to the lemmas falling under the letter **M**, which are alphabetically listed, you will find the word *munhu*. The plural form of *munhu*, which is *vanhu*, is found in lemmas that are entered and are listed under the letter **V**.

With the type of guidance provided to the user as in the previous paragraph, the user will know exactly where to go when looking for both the singular and plural forms of lemma signs. The user has been drawn in to understand the link between that table of nouns referred to above – Table 5.2 - and the way in which the singular and plural forms of nouns are dealt with.

5.6.2.2 Revised orthography and spelling rules for all official languages

This dictionary, the TTR, needs a text in its front matter section explaining to its prospective users the latest developments in Xitsonga regarding orthography and spelling rules. In 2005 PanSALB took a decision of revising orthography and spelling rules of all official languages. That process culminated in the publication of the new orthography and spelling rules for all these languages. About the Xitsonga language, such changes also affected nouns classified in class 3 on the table used above.

minkarhi < *nkarhi* > ***mikarhi***

minkondzo < *nkondzo* > ***mikondzo***

minkateko < *nkateko* > ***mikateko***

minkele < *nkele* > ***mikele***

minkolo < *nkolo* > ***mikolo***

minkosi < *nkosi* > ***mikosi***

minkumba < *nkumba* > ***mikumba***

The bolded portions in the examples used above show the latest form of plurals of the words, *nkarhi*; *nkondzo*; *nkateko*; *nkele*; *nkolo*; *nkosi* and *nkumba*. This is in line with the new orthography and spelling rules of Xitsonga, as already alluded to earlier. The Xitsonga National Language Board (XNLB) has taken a decision on this matter and one would expect that a dictionary such as this one, which was published in 2016, would use the revised orthography and spelling rules. Words such as *minkarhi*; *minkondzo*; *minkateko*; *minkele*; *minkolo*; *minkosi*; *minkumba* and many more, cannot be accepted in the writings of Xitsonga. It is interesting to note that in an interview with *Zoutnet* (2016), Bila says the following regarding the adoption of Xitsonga orthography and spelling rules:

For uniform style, orthography and approach, the authors used the latest South African Xitsonga orthography as set out by the Pan South African Language Board.

This issue of the compilers of this dictionary using the standard form of the language in its compilation is also articulated on the last text of the back matter, which is on the outside cover of the dictionary. But, as already stated through the examples used above, the compilers did not use the revised orthography and spelling rules of Xitsonga.

5.6.2.3 Summary of section 4

Section 4 presents a table of Xitsonga noun classes that should be used by the prospective user when he/she wants to know where the different nouns (used as lemmata and as guiding elements of dictionary articles) belong. This is commended, but the compilers should have gone further to assist the user, through the user guide, how to interpret this table.

It is also suggested that the compilers of the TTR should consider including a text in the revised edition of this dictionary that deal specifically with the latest developments regarding spelling and orthography rules in Xitsonga.

Section 5: Table 5.3 Table of Xitsonga pronouns

TIBLUNGU TA RINAKA

XIYENGE XA 5

TAFULA RA MASIVI (PRONOUNS)

→ Masivi: Eka ririmi ra Xitsonga hi kuma masivi ya tinxakaxaka lama fambelanaka ni mintlawwa ya wona. Masivi lama ma ta andlariwa hi xivumbeko lexi landzelaka:

NTLAWA	RISIVINENE	RISIVIKOMBA	RISIVINTALO
1	mina, yena, wena	loyi, loye, luya	yexe
2	n'wina, vona, hina	lava, lavo, lavaya, vavalavaya	hinkwavo, voxo
1 (a)	wena, yena	loyi, loye, luya, yeyaloye	yexe
2 (a)	hina, vona, n'wina	lava, lavo, lavaya, vovalavo	hinkwavo, voxo
3	wona	lowu, lowo, lowuya, wowolowo	hinkwawo, woxe
4	yona	leyi, leyo, leyiya, yoyaleyo	hinkwayo, yoxe
5	rona	leri, lero, leriya, roroleri	hinkwaro, roxe
6	wona	lawu, lawo, lawaya	hinkwawo, woxe
7	xona	lexi, lexo, lexiya	hinkwaxo
8	swona	leswi, leswo, leswiya	hinkwaswo, swoxe
9	yona	leyi, leyo, liya	hinkwayo, yoxe
10	tona	leti, leto, letiya	hinkwato, toxo
11	tona	leri, lero, leriya	hinkwaro, roxe
12	-	-	-
13	-	-	-
14	yona	lebyi, lebyo, lebyiya	hinkwabyo, byoxe
15	kona	loku, loko, lokuya	hinkwako, koxe
16	kona	laha, laho, lahaya	hinkwako, koxe
17	kona	loku, loko, lokuya	hinkwako
18	kona	lomu, lomo, lomuya	hinkwako
19	-	-	-
20	-	-	-
21	dyona	ledyi, ledyo, ledyiya	hinkwadyo, dyoxe

Section 6: Table 5.4 ConCORDs used in different noun classes

XIVENGGE XA 6

SWITWANANISI (CONCORDS): Tanihi Masivi, Switwananisi swa ririmi ra Xitsonga swi fambelana na mintlawa ya maviti ya swona. Na swona swi ta longoloxiwa hi xivumbeko lexi landzelaka:

NTLAWA	XITWANANISI XA NHLOKOMHAKA	XITWANANISI XA XIENDLIWA	XITWANANISI XA RIHLAWURI	XITWANANISI XA RIFUWI	XITWANANISI XA ENGETELO
1	u	n'wi	lon- (kulu)	wa	loyi a/lowo
2	va	va	lava- (kulu)	va	lava va/lavo
1 (a)	u	n'wi	lon- (nene)	wa	loyi a/lowo
2 (a)	va	va	lava- (nene)	va	lava va/lava
3	wu	wu	lowu- (kulu)	wa	lowu wu/lowo
4	yi	yi	leyi-, lemi- (kulu)	ya	leyi yi/leyo
5	ri	ri	leri- (nene)	ra	leri ri/lero
6	ma, ya	ma, ya	lama- (nene)	ma, ya	lama ma/lamo
7	xi	xi	lexi- (mbisi)	xa	lexi xi/lexo
8	swi	swi	leswi- (kulu)	swa	leswi swi/leswo
9	yi	yi	leyi- (kulu)	ya	leyi yi/leyo
10	ti	ti	leti- (kulu)	ta	leti ti/leto
11	ri	ri	leri- (nene)	ra	leri ri/lero
12	-	-	-	-	-
13	-	-	-	-	-
14	bya	bya	lebyi- (nene)	bya	lebyi byi/lebyo
15	ku, swi	ku, swi	loku- (nene)	kwa, swa	loku ku/loko, leswi swi/leswo, loku/loko
16	ku	-	loku- (nene)	ka	-
17	ku	-	loku- (nene)	ka	-
18	ku	-	loku- (nene)	ka	-
19	-	-	-	-	-
20	-	-	-	-	-
21	dya	dya	ledyi- (nene)	dya	ledyi dya/ledyo

Sections 5 and 6 have two tables labelled 5.3 and 5.4, respectively. Table 5.3 consists of Xitsonga pronouns that are used in different noun classes. This table has four subheadings, *Ntlawa* (class), *Risivinene* (personal pronoun), *Risivikomba* (demonstrative pronoun) and *Risivintalo* (quantifier). Class 1 has the following pronouns, *mina* (first person), *wena* (second person), and *yena* (third person). This text is both cognitive-function as well as communication-function oriented. The target user is presented with knowledge on how pronouns are classified in Xitsonga, and their relations to the different noun classes. If one says: “*Munhu loyi*” (this person) *Munhu* is a class 1 noun, and *loyi* is a demonstrative pronoun for class 1. However, if one were to say: “*Munhu lexi*” (this thing (person)) it shows the level of disrespect shown to the person the message is directed to. The said person is reduced to the level of nothingness.

The same principle that has been applied in Table 5.3 can also be used in Table 5.4. Table 5.4 also has both cognitive and communication-oriented functions. The subject concord that one will use for the noun *munhu*, which is a class 1 noun, is *u*, *munhu u fambile*. The plural form will be *vanhu va fambile*. If the target user does not understand how these concords are used, he/she will use them incorrectly. For example, the subject concord for class 14 is *byi*, as in *in vuswa byi herile* (pap is finished). However, one finds second language speakers of Xitsonga – especially Sesotho sa Leboa/ Sepedi speakers - using the incorrect concord, as in *vuswa vu herile*. This could be a result of mother-tongue interference, because if one were to say in Sesotho sa Leboa/Sepedi that pap is finished, the sentence will be translated as *bogobe bo fedile* or *buswa bo fedile*. The concord *bo* is then taken by a Sesotho sa Leboa/Sepedi speaker and used as a class 14 concord of Xitsonga, which is incorrect.

Section 7: User guide

This section is divided into two subsections. However, before a discussion of these subsections is presented, the compilers of this dictionary, in the introductory paragraph of this section, state that the lemmata in the central list are arranged in an alphabetic order.

The first subsection contains the following information on the lemmata used in the dictionary: Lemmata which could be described as of Xitsonga origin and do not have any foreign influence

Lemmata which consist of words borrowed from other languages. In this subsection the lemmata would be drawn, for example, from languages such as English (Xing.), Afrikaans (Xib.), IsiZulu (Xiz.) and Sesotho (Xisu.)

The lemmata contained in this subsection are the result of global technological advancements which have resulted in the language Xitsonga to respond to those advancements coining new concepts to meet those advancements. Lemmata such as *fekisi* 9, (Xing. *fax*) and *khompyuta* 9, (Xing. *computer*) are classified in this category.

The last type of lemmata found in this subsection is of words which are more colloquial, for example:

chomana (colloquial) from English *chum* or *chummy*.

The second subsection is further divided into eight categories with the following heading – MATSALELO YA TILEMA LETI – HOW TO WRITE THESE LEMMATA:

Each lemma is written in bold and appears on the left side of each article. For example:

foroko 9, (< Xib. fork) *xiphaho lexi nga ni mahari kumbe lepula ra mahari*.

In the example used above, **foroko** is the lemma which receives treatment in this article.

The compilers should be complemented because they provided guidance to the prospective user that lemma signs in this dictionary are bolded, and they have applied this consistently.

The following items would also be bolded:

Proverb or Proverbs > *Xivuriso* (**Xivur.**) or *Swivuriso* (**Swivur.**)

Idiom or Idioms > *Xivulavulelo* (**Xiv.**) or *Swivulavulelo* (**Swiv.**)

Phrase or Phrases > *Xivulwana* (**Xivulwana**) or *Swivulwana* (**Swivulwana**)

Examples of these types of lexical items, which are multiword items, are italicised. In addition, all these items start with a capital letter.

The one area which could be criticised regarding the use of these types of lexical items is that they are not fully explained in the front matter of this dictionary as to what the difference is between the use of, for example, **Xivur** in certain instances and **Swivur**. The user should have been told that **Xivur** would be used if there is only one proverb used as an example, and **Swivur**

is used if there are two or more proverbs used as examples. Perhaps the knowledge of the potential user of this dictionary should not be taken for granted, but the user must be provided with an unambiguous explanation in the front matter on the differences between the use of *Xivur* and *Swivur*.

(b) Extensions/derivations of verbs used as lemmata will not be treated in every article. However, the compilers of this dictionary have not provided a reason why certain verbs would also have their extensions/derivations treated when others will not. Secondly, the approach adopted in the treatment of these extensions/derivations is to treat them as separate lemmata. For example, on page 108 of this dictionary one comes across the verb *famba*, which receives full treatment. Just below the lemma *famba*, the following extensions/derivations can be identified and each has been entered as a separate lemma:

fambafamba

fambafambeka

fambafambisa

fambafambiwa

fambanyana

fambeka

fambela

fambelana

fambe/fambelo

fambisa

fambiso

fambiwa

As each of these extensions/derivations receive full treatment, they would occupy more space in the dictionary, and make it look big. The proposal of this researcher is that only the verb which has been entered as a lemma in a dictionary should receive full treatment and not its extensions/derivations. This should, however, be brought to the attention of the prospective user of this dictionary in a front matter text. This will also assist in avoiding inconsistencies experienced in this dictionary where at times verb extensions/derivations are entered as lemmata and receive full treatment, and yet, in other instances, it is not the case. In the end, the onus rests with the

compilers of the dictionary to provide an explanation in the user guide to its prospective users on how verbs are entered.

(i) For lemmata entered as nouns, a number will be used immediately after that noun to indicate its class. For example:

mpimo 3, vulehi kumbe vunavi kumbe vuenti bya nchumu, xikalo, xigejo, ntiko.

It would have helped if the prospective user were cross-referenced to Table 5.2 that deals with noun classes. It would have also helped to have an abbreviation for nouns, as already done with the other parts of speech tabled in the next paragraph. For example:

mpimo *rv* 3,

The number used above illustrates that the lemma *mpimo* is a class 3 noun, but over and above this, if the abbreviation *rv* is also used to represent nouns, this will also help regarding the rapid access structure of the dictionary.

(ii) Other parts of speech would be represented by the following abbreviations:

<i>Riendli</i>	<i>rien</i>
<i>Risivi</i>	<i>ris</i>
<i>Ribumabumeri</i>	<i>rib</i>
<i>Rihlawuri</i>	<i>rib</i>
<i>Rifuwi</i>	<i>rif</i>
<i>Rihlayi</i>	<i>hlay</i>
<i>riyimela-riendli</i>	<i>riy</i>
<i>riengeteri</i>	<i>rieng</i>
<i>riencisi</i>	<i>rienc</i>
<i>rihlanganisi</i>	<i>hlang</i>
<i>rihlamari</i>	<i>hlam</i>
<i>vundhawu</i>	<i>vundh</i>
<i>ntsongahato</i>	<i>ntso</i>
<i>rhavi</i>	<i>rhavi</i>
<i>marhavi ya riendli</i>	<i>marh</i>
(1) <i>xidzimelo</i>	<i>xidz.</i>
(2) <i>xiendleko/xikotelo</i>	<i>xiendl/xikot.</i>

(3) <i>xihlamulano</i>	<i>xihl.</i>
(4) <i>xikongomelo</i>	<i>xikong.</i>
(5) <i>xithlelelo</i>	<i>xitlh.</i>
(6) <i>xitsongahato</i>	<i>xits.</i>
(7) <i>xitwisiwo</i>	<i>xitw.</i>
(8) <i>xivangelo</i>	<i>xivang.</i>
(9) <i>xivuyevuye</i>	<i>xivuy.</i>
(10) <i>ximukela/tlulela</i>	<i>ximuk. /tlul.</i>

It should, however, be mentioned that at the time when the TTR was published, the XNLB had not as yet finished with the issue of abbreviations, as these were finalised in 2017. In the revised edition of TTR, there is a need for an outer text which will use the latest abbreviations as found in the latest orthography and spelling rules of Xitsonga.

5.6.2.4 Summary of section 7

Section 7, which deals with the user guide covers the following items:

The nature of the lemmata entered in the dictionary

The ordering of the lemmata

Treatment of verbs their extensions

Abbreviations used for the different parts of speech.

It might have been a good idea for the compilers of the TTR to have also addressed the following issues in their user guide:

The different data types

The article layout

Type of microstructure, etc.

Section 8: Types of lemmata

This section has two subsections, which, in the opinion of this researcher, should have been combined into one as both deal with lists of words that have been borrowed from other languages

that the compilers state that such words should not be included in a Xitsonga monolingual dictionary, some of which are the following:

akhawunti (<Xing. an account) xikweleti.

asesa (<Xing. to assess) ku xopaxopa, ku hlela.

awa (<Xisu. awaa) e-ee!

badala (<Xib. betaal) hakela.

5.6.2.5 Summary of the front matter section of the TTR

The texts that have been discussed above in the TTR are found in the front matter section of this dictionary. However, there are texts which, in the opinion of this researcher, should have been included as part of the user guide to explain to its prospective users how to deal with some of the data that are contained in this dictionary. Some of these texts will be discussed in the following paragraphs.

5.6.2/6 Lack of consistent guidance in the TTR on how to deal with variant spellings of a lemma

The TTR should have a consistent approach on how it deals with variant spellings of a lemma sign. That approach is determined during the dictionary's conceptualisation stage. In the TTR, the user is told in the user guide that the cross-reference marker *langutani*, which is also bolded for rapid access structure purposes, is used to enter variant spellings of a lemma sign. However, the way in which variant spellings are entered as lemma signs is the direct opposite of what it suggests. For example:

xiburatani 7, xivavi kumbe xitlhavi lexi twalaka emirini wa munhu loko ngati yi yimile enkaveni, xiburatana.

xiburatana 7, xitlhavi kumbe xivavi lexi twalaka erihlangutini loko munhu a tiolola kumbe loko a heta ku tsutsuma.

The difference between the two words used in the example above, is in the use of terminal vowels. The one ends with the terminal vowel *i* and the other with *a*. There is no difference in terms of meaning between the two, except to say that these are variant spellings of one word. It is

then incorrect for the compilers to have entered the variant spellings of these lemma signs contrarily to what they suggest in the user guide.

This is how the two words, *xiburutana* and *xiburutani* should have been entered in line with what is suggested in the user guide:

xiburutana 7, xivavi kumbe xitlhavi lexi twalaka emirini wa munhu loko ngati yi yimile enkaveni.

xiburutani 7, **langutani** eka **xiburatana**,

The lemma sign with a high frequency in terms of usage will receive full treatment, as in *xiburutana*, and the one with less frequency, will take the cross-reference position. When such a method of cross-referencing is adopted, it would lead to, firstly, avoidance of the situation of giving a full treatment to both lemmata which only differ in terms of spelling. But, secondly, a situation of defining these lemmata differently would also be prevented. But this again, must be clearly explained in the front matter section of this dictionary.

5.2.6.7 Lack of guidance in TTR on how to deal with synonyms

The TTR does not assist the prospective user to know how synonyms are treated in this dictionary, as there is nothing said in the user guide to help him/her understand that. Not only is the user not getting assistance, but the dictionary has applied three different approaches that are likely going to confuse the user, which are the following:

To use a comma (,) to separate synonyms as in:

gaxa 5, nyandza ya timbalelo/timbalele/timbarila, rivulwana ra timbalelo, xijumba xa voya lebyi vuriwaka wool hi Xinghezi.

The number after the lemma represents the noun class. There are three paraphrases of this lemma sign - “*nyandza ya timbalelo/timbalele/timbarila*”, “*rivulwana ra timbalelo*” and “*xijumba xa voya lebyi vuriwaka wool hi Xinghezi*.” These are synonyms.

The synonym entered first before the paraphrase of meaning:

dikithexini 9 (< Xing. dictation) mbitanelo, ku hlaya xitsariwa leswaku van’wana va xi tsala kunene.

In this lemma sign, the word *mbitanelo* is a synonym of *dikithexini* and it is entered first. The paraphrase of meaning is: *Ku hlaya xitsariwa leswaku van 'wana va xi hlaya*.

The synonym entered last after the paraphrase of meaning:

dini 5, *vuswa byo dzunga, bilila, bolela, ntshuvi lowu ku phahliwaka ha wona*.

Here the words *bilila* and *bolela*, which are synonyms of the lemma *dini* are placed in the middle of two paraphrases of meaning: *Vuswa byo dzunga* and *ntshuvi lowu ku phahliwaka hi wona*.

There is nothing wrong with the use of any of the three approaches, but they cannot all be used at the same time. The lexicographers of the TTR should have selected one approach, which should have also been explained to the prospective user in the user guide. Gouws & Prinsloo (2005: 9), citing Wiegand (1997) say the following about data that are inconsistently presented in the dictionary:

One of the most annoying experiences in the process of dictionary consultation is to be confronted with an inconsistent presentation of data. A dictionary user wants to find the data (s)he is looking for as quickly as possible, and each consultation procedure should be done with the knowledge that the data is presented in a systematic way and that the lexicographers have compiled the dictionary according to a meticulous and consistently applied pattern. The successful application of a well-devised lexicographic process leads to dictionaries characterised by specific features, e.g. predictability, calculability, analysability, and controllability.

5.2.6.8 Lack of guidance to the user in terms of headers

Gouws & Prinsloo (2005: 167) refer to search words which are used in the central list to guide the user to the lemmata which are presented in a particular page. These are referred to as headers. The first header which is on the left indicates the first lemma on the page and the other search word on the right hand shows what the last lemma on that page is. This is an approach which appears to have been adopted in this dictionary. However, this approach has not been explained to the user in the user guide, which has been an oversight on the part of the compilers. This is a good approach in this dictionary because it is part of the rapid access structure, and it will assist

the user to quickly know that if the lemma that he expects to find between those two which are identified as headers is not there, it means it is not in this dictionary.

5.6.3 The Back Matter of the TTR

The back matter of the TTR consists of 15 pages which are divided into five texts:

5.6.3.1

The first text is titled *Nsumo* (loosely translated as “a notice”)

The noun “*nsumo*” is derived from the verb “*suma*” which means to present a case, matter or plan. In the back matter of the TTR, five pages are dedicated towards bringing a notice or bringing to the attention of certain people the matter of the presence of this book; that this dictionary has been compiled and it should be embraced for usage. In this instance, the notice is directed towards the parents of one of the compilers of the dictionary, MM Marhanele, who have both passed away, and to his son Curtis K Marhanele, who has also passed away.

The notice is presented in the form of three poems with the following titles:

A Lamentation for My Mother (Bertha Mahlevo, 1925-1992)

Nhenha ya Holofani (Joel Risimati Marhanele 1919-2002)

To the Memory of Our Son, Curtis Khetani Marhanele (24th June 1974-07th July 2005)

The poems dedicated to the mother Bertha Mahlevo Marhanele and Curtis Khetani Marhanele are presented through the medium of English and the one dedicated to the father, Joel Risimati Marhanele, is in Xitsonga, the medium in which this dictionary is written.

5.6.3.2

The second text in the back matter of *Tihlungu ta Rixaka*, which is comprised of four pages, is an acknowledgement to over 100 people who have had an impact in the life of M M Marhanele one way or another.

5.6.3.3

The third text is titled *Rito Ro Yimela Vatsari* (A piece of Writing on Behalf of Authors/Writers). In this text, MM Marhanele has attached a copy of the paper he read at a conference on 20 March 2004 at Mimosa Club in Polokwane. The focus of this conference was on the importance and value of all official South African languages, in particular indigenous languages.

5.6.3.4

The fourth text in the back matter of the TTR outlines the main purpose of this dictionary, the TTR. This purpose could be classified into three categories:

The purpose of the dictionary.

The explanation of the title the TTR.

An acknowledgement that although this dictionary is comprehensive, it is impossible to carry every word that is spoken in the language Xitsonga.

5.6.3.5

The fifth and last text in the back matter of TTR, which is found on the outer cover of this dictionary, gives an indication of who the target users of the dictionary are. It is stated here that the dictionary, TTR, is compiled for the Vatsonga/Machangana residing in South Africa, Zimbabwe, Mozambique, Swaziland, and other parts of the world. In this last text, an explanation is also given that the lemmata used in TTR have been standardised. Again, in this last text, one finds that the explanation of the title of this dictionary, TTR, which has been given in the fourth text of the back matter, is repeated.

Regarding the texts contained in the back matter section of this dictionary the following comments can be made:

The table of contents page in the front matter section of this dictionary does not indicate that there are texts which the prospective user will get after the A-Z section. It was necessary to bring to the attention of the prospective user that there are outer texts attached to the back matter section of the dictionary, as these texts would have guided the user on how this dictionary is structured.

The first three texts in the back matter section are not lexicographically relevant and could have been omitted as they do not, firstly, serve the genuine purpose of the dictionary nor any lexicographic function. Tarp (2002: 16) was cited earlier postulating that:

According to the functional theory of lexicography, no data whatsoever should be included in any dictionary if it cannot be argued based on its respective functions.

The last two texts in the back matter section, which explain what the genuine purpose of this dictionary is, as well as identifying who its target users are, are an important part of this dictionary, however, they should perhaps have been included in the front matter section, and not at the back. Including these texts in the front matter section would assist the prospective user to know whether he/she is consulting the relevant dictionary to access the information he/she needs. Texts contained at the back matter section of TTR are not those the prospective user of a dictionary would typically look for. Chapter VI of this study has a section that proposes texts that can be used in the back matter section.

5.7. Lexicographic activities of the XNLU

This section offers a discussion of lexicographic works which have been produced by the XNLU.

5.7.1 *Dikixinari ya Xitsonga/English Dictionary*

This was the first of the four lexicographic products compiled by the XNLU thus far. It was first published by Phumelela Books in 2005.

5.7.1.1 The frame structure of the *Dikixinari ya Xitsonga/English Dictionary*

This dictionary is bilingual, bi-directional, and explanatory. The dictionary has two sections, the first has Xitsonga as source language and English as target language. The next section has English as source and Xitsonga as target language. The dictionary has a partial frame structure, with the front matter section and the central list. The texts contained in the front matter section are discussed in 5.7.1.1.1 below.

5.7.1.1.1 The front matter section of the *Dikixinari ya Xitsonga/English Dictionary*:

The first texts that the target user comes across in the front matter section, that represent the typical bibliographical information found in a book publication, are:

Title

Xitsonga – English Dikixinari ya Xitsonga

Dikixinari ya Xitsonga – Xinghezi English – Xitsonga Bilingual and Explanatory Dictionary.

Mashele (2015: 3) states that although this dictionary is described as explanatory, it is actually a simple bi-directional Xitsonga-English/English-Xitsonga dictionary.

Publisher

Phumelela Publishers (Pty) Ltd

Year of publication

2005 with reprints in 2006 and 2007.

The text which has been omitted in this dictionary, which should have come before all the texts below, and which is critical in assisting the user to retrieve information he/she requires in a much quicker way, is the table of contents text. It is interesting to note that of the four lexicographic works of the XLU, only one has a table of contents, which is the *English-Xitsonga Bilingual Dictionary* (2018). The two monolingual dictionaries, the 2014 edition and the 2017 edition, respectively, do not have a table of content text. Albeit the *English-Xitsonga Bilingual Dictionary* (2018) has a table of contents text, that text is incomplete because it has omitted an entry referring to the text which contains information on the dictionary's abbreviations and how they are used. The potential user of the dictionary can easily miss this important text on the basis that he/she has not been informed of its existence through the table of contents page.

Foreword

In the chapter that deals with some structures of dictionaries, the role of the foreword in the dictionary was explained as follows:

to state the purpose and function of the dictionary

to indicate who the envisaged target users are

to state the approach adopted in the dictionary

to illustrate the organisation and scope of the dictionary

to indicate to the user if the dictionary has any limitations

to point out to the user if there is any prior knowledge required for the use of the dictionary.

Regarding the foreword of this dictionary, it has been compiled by the late Prof D I Mathumba, who was the first manager and acting editor-in-chief of the XNLU. Issues addressed in this foreword include, amongst others, the role of PanSALB in the developing of all South African languages, and the reason for the establishment of the NLUs. Some of the dictionaries which the XNLU would be expected to produce are Xitsonga monolingual dictionaries, bilingual dictionaries with Xitsonga as one of the languages, technical dictionaries, etc. The first board of directors of the XNLU took a decision that the first dictionary which would be produced by the Unit would be the Xitsonga – English bilingual and explanatory dictionary to facilitate communication between Vatsonga and members of the other national groups. The foreword also explains the process which was followed to gather the lemmata which was selected for use in this dictionary.

In the first paragraph focusing on the discussion of the foreword of this dictionary, it was mentioned in the second bullet that one of the reasons for a dictionary's foreword is to indicate who the envisaged target users are. Unfortunately, in the case of this dictionary, this was not done in the foreword. However, the target users are eventually identified in a section that deals more with the guide to the user, which, in the opinion of this researcher is wrongly placed.

The next section in the front matter of this dictionary must do with the following issues:

Names of people employed in the Unit

Board of directors

List of members of the Xitsonga NLB

Lexicographic consultants

Editors

List of people who were consulted during research.

The next section of the front matter raises issues which are covered in eight (8) points. The eight (8) points that have been identified will not only be listed but where necessary there will be a brief discussion of each one of them:

Explanatory notes

Selection of lemmata for this dictionary

Ordering of lemmata

There was a need to indicate to the prospective user how lemmata in this dictionary are ordered, and this was not done in this dictionary. Gouws & Prinsloo (2015: 98) postulate that the use of an alphabetic ordering is the preferred procedure in general descriptive and bilingual dictionaries. This was done in this dictionary, but it was not explained to the prospective user. The user was also not told that all lemma signs are marked in bold, and they are the only items marked as such for rapid access.

For example, one would come across two lemmas whose only difference is the use of a hyphen as a placeholder, and such lemmata are entered first, but this has not been explained to the user:

-tihanyi *rib* brutal

tihanyi *n* brutality

-tshungula *rib* remedial

tshungula *rien* treat, heal, cure, remedy.

However, even if there was an explanation in the user guide on how the items used above were entered in the dictionary, there would still be no consistency. In the following example, the unmarked form is entered first:

basa *n.* white

-basa *rib.* white, clean, clear, neat.

The unmarked form **tihanyi** was entered last, but for **basa** it is entered first.

Target group

Entering acronyms as lemmata

Bringing out the meaning

Use of numbers

It is stated that numbers are used to separate homonyms. In this dictionary homonyms are also defined as words that are spelt the same but with different meaning. However, some of the articles in the central list are not in agreement with what is suggested here. For example:

head 1 n. (body part) nhloko; (leader) murhangeri. 2 v. rhanga, rhangela.

The lemma *head* has two paraphrases of meaning separated by numbers 1 and 2. These should be understood to be homonyms in terms of the guidance provided to the user in the user guide. But this is not the case in the above article, because the sense that one derives from 1 and 2 is the same. The only difference between the two is the first is a noun and the second a verb. The guidance given to the user should have been that numbers are used to indicate polysemes. The typical way to deal with homonyms is with superscript numbers. The following example from the same dictionary, is the correct way in which homonyms should be dealt with:

khensa¹ *rien.* thank.

khensa² *riv.* vona **MFUKUZANA.**

What is of importance is that this approach of using superscript numbers to mark homonyms should be explained to the user in the user guide and it must be applied consistently.

Use of punctuation marks

The following punctuation marks are used as structural indicators in this dictionary:

Semicolon (;)

It is stated in this dictionary that a semicolon is used to separate different meanings of a single word. The following example was used earlier with regards to the use of numbers, and it will be used again here:

head 1 n. (body part) nhloko; (leader) murhangeri. 2 v. rhanga, rhangela.

In this lemma sign, the two senses are presented in different subcomments on semantics, and these senses are separated with the use of a semicolon. If the difference between a body part and a leader is in terms of meaning, these equivalents are given for the two polysemous senses that are represented by the lemma.

Comma (,)

In the user guide of this dictionary, it is stated that a comma is used to separate translation equivalents that are similar in meaning:

decade *n.* malembekhume, khume ra malembe.

Slash (/)

It is used to avoid rewriting the meaning of a lemma one or more times:

faithful relationship *n.* vunghana/vugangu byo tshembeka.

Brackets ()

It is stated in the user guide that brackets are used to provide different meanings of a lemma. But perhaps the compilers should have used the words: to provide contextual guidance to the user.

The guidance helps to distinguish between translation equivalents for different polysemous senses of the source language form:

administer *v.* (manage) lawula, fuma; (medicine) nyika, nwise.

Hyphen (-)

In the Xitsonga list, the hyphen is used to mark adjectives. This approach assists the user to have rapid access to what he/she needs because once he/she comes across a lemma sign with a hyphen, and he/she is not looking for an adjective, he/she does not have to wait his/her time looking at that lemma sign.

-tsongo *rib.* small

-koma *rib.* short, brief

Abbreviations

The user guide has provided a list of abbreviations that are used in this dictionary. For example:

Adjectives *adj.*

Adverb *adv.*

Noun *n.*

Riviti *riv.*

Riendli *rien.*
 Risivi *ris.*

It is also interesting to note that the list of English abbreviations is alphabetical and the Xitsonga one is not. There seems to be no justification for this.

The compilers should not only have provided this list, but they should have also given a brief explanation on how to access these items in a dictionary article. For example:

Adamu *riv.* Adam

The *riv* is an abbreviation of the noun and it is also italicized. The user should have been alerted that the only items that are italicized in this dictionary are abbreviations and would assist the user to get rapid access to the information he is looking for in the dictionary article.

Again, the onus is on the compilers to see to it that the abbreviations for the different parts of speech that have been presented to the user in the front matter section are used correctly. For example, in the articles below, these abbreviations have been incorrectly used as the lemma signs are not the part of speech entered. Hosana (2009) uses the following examples to highlight this problem:

kwala *rien* here
kusuhani *rien* here
la *rien* here

The item *rien* in the examples used above is an abbreviation for verbs and these lemma signs are not verbs but adverbs.

Regarding the way in which this section is structured, one is of the opinion that points one (1) – three (3) should be removed from it and be placed in the foreword of this dictionary, as the issues raised on these points do not directly connect with those raised in items four (4) to eight (8) of this section.

Regarding items (4) to (8) above, these should form part of the user guide. These are compulsory items as they familiarise the potential user with what to expect in the central list of this dictionary and how the dictionary article is structured.

The last text in the front matter section of this dictionary is on speech sounds and pronunciation in Xitsonga. There are two issues that are raised in this text. The first must do with pronunciation in Xitsonga and the second deals with consonants and their different types. With regards to the latter, the compilers indicate that they have added the letter *n'* to the existing twenty-six letters of the alphabet used to represent sounds in the Xitsonga language. The compilers of this dictionary have taken all the words that have the letter *n'* in the first syllable of those words and group those in one article stretch. For example:

n'anga

n'eni

n'walungu

n'wana

n'watipempe

n'wingi

n'wini

This type of alphabetic ordering used in this text is done in accordance with the dictionary-specific access alphabet, which is “the alphabetic arrangement principle used in a particular dictionary”, cf. Gouws & Prinsloo (2005: 97). The lemma signs falling under *n'* have been arranged in a strict alphabetic order.

There is nothing wrong with the approach taken in this dictionary of putting all lemma signs with the letter *n'* in the first syllable, in one article stretch. This is part of the rapid access structure of this dictionary, and it is commended. However, this must be explained to the prospective user.

This researcher is of the opinion that the guidance given to the user is not sufficient, as all that is said in the front matter section is that the letter *n'* has been added to the twenty-six existing alphabet letters in Xitsonga. It should have been made clear in this last text that there is an article stretch in the central list that contains lemma signs that have the letter *n'* in the first syllable.

Some examples should also have been provided in the front matter section so that it makes the job of the user easier in identifying that article stretch. However, Prinsloo (2014:261), using the alphabetic sorting order of the GNSW as an example, where it deviates from the ordinary alphabetic sorting, postulates that alphabetic stretch deviations from the standard alphabet could be unuser-unfriendly as the prospective user might take time to find the information he/she is looking for.

The next dictionary that will be looked at in the study is the DYX. The DYX also has the same approach when dealing with lemma signs on the letter *n*' at the first syllable. To avoid redundancy, that text in DYX will not be discussed in detail but will only be mentioned. It should however be stated that in the *Dikixinari ya Xitsonga / English Dictionary*, an effort was made to inform the user about the existence of a text of this nature, although not enough information was provided to guide the user. In DYX there is nothing said in the front matter section about this text, and the user is only confronted with it in the central list.

Conclusion

This study has identified several errors about the way in which the front matter texts in this dictionary are structured. This dictionary, which was published way back in 2005, has not been revised yet. Hopefully, the matter of revising it will be done sooner than later.

5.7.2 Outer texts of *Dikixinari Ya Xitsonga*

In 2014 and 2017 the XNLU published the first and second editions of a Xitsonga monolingual dictionary – the DYX. There is basically no significant difference between the two editions besides stating that the latter edition was an improvement on the first one. Some of the errors which were identified in the 2014 edition, were brought to the attention of the XNLU and were corrected, for example, the title of the first edition appears as *Dikixinari ya Xitsonga Ya Ka Lingua Franca* [Lingua Franca's Monolingual Dictionary of Xitsonga]. The Board of Directors argued successfully that the impression created by including the publisher's name on the title is misleading, because this dictionary was not compiled by Lingua Franca but by the XNLU. This was subsequently corrected in the 2017 edition.

About the outer texts of the 2017 edition, the following comments can be made:

As part of the outer access structure of this dictionary, the prospective user is introduced to the name of the dictionary – *Dikixinari ya Xitsonga*. This name introduces the prospective user to the type of dictionary he/she is holding – that this is a monolingual dictionary of Xitsonga. On the spine of the dictionary the prospective user's attention is drawn to the fact that this dictionary is a product of the XNLU.

Other texts which appear in the front matter section are the names of the compilers, as well as its publisher and year of publication. One also comes across texts which contain acknowledgements, the foreword, and the names of the board of directors of the XNLU. One might have thought that immediately after the texts which have been alluded to above, there will be a text which gives the prospective user guidance on how data are distributed in the rest of the dictionary. That text is the table of contents. This dictionary has identified who its potential users are, and the compilers would have done well to assist these target users with the presentation of a table of contents.

The following texts, which are numbered 1-8, also appear in the front matter section of the DYX's 2017 edition. The approach in this study on how to discuss the eight texts is that they will be listed first, and each one of them discussed in detail later.

User guide

Selection of lemmata used in the dictionary

Target user

Abbreviations

Use of superscript numbers

Use of numbers

Use of punctuation marks

Spelling and orthography

Before one proceeds with a discussion of the eight texts, one will perhaps change their ordering first. Texts 1, 4, 5, 6 and 7 should be discussed together as they all fall within the scope of the user guide. All these texts will become compulsory in this dictionary because they are part of the user guide.

Texts 2, 3 and 8 can be discussed separately as they are not part of the user guide.

The eight texts referred to above could be rearranged as follows:

Target user

Selection of lemmata used in the dictionary

User guide

Abbreviations

Use of superscript numbers

Use of numbers

Use of punctuation marks

Spelling and orthography

In the next paragraphs, the eight texts will be discussed in terms of the revised order, and at the end of the discussion, one will also briefly indicate other texts which should perhaps have been included in the front matter section of DYX.

Target users

The dictionary's target users are:

All Xitsonga language speakers

Xitsonga language users

Xitsonga educators

Xitsonga learners

Xitsonga students

Xitsonga language practitioners

Interpreters

Translators

Selection of lemmata used in this dictionary

It is stated in this text that the bulk of the material used to compile the DYX is from the works of the missionaries who published bilingual dictionaries earlier. There are other Xitsonga language speakers who also sent in their lists which were considered during the selection process of

lemmas that were eventually used in this dictionary. Some of the data selected is from the contribution of H T Mashele who has a Masters degree titled *Towards Corpus-Based Dictionaries in Xitsonga*. The compilers of the dictionary state that the corpus-based approach assisted in identifying words with the highest levels of frequency in terms of usage in Xitsonga, which formed the base of those selected in the dictionary. This dictionary consists of 8 764 words, which is an addition of about 1 000 lemmas as compared to the 2014 edition.

User guide

It was alluded to earlier that the user guide would be rearranged, and it will now include texts 1, 4, 5, 6 and 7. Although these will be discussed in line with the numbers the compilers of the *DYX used*, all these texts are part of the user guide.

The user guide explains the structure and contents of the dictionary article. It states that in each article the lemma sign – which acts as a guiding element of the dictionary article – is followed by an entry indicating the part of speech of the lemma, and then follows the paraphrase of meaning and usage example. For example,

kutani [kutani] *rhlng* ku hlanganisa swivulwa swimbirhi. *Hi fike hi tshama ~ va hi nyika swakudya.*

The following can be said about the example used in the erstwhile paragraph:

kutani - This is a lemma sign used as a guiding element to the dictionary article; [kutani] phonetic representation of the lemma sign **kutani**, which, unfortunately has not been explained in the user guide.

rhlng is a conjunction which is the abbreviation of the part of speech of the lemma sign, and this has been explained in the user guide. The abbreviation of this part of speech has also followed those proposed for use by the XNLB. This is also a correction of the abbreviations used in the 2014 edition of *DYX*, which were not standardized.

The next two items in this dictionary article are the paraphrase of meaning and illustrative example, respectively:

ku hlanganisa swivulwa swimbirhi. *Hi fike hi tshama ~ va hi nyika swakudya.*

The non-typographical structural indicator “~”, which is a place-keeping symbol, has been used for lexicographical purposes to designate to the prospective user that it represents the lemma sign in the illustrative example. It is used to avoid redundancy of repeating that sign.

The ordering of entries in dictionary articles of this dictionary is predictable, as Gouws & Prinsloo (2005: 9) postulate that one of the features which is necessary in the successful retrieval of information in a dictionary is that of predictability. The article structure in this dictionary is as follows:

Munhu [munhu] rv 1 xivumbiwa xo hlawuleka lexi hanyelo ra xona ri hambanaka na ra swiharhi hi mukhuva na maehleketelo. *Mahanyelo ya ~ ya hambanile ni ya xiharhi.*

Human being n 1 a creation of God that is different from other creations as it has capacity to think and behave in a peculiar manner.

The dictionary article is thus structured as follows:

The lemma sign as a guiding element to the article and it is bolded for a quick identification ***munhu***;

The next is an item giving pronunciation that is put in square brackets [munhu];

A part of speech marker that is in the form of an abbreviation *rv* for a noun in this instance.

The number 1 is a class number for the noun *munhu*. This is in accordance with Table 5.1;

The next item is on the paraphrase of meaning; and

The illustrative example is the last item, and it is italicized

The item ~ is used in the illustrative example to avoid rewriting the lemma sign.

This is the basic order of the article in this dictionary and it has been applied consistently.

Abbreviations

In the past abbreviations in Xitsonga were not standardized and a study by Dr X E Mabaso - *Nkomiso eka Xitsonga: (The Shortening in Xitsonga: A Linguistic Analysis)* - has given direction on how these can be done in Xitsonga. The XNLB has adopted his proposals and included them in the latest orthography and spelling rules of Xitsonga. Some of these abbreviations are as follows:

Huvo yo Angarhela ya Tindzimi ta Afrika-Dzonga

HATAD

ndzhukano *ndzhu*

nyandza *nydz*

riencisi *renc*

riengeteri *reng*

rihlamari *rhlm*

rihlanganisi *rhlng*

rihlawuri *rhl*

The compilers of DYX should be commended for using the latest abbreviations and also for including a text in the front matter of this dictionary to assist the prospective user to know them. These abbreviations will also serve to fulfil the cognitive-oriented function.

Use of superscript numbers

As part of the user guide, the compilers of the DYX inform the user that superscript numbers are used to separate lemmas that are written the same but have different meanings. These are homonyms. Gouws & Prinsloo (2005: 100) define homonyms as words with the same form, spelling, and pronunciation but with unrelated meanings. Bergenholtz and Agerbo (2014) regard homonymy as a phenomenon where two or more different words have unrelated meanings. Bergenholtz and Agerbo (ibid.) further state that homonymous words are presented as individual dictionary entries separated with a numerical superscript number. In this dictionary, the following example can be used:

tiya¹ (tea)

tiya² (to be strong)

Numerical superscript markers “¹” and “²” were used to mark the lemma signs of separate articles. Initially one would have thought this is the approach which compilers of this dictionary adopted in entering homonyms. Gouws & Prinsloo (2005: 101) posit that the user guide should explicitly indicate the criteria according to which homonyms are identified and the order in which they are lemmatized. Bergenholtz and Gouws (2012) allude that dictionaries often fail to

be consistent in their ordering of words and paraphrases of meaning such as homonyms, synonyms and polysemous senses. Bergenholtz and Gouws postulate that the golden lexicographic rule of entering the paraphrases of meaning designated to above is consistency.

Unfortunately, the guidance that has been provided to the prospective user on the use of superscript numbers to separate homonyms has not been consistently adhered to in the central list, as it will be illustrated in the following example:

matimba [matimba] rv 6 **1** ntamu wa munhu kumbe xifuwo / xiharhi. *Khatisa u ni ~ yo lwa hikuva ku hava ni un 'we loyi a nga n 'wi hlulaka laha malayinini.* **2** swibyariwa swa le masin'wini leswi nga ni madingu, swo yelana ni makhaha, swo nyanganya. *Vana va pfuna vatswari va vona ku hlakula emasin 'wini hi nkarhi lowu ku dyiwaka ~.*

The lemma sign **matimba** used in the erstwhile paragraph has two paraphrases of meaning separated with numbers 1 and 2. In the front matter of this dictionary there is a text which states that numbers are used to identify different polysemous senses of a lemma sign. With that understanding, one would think that the numbers 1 and 2 are for these senses:

1 the power or strength that a person must do something

2 sugarcane – a large, strong-growing species of grass in the genus *Saccharum*.

It is apparent that the meanings in 1 and 2 above are different, and these cannot be polysemous and the use of these numbers will not be in line with what the text in the front matter of this dictionary directs on how they should be used. Numbers 1 and 2 designate two unrelated meanings of the lemma sign **matimba**, and these meanings should have been presented in different articles with the lemma signs marked by numerical superscript markers ¹ and ²:

matimba¹ [matimba] rv 6 ntamu wa munhu kumbe xifuwo / xiharhi. *Khatisa u ni ~ yo lwa hikuva ku hava ni un 'we loyi a nga n 'wi hlulaka laha malayinini.*

matimba² [matimba] rv 6 swibyariwa swa le masin'wini leswi nga ni madingu, swo yelana ni makhaha, swo nyanganya. *Vana va pfuna vatswari va vona ku hlakula emasin 'wini hi nkarhi lowu ku dyiwaka ~.*

The use of these numerical superscript markers will be consistent with the way in which they have been used in the lemma sign *tiya* above, and also in line with what it is suggested in the front matter of this dictionary that homonyms are marked with superscript numbers.

Another method which the prospective user of this dictionary is introduced to with the use of numerical superscript markers is in the following example:

saha¹ noun - a hand tool used for cutting wood

saha² verb – to saw / cut wood

The paraphrase of meanings of the lemma sign **saha** in the two examples above clearly show that they are related, and numerical superscript markers ¹ and ² should not have been used to separate the two meanings, but numbers 1 and 2. Different parts of speech of the same word should be treated in the same article if they are semantically related.

The use of numbers

It is stated in the user guide of this dictionary that numbers are used to separate paraphrases of meanings of a single lemma that are semantically related. Numbers also separate the different subcomments on semantics. For example:

tlhava rndl (tl) **1** ku boxa. *Manyangi u lo na ~ nenge wa Fambela hi mukwana kutani ngati yi ku nsee!* **2** ku dlaya. *Mundzuku hi ta ~ Bantomu leswaku vanhu hinkwavo va ta kuma xo xeve.* **3** (dyambu) ku xa. *Loko dyambu ri ~ hi kona hi nga ta sungula ku foroma switina.* **4** (swimilana) ku mila / hluka. *Mavele na matimba swa karhi swa ~ emasin 'wini.* **5** (sangu, rihlelo, nsw) ku rhunga / luka. *Kokwana ta hetisa ku ~ sangu ra mina mundzuku.*

The five subcomments on semantics of the lemma sign **tlhava** are separated with numbers 1 - 5, which is in line with what an outer text in the front matter of this dictionary suggests.

One might expect that the guidance given to the prospective user on the use of numbers in this dictionary will be applied consistently. By implication, when the user comes across numbers preceding paraphrases of meaning of the word representing a lemma sign, he/she will draw the conclusion that these are polysemous senses. Unfortunately, in the DYX some of the paraphrases

of meaning of a lemma that are not semantically related have been separated with numbers. This contradicts the guidance provided to the user that semantically unrelated paraphrases of meaning use superscript numbers. For example:

phama ¹ (verb) to dish a meal ² (verb) to apply lotion on one's body. Sense ¹ and ² above belong to the same part of speech, but differ in meaning, therefore, numbers ¹ and ² should not have been used to separate the two sense, but two articles with lemma signs marked by numerical superscript numbers should have been entered.

The guidance provided to the prospective user in the user guide regarding the use of numbers to separate semantically related paraphrases of meaning is sufficient. The problem then is not with the guidance, but with its application. There are quite a number of instances in the DYX where these numbers were incorrectly used to separate paraphrases of meaning. Some of those instances are as follows:

davula ¹ to tear up something ² a short cut

davulela ¹ to ridicule someone ² to till in a particular way

govela ¹ a place to reside temporarily ² a traditional healer

khovola ¹ to cook ² some form of dance

5.7.2.1 Summary of the discussion on the use of superscript numbers and numbers

It would appear as if the compilers of the DYX struggle to understand the concepts of homonymy and polysemy, as the examples used above contain homonymous meanings and they should have been entered in separate articles with the lemma signs marked by superscript numbers. But the examples used below show that the senses that have been given in separate articles are semantically related, and they should have been included as polysemous senses in the same article with the numbers marking the subcomments on semantics:

*bazela*¹ (verb) to appreciate a bulk buyer by giving him/her a gift

*bazela*² (noun) a gift of appreciation to a bulk buyer

gavaza¹ [gaβaza] *rndl (tl)* ku ambala mpahla yo saseka loku landziwaka hi ku tikukumuxa.

Magezi wa tikurisa hileswi a nga ~. [As a verb the lemma gavaza means to put on beautiful clothes and become haughty because of that].

gavaza² [gaβaza] rv 5 munhu wo faneriwa ni ku tirhandza ku tlula mpimo. *Vanhu hinkwavo va rhandza yena hikuva i ~*. [As a noun the lemma **gavaza** refers to a person who looks after himself/herself well].

The two subcomments on semantics in the lemma **gavaza** are semantically related and they should not have been separated with superscript numbers but with numbers. This lack of understanding on the part of the compilers of the DYX on the differences between polysemy and homonymy and the use of numbers and superscript numbers to separate them, will not assist the prospective user to access the information he/she is looking for in the dictionary. If he/she is a user who first consulted the user guide to get direction on how to access data, he/she will be misled as the evidence in the central list contradicts what he/she was told in the guide.

Use of punctuation marks

The compilers of the DYX have identified six punctuation marks, which are used as structural indicators. The six are:

Comma

Slash

Brackets

Hyphen

Single angle quotations marks

Tilde

The use of typological structural indicators like bold, roman and italics should also have been explained in the user guide. All lemma signs in this dictionary are bolded, and it is important to bring that to the attention of the user, and this was not done. It will also be advocated in one statement below that the cross-reference marker that is suggested for use to introduce a lemma sign that is in a cross-reference address be also bolded and uppercased.

The eighth structural indicator that also must be included are the square brackets [] that are used when the phonetic representation of a lemma sign is given:

kutani [kutani]

This has not been explained in the user guide, but the user does come across it in the central list of the dictionary.

The next discussion is on the six punctuation marks that have been referred to above:

Comma

The compilers of the DYX posit that a comma is used to separate words that are similar in meaning:

khudzehela rndl ku khomiwa hi vurhongo, ku etlela.

khudzehela is a lemma sign, and *rndl* is the part of speech. The paraphrase of meaning is “*ku khomiwa hi vurhongo*”, whose synonyms is *ku etlela*. The synonyms are separated with a comma. This infers that synonyms are presented within the same subcomment or comment on semantics where the paraphrase of meaning is given. This is the guidance that is provided to the prospective user.

However, the DYX also uses another approach when dealing with synonyms in the source language. This must do with the use of a cross-reference marker. For example:

Bunu [bunu] *rv* / vona **Mubunu**

This is the typical way for the treatment of synonyms. In this article of the synonym with the higher frequency of use, a full treatment is given that includes the other synonym. The lemma representing the synonym with the lower frequency of use is entered as guiding element of a cross-reference article in which the user is referred to the article of the lemma with the highest frequency of use. This approach must be explained to the prospective user of this dictionary.

The suggestion one can make is that a cross-reference marker *vona* should be used, but that guidance should be given to the prospective user in the user guide. As part of the rapid access approach in this dictionary, this cross-reference marker should also be uppercased and bolded, as this will assist the user to quickly identify it and know what it represents. For example:

Bunu [bunu] *rv* / **VONA** **Mubunu**

Comments can also be made about the following entries which are regarded as synonyms in this dictionary:

mababa rv 6 (taboo) **1** mahuma ya vanhu. *Susa ~ yalawo ya n'wana kwala xitupini hikuva vanhu va ta ya kandziya loko va nghena endlwini.*

mahuma vona **mababa :1**

makaka (taboo) vona **mahuma**

macimba (taboo) vona **mababa :1**

A prospective user of this dictionary who wants to know what the synonym of lemma signs **mahuma** and **macimba** is, is cross-referenced to **mababa :1**. The user will then go to the lemma sign **mababa** and get to the paraphrase of meaning marked 1 to get assistance. However, if this user wants to know what the meaning of **mababa** is, he/she finds that the definition presented here takes him/her back to the synonym **mahuma**. When the user comes across the lemma sign **makaka**, he/she is cross-referenced to **mahuma**, but does not get the meaning of the word **makaka** there. At the end of the day, the user has four synonyms and none of these assist him/her in his / her search.

The word **mahuma** is generally accepted in the Xitsonga speech community as a word which is appropriate in terms of usage. However, the compilers of DYX decided to use **mababa** as a lemma with high frequency usage and gave it full lexicographic treatment and yet it is a vulgar term amongst Vatsonga.

The cross-reference to the lemma **mababa** above has been entered as follows: **mababa :1**.

Unfortunately, again, we have a symbol here, which appears to be a structural marker that has not been explained in the front matter section of this dictionary.

Slash “/”

The guidance given to the prospective user is that this structural indicator is used to avoid redundancy, whereby the meaning of a lemma sign is repeated. For example:

dyondzisa rndl ku letela /byeletela vanhu ndlela leyi swilo swo karhi swi endlwaka hayona.

The words *letela* (to give a lecture) and *byeletela* (to give advice to someone) have the same sense and a slash is used as a space-saving technique to separate alternative forms. The structural indicator is applied consistently in the central list, and the prospective user will know exactly what it represents when he/she comes across it.

Brackets “()”

The guidance provided to the prospective user is that brackets are used to give contextual guidance to the user regarding the paraphrase of meaning. For example:

matimba rv 6 1 (xiharhi, xifuwo munhu)

This type of contextual guidance is applied consistently in the dictionary. But there are two other areas where brackets are used in the central list, and these have not been explained in the user guide. The first is regarding the use of brackets after the entry of all verbs where these brackets are used to enclose an entry indicating that a verb is transitive or intransitive:

duma rndl (tl) transitive verb

dumaduma rndl (gm) intransitive verb

The other two approaches are where brackets are used to enclose an entry indicating a figure of speech. Figures of speech in the DYX are represented by the abbreviation *xgf* that is enclosed in brackets. For example:

ambuka [ambuka] rndl (gm) 1 ku haha. 2 (*xgf*) ku hangalaka hi xihatla.

All three approaches that were applied in this dictionary about the use of brackets should have been brought to the attention of the prospective user in this user guide.

Hyphen “-”

The guidance that the user receives in connection with the use of the hyphen in this dictionary is that it is used to precede adjectival stems. For example:

-nene [nene] rhl nsinya wa ribumabumeri wa rihlawuri.

A hyphen can also be in between nouns used to form a compound noun. For example:

Afrika-Dzonga. It should be said that the hyphen has not been used as a structural indicator in this case but as an orthographic symbol.

Arrows to the left and to the right: “<” and “>”

The DYX states, in its user guide that arrows “<” and “>” are used in this dictionary to indicate the origins of a word represented by the lemma sign. It is further postulated that although these two indicators may appear different because of the directions they are pointing at, they have the same purpose. For example:

fasa [fasa] (< Xb) *rndl (gm)* **vona** boha

The item “<” that has been put in brackets with the abbreviation “Xb” in the article of the lemma sign *fasa*, gives guidance to the user that this lemma sign has its origins from an Afrikaans word. Although that Afrikaans word has not been presented to the user, it is the word *vas*.

Tilde “~”

The guidance provided to the prospective user in respect of the use of a tilde in this dictionary is that it is used in the illustrative example to avoid repeating the usage of the lemma sign. When the prospective user comes across this entry, he/she will know what it represents. The tilde has also been consistently used in this dictionary and the guidance provided in the user guide is sufficient for the user to understand the illustrative example.

Spelling and orthography

The last outer text in the front matter section of the DYX is on spelling and orthography. As alluded to already, this is not part of the user guide. All the subtexts in these outer texts can be used to fulfil the cognitive-oriented function of the dictionary. These subtexts give guidance regarding the conjunction, the copulative, and the noun.

The conjunction

This subtext provides the user with information on how a conjunction is used in Xitsonga and examples of such conjunctions. This subtext is relevant for text production purposes and it is also having a function that is cognitive-oriented.

The following is said about the conjunction and its use:

How to write conjunctions in Xitsonga

Hikuva, hikwalaho, hikokwalaho, hambileswi, kumbexana, nakona, naswona, xakona, hileswi, nileswi, hitlhelo, hakanyingi, etc.

How to use conjunctions “*ni*” and “*na*”

Areas where “*ni*” cannot be used in a sentence, for example:

“*ni*” cannot precede a pronoun

“*ni*” and “*na*” are written as one word when they are combined with a copulative stem as in:

nimpundzu; nampundzu

nimadyambu; namadyambu

“*ni*” and “*na*” are written as one word they are combined with conjunction stem as in:

Naloko; nahambi; naswona; nakona

The copulative

This subtext has a cognitive-oriented function, and it assists the prospective user to know what a copulative is in Xitsonga and how to use it. Copulative prefixes *i* and *hi* are stand-alone and cannot be written conjunctively with any stem. For example:

Nsuku i ntukulu wa mina. [Nsuku is my grandson]

Khensani hi yena a nga teka buku. [Khensani is the one who took the book]

The noun

This subtext covers certain issues related to the use of the noun in Xitsonga, which are the following:

Noun prefixes

Suffixes *-ete/-etlo*

Days of the week

The names of months in Xitsonga

Names of public holidays in Xitsonga

Noun class 3 and 4

Regarding the first, the one on noun prefixes, it has been used to assist the user to know how to write (a text production function) a noun with prefix, and the user is directed that one cannot separate a noun prefix from its stem when one writes, and the following example is used:

Mufana (1)

Mu- is the prefix and *-fana* is the noun stem. A stem is that part of a noun that stays when one removes the prefix.

If one were to look back at table 5.1 (a table on Xitsonga noun prefixes) that has been included as an outer text in the front matter section of the TTR, it has been included without an explanation on how to use it. The DYX does not have a table such as this one, but only gives an explanation on how these prefixes are written. This means that it might have been a good idea for both these dictionaries to have combined the two approaches for the benefit of the prospective user.

The subtext on noun class 3 and 4 is important because it provides information to the prospective user on the latest developments regarding spelling and orthography rules in Xitsonga. The target users of the DYX have already been identified, and they will need to be brought on board about these latest developments.

5.7.3 Texts that should have also been included in the DYX

5.7.3.1 How to deal with singular and plural form of nouns

The DYX should have included a text through which the prospective user is provided guidance concerning the way in which singular and plural forms of nouns are dealt with. One would have expected that there will be an outer text in the front matter section of this dictionary addressing this matter. Although no guidance has been provided, the user is confronted with four strategies that were applied in this dictionary to address this matter:

Entering only the singular form of certain nouns as lemma sings. For example:

munhu – is a noun in the singular and its plural *vanhu* is not entered in the dictionary

Entering only the plural form of certain nouns as lemma signs

mahlanga – is the plural form of the noun *hlanga*, and *hlanga* is not entered in the dictionary

Entering both the plural and singular forms of certain nouns as lemma signs

tino – is a noun in the singular and its plural *meno* is also entered in the dictionary.

When this approach is applied, the compilers define both lemma signs, the one in singular and the one in the plural form. The cross-reference marker *vona* is used to refer the user from one noun which is in the singular form, to another that is in the plural. The user does not even have an idea on the rationale used to put one noun in the cross-reference position and the other as a cross-reference address. For example

tinhla *vona yinhla*

At the end, whichever approach the DYX would have taken in entering singular and plural forms of nouns, it should have been communicated to the user in the user guide of this dictionary. In the next chapter of this study, where one deals with a proposed model for the use of outer texts in Xitsonga dictionaries, it will be motivated why the approach mentioned last above is the best, and when this dictionary is revised, its compilers should take that into consideration.

5.7.3.2 How to deal with variant spellings of a lemma sign

The DYX has also failed to provide guidance to the prospective user in its user guide on how it deals with variant spellings of a word. A cross-reference marker *vona* is once again used to deal with variant spellings of a word used as a lemma sign. For example:

xiburutana *rv 7* ku vava loko twalaka ekhwirini, loku talaka ku vangiwa hi ku tsutsuma endzhaku ka ku dya.

xiburutwana *rv 7* *vona* xiburutana

nongoloko *rv 3* *vona* nongonoko

nongonoko *rv 3* nandzelelano wa swo karhi

The compilers of the DYX decided to use the same cross-reference marker *vona* to present three different items to the user, i.e. for synonyms, for entering singular and plural forms of nouns, and

for variant spellings of the lemma sign. There is nothing wrong in following this approach, but it must be explained to the prospective user in the user guide.

Conclusion

Final remarks which can be made about the front matter section of DYX are that there is guidance which have been included in this section and has been applied consistently throughout the dictionary. The user cannot get confused on how data are ordered in the dictionary. However, about the paraphrase of meaning, there is still a lot of work that should be done. It does appear as if the compilers of this dictionary do not have a clear understanding of concepts such as polysemy and homonymy, as alluded to earlier. The 2014 edition of DYX had a litany of errors regarding polysemy and homonymy and these errors were carried over to the second edition of 2017.

It is true that there is a front matter text guiding the user on how this will be dealt with, but unfortunately the entries in the central list in most instances show that the compilers should go back to the drawing board to correct these errors.

5.7.4 *English-Xitsonga Bilingual Dictionary*

This is the last of the four dictionaries compiled by the XNLU in the past 19 years. Mashele (2018) has the following to say about this dictionary:

“This dictionary is a bilingual one-directional dictionary whose lexical entries are in English with Xitsonga equivalents and/or meaning provided alongside”.

This dictionary has a frame structure, as there are front matter texts as well as two texts in the back matter section, one dealing with references used in the compilation of it, and the other mentions terminology lists compiled over the years by the Department of Arts and Culture – National Language Service. Both the texts in the back matter carry a knowledge-oriented function.

5.7.4.1 Front matter section of the *English-Xitsonga Bilingual Dictionary*

On the outer cover the dictionary’s title is provided, and it is mentioned that this is a product of the Xitsonga National Lexicographic Unit in 2018.

And, for the first time since its inception, the XNLU has a dictionary with a table of contents.

The table of contents indicates that the dictionary has four texts in the front matter section:

The Foreword (*Rito ro rhanga*)

Guide to the use of the dictionary (*Xiletelo xa matirhiselo ya dikixinari leyi*)

Xitsonga National Lexicographic Unit staff

Board of directors

The user guide of this dictionary has twelve subtexts which are structured as follows:

The lemma signs are arranged in a strict alphabetic order. For example:

abacus

abandon

abate

abattoir

abbreviate, etc.

Unfortunately, it has not been mentioned that all lemma signs used as guiding elements to the dictionary article are bolded. This should have been brought to the attention of the user in the user guide.

All proper nouns are in singular except where a collective concept is denoted. For example:

asteroids (*swinyeletana*)

Multilexical entries are listed according to the alphabetical ordering of the first word. For example:

immediate past future tense.

This is entered as a single lexical item which is a noun. This approach was not only explained to the prospective user but has been applied consistently in this dictionary.

Data denoting the part of speech of a lemma sign is abbreviated and italicized. In this dictionary there are four parts of speech elements that were identified:

Noun abbreviated with the letter *n* that is italicized

Verb abbreviated with the letter *v* that is italicized

Adjective abbreviated as *adj* that is italicized

Adverb abbreviated as *adv* that is italicized

An item designating the translation equivalent should follow next, but in certain lemmas the next entry after the one on the part of speech is contextual guidance. Contextual guidance is discussed in the next paragraph.

Contextual guidance is provided by words in brackets. For example:

clean *v* (room, etc.) *basisa*; (water) *tengisa*.

The words *room* and *water* above provide the user with the context in which the lemma sign *clean* is used. This approach has been applied consistently in the dictionary.

A semicolon (;) is used to separate different senses of a lemma sign. For example

clean *v* (room, etc.,) *basisa*; (water) *tengisa*.

The user is provided with the guidance that a comma is used to separate synonyms. The comma is used between synonyms in the target language and it is applied consistently in the dictionary.

For example:

deputation *n* *varhumiwa*, *vurhumiwa*, *ndzhumiwo*.

The compilers have also used the cross-reference marker *see* for synonyms in the source language, but unfortunately this has not been explained to the prospective user in the user guide.

For example:

accolade *n* (see ACKNOWLEDGEMENT) *xikhenso*.

It should have also been brought to the attention of the user that in this cross-referencing technique the lemma sign in the cross-reference address position is uppercased and both the cross-reference marker and the lemma being cross-referenced to are put in brackets. This will assist the user with rapid access to the data on cross-referencing.

It should be noted that brackets are used in this dictionary for two purposes, the first is for bracketing words providing contextual guidance to the user, and the second as a cross-referencing technique for synonyms in the source language. The difference is that in the first

occurrence those words in brackets are all lowercased, and in the second the word in the cross-reference address position is uppercased.

Guidance is also provided in this user guide on the latest orthography and spelling rules regarding the following:

The use of the hyphen

Changes in the plural form of class 4 nouns

Changes on the spelling of six and nine (*tsevu* and *kaye*) and not *ntsevu* and *nkaye*.

Changes regarding the inclusion or exclusion of the nasal *n* in certain adjectives. For example:

lwandlekulu and not **lwandlenkulu*

tikotsongo and not **tikontsongo*

However, the nasal sound *n* is added in class 1a nouns such as:

holobyenkulu

bixoponkulu

mhanintsongo the bilabial ***b'*** has been included in the latest orthography and spelling rules as in words such as *xivochwa* and *vonga*. In the past this bilabial sound was represented by the letter *v* as shown in the two words above, but the XNLB has since resolve to change the *v* sound and replace it with *b'*. It is a pity that when the user guide of this dictionary provides such useful information to the prospective user, the examples in the central list are not in line with these new changes: For example:

prisoner *n* muhohiwa, xivochwa, bantiti.

The lemma sign *prisoner* has three synonyms and the second *xivochwa* has not been spelt according to the latest spelling rules, it should have been *xib'ochwa*.

The subtext on abbreviations in Xitsonga and how they are formed and written is the last of the texts presented in the front matter section of this dictionary as those forming the user guide.

Immediately after the user guide, there is a text on who the board of directors of the XNLU are.

According to the table of contents page of this dictionary, this text on the list of board of directors should have been the last. But then, there is another text after this one titled:

Abbreviations used in this dictionary. The suggestion that could be made is that this text on abbreviations used in this dictionary, should be combined with the subtext on abbreviations in Xitsonga referred to above. This could make the data provided on abbreviations easily accessible to the user and the dictionary more user friendly.

5.7.4.2 Back matter section of the *English-Xitsonga Bilingual Dictionary*

It consists of three texts:

References

Terminology lists

Department of Bantu Education

The text on references is about sources which the compilers of this dictionary used.

The next text presents terminology lists compiled throughout the years by the Department of Arts and Culture. These lists are for special terminology on various subjects such as, Mathematics, Natural Science etc. Although the compilers do not provide the user with information on how far they went in using these departmental terminology lists, when one looks at the central list it is not difficult to see how they assisted in the compilation of this dictionary. For example, the following lemma signs:

HIV

HIV infection

HIV negative

HIV positive, were extracted from the HIV & Aids multilingual terminology list of the Department of Arts and Culture.

These words referred to above, act as guiding elements to different articles in the central list of this dictionary, and they are integrated into the genuine purpose of the dictionary.

The last text titled Department of Education is about the Tsonga Terminology and Orthography list. It was mentioned earlier in the chapter that when the Bantu Education Act was enacted in 1953, language committees and boards of “Bantu” languages at the time were expected to compile terminologies for the different languages taught in the primary school. Mashele (2018)

relied mainly on these lists to compile this dictionary. In the foreword of this dictionary, the compilers say the following regarding the importance of these terminology lists:

We acknowledge the use of most terms that were extracted from previous terminology lists, namely Tsonga Terminology and Orthography that were compiled by the erstwhile Tsonga Language Committees under the wing of the pre-1994 Department of Education.

The texts on references and terminology lists referred to have a knowledge-oriented function. For example, if a user needs assistance from a general monolingual dictionary about a certain term from the field of natural sciences, the natural science terminology list will be the appropriate source to be used by this user. However, it should have been the duty of the *English-Xitsonga Bilingual Dictionary* to explain to the target user that these lists are not space-fillers, but they add and carry a knowledge-oriented function. If there is no explanation from the compilers of the dictionary on why these texts have been included, they might as well have been left out. Gouws & Prinsloo (2005: 57) collaborate this by stating:

“No lexicographer may assume that the target user of the specific dictionary will know how to use, to interpret and to understand the full lexicographic presentation. Therefore, the structure, contents, presentation and dictionary specific conventions should be explained to the user”.

5.8 Conclusion

Regarding the use of outer texts in Xitsonga monolingual dictionaries in the market now – TTR and DYX – the lexicographers have not used them to their full potential. In brief, we do not yet have a dictionary in Xitsonga which has a frame structure with texts which are in full accordance with the dictionary’s genuine purpose and its lexicographic functions. TTR, for example, has a complete frame structure as its central list is surrounded by a front matter section and a back matter section, but most of the texts in these sections do not fulfil the genuine purpose of this dictionary nor fulfil any lexicographic function.

Regarding DYX, it only has a front matter section, and its compilers have not found a way of creating space where other texts in this dictionary can be accommodated in the back matter section. Above all, some of the texts which are in the user guide in the front matter, contradict

information that one finds in the central list, as observed in a discussion about polysemous words and homonyms.

DYX, as stated before, only has one outer front matter section, and any dictionary can also have the same, and contain one or more front matter texts. The DYX does not have any discussion or entries dealing with proverbs and idioms. The compilers could create a back matter section which can be used to accommodate outer texts containing proverbs and idioms in Xitsonga. If such an approach were to be adopted, it means there should be an outer text in the dictionary which clearly explains to the prospective user that proverbs and idioms cannot be found in the central list, but are placed, for example, in the back matter section. The suggested back matter section could also have its own table of contents, or it may not have one. It all depends on how the compilers wish to handle data which they use in the back matter section.

Hopefully, the model which this researcher proposes in the next chapters of this study, will assist in giving guidance on how outer texts should be entered in a dictionary.

Madiba & Nkomo (2010:321) comment that dictionaries published in African languages, even during the current period, do not reflect recent theoretical and methodological advances in lexicography. The lexicographic products of Xitsonga, as shown in this chapter, reveal a litany of errors and several inconsistencies regarding what is said in, for example, the user guide and what one gets in different texts to support that. The one reason could be that although dictionary projects have been commissioned to produce Xitsonga dictionaries, these projects disregarded the general preparation phase, cf. Gouws & Prinsloo (2005: 15).

The general preparation phase, which is part of the dictionary's conceptualisation plan, is the first to be considered when preparing to write a dictionary (cf, Gouws & Prinsloo, 2005: 15). It is during this phase that the team involved in the dictionary project, should come up with an instruction book, also referred to as a lexicographic style guide. Without this guide, or if it is not well-designed, the dictionary will have a lot of mistakes, as seen in the dictionaries of Xitsonga mentioned above. The instruction book, according to Gouws & Prinsloo (*ibid.*), gives guidance on the lemmatisation process of the envisaged dictionary, the use of typographical

and non-typographical indicators in the dictionary articles, etc. And, this is where, according to the view of this researcher, the Xitsonga dictionaries appear to have failed, as there is no evidence that they came up with instruction books during the general preparatory stage of those projects.

CHAPTER VI

DEVELOPING A THEORETICAL MODEL FOR AN IMPROVED USE OF OUTER TEXTS IN XITSONGA MONOLINGUAL DICTIONARIES

6.0 Introduction

Mathumba (1996:91) bemoans the fact that a language like Xitsonga does not have different types of dictionaries that would assist in its development and empowerment. Dictionaries that were available in Xitsonga at that moment were all bilingual. Mathumba (ibid.) saw the need for a monolingual dictionary that could assist in enhancing the status of Xitsonga, so that this language occupies its rightful place as one of the official languages of South Africa. According to Mathumba, the expressive level of the language is greatly enhanced when concepts are explained in that language. The focus in South Africa with regards to the development of African languages should be towards meeting lexicographic needs of the mother-tongue speakers of African languages. Monolingual dictionaries could best serve in that space of meeting those needs.

Mathumba's plea that Xitsonga should have dictionaries of its own, especially monolingual ones, is well understood. However, the observation one makes is that the monolingual dictionaries we currently have on the market in Xitsonga were compiled out of desperation, without much effort in terms of using metalexicographical research, and as such, are littered with a lot of errors. Thus, the need for this study, and for a model which could be used to improve them, especially regarding their outer texts.

Even though the model which is suggested is for use of outer texts in Xitsonga dictionaries, it could be adopted and used for outer texts of any dictionary, especially those of the African languages which have not had the pleasure of utilizing outer texts maximally to enhance the quality of dictionaries compiled in these languages. Outer texts in dictionaries are the focus of this research because, as alluded to earlier, dictionary research has shifted from only looking at the dictionary as a container of knowledge to recognizing the importance of various other features regarding the structures and functions of dictionaries. Outer texts are part of this structure.

Different structural components of dictionaries have received attention in recent metalexicographical research (Gouws, 2004: 68). Gouws further comments that the traditional bias of only paying attention to the central list was detrimental towards dictionary research. The new approach is based on the understanding that there are other texts, referred to as outer texts, which complement the central list (Gouws, 2004). Such texts could be found before the central list, and are referred to as front matter texts, and some follow the central list and are referred to as back matter texts.

Gouws & Prinsloo (2005: 57) citing Wiegand (1996), posit that a dictionary is a carrier of text types. The different text types in different positions within the dictionary can be used to accommodate the lexicographic data. These texts are regarded as functional components of the dictionary as a “big text”. The approach which is recommended in this study is that the textual book structure approach, cf. Hausmann & Wiegand (1989:330), – where there are other texts in either the front matter section of the dictionary or the back matter section, or in both sections - should be adopted in compiling Xitsonga dictionaries. This is expounded in 6.1 below.

6.1 Proposed outer texts of a monolingual dictionary of Xitsonga

Xitsonga dictionaries on the market now, be they bilingual or monolingual, have not used outer texts maximally, as texts that could contain useful data which could benefit the potential user. Texts such as those found in the back matter section of TTR, wherein data contained do not necessarily benefit the potential user, should not be accommodated in a dictionary whose sole purpose and focus is the potential user. Texts which are to be included in both front and back matter sections of a dictionary should be decided on as part of the planning stage of a dictionary, and they should not come as an after-thought. Those texts should be able to be aligned with the genuine purpose of the envisaged dictionary. One would propose that there should be a lot of creativity and innovation in terms of texts which have the potential to be used as outer texts in the envisaged monolingual dictionary of Xitsonga.

The eventual use of outer texts in any dictionary should be part of the dictionary conceptualization plan. Guidance in this regard should also be part of the instruction book which

must be designed before a dictionary project is embarked upon. The suggested model which is presented of outer texts which could be used in a monolingual dictionary of Xitsonga, also must be presented and explained in the instruction book of such an envisaged dictionary. For example, the instruction book should give guidance on the nature of outer texts which are to be used in this dictionary project.

The model that is proposed here is that the dictionary should have a primary frame structure. The front and back matter sections will contain outer texts that can also be extended. This would mean that texts in the back matter section could e.g. have their own table of contents or other outer texts. The dictionary will have two tables of contents, one in the front matter as part of the primary frame structure, to direct the potential user to all the different texts in dictionary whether they are in the front matter section, the central list or the back matter section. The table of contents in the back matter section will only focus on texts which are included in the back matter section. It will be part of a partial secondary frame.

Other texts which are commonly accommodated outside the central list are the preface and/or foreword, the user guide, table of contents, articles written by editors, principles of pronunciation and an explanation of abbreviations and symbols (Gouws 1999; Yong & Peng 2007). Some of these texts will be discussed in detail in 6.2 and 6.3 below.

6.2. Front matter texts

6.2.1 Title page

The dictionary will have a title, which should quickly draw the attention of the user that this is a monolingual dictionary. Mbokou (2006) earlier indicated that the title of a dictionary is the first text which assists the user towards the dictionary consultation process. The title page is also not an integrated function-adhering outer text. One will now analyze the title that Mashele (2017) – DYX- used. This title is on the spine of the dictionary and there is also an indication just below the title that it is a product of the Xitsonga National Lexicography Unit. It is interesting to note that the DYX 2017 edition is the second and it is published by the XNLU. The 2014 edition of DYX was published by *Lingua Franca Publishers* and the dictionary's name appeared as follows: *Dikixinari ya Xitsonga ya ka Lingua Franca* [Loosely translated as *Xitsonga Dictionary*

– a product of *Lingua Franca Publishers*]. The impression created through the use of this title is that this dictionary was compiled and published by *Lingua Franca Publishers*. This title did not go down well with the Board of Directors of XNLU, and they directed the staff of the XNLU to remove the name *Lingua Franca* in the second edition, as, in their understanding, the inclusion of the name *Lingua Franca*, would give a wrong impression to the potential user that this dictionary was compiled and published by *Lingua Franca*; hence, the 2017 edition has the name of the Xitsonga Lexicography Unit on its spine.

The title of the TTR is attention-grabbing. On face-value the title *Tihlungu ta Rixaka* does not make the potential user understand that this is a monolingual dictionary. Only the subtitle, *Dikixinari ya Ririmi ra Xitsonga* [Xitsonga Monolingual Dictionary] assists the potential user that this is a Xitsonga monolingual dictionary. For me, the title of this dictionary shows some creativity, especially in relation to what the word *tihlungu* means. *Tihlungu* is traditional African beer that is specifically prepared for a royal chief. It is of high quality and cannot be taken by commoners. *Rixaka* means a nation. Thus, with such a title for a dictionary, TTR suggests that this dictionary has been compiled for a special people, who are Vatsonga. But, if there was no indication on the spine of this dictionary that it is monolingual, the word *tihlungu* would have been meaningless in the context of this dictionary.

The title for the proposed model is *Xigugu xa Vatsonga*, and the subtitle which will also appear on the dictionary's spine and on the title page is, *Dikixinari ya Ririmin'we ya Xitsonga leyi ringetaka ku fikelela swin'wana swa swilaveko swa ririmi swa Vatsonga* [A Xitsonga Monolingual Dictionary compiled with the view of meeting some of the language-related needs of Vatsonga]. The subtitle of the proposed model makes it clear that the dictionary, or the outer texts that are used, will not be able to meet all the language-related needs of Vatsonga in terms of the functions that are identified, but can only meet some of those needs.

Malaza (2012: 25) describes *Xigugu* as a tasty snack eaten by Vatsonga. Malaza (ibid.) postulates that it is made of roasted corn and finely grinded peanuts. It is also salty, crunchy and have a nutty flavor. Malaza further states that *Xigugu* can be served as a crunchy snack or with ice cream as a dessert or used as an ingredient in other dishes. The name *Xigugu* has thus been

identified as a title in the proposed model because *Xigugu* is served as a snack or meal that is given to the nation of Vatsonga.

6.2.2 Publishers, year of publication and edition

Any dictionary should give the target user this information, because even if it does not assist the user to retrieve information, he/she is looking for in the dictionary, this text is functional, as the user will get a clearer picture on what he/she should expect when the year of publication and the edition of the dictionary are listed. A user who is familiar with different publishing houses might be attracted to consult the dictionary on the basis that he/she has an idea of what to expect from that publishing house because of its reputation. The names of such publishing houses could give an indication of the authority such a dictionary has.

6.2.3 Table of contents

A detailed discussion was presented in Chapter 4 of this study on why it is important to have a text in the outer text(s) section of a dictionary guiding the target user on where to find the different texts included in the dictionary as a carrier of text types. One would not wish to add more to that discussion. Towards the end of this discussion on texts that are accommodated in the front matter of the proposed model, there is a schematic presentation of those texts.

6.2.4 Foreword/preface

It should be brought to the attention of the prospective user in the foreword/preface text that the proposed model has a full frame structure, with some texts allocated to the front matter section, then follows the central list and other texts are accommodated in the back matter section. The user will be advised to look at the table of contents in the front matter to know exactly where the different texts are positioned. The user will also be advised that the back matter section also has its own table of contents and he/she should look at it to identify the texts allocated to that space.

The foreword/preface should also indicate who the target users of the proposed dictionary are, what their needs, as well as what their situations are. Regarding the needs of the target users of the proposed model – who are mainly Vatsonga – there is a text in the front matter section that gives a brief history of Xitsonga in terms of its origin, dialects, and so on. Some texts that are in

the back matter section of the proposed model deal with matters about Xitsonga culture. For example, matters around marriage, initiation, and so on. Items that are included in these texts cannot be given full treatment in the central list of a dictionary, and an opportunity is created for the prospective users of these outer texts to know more about this language. Such texts are also cognitive-function related.

The genuine purpose of the envisaged dictionary should be laid out, as well as the lexicographic functions that will be covered. About lexicographic functions, the foreword should state whether the dictionary is monofunctional or polyfunctional. In this text the prospective user should also be given an idea of the type of lemmata included in it, as well as how it was collected. The proposed model is polyfunctional because it is meant to fulfill both cognitive and communicative-oriented functions of the dictionary.

The target users are first language speakers of Xitsonga, as well as speakers of other languages who may have interest in this language, especially as we in South Africa live in a multicultural and multilingual environment. For example, in the back matter section of the proposed model there are texts that can be used by speakers with Xitsonga as second or third language who may want to have knowledge of what the names of months are in Xitsonga or even what the numbers are in Xitsonga.

6.2.5 User guide

All the texts that have been identified thus far, which are normally presented in the front matter section of a dictionary, are functional texts but not function-adhering. The dictionary's user guide, together with its central list or the dictionary proper, are compulsory texts in every dictionary. There are different ways in which lexicographers present their user guides to target users. There is not a one-size-fits-all approach. The important thing is that the user guide should avoid abstruseness, whereby it confuses the user, and he/she struggles to rapidly obtain the information that prompted the search. Approaches, strategies, and systems which will be used in searching for the required information should be consistent. It is important that the guidelines given to the prospective user in the user guide are applied in a meticulous way in the central list of the dictionary.

6.2.5.1 Selection and ordering of lexical items

The prospective user of the outer texts of the proposed model should receive guidance on how lexical items used in a dictionary should be understood in terms of their selection and ordering. Mashele (2015: 99) cites De Schryver & Prinsloo (2000) who postulate the following regarding procedures used in Bantu dictionaries on the selection of lexical items:

One notes that three main selection procedures have been employed until a few years ago, namely, 'random approach', a 'rule-oriented approach' and an 'enter-them-all approach.' The random approach would imply that lexical items were selected and/or ordered without any prearranged order; the rule-oriented approach could denote that the nature of the rules used should be stated, e.g. policy to be followed for nouns, only to lemmatize singular forms and for verbs only to lemmatize verb stems and to give some examples in the front matter section. The core of the enter-them-all approach is to enter all derivations of a specific word.

Mashele (2015: 99) states that instead of compilers using the selection procedures identified above, De Schryver & Prinsloo (2000) came up with the notion of a frequency-based approach which can be applied in selecting lexical items for a dictionary. This approach must do with lexical items that have been identified for inclusion in the dictionary. De Schryver & Prinsloo (2005: 30) regard 'word-frequency counts as an extremely useful tool in the compilation of a lemma list for a new dictionary.'

Gouws & Prinsloo (2005: 31) posit that the frequency based-approach is important because it ensures that frequently used words are not unintentionally left out in the selection and ordering process of the dictionary. Gouws & Prinsloo (2005: 30) further argue that using this approach, words that are not likely to be consulted in terms of their frequency of usage, are omitted. Mashele (2015: 107) advance that if there is no criterion that lexicographers apply when entering data in a dictionary, they will use what he refers to as the intuition-based control criterion. The intuition-based control criterion is when a lexicographer uses his/her common sense when entering data that are not motivated in any way.

The frequency-based approach is corpus-based. Gouws & Prinsloo (2005: 21) and Mashele (2015: 26) cite Kennedy (1998: 1) who defines corpus as follows:

In the language sciences a corpus is a body of written text or transcribed speech which can serve as a basis for linguistic analysis and description.

Gouws & Prinsloo (ibid) further postulate that a corpus should contain large amounts of both spoken and written data. According to them, spoken data is important, especially for African languages that do not yet have sufficient written sources. They further argue that oral data may contain words that are also frequently used in both oral and written communication.

The use of computer-generated corpora and the available software assist lexicographers in selecting and ordering lexical items in terms of their frequency of usage. Mashele (2015: 43) refers to the Xitsonga electronic corpus that has been developed and it is known as the Pretoria Xitsonga Corpus (PXC). Gouws & Prinsloo (2005: 25) refer to De Schryver & Prinsloo (2001) who have tested the stability of the Xitsonga corpora. These corpora were found to be stable and well balanced.

The North West University (NWU) in collaboration with the South African Center for Digital Language Resources (SADiLaR), has computer-generated corpora and a wordlist for Xitsonga, referred to as Autshumato Xitsonga monolingual corpora and Autshumato Xitsonga frequency wordlist that will also be relied on when lemmata used in the proposed model are selected. SADiLaR is a national center supported by the Department of Science and Innovation (DSI) as part of the new South African Research Infrastructure Roadmap (SARIR). SADiLaR partners with universities such as the University of South Africa (Unisa), University of Pretoria and the University of the North West.

As it will be suggested in the proposed model, both the singular and plural forms of a lemma sign should be entered with one being cross-referenced to the other. The question would be, which one of the two will receive the full treatment? Mashele (2015: 57) cites De Schryver & Prinsloo (2000) who came up with the notion of frequency-based tail slots. Mashele (ibid) uses the following table (that has been adjusted for the purposes of this study), which shows the

number of times items derived from the root *-famb-* appear when the frequency-based tail slot is used.

Item		Count
<i>famba</i>		
<i>fambisa</i>		
<i>vafambi</i>	travelers	70
<i>tifambela</i>		
<i>mufambisi</i>	director	51
<i>fambela</i>		
<i>fambaka</i>		
<i>vafambisi</i>	directors	25
<i>fambisiwa</i>		
<i>fambelana</i>		
<i>fambafamba</i>		
<i>mufambi</i>	traveler	10
<i>mafamba</i>		
<i>fambelanaka</i>		
<i>fambisaka</i>		
<i>mafambe</i>		

Table 6.1 Frequency-based Tail Slots (adapted from Mashele 2015: 59)

What can be deduced from the above table is that the word *vafambi* (travelers) occurs more times in terms of its usage frequency than *mufambi* (traveler). *Vafambi* occurs 70 times and *mufambi* 10 times. That gives the lexicographer an indication that through the frequency-based approach, the word *vafambi* should receive full treatment and *mufambi* takes the cross-reference position. In this instance the plural form of the lemma sign receives full treatment.

In this next example taken from the above table, the singular form of the word receives full treatment because it is used more frequently than the plural form. The item *mufambisi* (director) occurs 51 times and *vafambisi* (directors) occurs 25 times. If lexicographers do not have

software that is computer-assisted to determine usage frequency of words, it becomes difficult to select and order lexical items in a dictionary.

Mashele (2015: 67), citing De Schryver (2005: 47-48), contends that the frequency-based methodology assists dictionary compilers to be consistent in terms of their approach to selecting and ordering lexical items:

Consistency all the way through a reference work is a crucial yet often overlooked aspect in lexicography.

Following what has been explained above with regards to the importance of the frequency-based approach, it means all lexical items suggested for use in this proposed model will be guided by the use of this approach. This means that all items in both the macrostructure and microstructure that are identified below will be based on the use of the frequency-based approach that should be introduced to the prospective user with a statement like:

It should be brought to the attention of the user that all lexical items as suggested in the outer texts for use in this dictionary are selected and ordered on the frequency of their usage. If there is an item you are looking for and it is not found, it might be because it did not qualify for inclusion in terms of the selection and ordering method identified for use here – which is the frequency-based methodology.

6.2.5.2 Ordering of lemmata: strict alphabetical ordering

Regarding the ordering of lemmata in the proposed model the user will be alerted to the nature of the ordering with a statement like this:

The lemmata in this dictionary display a strict alphabetical ordering:

***kulu*¹ noun**

***-kulu*² adjectival stem**

kuluka

-kulukumba

kulula

All lemmata in this dictionary are presented in bold so that one can quickly identify them.

As the user, please note that the ordering is not only strict, but it is also done in terms of what is called an access alphabet. This means that the ordering of lemmata is influenced by other factors such as hyphens, numbers, lower case letters against upper case letters, etc. The following examples are used for the user to understand the notion of the access alphabet:

6.2.5.2.1 Unmarked forms of lemmata precede marked forms

kulu (a bullet)

-kulu (an adjectival stem)

leyi (a demonstrative pronoun)

leyi- (adjectival prefix)

In the examples used above the difference between the lemmas is the use of a hyphen, whereby in the first set there is pre-hyphenation and in the second post-hyphenation. In the first set, *kulu* is a bullet and *-kulu* is an adjectival stem. A stem is the part of a word that remains after the removal of all inflectional affixes, cf. CED. In the second set *leyi* is a demonstrative pronoun and in the second, *leyi-* is an adjectival prefix. A prefix is an affix that precedes the stem to which it is attached, cf. CED.

6.2.5.2.2 Lowercase letters precede capital letters

khombo (back luck, trouble)

Khombo (girl's name)

When the difference between two lemmas is as the result of the use of capital letters the lower-case lemma will precede the one starting with a capital letter. Personal names will also be included as lemmata in this dictionary.

6.2.5.2.3 Ordering of homonyms

Homonyms are defined as lexical items with the same form, spelling and pronunciation but with unrelated meanings. In this dictionary superscript numbers will be used to mark homonyms.

holoby¹ (a Minister in a government's department)

holoby² (monkey)

Usage frequency has determined the ordering of the two homonyms used above. This will be brought to the attention of the prospective user that when two or more homonyms are entered in this dictionary, they will follow each other in terms of their frequency of usage.

It will also be brought to the attention of the prospective user that the frequency-based methodology will not be the only approach used to list homonyms, but when two homonyms belong to different parts of speech, the noun will precede a verb:

*ganga*¹ (an empty or unoccupied space)

*ganga*² (to fall in love)

6.2.5.2.4 Lemmatizing both singular and plural forms of nouns

There are two strategies that are used in dictionaries to lemmatize nouns, thus, lemmatising both singular and plurals, and lemmatizing only the singular form, cf. (Gouws & Prinsloo 2005: 76). TTR has applied the first strategy, but it has not been applied consistently, and there is no text in the front matter section to give direction to the prospective user on how the singular and plural forms of nouns are lemmatized. DYX has used four strategies to treat singular and plural forms of nouns:

Singular form only

Plural form only

Singular in one article stretch and plural in another

Cross-referencing

None of the strategies used in DYX have been explained to the prospective user in the front matter section.

In the proposed model suggested in this study, TTR's approach will be followed, but it will be adjusted a little bit. It is adjusted because with TTR's approach, as alluded to earlier, there is no consistency. In the proposed model, both singular and plural forms of a lemma sign will be entered, but only the lemma sign with high frequency of usage will receive full treatment, whilst the cross-referencing strategy will be applied with regards to the other.

The direction that will be given to the prospective user about the treatment of the singular and plural form in the user guide could be like this:

“In this dictionary both the singular and plural form of a lemma are entered. To get the plural form you first must identify the class number of the singular form of the lemma you are looking for and use the table of nouns and class numbers (Table 5.2) to identify the plural form.

Furthermore, only the form with the highest frequency of use will receive full treatment, and the other form will be cross-referenced to more frequent one.” For example:

In Table 6.1 above, where the item *vafambi* (the plural form) appears more frequently than *mufambi* (singular form), the former item will receive full treatment and the latter will be cross-referenced to the first:

***vafambi* [βafambi] rv 2 [vny]** people who move from one place to another for various reasons.

In the example used above, the lemma sign *vafambi*, which is a noun and a class 2 noun, is in the plural form. The abbreviation used to indicate the plural form is [vny] which stands for *vunyingi* [plural].

The singular form of the lemma sign *mufambi* will be entered as follows:

mufambi* [mufambi] rv 1[vnw] VONA *vafambi

vnw is the abbreviation of the singular form and 1 is the class number of this noun. The prospective user will also be referred to table 5.1 that has all Xitsonga noun classes and their respective numbers. It should also be brought to the attention of the prospective user that he/she should consult a list of Xitsonga concords, as stipulated in table 5.4 of this study, to get the correct prefixes to be used in different classes.

According to Gouws & Prinsloo (2005: 85), the suggested approach in this model has the following advantages:

- It is user-friendly
- No previous knowledge of grammar is required
- In most cases it is not necessary to consult the user guide
- It solves the problems of irregular forms as well as instances where the plural form is more likely to be looked up than the singular form
- By using cross-reference markers, a lot of space is saved.

The lemmatization of singular and plural forms of class 3 and 4 nouns will not be part of this user guide, but there will be a separate text in the front matter section of the proposed model which will deal specifically with class 3 and 4 nouns. The main reason for taking this approach regarding these noun classes is because there are new developments in Xitsonga on the pluralization of class 3 nouns. This must be dealt with in a separate text so that the prospective user's attention is drawn to that.

6.3 Morphological and grammatical data

The next discussion is centered around the assistance given to the prospective user of this dictionary on how he/she interprets morphological and grammatical data presented to him/her.

6.3.1 Parts of speech

Monolingual dictionaries normally indicate the part of speech a lemma sign belongs to. For example:

'akh 'ade'mi [akhademi] rv 9

The lemma sign is followed by *rv*, which is a part of speech marker in its abbreviated form. Table 6.2 has a list of all Xitsonga parts of speech, and this table will appear as text in the dictionary's front matter section.

The lemma sign *'akh 'ad'emi* is presented as a noun (*n*) and a class 9 noun. Table 5.2, Table 6.1 and Table 6.2 will all be in the front matter section of the proposed model, and the prospective user must be informed on how they link and assist in fulfilling the genuine purpose of the dictionary. If the user knows the different parts of speech, their abbreviations and in case of nouns, their classes, the prospective user will not have to interpret these as they are brought to his attention in the user guide.

It will be indicated to the prospective user that all lemma signs of the proposed model will have a part of speech marker which is in an abbreviated form of the part of speech to which they belong.

In the discussion of parts of speech, the proposed model will have a text with a table of the different parts of speech:

Rivitakulu

Riviti [noun]

Risivi [pronoun]

***Mabumabumeri* [Qualifiers]**

Rihlawuri [Adjective]

Rifuwi [Possessive]

Riengetelo [Relative]

Rihlayi [Enumerative]

Riendlikulu

Riendli [Verb]

Riyimela-riendli [Copulative]

Riengeteri [Adverb]

Rihlanganisi [Conjunction]

Rihlamari [Interjection]

Riencisi [Ideophone]

Table 6.2 Parts of speech in Xitsonga

The inclusion of table 6.2 in the front matter section as a text, will assist the prospective user to know the different parts of speech in Xitsonga.

6.3.2 Treatment of verbs

There are two strategies according to which verbs will be treated in the proposed model, and this will be brought to the attention of the user in the user guide. In both strategies, the verb stem is used. The difference between the two is that in one strategy only the verb stem is entered without its extensions, and in the second it is entered with its extensions.

Strategy 1 is for verbs which are not frequently used in the language. The issue of frequency usage and the frequency-based approach was dealt with earlier. This will assist in determining which verbs are frequently used and which are not. A study by Mashele (2015) on the corpus-based approach has assisted in giving direction on the words that are frequently used in Xitsonga and which ones are not.

Strategy 2 is for verbs which are frequently used in the language. These will also have some of their extensions entered and they will be treated in full. The reason for using some of the extensions is that it depends on the size of the dictionary; if it is limited in terms of size, it means only a certain number of verbs and their extensions can be entered in a dictionary.

It should be explained to the prospective user that not all verbs can be treated in a dictionary and those that have been selected are meant to fulfil functions that have been identified in the dictionary, and in the proposed model, those are cognitive and communicative functions, respectively.

Strategy 1:

chondza

chonga

chupula

cindzuka, etc.

Strategy 2

vona - to see something

vonela - to look at something on behalf of someone else = applicative

vonetela - to look at something repeatedly = repetitive / frequentative

vonisa - being drawn to look at something = causative

vonisisa - to analyze and think of something repeatedly = emphatic

voniwa - to be seen = passive

The verb extensions of *vona* in Strategy 2 above are the applicative *-el-*, the repetitive *-etel-*, causative *-is-*, the emphatic *-isis-* and the passive *-iw-*. The ordering of a verb and its extensions

is strict alphabetical and vertical. An indication should also be given whether the verb that is entered is transitive or intransitive. The DYX does indicate this, and it uses the words *tluleta* and *gimeta*, for transitive and intransitive, respectively. Unfortunately, although the DYX states in the list of the abbreviations that is in the front matter section that items *tl* and *gm* are used for transitive and intransitive verbs, the user is not told as to how the two concepts differ. It should have been explained to the user that transitive verbs are those that have an object, and intransitive verbs do not have one. For example:

Ndzi tsala papila [I am writing a letter] transitive

Ndzi ta famba mundzuku. [I will leave tomorrow] intransitive

6.3.3 Treatment of adjectives

In Xitsonga there are two forms of adjectives, general and specific adjectives.

- a. *vanene* (general) *vanhu vanene* (any group of good people).
- b. *lavanene* (specific) *vanhu lavanene* (a specific group of good people).

The difference between (a) and (b) above is on the use of prefixes' *va-* in *vanene* and *lave-* in *lavanene*.

In DYX adjectives are entered on a stem base. For example, *-nene*. The hyphen is a placeholder for the adjectival prefix and *nene* is the adjectival stem. DYX does not give direction to the prospective user how these adjectival stems are identified. The view of this study is that when adjectives are only treated or entered on a stem base, it will not be possible to pick up the two senses that one referred to earlier on. As such, the prospective user will be told:

“In this dictionary adjectives are entered in this form, for example:

va-

lava-

vanene

lavanene

va- and *lava-* are adjectival prefixes, and *-nene* is an adjectival stem.”

It might be argued that with this type of approach there will be some form of redundancy, but Xitsonga has specific adjectival stems, and all that one does is to also have a table of those

adjectival stems in the front matter section of the dictionary, and the user should also be made aware of it:

Table 6.3. Table of some Xitsonga adjectival stems

Adjectival stem designating quality:

-nene

-tshwa

-mbisi

Adjectival stem designating size:

-kulu

-tsongo

Adjectival stem designating number/quantity:

-ngani

-mbirhi

-nharhu

All that a user does, is to take any of the stems tabled above, and combine it with an adjectival prefix to form an adjective:

ti + kulu = tikulu [tihomu tikulu] [any group of big cows]

leti + kulu = letikulu [tihomu letikulu] [a specific group of big cows]

The treatment of adjectives as proposed in this model, will assist the dictionary to achieve its functions, both cognitive and communicative. About the communicative function, for text production purposes, the user will come to know that when you write, there is a difference between *tihomu tikulu* and *tihomu letikulu*. If the inclusion and treatment of both these forms are not entered and explained in a front matter text, it will not be possible for the user to know that.

6.4 Comment on semantics

6.4.1 How to deal with paraphrases of meaning

The dictionary user will also be made aware that there are different ways in which paraphrases of meaning of lemma signs are treated.

a. Lemma signs representing monosemous lexical items

Lemma signs with only one paraphrase of meaning will be entered as such:

akh`ad`emi [akhademi] rv 9 xikolo xo dyondzisa ntirho hi ku kongoma.

The lemma sign **akh`ad`emi** has only has one paraphrase of meaning, which is:

Xikolo xo dyondzisa ntirho hi ku kongoma. [A school for training in a particular skill or profession]

b. Lemma signs representing polysemous lexical items

The prospective user of the proposed model will first have to understand what polysemy is, and how polysemous senses are treated in this model. Bergenholtz & Agerbo (2014: 28) state that the collective understanding of what polysemy is, is that it is the phenomenon where a single word has two or more related meanings. This is the approach that will be adopted in the proposed model, that lexical items with more than one sense that are semantically related are polysemous. Gouws & Prinsloo (2005: 157) state that polysemy markers – in the form of numbers in certain cases – are used to separate the subcomments on semantics containing the different paraphrases of meaning of a lemma sign. This example from DYX is used:

dada² [dada] rv 5 **1** xirhendzewutana lexi endliweke hi vanhu lava hlanganeke ku vulavula hi mhaka yo karhi. *Vatlangi va be ~ leswaku mudzabi wa vona a ta yima exikarhi ka rona a va hlamusela hi ta ntlangu wa mundzuku.* **2** ntlangu wa xirhendzewutana lowu tlangiwaka vanhu va khomanile hi mavoko. *Vana va ri loko va vuya exikolweni mundzuku va ta hungasa hi ku tlanga ntlangu wa ~.* **3** vona **sekwa** **4** (xgf) mufana wo lala wa milenge yo leha. *Nhlayisi u famba a govekele ehansi hikuva ~.* **5** vona **rivala**².

The numbers 1-5 are used to separate five subcomments on semantics of the lemma sign **dada**. All these subcomments and the rest of the article are presented in one text block. As part of the rapid access structure of the proposed model, the above article will be divided into different text

blocks. The first block contains the lemma sign, and a part of speech marker, and in nouns also a noun class number:

dada² [*dada*] rv 5

1 xirhendzewutana lexi endliweke hi vanhu lava hlanganeke ku vulavula hi mhaka yo karhi.

Vatlangi va be ~ leswaku mudzabi wa vona a ta yima exikarhi ka rona a va hlamusela hi ta ntlangu wa mundzuku. [A circle formed by a group of people to discuss something.]

2 ntlangu wa xirhendzewutani lowu tlangiwaka hi vanhu va khomanile hi mavoko. *Vana va ri loko va vuya exikolweni mundzuku va ta hungasa hi ku tlanga ntlangu wa ~.* [A game played by people holding each other's hands.]

3 VONA sekwa [SEE **sekwa**]

4 (xgf) mufana wo lala wa milenge yo leha. *Nhlayisi u famba a govekele ehansi hikuva ~.* [A figure of speech symbolizing a person who walks like a duck.]

5 VONA rivala² [SEE **rivala²**]

Instead of condensing all subcomments in one text block, each subcomment will be placed in its own text block, and polysemy markers 1-5 will be used to separate these comments. This approach will be more user-friendly and will also assist the prospective user to rapidly identify the meaning he/she is looking for in an article.

All that has been explained above on how polysemous items are entered in the proposed model, must be brought to the attention of the prospective user in the user guide, and it must be applied consistently.

c. Treatment of synonyms in the proposed model

The prospective user must be given direction in the user guide on how synonyms are entered in the proposed model. A brief definition of what synonyms are, is provided, as in, "Synonyms are two or more lexical items that have the same meaning in one or more of their occurrences", cf. Gouws & Prinsloo (2005: 145). It will be explained to the user that a cross-reference marker **VONA** is used to cross-refer the user from one synonym to another. The marker **VONA** will be discussed in detail under the topic of structural markers below.

mianakanyo rv **VONA miehleketo**

miehleketo rv 4 one's mind

The synonym with high usage frequency will receive full treatment and the other will be cross-referenced to it.

d. Treatment of proverbs and idioms in the proposed model

Gouws & Prinsloo (2005: 88) postulate that idioms, and by extension proverbs, are part of the lexicon of a language, and lexicographers should find ways of including them in their dictionaries. Gouws & Prinsloo further indicate that it is difficult to include both idioms and proverbs in the alphabetical ordering of lemmata. In TTR, lemma signs that were identified to include idioms and proverbs in their articles, accommodate these in a special slot at the end of their article. For example, one comes across:

Xivuriso (***Xivur.***) or *Swivuriso* (***Swivur.***) for Proverb or Proverbs.

Xivulavulelo (***Xiv.***) or *Swivulavulelo* (***Swiv.***) for Idiom or Idioms.

Gouws & Prinsloo (2005: 88 – 89) indicate that in HAT, the *Handwoordeboek van die Afrikaanse Taal*, the indicator “UITDR” is used to direct the user to where to locate idioms in an article in this dictionary.

The approach that is recommended in the proposed model is that idioms and proverbs should not be treated in the article slots in the different article stretches, but those that have been identified for inclusion, in terms of the functions, user needs and user situations, will be taken to outer texts in the back matter section of the proposed model to receive full treatment.

It will be brought to the attention of the prospective user in the user guide that he/she should go to the back matter section to access information he/she is looking for with regards to idioms and proverbs. This approach will be part of the dictionary’s rapid access structure as the user does not have to look at idioms and proverbs in any other section of the dictionary. If the user does not receive guidance in the user guide, but idioms and proverbs are still entered in the back matter section, they might just as well be left out as the user cannot just presume that they are included and yet there is no guidance given to him/her on where to access them.

e. Illustrative examples are italicized.

Gouws & Prinsloo (2005: 129) postulate that for a dictionary meant for text production purposes, illustrative examples are important because they ensure that the word represented by the lemma sign is not seen in isolation but as part of the language system. Thus, illustrative examples are used in the proposed model to fulfil the communicative function of the dictionary. Furthermore, as part of the rapid access structure of the proposed model, it will be brought to the attention of the prospective user that illustrative examples are italicized, and a tilde is used within it to avoid repetition of the lemma sign. For example:

dada¹ [*dada*] *rv* 5 noun class 5

1 xirhendzewutana lexi endliweke hi vanhu lava hlanganeke ku vulavula hi mhaka yo karhi.

Vatlangi va be ~ leswaku mudzabi wa vona a ta yima exikarhi ka rona a va hlamusela hi ta ntlangu wa mundzuku. [A circle is made of people who have converged in one place to discuss a particular matter.]

The illustrative example in the article used above is italicized and a tilde was used as a place-keeping symbol to avoid the repetition of the lemma **dada**¹.

Gouws & Prinsloo (2005: 129) postulate that in the case of verbs, the illustrative example should indicate whether that verb is transitive or intransitive. For example:

Transitive verb:

mbamba [*mbamba*] *rnd*l (*tl*) *Hikwalaho ka ku famba ka gezi swi endle leswaku va ~ mencisi.*

Intransitive verb:

famba [*famba*] *rnd*l (*gm*) *Telavukosi wa famba.*

Items (*tl*) and (*gm*) used in the two examples above are abbreviations for transitive and intransitive verbs, respectively.

f. Lexicographic labels

The other matter that will be brought to the attention of the prospective user is regarding the use of lexicographic labels. Gouws (2015: 178) states that dictionaries have to label items for stylistic, geographical, chronolectic or other deviations from the default standard language variety of the dictionary. Gouws & Prinsloo (2005: 129) posit that labels are used in the

comment on semantics to provide contextual guidance to the user. Gouws & Prinsloo (ibid) further advance that there are three major categories of labels frequently used in dictionaries:

i. Subject field labels:

Gouws & Prinsloo (2005: 130) state that subject field labels are used in dictionaries to indicate “that an item belongs to a specific specialized field which is not the section of the lexicon primarily targeted in the specific dictionary.”

xitsongiwa *riv. (bayoloji)* host n (biology – parasite)

goalpost n (*soccer*) tipala

ii. Stylistic labels:

Gouws & Prinsloo (ibid) define stylistic labels as “labels used in general dictionaries to mark deviations from the standard variety and natural register and style of everyday language.” These labels include formal, colloquial, figurative and slang language:

Xinjhina (a small engine) n 7. An engine makes a car move. But the word *xinjhina* can be used figuratively to a young girl who courts an elderly man. This man is said to be involved with a small engine that performs well sexually.

Regarding the selection of lexical items considered taboo in language, Gouws & Prinsloo (2005: 130) state that curses and taboos are part of the lexicon of a language and should be included when lexical items of a dictionary are selected. When they are selected, lexicographers should mark or label them for the prospective user to know that they are not to be used in general communication. For example, both DYX and the *Dikixinari ya Xitsonga / English Dictionary* have entered the word *xitombo* as a lemma sign:

xitombo (ndzh) *rv* 7 female genitalia

The abbreviation is in parenthesis in the lemma sign used above and it indicates to the prospective user that this is a taboo word, and it must be labelled as such. Language and actions that are considered taboo do not only use unacceptable or vulgar language. In Xitsonga there is a lexical item called *xiyila* that also referred to as taboo. Malungana (1999: 38) citing Junod (1927: 573) defines a *xiyila* (taboo) as:

Any object, act, or person that implies a danger for the individual or the community, and that must consequently be avoided, this object, act or person being under a kind of ban.

iii. Chronolectic label

Gouws & Prinsloo (2005: 131) state that this label is used to “mark a word or one of its senses or uses as deviating in terms of its typical time of use, i.e. being archaic and outdated or being a very new form.” For example:

holobyenkulu *rv* 1 Chief Minister (*Swakhale*) (Archaic /obsolete)

During the apartheid era, Bantustans were led by chief ministers. This word has now become archaic as it is no longer of use in the democratic dispensation. The same can be said about the word state president who was the head of the South African government pre-1994.

Some of the labels that can be put in an outer text for the prospective user’s attention are:

- *Swakhale* (Archaic /obsolete) *khale* is an item entered to represent those archaic data
- *Ririmi ra mani na mani* (formal discourse) *xiximeka* is an item entered to represent that discourse
- *Ririmi ra vo karhi* (informal discourse) *xinghana* is an item entered to represent the discourse
- *Ndzhukano* (obscene) *ndzh*
- *Xisasi* (euphemism) *xg*

6.5 Summary of the discussion on the use of the user guide

By way of summarizing all that was said regarding data falling within the scope of the user’ guide, the following example is used to elucidate that:

All lemmata entered will be selected based on frequency of usage. This means that not all words in the lexicon of Xitsonga will be entered, but only those with high frequency of usage. The words that are selected are drawn from a corpus linked to a program such as TshwaneLex that is produced by the company TshwaneDJe HLT. As alluded to earlier, such a corpus for Xitsonga has been found to be stable.

The frequency-based methodology will also be used in the ordering of lemmata and this is done based on the access alphabet.

All lemmata entered are marked in bold.

Direction will also be given to the prospective user on how the different parts of speech are entered in the proposed model.

The prospective user will be alerted to how the microstructure of the “dictionary” is dealt with in relation to the data it contains and how that data is ordered. For example, the polysemous senses of a lemma are ordered in terms of frequency of usage:

dada¹ [*dada*] rv 5 noun class 5

1 xirhendzewutana lexi endliweke hi vanhu lava hlanganeke ku vulavula hi mhaka yo karhi.

Vatlangi va be ~ leswaku mudzabi wa vona a ta yima exikarhi ka rona a va hlamusela hi ta ntlangu wa mundzuku.

2 ntlangu wa xirhendzewutana lowu tlangiwaka hi vanhu va khomanile hi mavoko. *Vana va ri loko va vuya exikolweni mundzuku va ta hungasa hi ku tlanga ntlangu wa ~.*

3 ***VONA sekwa***

4 (*xgf*) mufana wo lala wa milenge yo leha. *Nhlayisi u famba a govekele ehansi hikuva ~.*

5 ***VONA rivala***².

These senses are not only ordered in a frequency-based approach, but they are ordered vertically with each sense receiving full treatment in its own text block.

The prospective user has also been aware of the structural indicators selected for use and their abbreviations. For example, the item *tl* that is in parenthesis below indicates that the lexical item ***d 'ad 'a*** is a transitive verb.

d 'ad 'a² *rndl (tl)* transitive verb

6.5.1 Comment on form

The dictionary article has ***d 'ad 'a***¹ [*dada*] as a lemma sign and as a guiding element to the rest of the article.

The lemma sign is bolded.

In terms of the access alphabet, ***dada***¹ is ordered first because it is a noun

d 'ad 'a² rndl (tl) is ordered second because it is a verb

The superscript number ¹ is used to indicate that this is the first homonymous occurrence.

Lower tone markers are used in the lemma sign.

Square brackets are used to contain the phonetic representation of the lemma sign.

This lemma sign is a noun and *rv* is an entry indicating the part of speech marker.

The number 5 illustrates the noun class number.

6.5.2 Comment on semantics

The lemma sign has five subcomments on semantics to accommodate the different polysemous senses of the lexical item represented by this lemma sign.

The subcomments on semantics are numbered 1-5 and are vertically ordered.

Each subcomment on semantics includes a paraphrase of meaning which is in roman.

A cross-reference marker **VONA** is used in subcomments 3 and 5. It is also bolded and uppercased for rapid access.

6.6 Other texts to be included in the front matter section

6.6.1 Pronunciation

Direction will be provided to the prospective user of the dictionary on how lemma signs that have qualified for inclusion in the dictionary will be pronounced. This is done in the dictionary's user guide. Gouws & Prinsloo (2005: 119) explain that although dictionaries differ in the way they provide data on pronunciation, as some will give a comprehensive phonetic transcription, others a partial transcription or an orthographic transcription. DYX has provided a comprehensive transcription of all lemmata, but it did not provide a text in the front matter section that has the IPA symbols, and does not provide an explanation to assist the prospective user to interpret these symbols. TTR does have a table with these IPA symbols in the front matter section, but that is where it ends, as the dictionary articles do not have an item regarding the pronunciation of lemmata.

The approach in the proposed model is that lemma signs should receive a comprehensive treatment with the use of tone markers and the International Phonetic Alphabet (IPA)'s symbols.

6.6.1.1 Tone markers

Gouws & Prinsloo (2005: 120) posit that in African languages it is important to indicate tone patterns. Nkomo (2008: 122) states that changes in tone, may result in changes in meaning. Two basic tone patterns can be distinguished, namely, a high tone and a low tone. A tone marker has been used in the syllables of the lemma sign. In the example used above, the tone marker “ ` ” was used to represent a low tone syllable. The example of a high tone syllable is as follows:

ho'si [hosi] [when the sun is clear]

The example of a low tone marker is:

h`osi [hosi] [a king or a chief]

The user guide will explain to the prospective user the two items, “ ’ ” for high tone syllables and “ ` ” for low tone syllables.

6.6.1.2 International Phonetic Alphabet (IPA)

The proposed model will have an outer text in the front matter section that presents the IPA table with symbols for consonants, as well as a table for vowels. Each article will have a slot that includes an item giving the phonetic representation, just as in the DYX. This table and its significance will also be explained to the user. Such a text will also provide both a cognitive-oriented function, and the communicative-oriented function. The text is cognitive because the prospective user is provided with knowledge on how this table functions, as well as how to apply it for text production purposes. The following example from the DYX is used to illustrate phonetic representation of a lemma sign:

ho'si [hosi]

The phonetic representation is in square brackets [] and this must be brought to the attention of the prospective user that when he/she comes across these brackets he/she should know what they represent.

In the previous section that dealt with the use of tone, this example was used to illustrate a high tone syllable: *ho'si* and the phonetic representation is [hosi]. In terms of the order of vowels in this word, the vowel [o] is followed by [i]. The vowel [i] is a high vowel, and because it is a high vowel, it has an influence on how [o] is pronounced. The vowel [o] now becomes closed, and it

will be raised when it is pronounced because it is followed by a high vowel [i]. If such information is provided to the prospective user of a dictionary, one who is interested to know how the word *hosi* is pronounced, this text, which has a text production function, would assist such a user.

6.6.2 Structural indicators

Gouws & Prinsloo (2005: 116) point out that lexicographers should use structural indicators which will assist the prospective user to identify the different types of items, data categories and search zones in the dictionary article. They further divide these indicators into typographical and non-typographical indicators. Those that will be used in the proposed model are presented below and will be brought to the attention of the dictionary user.

The hyphen. It is used to pre-hyphenate adjectives. It is also a place-keeping symbol. A detailed discussion on how adjectives are entered will be done later. For example,

-nene

Bold is used for marking all lemmata as guiding elements of the article and also cross-reference markers which will be discussed later.

mufana

In the back matter section, the structural marker **bold** will be used for:

Marking a proverb

Xivuriso [Proverb]: Tinkuzi timbirhi a ti tshami etshangeni rin 'we

Giving the direct translation of a proverb [You cannot have two bulls in one kraal]

Giving the meaning of a proverb

Nhlamuselo [Meaning]: *Tihosi timbirhi a ti fumi ndhawu yin 'we* [A place cannot have two rulers]

Tonal markers ' ` are used to indicate a high tone and a low tone of lemma signs. The former for high tone and the latter for low tone.

[ho¹`a]

Square brackets [] for phonetic representation of lemma signs

[hosi]

Superscript numbers are used to separate homonyms

holoby¹ (a Minister of a government's department)

*holobye*² (monkey)

Roman (unmarked) is used in presenting a paraphrase of meaning

akh 'ade'mi [akhademi] rv 9 xikolo xo dyondzisa ntirho hi ku kongoma

Italics used to mark an illustrative example

Vatswari va yena va n'wi yisile ~ ku ya dyondzela ntirho wo aka.

Illustrative examples are used in the proposed model to indicate to the prospective user how the sign is applied in language usage. As part of the rapid access structure, the prospective user is made aware that an item used to illustrate examples is always italicized.

Tilde ~ is used to substitute the lemma sign in an illustrative example

akh 'ade'mi [akhademi] *Vatswari va yena va n'wi yisile ~ ku ya dyondzela ntirho wo aka.*

Numbers are used to separate polysemous senses of a lemma

The numbers will be in a vertical order:

d 'ad 'a² [dada] rv 5

1 xirhendzewutana lexi endliweke hi vanhu lava hlanganeke ku vulavula hi mhaka yo karhi.

Vatlangi va be ~ leswaku mudzabi wa vona a ta yima exikarhi ka rona a va hlamusela hi ta ntlangu wa mundzuku.

2 ntlangu wa xirhendzewutana lowu tlangiwaka hi vanhu va khomanile hi mavoko. *Vana va ri loko va vuya exikolweni mundzuku va ta hungasa hi ku tlanga ntlangu wa ~.*

3 vona **sekwa**

4 (xgf) mufana wo lala wa milenge yo leha. *Nhlayisi u famba a govekele ehansi hikuva ~.*

5 vona **rivala²**.

Cross-referencing

It will also be brought to the attention of the prospective user that in the dictionary there are two data-identifying indicators that are used in the proposed model for cross-referencing:

VONA is used as a cross-referencing strategy for cross-referencing of **synonyms** also bolded as part of the rapid access structure:

mianakanyo rv ***VONA*** *miehleketo*

miehleketo rv 4 one's mind

The marker ***VONA*** is uppercased and bolded for the prospective user to quickly identify it. This is explained to the prospective user that when he/she comes across this marker ***VONA*** it signifies

that the paraphrase of meaning of the lemma sign is found in the article of another lemma sign, as in examples used above. The lemma sign *mianakanyo* is less frequently used, and its synonym *miehleketo* has a high-frequency usage. The user who uses the dictionary to get information on the lemma *mianakanyo*, is referred to its synonym *miehleketo* to get assistance. The lemma sign that is more frequently used receives full treatment and the one that is less used, is cross-referenced to the other.

VONA is again used as a cross-referencing marker for both **singular** and **plural** forms of nouns. A lemma with a low frequency of usage will be cross-referenced to one with high frequency:

a 'kh 'ade'mi [akhademi] rv 9 *xikolo xo dyondzisa ntirho hi ku kongoma*. Singular form
tia 'kh 'ade'mi [akhademi] rv 11. **VONA** *akh 'ad'emi [akhademi]*. Plural form

The singular form in the illustrative example above, has the highest frequency in terms of usage, and the plural form the lowest.

@ is used for cross-referencing variant spellings of a lemma

xijajana rv (noun) 7 a group of locusts (paraphrase of meaning)

xijajani @ *xijajana*

xijejani @ *xijajana*

L. Round brackets () are used in two ways in the proposed model: Firstly, to accommodate an item designating whether a verb is transitive or intransitive.

Sula [sula] rndl (tl) (mati, thyaka, nsw.)

(tl) is an item indicating a transitive verb.

Secondly, round brackets are used to accommodate an item/items designating the context under which a lemma sign can be used, as in:

(mati, thyaka, nsw.) (water, dirt, etc.) in the example used above.

6.7 Use of abbreviations

Dictionaries often use abbreviations to mark parts of speech. Mashele (2018) citing Mabaso (2016), has provided a list of the recently adopted abbreviations in Xitsonga, some of which are of the different parts of speech. Gouws & Prinsloo (2005: 125) state that when established abbreviations are used, the prospective user of the dictionary has a better chance of immediately

interpreting the abbreviation correctly when he/she comes across it in the dictionary article. The following are items in abbreviated form, giving the part of speech:

<i>Riviti</i>	<i>rv</i>
<i>Risivi</i>	<i>rs</i>
<i>Rihlawuri</i>	<i>rhl</i>
<i>Rifuwi</i>	<i>r fw</i>
<i>Riengetelo</i>	<i>rngtl</i>
<i>Riengeteri</i>	<i>reng</i>
<i>Riendli (gimeta)</i>	<i>rndl (gm)</i>
<i>Riendli (tlulela)</i>	<i>rndl (tl)</i>
<i>Riyimelariendli</i>	<i>r ymrndl</i>
<i>Rihlanganisi</i>	<i>rhlng</i>
<i>Rihlamari</i>	<i>r hlm</i>
<i>Riencisi</i>	<i>renc</i>

Table 6.4 Abbreviations in Xitsonga

6.8 Latest orthography and spelling rules in Xitsonga with regards to noun classes 3 and 4

As alluded to earlier, there are new developments in Xitsonga orthography and spelling rules regarding class 3 and 4 nouns. All these changes should be brought to the attention of the prospective user in a text in the front matter section of the proposed model. This text has both cognitive and communicative functions. It is cognitive because it provides the user with knowledge about the latest developments in orthography and spelling rules, and for those who will be producing texts in Xitsonga, they will use the latest forms.

DYX has a text in its front matter section that addresses such changes and the same text will be used to illustrate these changes in the envisaged outer text: When a class 3 noun (prefix *mu-*), especially a derivative noun is pluralized - class 4 *mi-* the prefix *mu-* falls off and it is replaced by *mi-*.

DYX uses the following words to illustrate this:

mitirho (*ntlawa wa 4*) < *ntirho* (*ntlawa wa 3*)

< *mu-* + *tirho* < *tirha* (*riendli*)

mitlimbo (ntlawwa wa 4) < *ntlimbo* (ntlawwa wa 3)

< *mu-* + *tlimbo* < *tlimba* (riendli)

mivulavulo (ntlawwa wa 4) < *mbulavulo* (ntlawwa wa 3)

< *mu-* + *vulavulo* < *vulavula* (riendli)

miringo (ntlawwa wa 4) < *ndzingo* (ntlawwa wa 3)

< *mu-* + *ringo* < *ringa* (riendli)

miletelo (ntlawwa wa 4) < *ndzetelo* (ntlawwa wa 3)

< *mu-* + *letelo* < *letela* (riendli)

In the past one would have had:

mintirho instead of *mitirho*

mintlimbo instead of *mitlimbo*

mimbulavulo instead of *mivulavulo*

mindzingo instead of *miringo*

mindzetelo instead of *miletelo*

6.9 A brief history of the Xitsonga language

In Chapter 2 of this study, a brief history of the Xitsonga was provided, and that history can be used as a text in the proposed model of outer texts. This text is not part of the user guide. It is a cognitive-oriented function-adhering outer text as it will provide prospective users of the dictionary with the history of the Xitsonga language, although only a very brief version.

6.10 A schematic presentation of the outer texts accommodated in both the front and back matter sections of the proposed model.

Outer texts in the front matter section of the proposed model are part of the full frame structure of the dictionary. The proposed model has two tables of contents – Table of contents1 and Table of contents2. The first covers all texts that are found in the front matter section, and it also has the heading that will be used for texts that are directed towards the back matter sections, with the title: *The back matter section of the proposed model*. The exact texts which are found in the back matter section can only be identified when the prospective user gets to this section, and this section (the back matter), is part of the secondary frame structure.

6.10.1 The front matter section

Front matter section	Page number
Title page	The title page is not numbered
Publishers, year of publication & edition	i.
Table of contents I	
Foreword / preface	ii.
User guide	iii.
Ordering of lemmata	iv.
The use of the access alphabet	iv.
Unmarked forms of lemmata preceding marked forms	iv.
Lower case letters precede upper case letters	
Ordering of homonyms	v.
Lemmatization of both singular and plural forms of nouns	v.
Morphological and grammatical data	
Parts of speech	vi.
Treatment of verbs	vi.
Treatment of adjectives	vi.
Comment on semantics	
1.5.3.4.1 Lemma sign with a monosemous sense	vii.
Lemma sign with polysemous senses	vii.
Treatment of synonyms	viii.
	viii.
Other texts in the front matter section	ix.
Pronunciation	ix.
Tone markers	
International Phonetic Alphabet (IPA)	
Structural indicators	ix.
Use of abbreviations	ix.

Latest orthography and spelling rules on noun classes 3 and 4 in Xitsonga	x.
A brief history of Xitsonga	xi.
Central list of the dictionary	xi.
	xi.
3 The back matter section of the proposed model	xii.
	xiii.
	xiv.
	xv.
	xvi.
	1 - 299
	300 - 322
	*The page numbers used above are hypothetical

6.11 The proposed back matter section of a Xitsonga monolingual dictionary

6.11.1 Preface

It has already been alluded to that the proposed model will have outer texts in both the front matter and the back matter sections.

The approach that is used in this study is first to identify those texts that will be included in the back matter section – which are twelve, to give detail regarding each one of them, and then to end this discussion of the back matter section by giving a schematic presentation of texts accommodated in it, as it was done with those in the front matter section. The twelve texts referred to above are listed in this order:

Table of contents

Proverbs and idioms

Marriage related-matters amongst Vatsonga

Male initiation-related concepts

Female initiation-related concepts

Names of children in Xitsonga

Number names in Xitsonga

Public holiday names in Xitsonga

Departmental names in English-Xitsonga

Some of the English-Xitsonga terminology for HIV & Aids

Balanced diet for diabetics

Color names in Xitsonga

The next paragraphs will discuss each of the twelve texts that were referred to earlier.

6.11.2 Table of contents

The back matter section of the proposed model will have its own table of contents. This will be a secondary outer text because it is not a table of contents of the complete dictionary but only of the back matter section of the dictionary. It will inform the prospective user of the different texts the back matter section contains, as well as the page numbers where these twelve texts are located. Another approach would be that of having texts in the back matter section which do not have a table of contents. The approach used in the back matter section of TTR is not user-friendly as it is not easy for the potential user to quickly identify texts that are contained in this section, and the user could waste a lot of time trying to locate them.

6.11.3 Proverbs and idioms

6.11.3.1 Introduction

It was alluded to in the front matter section of this model that proverbs and idioms will not be treated in a slot of an article in the central list of the dictionary, but in this model, they receive full treatment in a text in the back matter section. By including proverbs and idioms in a single back matter text, the user gets rapid access to items belonging to a specific type of lexical item.

The two texts on proverbs and idioms, and those on marriage-related matters and the initiation-related concepts amongst Vatsonga, respectively, deal with some aspects of the culture of Vatsonga. Mini (1992: 97) says that certain dictionary entries contain aspects of the cultural life of a community and it is not sufficient just to mention and define such entries. It might be important to elaborate more on the definition of such entries. Mini (ibid.) states that cultural explanations are significant in that they help in understanding the humanity of a people and in understanding their culture that is contained in their language. The best place to give such elaborations would be in the outer text section of a dictionary and the back matter section is best placed to serve that purpose.

Mini (1995: 41) states the following regarding lexicographers giving a full account of the cultural aspects of a community:

The meaning of some of the entries of *The Greater Dictionary of Xhosa* is so closely tied with certain cultural aspects of the life of amaXhosa that this cultural context needs to be included in the definition of such entries as these. Sometimes it becomes necessary to give a fuller account of the cultural context than merely mentioning it, sort of in passing, in the definition. In such a case then the cultural information is catered for not in the main body of the Dictionary, but in the Addenda section. The cultural explanations are significant in that they help in understanding the humanity of amaXhosa by understanding their culture, contained in their language, both of which make amaXhosa human.

Mini (ibid) further cites T. Bynon (1977: 63) who says:

...the lexicon is part of a language, which has the most direct links with the spiritual, and material culture of its speakers and ...semantic developments may only be comprehensible by reference to the cultural background.

The issue of giving culturally bound lexical items a comprehensive treatment in the back matter is collaborated by Gouws (2001:104). Hendriks (2003: 132) postulates that it is important for lexicographers to include cultural data of a speech community in all its dimensions. Hendriks (ibid.) further illustrates that if lexicographers do not comment on issues such as *circumcision* and *Isihlonipho* it should be considered as gross negligence on their side. Lexicographers have to find a way of dealing with the cultural aspect of any speech community for whom the dictionary is compiled. Mojela (2004: 332) regards proverbs and idioms as carriers of culture in communities and are used, *inter alia*:

to explain a wider meaning with a short and concise expression designed in the form of metaphor, and

to compare the present with the past – thereby keeping alive the culture, or the potential, almost forgotten culture of the community.

6.11.3.2 The significance of proverbs

What is a proverb?

Citing Malungana & Babane (2005), Mlambo (2020: 1), defines a proverb as a figure of speech that has been created to illuminate the wisdom of a speech community, and communities use them to address challenges that they face daily. Mbokou (2006: 142) postulates that proverbs have an important role in speech communities with a strong oral tradition. They are used to impart knowledge, to communicate a moral, or to counsel. Mbokou (ibid.) further cites (Mbokou, 2002) who expresses that through proverbs, the cultural background of a community is laid bare, and they have an incredibly significant place in the life of African society. Proverbs are also mirrors of society and are rooted in it. Mbokou (2006: 142) says that proverbs are mirrors of the human genre in general and not only of linguistic communities. They have a continually active role in speech communities with a strong oral tradition.

Mbokou (ibid.) further argues that the knowledge of proverbs leads to the knowledge of the culture and customs of the linguistic community. Mlambo (2020: 1) advances that proverbs are important as communication tools amongst Vatsonga. Vatsonga use proverbs to guide each other regarding different life perspectives. Mlambo (ibid.) also states that proverbs are made-up from the semantic domain of both wild and domestic animals to demonstrate the behavior of Vatsonga

in the following aspects of life: love, marriage, diseases and their treatment, death and superstitions, cases and judgments, jobs, poverty, wealth, religion, hatred, corruption, war, wisdom, education, disasters, dress codes, food and drinks.

Chauke (2017: 15) citing Miender (2001: 12) states that:

Proverbs are integral part of African culture. Proverbs can be understood where literacy is low and appreciated by the most educated. They are guidelines of individual, family, village, and community behavior, built upon repeated real-life experiences and observations over a period.

From what has been said about proverbs above, they need to receive full treatment and, as suggested, that treatment should be done in an outer text. The next question would be, which proverbs should be included, and which ones should be left out in a dictionary? This will depend on the functions the dictionary must fulfil, and the nature of the target users, their situations, and their needs. Chauke (2017) has written a thesis wherein she analyses Xitsonga proverbs dealing with animals with special focus on how they depict the philosophy of the life of Vatsonga.

Chauke (ibid.) has, for example, used proverbs about a lion to portray the wisdom of Vatsonga:

Xivuriso [Proverb]: *Nghala yi tumbeta minwala ya yona*

Direct translation: A lion hides its paws

Nhlamuselo [Meaning]: *Munhu wo leva u tumbeta vukarhi bya yena* [By looking at a person's outside appearance, you cannot see their dark side]

Xivuriso [Proverb]: *Nghala yi vomba exihlahleni*

Direct translation: A lion roars in the jungle

Nhlamuselo [Meaning]: *Nhenha yi vonaka enyimpini* [A hero's bravery is seen in the battlefield]

Xivuriso [Proverb]: *Nghala yi vonaka matimba loko yi hlotiwa*

Direct translation: When a lion gets attacked, its bravery is revealed

Nhlamuselo [Meaning]: A brave person stands his/her ground when he/she is under attack.

Xivuriso [Proverb]: *Vurhongo byi dlele nghala*

Direct translation: A lion is fast asleep

Nhlamuselo [Meaning]: *Nhenha leyi etleleke a yi na matimba* [A brave man who is fast asleep is powerless]

It should be stated that the four proverbs that have been used have been ordered alphabetically, as well as some internal ordering. The first three proverbs start with the two words “*Nghala yi*”, and the next word in the first is *tumbeta*, in the next *vomba* and in the last is *vonaka*:

Tumbeta

Vomba

Vonaka

Consequently, based on the alphabetic order of these three words, these proverbs have been listed in that order. The fourth proverb has been placed last because of the alphabetic order that is proposed.

Another approach of treating proverbs is the one used by Bila (2014) wherein he gives the proverb, provides its meaning but, over and above that, gives a bit of the background of the proverb. This can be done to fulfil the cognitive function of a dictionary. In the articles of the central list there will not be room for such an approach, but it can be done in an outer text.

The following three examples are used:

1

Xivuriso [Proverb]: *Mavala ya mangwa i mavala man'we.*

Direct translation: Zebras have the same color

Nhlamuselo [Meaning]: *Vavasati va fana eka hinkwaswo leswi va swi endlaka* [Women behave the same]

Eka xivuriso lexi mavala ma mangwa ya fananisiwa na vavasati hinkwavo va misava leswaku a swi olovi ku va hambanisa eka mahanyelo ma vona mo biha. Leswi xivuriso lexi xi vulaka swona hileswaku vavasati va fana hi mahanyelo ma vona swi nga yi hi ku i wa le kwihi. [The behavioral patterns of women are the same universally.]

2.

Xivuriso [Proverb]: *Tshanga ra tihomu a ri tiyi loko ku nga ri na tshanga ra marhole.*

Direct translation: A kraal should consist of bulls, cows and calves

Nhlamuselo [Meaning]: *Muti wo kala vana a wu hetisekangi* [A family is incomplete if there are no children]

Eka lexi ku kombisiwa nkoka wa vana emutini. Hileswaku tshanga ra tihomu ku vuriwa xivala laha ku tshamaka tihomu ta xinuna na tihomu ta xisati na marhole. Marhole ku vuriwa vana va xinuna na vana va xisati va tihomu. Tshanga ra tihomu ri fananisiwa na muti lowu ku nga tatana, manana na vana va xisati na vana va xinuna. Tshanga ra tihomu a ri kuli kumbe ku tala loko ku nga ri na marhole, kasi na muti a wu tsakisi loko ku ri hava vana. [Children play a significant role in any family. Bulls are a symbol of men or a father-figure in a family set-up, and cows symbolize women. Calves represent children and a when a kraal has all these, there is continuity and a future. Thus, a complete family consists of a father, a mother and children.]

3.

Xivuriso [Proverb]: *Tinkuzi timbirhi a ti tshami etshangeni rin'we.*

Direct translation [You cannot have two bulls in one kraal]

Nhlamuselo [Meaning]: *Tihosi timbirhi a ti fumi ndhawu yin'we* [A place cannot have two rulers] *Loko ku ri eka lexi xivuriso ku kombisiwa matimba ya vurhangeri. Tinkuzi i tihomu letikulu ta xinuna leti nga tona ti chaviwaka hi tihomu letin'wana hinkwato hikwalaho ka ku va na matimba mo tlula letin'wana. Tinkuzi ti fananisiwa na tihosi timbirhi leti nga faneriwa hi ku fuma no xiximiwa hi malandza ma tona na tihosi leti fumaka vanhu van'wana eka matiko man'wana. Hileswaku exivaleni xin'we loko ku kala ku va na tinkuzi timbirhi, xivala xolexo a xi na ku rhula hikuva nkuzi leyin'wana yi tshamela ku pfuka leyin'wana ku kambela matimba ma yona loko ma tlula ma yona. Swi tano ni le vuton'wini, tihosi timbirhi a ti nga swi koti ku rhangela tiko rin'we.* [One cannot have two bulls in one kraal as they will fight for territory and control. You cannot have two rulers or traditional chiefs in one community as they will fight each other for control and try to outshine one another.]

The same approach that was introduced above regarding the order followed in the listing of the proverbs based on the word *nghala*, will be used to list the three proverbs. The key words in the three examples are *mangwa* (zebra) *tihomu* (cattle) and *tinkuzi* (bulls). The proverb with the word *mangwa* is listed first, and the next is *tihomu* and the last is *tinkuzi*. But it is important to explain to the user the approach used in this outer text as this is part of the rapid access structure of a dictionary. This means that if there is a proverb that the user wants and it is not found in

terms of the list used, it implies that it has not been selected to be part of the proverbs in a dictionary.

These are examples of how proverbs can be given full treatment in the back matter text. The proverbs that have been used in the examples above are also diverse, and this would mean that different dictionaries will have different proverbs in their outer texts, but those that qualify for selection, should be used to fulfill the genuine purpose of the dictionary.

6.11.3.2 The significance of idioms

Gouws & Prinsloo (2005: 88) posit that idioms are part of the lexicon of a language and they have to be included in dictionaries. Gouws & Prinsloo (ibid) further presuppose that it is difficult to include idioms as part of the alphabetical ordering of lemmata, and lexicographers should find a way in which they can accommodate and treat them.

What is an idiom?

Ntsanwisi (1973: 13) points at the origin of idioms from folklores in Xitsonga; they originate from the beliefs, legend and customs of the people. Ntsanwisi (ibid) defines an idiom as “a fixed structural form or a fixed phrasal pattern of words which go together, peculiar to the **genius** of a language as regards grammatical structure, accepted by usage; and the meaning of which cannot be logically or literally ascertained from its component part.”

Mojela (2004: 333) citing Svensen (1993: 108) defines an idiom as:

A fixed group of words with a special meaning which is different from the meanings of the individual words.

Both Ntsanwisi and Mojela corroborate that the meaning of an idiom cannot be gathered from their components, and idioms cannot easily be understood by a person who is not familiar with their usage. Idioms of a given language reflect the culture, elucidating the relationship between language and culture.

With regards to the idioms that will be entered and treated in the proposed model, one will focus on those that are centered on a certain concept presented by a single word. For example, Masia (2018: 57-58) in his thesis on the use of Xitsonga idioms, has selected, amongst others, the verb *dya* (ingestion) and look at different idioms coined that include this verb. This is the approach

that will be used in this model. It is not possible for a dictionary of a language to enter all idioms spoken in that language, thus the proposed approach. This is one verb that represents a significant concept. When one looks at the word-frequency list from the TshwaneLex programme, cf. Mashele (2015), this word is amongst those frequently used amongst Vatsonga. The following idioms all have something to do with concepts represented by the verb *dya* (ingestion):

Xivulavulelo [Idiom] *Ku dya marhambu ya nhloko*

Direct translation: To eat a skull

Nhlamuselo [Meaning]: *Ku ehleketa* [to think or apply one's mind]

Xivulavulelo [Idiom] *Ku dya nhloko*

Direct translation: To eat a head

Nhlamuselo [Meaning]: *Ku ehleketa* [to think or apply one's mind]

Xivulavulelo [Idiom] *Ku dya mabulu*

Direct translation: To eat a conversation

Nhlamuselo [Meaning]: *Ku vulavula hi leti na letiya* [to have a simple discussion on matters of not a serious nature]

Xivulavulelo [Idiom] *Ku dya mukhekhe*

Direct translation: Mukhekhe is an isiZulu word meaning to wonder around aimlessly

Nhlamuselo [Meaning]: *ku loloha* [to be lazy]

Xivulavulelo [Idiom] *Ku dya munhu*

Direct translation: To eat a person

Nhlamuselo [Meaning]: *Loko wanuna a etlela na wansati* [when a man has sex with a woman or with another man for that matter]

Xivulavulelo [Idiom] *Ku dya swirhendze*

Direct translation: to eat one's heels

Nhlamuselo [Meaning]: *Ku va na vunghana bya swamasangu na xigangu xa munghana wa wena* [to have an illicit relationship with your friend's girlfriend/boyfriend]

Xivulavulelo [Idiom] *Ku dya swamandla*.

Direct translation: To eat that which comes out of your hands.

Nhlamuselo [Meaning]: *Ku tirha ku ta kota ku dya* [to labor in order to put food in the table]

Xivulavulelo [Idiom] *Ku dya swa mavoko ya wena*.

Direct translation: To eat what comes out of your hands.

Nhlamuselo [Meaning]: *Ku tirha ku ta kota ku dya* [to labor to put food in the table]

Xivulavulelo [Idiom] *Ku dya swa nyuku wa wena.*

Direct translation: To eat that which comes out of your sweat.

Nhlamuselo [Meaning]: *Ku tirha ku ta kota ku dya* [to labor to put food in the table]

Xivulavulelo [Idiom] *Ku dya mbilu*

Direct translation: To eat one's heart

Nhlamuselo [Meaning]: *Ku vilela* [to be stressed out]

Xivulavulelo [Idiom] *Ku dya nyala*

Direct translation: To eat an onion

Nhlamuselo [Meaning]: *Ku hlundzuka* [to be angry]

Xivulavulelo [Idiom] *Ku dya byanyi*

Direct translation: to eat grass

Nhlamuselo [Meaning]: *Ku hlupheka* [to be poor]

Xivulavulelo [Idiom] *Ku dya mahele*

Direct translation: To eat cockroaches

Nhlamuselo [Meaning]: *Ku hlupheka* [to be poor]

Xivulavulelo [Idiom] *Ku dya nhwala*

Direct translation: To eat a louse

Nhlamuselo [Meaning]: *Ku hlupheka* [to be poor]

Xivulavulelo [Idiom] *Ku dya nsikiti*

Direct translation: To eat a bug

Nhlamuselo [Meaning]: *Ku hlupheka* [to be poor]

Xivulavulelo [Idiom] *Ku dya tinsikiti*

Direct translation: To eat bugs

Nhlamuselo [Meaning]: *Ku hlupheka* [to be poor]

Xivulavulelo [Idiom] *Ku dya u tumbeta nhompfu*

Direct translation: to hide your nose while you are eating

Nhlamuselo [Meaning]: *Ku tsonana* [to be self-centered and avoid to share]

Xivulavulelo [Idiom] *Ku dya u sula nomu*

Direct translation: To eat and wipe your mouth thereafter

Nhlamuselo [Meaning]: *Ku tsonana* [to be self-centered and avoid sharing]

Xivulavulelo [Idiom] *Ku dya mafurha*

Direct translation: To eat fat

Nhlamuselo [Meaning]: *Ku va na swilo swo ringanela* [to have everything you need]

Xivulavulelo [Idiom] *Ku dya hi makoti*

Direct translation: To be eaten by vultures

Nhlamuselo [Meaning]: *Ku fa* [to die]

Xivulavulelo [Idiom] *Ku dya hi valoyi*

Direct translation: To be eaten by witches

Nhlamuselo [Meaning]: *Ku loyiwa* [to be bewitched]

The idioms that have been used above can also be grouped in terms of their semantic relationships. Those that share a meaning are grouped together. For example, idioms 12-16 all have to do with the state of being poor; they are then grouped together. But in these groupings, there is internal-ordering with those groups. In these proverbs, 12-16, the key words are *byanyi* (12), *mahele* (13), *nhwala* (14), *nsikiti* (15) and *tinsikiti* (16). These proverbs are then listed alphabetically.

The first two, 1 and 2, do not only have to do with the verb *dya*, but also have to say something about the use of the head (*nhloko*) for thinking purposes.

Idioms 3 and 4 convey something of people doing things at a slow pace without any sense of urgency.

Idioms 5 and 6 address love-related matters. The first brings out a sense of a man having sex with a woman as if he is “eating” her. The idea here is that the man is in control of the act and the lead. The woman is just a recipient. The second sense talks of a love affair between two people which is illicit because one person in that affair is involved with a third party that is close to both.

Idioms 7, 8, and 9 bring out a sense of one working hard to be able to live a life of comfort. This is in contrast to idioms 3 and 4 above.

Idioms 10 and 11 bring out elements of anger, bitterness, anxiety and worry.

Idioms 12 – 16 all bring out a sense of poverty. As a result of being poor, one ends up eating bugs, grass and so on.

Idioms 17, 18 and 19 both speak of a stingy person who keeps everything to himself/herself when others have nothing. Idiom 20 can also be classified in this group as it must do with someone who is wealthy.

Idioms 20 and 21 have the same sense as they speak of witchcraft and death respectively.

Ntsanwisi (1973: 70) has classified Xitsonga idioms into different categories, like, for example, those that are based on wild animals and domestic animals. Amongst the verbs that Ntsanwisi (1973: 70-71) uses to explain how an idiom function, is the verb *dya*. All these idioms formulated on the verb *dya* (indigestion) have nothing in common, besides that they all have this verb in their structure. Ntsanwisi has also not tried to arrange them alphabetically but listed them haphazardly. They were also not even listed in terms of usage frequency.

Xivulavulelo [Idiom] *Ku dya mabulu*

Direct translation: To eat a conversation

Nhlamuselo [Meaning]: to have a light-hearted discussion.

Xivulavulelo [Idiom] *Ku dya hlovo*

Direct translation: To eat the season

Nhlamuselo [Meaning]: to eat the vegetables and fruit of the season.

Xivulavulelo [Idiom] *Ku dya hi tihanci*

Direct translation: to be eaten by horses

Nhlamuselo [Meaning]: to lose money through gambling on horses.

Xivulavulelo [Idiom] *Ku dya hi nandzu*

Direct translation: To eat a conversation

Nhlamuselo [Meaning]: to be found guilty of an offence.

Xivulavulelo [Idiom] *Ku dya valoyi*

Direct translation: to be eaten by witches

Nhlamuselo [Meaning]: to be bewitched

6.11.4 Marriage-related matters amongst Vatsonga

Marriage is something that takes place also amongst Vatsonga. Baloyi (2011: 2) citing Hastings (1973: 27) advances that:

Marriage is a union, permanent at least by intention of a man and a woman for the purpose of procreation and the rearing of children and mutual assistance.

The institution of marriage is found in all cultures. Every culture has a way in which marriage ceremonies are conducted. It is stated in the above citation that marriage is between a man and a woman, but it is also a fact that there are same-sex marriages. The approach in this discussion on marriage-related concepts amongst Vatsonga focuses on marriage arrangements between a man and a woman.

The three key concepts for any marriage relationship to develop, which will be explained in detail in the list below are *jaha* [a man who is ready to marry], *nhwana* [a woman who is ready to be married] and *vulavurisana* [process of proposing a woman into marriage]. Without these three concepts, one cannot begin to talk or say anything about marriage. This means for the process of marriage to unfold, there should be a man and a woman involved. Once those have been identified, the issue of *vulavurisa* [to propose] takes place. There are two ways in which a proposal is made to a woman, either the *jaha* proposes himself, which was not the case in the olden days, or his aunts take the responsibility of “speaking” to/proposing the woman. The latter tradition, although it is old, is still used in certain communities amongst Vatsonga. Once the *nhwana* accepts the proposal, and agrees to marry the *jaha*, the other concepts that are in the list below will come into play.

The ordering of these lemmata does not have to be strictly alphabetical as in the central list of the dictionary. The same approach that was used above in the ordering of proverbs and idioms, will be applied here where items that can be grouped together culturally, are listed one after the other in terms of their alphabetic value. For example, items *jaha*, *nhwana* or *ntombi* and *vulavurisa* are

grouped together because for marriage to take place, you will need a *jaha* (man), *nhwana* or *ntombi* (girl) and *ku vulavurisana* (proposal).

Items *ntsumi* (go-betweener or negotiator); *lovola* (to pay the bride's price); *ndzovolo* (bride's price); *ntsengo* ((bride's price); and *xuma* (bride's price), are grouped together because they are related in terms of their usage, and they are also ordered in terms of their alphabetic value. The English translations given below are meant for this study only, but the outer text will be in Xitsonga.

Jaha [a lad or a man who is ready to get married. In everyday usage of this word, *jaha* means a young man, maybe from the age of 18. However, when this concept is attached to issues around marriage, a 30-year-old who is about to be married also qualifies to be a *jaha*.

Nhwana [a young woman who is ready to be married, especially one who has been to a traditional initiation school for girls and received all the training and is available to be married.

Ntombi VONA nhwana [SEE *nhwana*]

Vulavurisa [This is to propose. Before any marriage can take place, the process of *vulavurisana* – loosely translated as to engage or speak to the prospective lady who will be proposed – should take place. In days gone by, a man would not just propose any woman he meets, but his family will identify a woman who will be suitable to be his wife. If both the *jaha* and the *ntombi* are within the same vicinity, the two families will one way or another be familiar with each other. There are families who were known to be witches in that community, and nobody would wish to be associated with such families in terms of marriage. The aunts of a man had a responsibility to identify the woman their nephew would get married to.]

ntsumi [*Ntsumi* is a negotiator. He/she is a go-between the family of the *jaha* and that of the *ntombi*. But this go-betweener only gets into action once the two families have agreed that the *jaha* and *ntombi* can get married. Each family will have its own negotiator.

lovola [means to pay bride's requested money – dowry]

ndzovolo [Dowry]

ntsengo [Dowry]

xuma [Dowry]

mandlalelo [The bride's money or *ndzovolo*, must be put on top of something, be it a cloth or something else. The negotiators from the family of the bridegroom should do well by bringing along such a cloth because if they do not do that, they will pay heavily for that. And the money that they will ask for a cloth which they might have forgotten to bring along or might not even know that they should have brought one along, will be extremely high.]

mihivana/mihivahivana [These are synonyms. They are used differently in different regions amongst Vatsonga.] These are items, which over and above the bride's money that has been asked by the bride's family, should be added:

Matlhomanyangweni – money that must be paid before *lovola* negotiations are set in motion. This is the money that the *jaha*'s family should use to open the mouths of the bride's family because their lips are sealed and only money can be used to open them. This money is also referred to as *xipfulanomo* – lips or mouth opener.]

Timfuku ta fole [A small container with sniff that will be used later to appease the ancestors.]

Mali yo basisa [This is the money that must be put on top of the *lovola* as the negotiators from the bride's family will not be able to "see" this money if it is not accompanied by this money which will be able to make these negotiators to read and see the amount paid as *lobola*.]

Xibakele [a bottle of whisky or brandy is also needed because at the end of these negotiations, the family of the bride would be tired and they would need something "strong", as in something alcoholic, to take away the weariness. It has been a long day!]

e. *Mbejo* [When the bride's price or dowry has been paid in full, the *nhwana/ntombi* (the bride-to-be) will be requested to come and take out a portion of that money for spoiling herself. This is not counted as part of the dowry. For example, if she takes out R500, it means the bridegroom's negotiators should find a way to replace that amount because the *lovola* [bride's price] has not been paid in full. A bride-to-be who is inconsiderate will take a bigger chunk of this money for herself, which implies that her man should go back and work very hard to replace that which she took. However, nowadays the *nhwana/ntombi* who understands the financial position of her man, will take just a little bit of the money – even R50 – just to fulfil her obligation to do that as this is what her culture dictates.

f. *jazi ra mukhalabya*

g. *nchali wa mukhegulu.*

h. *mpahla ya nhwana*

The three items lexical items *jazi ra mukhalabya* (a coat for the bride's father); *nchali wa mukhegulu* (a blanket for the bride's mother) and *mpahla ya nhwana* (new clothes for the bride), are gifts that should be included as part of the ndzovolo [bride's price]. The ordering of these items is also alphabetical because the father's gift is linked with the mother's gift and that of the bride is listed last.

The following items are semantically related and are grouped together but are arranged alphabetically:

hlomisa (noun) [bride]

hlomisa (verb) [to bring the bride to the bridegroom's home after marriage proceedings are completed.]

mukon'wana - bridegroom

vukati [marriage]

6.11.4.1 Idioms associated with marriage ceremonies

Ku koka rhanga ni vana va rona [When a man gets married, he might choose to take along children of his bride-to-be to whom she gave birth long before she met the man she is about to marry. If the man decides to take these kids along, he will have to pay more than the asked price.]

Ku tshova rihlampfu [When a man impregnates a woman outside of marriage and decides to marry her, he will have to pay a certain amount for damages and for the shame he brought to his future wife's family. Such an amount is not part of the *lovola*.]

Ku kombela mati [When *lovola* negotiations are done, and the man's family wish to go with their bride, they have to ask the bride's family to take her along.]

Ku laya nhwana [A married woman is expected to behave in certain ways when she is with her husband and his family. Before she leaves home to be with her new family – the family of her husband – there are certain forms of behavior which would be expected to follow. The husband's family just expect this bride - a perfect one – who has been told by her family what to do and what not. If this bride fails to meet such expectations, she will be asked at some stage to pack her things and go back to her parents so that she could be taught how to “behave.”]

Ku huma muti [When a man has started his own family, he often leaves his father's homestead to stay with his wife and kids. *Ku huma muti* means to start one's family and home outside your parent's homestead as a man. You have become independent.]

Some of the information used in the above text is from the dissertation and thesis of Bila (2014) and Mushwana (2016) respectively.

6.11.5 Initiation school-related concepts

6.11.5.1 Preface

It has already been alluded to earlier in this study that language and culture are connected, as such, dictionaries should contain texts addressing the cultural aspects of language. This text on initiation rites amongst Vatsonga, and on the terminology that is associated with those rites, is important as it has cognitive-oriented function, and such knowledge that is shared assists in the preservation of Vatsonga culture. One of the purposes of a cognitive-oriented function is to provide culture-related data. This is also an integrated function-adhering outer text.

Mapindani (2018: 83) has written a paper which “focuses on an area of culture articulated by Vatsonga of Zimbabwe, and thus generally articulates the *ngoma* (initiation) rite of passage as a distinctive cultural marker that owes profound social significance to its owners as an initiation practice not for public engagement, but instead, a secretive aspect of a people's sensitivities . . .” Mapindani further indicates that this cultural rite is the cornerstone of the Vatsonga found in Zimbabwe, Mozambique and South Africa. Initiation rites mark a transitional chapter in the lives of boys and girls that gives them approval and acceptance as human beings in society (cf. Guma 2001). The information that Mapindani's extensively shares on initiation rites cannot receive extensive treatment in the central list of a dictionary and could best be presented as data distributed in an outer text located in the back matter section of a dictionary. As part of explaining the issue of space constraints when an article in the central list is used to accommodate data on cultural matters, the following example that must do with what happens when an initiate die whilst in the initiation school, will be used. This information fulfils the cognitive-oriented function of a dictionary.

6.11.5.2 Dying of an initiate during an initiation season

Khosa (2009: 31) writes about what happens when an initiate die whilst at the initiation school. There are two ways of dealing with a matter like this. The first would be to keep it a secret, and the family is not notified about the death of their son. They will continue bringing him food called *xivonelo* throughout without being aware that he is no more. That initiate will get buried by those people responsible for running the school, and his grave will be somewhere in the bushes. All this is done at night. The family will only become aware that their son has passed on at the end of the initiation season when other boys are welcomed home. All that the parents of such an initiate will receive is a broken calabash that signifies that its owner's life has been cut short.

The other way of bringing it to the attention of an initiate's parents that he died in the school, is that when they bring him *xivonelo* [food prepared at home for initiates] as per usual, the calabash used to contain this food will be taken back to the family. But this calabash will be broken and when the family receives it, they will immediately know that he is no more. They are not supposed to cry or mourn his death during the initiation season. They will not even attend his "funeral" there in the bush, and they will never come to know his grave. A back matter text will be used to convey this type of knowledge.

6.11.5.3 Differences between initiation and circumcision

A distinction should be made between initiation and circumcision. Regarding the former, it could be done as one of the processes young men go through as they graduate to manhood and are taken through some teachings in an initiation school, which could run for a period of four weeks and is conducted in an identified area, normally in a mountain. Circumcisions are conducted in either an initiation school or a hospital. When they are done in an initiation school, this would be part of the training process towards manhood. When a man goes to hospital for circumcision, that procedure could be conducted by any doctor, male or female; circumcised or uncircumcised. However, circumcisions conducted in initiation schools can only be performed by circumcised "doctors" who should have also gone through the initiation school.

As an illustration to show the sensitivity around issues related to initiation schools and circumcision, this researcher, who worked for the Limpopo Legislature, was exposed to a situation in 2016 where he was part of a group of interpreters who were expected to render an interpreting service during the public hearing organized by the Portfolio Committee of the Department of Local Government and Traditional Affairs of the Legislature. The public hearing was about issues raised in the Limpopo Initiation Schools' Bill. The chairperson of the committee was a woman, and she was expected to lead discussions on the Bill. Some traditional authorities and leaders expressed reservations on being addressed and led by woman on a discussion around a Bill on initiation schools in Limpopo. Discussions on this Bill were suspended in certain districts of Limpopo because certain stakeholders objected to the presence of women in these public hearings and also there was no guarantee that all men who were invited would have been to these schools. Matters around traditional initiation schools are somehow sacrosanct and not open for public consumption.

6.11.5.4 Male initiation-related concepts

In TTR, some of the concepts that are listed below are distributed in different article stretches of the central list. For example, the lemma *Khazamula*, falls under lemmas which are in articles stretches of the letter K. In TTR, the lemma sign *Khazamula* has been entered as follows: *Khazamula* *Ia vito leri thyiweke mufana loyi a humaka engomeni* [Ia refers to the class name and the lemma *Khazamula* is defined as the name given to a young man who has just graduated from an initiation school.] The lemmas *Hasani*, *Mafemani*, *Magezi*, *Muzamani*, *Risenga* and *Risimati* would receive the same treatment as the lemma *Khazamula* but would be located in different article stretches. When the dictionary user comes across these lemmas in the central list, he/she may not see their relationship and cultural importance in the Vatsonga-speaking community.

Regarding the names referred to in the preceding paragraph, it is important to note that they are earned and cannot be given to men who have never set their foot in an initiation school. It is possible for a man to have a son and name his son after him, but he cannot use the name which he received after graduating from an initiation school to name his son. For example, if this man has two names, *Francis* and *Risimati*, it is possible for him to call his son Francis, but he would

never cross the line and call his son *Risimati*. When the man's son has reached an age of maturity for him to attend an initiation school, he would then qualify to have any of the names alluded to above.

It is interesting to note that in the past a boy would not have the name he acquired in an initiation school registered as a school name. When such a person went to school, he would have been given a new name (a Christian name) – especially during that period when missionaries had some control in the education of the African child. However, as time went by, African names were acknowledged by schools and a learner could have his initiation school's name registered at public schools and also captured in his identification documents.

Other names that have been included in the list below are *muzambhala* and *xuvuru*. These are common nouns which can never be used as proper names for any adult male. These are words or labels sarcastically used to call uncircumcised men, but there is no man who could have the name *muzambhala* and *xuvuru* used as his proper name or use those names in their identification documents or when they register to be admitted in any institution of learning. It should also be stated that the words *muzambhala* and *xuvuru* are synonyms. The word (*see*) (*vona*) is used as a cross-reference marker to direct the prospective user that if he/she needs a full explanation of what *muzambhala* is, he/she should go to the lemma *xuvuru*, which has a high frequency in terms of usage, and receives full treatment.

The approach that will be used in the proposed model is that all initiation-related concepts are included in a single back matter text so that the prospective user gets rapid access to these items. Once it has been brought to the attention of the user in the front matter section that the dictionary has three components, the user will be directed to the back matter section (through the foreword preface/table of contents) of the dictionary to see the texts that are placed there, and he/she will be able to know that amongst those texts is one on initiation-related concepts.

Below is an alphabetical list of terms associated with an initiation school of Vatsonga. The ordering of these terms is not alphabetical, but it is in terms of semantic relations between them, for example, the terms *Hasani*, *Khazamula*, *Mafemani*, *Magezi*, *Muzamani*, *Risenga* and *Risimati*

are names given to initiates who have just graduated, and these terms names are grouped together in an internal alphabetical order.

Hasani *noun* 1a (name given to a graduate from an initiation school)

Khazamula *noun* 1a (name given to a graduate from an initiation school)

Mafemani *noun* 1a (name given to a graduate from an initiation school)

Magezi *noun* (name given to a graduate from an initiation school)

Muzamani *noun* 1a (name given to a graduate from an initiation school)

Risenga 1a (name given to a graduate from an initiation school)

Risimati 1a (name given to a graduate from an initiation school)

yima *verb* (the beginning of an initiation season)

tshwa *verb* (the day the initiation season comes to an end)

madlala *noun* (**VONA ngoma**)

ngoma 9 (initiation school)

biya *verb* (to protect the initiation school from evil attacks. This exercise is done by a traditional healer. Normally, a traditional leader of the community in which the initiation season will take place, would be directly or indirectly involved with what is happening in his area.)

xitlhavangoma 7 (the son of a village chief who will be the first to enter the place where the initiation takes place)

dowu *noun* (fire which starts burning from the time initiates arrive at an initiation school, and continues burning until the initiation season is over)

gogoroxa *verb* (to go to the toilet)

magedyo *noun* (water used in an initiation school)

mphadzwa *noun* (a place where initiates reside)

mudzabi 1 (initiates' trainer)

nkwerha 9 (an initiate)

nsuvu 9 (foreskin)

pasi 5 (male sex organ)

tihari 1a (a hedge surrounding an initiation school, which women are not allowed to cross)

tsumana 9 (red soil which is applied on the faces of initiates)

vasanyoveni 1 (young initiates who stay behind when older initiates go out hunting)

xigwamatshuka 7 (a graduate from an initiation school; one who has completed the initiation process)

xigwamatshuku 7 (*VONA xigwamatshuku*)

xirhubana 7 (*VONA nkwerha*)

xisibi noun 7 (soap used by initiates)

xivonelo 7 (type of pap prepared for initiates)

muzambhala noun (*VONA xuvuru*)

xuvuru 3 (uncircumcised male)

yimba verb (to be circumcised when an initiate's foreskin is removed)

6.11.5.5 Female initiation-related concepts in Xitsonga

6.11.5.5.1 Preface

As observed in the previous text, boys amongst Vatsonga must go through initiation rites for them to be counted amongst men. The same principle amongst Vatsonga girls that they are also not considered matured until they have gone through the passage of initiation. As with the male *ngoma*, the traditional leadership of a community must know about efforts to establish an initiation school in the community, the people behind that establishment, as well as the duration of it.

Just as with male initiations, female-related initiation issues are sacred and are not discussed openly, especially with people who have not been to the school. There is a belief also amongst Vatsonga that women who have gone through the passage of initiation are better wives, as they would have been taught how to conduct themselves as ladies. However, there is no proof of that. When girls are in the initiation school, there are several activities taking place there as part of their training towards womanhood. Amongst these are the exercises done by these girls such as the climbing of “*xikayi*” tree. The purpose of using this exercise is to educate a girl that in marriage she will encounter a lot of sufferings, but she is being trained to understand that she needs to deal with her challenges and does not just walk out. She must endure everything because marriage is not a bed of roses.

In the place where initiates are housed, there is fire that is ever-burning. Khosa (2009: 81) postulate that this fire “serves to protect the initiate from being attacked by the evil doers, a fire must be kept burning, by so doing preventing them to gain access to the house as they are afraid of light and to be seen.”

Khosa (ibid) state that when a *khomba* (an initiate) is given a *sindza* (bracelet) at the end of the initiation season ceremony it is like giving her a graduation certificate which symbolizes the fact that she is now an adult person or woman who is now ready to be married. The *khomba* (an initiate) also receives a *dzovo ra mbuti* (goat’s skin) to signify that the *khomba* (an initiate) is ready to be intimate with a man and to bear children.

The terms listed below are some that are related with female-initiation amongst Vatsonga. They are not listed in an alphabetical order because their listing must do with their connectedness and closeness. As far as possible, those that operate within the same space in terms of what they are meant to do, are listed together. For example, *xideke*, *mpandani* and *swikhawana* are terms associated with the dress code for female initiates and are grouped together. The terms *maphorisa* [Women who have been identified to see to it that rules which are set are followed] and *tihosi* [Elderly women asked by the traditional chief to visit the initiation school and put down the laws to be followed] are also listed one after the other. There is also internal ordering that is alphabetical in respect of those that are in the same group, for example:

mpandani *Duku ri tshwuka leri bohiwaka enhlokweni hi khomba* [A red head cloth used by an initiate]

swikhawana *Tinguvu to endliwa hi matluka leti ambariwaka egeregereni.* [Attire made of leaves that initiates put on for them to participate in a dance called *geregere*]

xideke *Nguvu ya khomba* [A dress worn by initiates]

As alluded to earlier, these three terms fall within the same group, and that group must do with the type of clothes used by initiates during the initiation season. The terms *xikoko* and *xipinya* are also listed alphabetically because they are in the group that has something to say about the type of food initiates eat. This internal alphabetical ordering assists the prospective user to quickly know if the word he/she is looking for is in this outer text or not. However, it is important that these groupings and internal listing of lexical items in this outer text are explained to the

prospective user. A statement such as the following will be made to assist the user to understand how terms in this text are listed:

Matheme lama tirhisiweke laha ya ntlawahatiwile ku ya hi vuxaka bya wona ya tlhela ya longoloxile eka ntlawa wun'wana na wun'wana hi ku landza malongoloxelo ya tialfabete.

[Terms that are listed below are grouped together in terms of their relations, and an internal alphabetical ordering has been used in each group.] The English translation is for the purposes of this study only, it will not be included in the dictionary's outer text.

6.11.5.5.2 Terms used in female-initiation schools amongst Vatsonga:

- endlwini** *Hi laha tikhomba ti khombelaka kona* [House – this is the place where initiates are kept during the initiation period]
- khomba (n)** a female in an initiation school
- khomba (v)** to initiate
- ku nghena** *Siku tikhomba ti nghenaka endlwini yo khombela eka yona* [The day in which initiates are received in a place where the initiation is to take place.]
- ku huma** *Siku ro hetelela laha tikhomba ti humaka laha a ti khombela kona* [The day in which initiates go back home after undergoing the training.]
- vukhomba** the process of initiating a girl towards womanhood
- mpandani** *Duku ri tshwuka leri bohiwaka enhlokweni hi khomba* [A red head cloth used by an initiate]
- swikhawana** *Tinguvu to endliwa hi matluka leti ambariwaka egeregereni.* [Attire made of leaves that initiates put on for them to participate in a dance called geregere]
- xideke** *Nguvu ya khomba* [A dress worn by initiates]
- xangula** *Ku hluvula khomba swiambalo swa khale yi ambexiwa swintshwa.* [To dress an initiate with new clothes]
- xikoko** *Swakudya leswi siyiwaka embiteni ya khomba, swi dyiwa hi vatswatsi* [Food leftovers in a pot used to cook initiates food that will be eaten later by elderly women]
- xipinya** *Vuswa bya tikhomba* [Porridge prepared for initiates]
- ku pfula xingomana** *Siku ro sungula ku chaya xingomana loko khomba yi nghenile.* [The beating of a drum on the first day initiates move into the initiation school]

- mhalamhala** *Rimhondzo ra mhala.* [a horn]
- thaga** *Ku cina munhu a tluntlamile.* [Dancing whilst squatting]
- geregere** *Xitlangwana xo endleriwa enhoveni hi nkarhi wa xidyambu siku hi ngo khomba yi huma mundzuku.* [A dance performed in the night before initiates are expected to go home the following day. The dance takes place in the bush]
- mselesele** *VONA geregere* [see geregere]
- vujelejele** *VONA geregere* [see geregere]
- swigandlu** *Ku cinsetela vanhu hi ku endla na ku vula swo hlekisa leswi va nga tshama va swi endla kumbe ku swi vula.* [To perform an act of imitating someone in a humorous manner]
- risimu ra le mbilwini:** *Risimu ro hlawuleka leri khomba yi ri yimbelelaka loko yi thaga yi nga si gandla.* [As the initiate dances while in a squatting position, she will be singing her favorite song]
- mudzabi** *Munhu loyi a dyondzisaka khomba leswi yi faneleke ku swi tiva.* [Initiates' coach]
- maphorisa** *Vanhu lava hlawuleriwaka ku tiyisisa leswaku milawu hinkwayo ya landzeleriwa.* [Women who have been identified to see to it that rules which are set are followed]
- tihosi** *Vavasati lava rhumiwaka hi hosi ku ta vona khomba naswona va veka milawu ya le vukhombeni* [Elderly women asked by the traditional chief to visit the initiation school and also put down the rules to be followed].
- ku boha** *Ku byela munhu xigwevo xa ku poxa ka yena* [The fine that an initiate must pay for transgressing the initiation school's laws.]
- ku haka lunya** *VONA ku boha*
- ku poxa** *Ku tlula milawu.* [Transgression of the rules of the initiation school]
- dzovo (ra mbuti)** *Khomba yi nyikiwa dzovo leri ku komba leswaku yi lulameriwile hi ku tiva wanuna ni ku bebula vana* [The initiate receives the skin of a goat as a present to symbolize that she is ready to be intimate with a man and to bear children.]
- sinda** *Ri vakeriwa evokweni ra khombo leyi ya ha ku humaka endlwini* [A bracelet placed on the wrist of an initiate who has just graduated from the initiation school.]

- xipfune*** *Vuhlalu lebyi nyikiwaka khomba siku yi humaka* [Bracelets handed down to an initiate as a gift on the day she graduates.]
- murileri*** *Munhu loyi a hlayisaka khomba ku vona leswaku yin a timfanelo hinkwato, xik, swakudya.* [A person who looks after the welfare of an initiate]
- xiphunta*** *Munhu wo ka a nga pfukangi kahle emiehleketweni loyi a hlawuriwaka hi khomba.* [Someone who is not mentally stable who has been chosen by an initiate.]

6.11.6 Some names given to children amongst Vatsonga

6.11.6.1 Preface

An outer text including Xitsonga names and name practices amongst Vatsonga is important. Such importance is explicated by Mushwana & Chauke (2015: 443) who state that:

The bestowal of a name of a child is not only a form of common practice in every culture, but it is also important, as names are a form identity of individuals in a society. The name that every person is given is used, firstly, to differentiate the person from the rest of the family or society that he or she belongs to. Through a name, an individual becomes the history of the society. The future generations might know the name and then attach personality and deeds without knowing the physical person.

Mushwana & Chauke (ibid) further postulate that names are a form of identity. In Xitsonga names are not given arbitrarily, but there are reasons behind giving a child a particular name and there are at times rituals which are performed before a child is given a name. Mushwana & Chauke (2015: 4) posit that in Xitsonga culture children are given names in accordance with circumstances surrounding the family at the time the child is born. These circumstances could include the family's traditional beliefs and the expression of gratitude to a deity.

Chauke (2015: 306-307) advances that there are five traditions followed amongst Vatsonga when names are given to children, and they are henceforth summarized as follows:

Names of the chief

Giving a child a chief's name with the belief that that child will imitate the chief's positive deeds. Chiefs are regarded as symbols of unity and respect.

Naming the child after one of his/her ancestors

This is normally done in consultation with a traditional healer who speaks with those ancestors to get the relevant name for the child.

A visitor bestowed with the honor to give a name to a child

When this happens, the visitor will be expected to pay this child a visit once a year and shower him/her with gifts.

A child named with reference to circumstances surrounding his birth. Chauke (2015: 306-307) states that:

Experts in pregnancy matters always observe the pregnant woman. If a woman does not behave herself according to the norms and values of the society, the elderly women may give the child names such as *Mona* (rudeness), *Swicele* (quarrels), *Rivengo* (hatred), *Vilolo* (laziness) and *Vukwele* (jealousy). If a woman, however, behaves according to the norms and values of the society, the child may be named: *Tintswalo* (mercy), *Munene* (goodness) and *Khensani* (be thankful).

Naming in accordance with the birthplace

A child can also be named according to his birthplace or in accordance to the exact place where he/she was born.

The names that would have been selected to be used in this text will not appear in the central list of the dictionary. They will receive full treatment in this extended outer text. This text is an integrated function-adhering outer text, it is functional, and it is a text through which the genuine purpose of the dictionary can be achieved.

6.11.6.2 A look at some of the names used for Vatsonga children

Khombomuni

When a parent names his/her child *Khombomuni* [Disaster] there should be a good reason for that. One reason could be that the father of the baby denied paternity or he could have died when the mother was expecting her. But whatever that reason could be, it does not carry good news.

Mihloti

Mihloti means tears, which are not tears of joy. A child can also be named *Mihloti* not because of anything negative thing that happened when she was born, but she might simply be named after some other person who is related or unrelated to the family.

It is, nonetheless, possible to use these names, which supposedly carry bad luck, to a child who is named after a certain relative. Once again, there is a valid reason for doing that. For example, if my mother is *Mihloti*, and I am blessed with a daughter, I might name her *Mihloti*.

One may also come across names such as *Telavukosi* (a born leader); *Nsuku* (gold) and *Tintswalo* (favor). A name such as *Nxalati*, is also gender-specific and can only be given to girls. Other gender-specific names are *Vunene* [grace], *Khombomuni* [disaster] and *Mihloti* [tears], which are only given to girls. Names such as *Rhulani* [to be at peace], *Tsakani* [to be happy] and *Ntsako* [joy] are gender-neutral as they are given to a girl-child or boy-child.

It is of interest to note that the name *Telavukosi* (a born leader) is only used to name boys and not girls. One can only assume that this is in line with patriarchal stereotypes that only men can lead, and women are followers – which would be unfortunate if these stereotypes were proved to be true. I also still have to come across a girl named *Nsuku* (gold). Could this imply that girls are worthless and are not as precious as gold? On the contrary, a name such as *Nyeleti* (star) is only given to girls and not boys. Does this infer that boys cannot shine like stars?

6.11.6.3 Alphabetical list of some of the names given to children in Xitsonga:

Khombomuni 1a [disaster/trouble]

Masaswivona 1a [born to bear all troubles in a family]

Mihloti noun 1a [tears]

Nsuku noun 1a [gold]

<i>Ntsako</i> noun 1a	[joy]
<i>Nxalati</i> noun 1a	[meaningless – neutral name]
<i>Rhulani</i> noun 1a	[to be at peace]
<i>Rirhandzu</i> noun 1a	[love]
<i>Telavukosi</i> noun 1a	[a born leader]
<i>Tintswalo</i> noun 1a	[favour]
<i>Tsakani</i> noun 1a	[be happy, don't worry]
<i>Vunene</i> noun 1a	[grace]

6.11.7 Numbers in Xitsonga

A text on numbers in Xitsonga can assist in achieving the genuine purpose of a dictionary.

Depending on the functions that have been identified to be fulfilled by a dictionary, if they are cognitive-oriented, they could assist the target user in the following ways:

First language speakers of Xitsonga will know the numbers.

In a multilingual dispensation created by democracy, a text such as this one gives an opportunity for non-mother-tongue speakers of Xitsonga to become familiar with the number system of this language.

In the past, one would get a hyphen between certain numbers, for example, *makume-tsevu* (sixty); *makume-mbirhi* (twenty); *makume-nharhu* (thirty) – and the latest orthography and spelling rules of Xitsonga state that these numbers do no longer take a hyphen when they are written. There are possibilities that these latest orthography and spelling rules are not immediately available to schools and institutions of higher learning, but if Xitsonga has a dictionary with an outer text which explains the latest trends and changes in the language, that text would have added value towards the standardisation of these changes.

Numbers *six* (*tsevu*) and *nine* (*kaye*) used to be written with a nasal sound as in *ntsevu* and *nkaye*, but this practise has been discontinued.

This is also an integrated function-adhering outer text because it works alongside the central list to achieve the genuine purpose and an identified function of the dictionary. The central list could, in this instance, provide a comprehensive treatment of numbers, but a text in the back

matter section with the correct order of these numbers, goes a long way in assisting the target user to retrieve the information he wants regarding these numbers.

6.11.7.1 A list of numbers in Xitsonga:

Tandza = Zero (0)

N'we = One (1)

Mbirhi = Two (2)

Nharhu = Three (3)

Mune = Four (4)

Ntlhanu = Five (5)

Tsevu = Six (6)

Nkombo = Seven (7)

Nhungu = Eight (8)

Kaye = Nine (9)

Khume = Ten (10)

Khumen 'we = Eleven (11)

Khumembirhi = Twelve (12)

Khumenharhu = Thirteen (13)

Khumemune = Fourteen (14)

Khumentlhanu = Fifteen (15)

Khumetsevu = Sixteen (16)

Khumenkombo = Seventeen (17)

Khumenhungu = Eighteen (18)

Khumekaye = Nineteen (19)

Makumembirhi = Twenty (20)

Makumenharhu = Thirty (30)

Makumemune = Forty (40)

Makumentlhanu = Fifty (50)

Makumetsevu = Sixty (60)

Makumenkombo = Seventy (70)

Makumenhungu = Eighty (80)

Makumekaye = Ninety (90)

Dzana = Hundred (100)

Madzanambirhi = Two hundred (200)

Madzananharhu = Three hundred (300)

Gidi = Thousand (1000)

Gidi = One thousand (1 000)

Magidimbirhi = Two thousand (2000)

6.11.8 Public holiday names in Xitsonga

A text on public holiday names can also be placed in the back matter section of the dictionary. Such a text will assist the prospective user to know how these names are referred to in Xitsonga, as well as to know the exact date of a specific holiday. Such a text will serve both cognitive and communication-related functions, as it will provide knowledge that the prospective user might need, as well as assist in text production – when the prospective user is translating a document or during an interpreting session.

6.11.8.1 A list of public holidays

1 <i>Sunguti</i> (1 January)	= <i>Novinjara</i> (New Year)
21 <i>Nyenyankulu</i> (21 March)	= <i>Siku ra Timfanelo ta Ximunhu</i> (Human Rights Day)
6 <i>Dzivamusoko</i> (6 April)	= <i>Siku ra Paseka</i> (Good Friday)
9 <i>Dzivamusoko</i> (9 April)	= <i>Siku ra Vandyangu</i> (Family Day)
27 <i>Dzivamusoko</i> (27 April)	= <i>Siku ra Ntshuxeko</i> (Freedom Day)
1 <i>Mudyaxihi</i> (1 May)	= <i>Siku ra Vatirhi</i> (Worker's Day)
16 <i>Khotavuxika</i> (16 June)	= <i>Siku ra Vantshwa</i> (Youth Day)
9 <i>Mhawuri</i> (9 August)	= <i>Siku ra Rixaka ra Vavasati</i> (Women's Day)
24 <i>Ndzati</i> (24 September)	= <i>Siku ra Ndzhaka</i> (Heritage Day)
16 <i>N'wendzambahala</i> (16 December)	= <i>Siku ra Mbuyelelano</i> (Reconciliation Day)
25 <i>N'wendzambahala</i> (25 December)	= <i>Khisimusi</i> (Christmas Day)
26 <i>N'wendzambahala</i> (26 December)	= <i>Siku ra Xinakulobye</i> (Boxing Day)

6.11.9 Names of government departments in Xitsonga

6.11.9.1 Preface

The DYX has identified translators and interpreters as some of its target users. Although the proposed model is directed at some outer texts that can be used in monolingual dictionaries, the back matter section of the proposed model could have an outer text that contains the names of different government departments, which is bilingual. The names of other institutions that are relevant to the target user can also be included in other texts, as the population of the back matter section is open for different ideas and initiatives.

The text on the names of different governmental departments is an unintegrated function-adhering outer text (it does not have to be attached to the genuine purpose of the dictionary), but it is functional as it provides the target user with data which he/she could use for other purposes, such as in text production when interpreting or translating.

6.11.9.2 Alphabetic list of the names of government departments in Xitsonga

Mashele (2018) has provided an alphabetical list of the names of government departments in Xitsonga.

department *n* (state administration) *ndzawulo*; (sub-division) *xiyenge rv.*

Department of Bantu Education *n Ndzawulo ya Dyondzo ya Vantima rv.*

Department of Agricultural Economics and Marketing *n Ndzawulo ya Vuhlayisi na Vuxavisi bya Vurimi rv.*

Department of Agricultural Technical Services *n Ndzawulo ya Marhanganyelo ya Vurimi rv.*

Department of Agriculture *n Ndzawulo ya Vurimi rv.*

Department of Agriculture, Forestry and Fisheries *n Ndzawulo ya Vurimi, Swihlahla na swa Tinhlampfi rv.*

Department of Arts and Culture *n Ndzawulo ya Vutshila na Mfuwo rv.*

Department of Bantu Administration and Development *n Ndzawulo ya Mafumelo na Nhluvuko wa Vantima rv.*

Department of Basic Education *n Ndzawulo ya Dyondzo ya Masungulo rv.*

Department of Communications *n Ndzawulo ya Vuhlanganisi rv.*

Department of Cooperative Governance and Traditional Affairs *n Ndzawulo ya Mafumelo ya Ntirhisano na Timhaka ta swa Ndhavuko rv.*

Department of Correctional Services *n Ndzawulo ya Vukorhokeri bya swa Makhotsa rv.*

Department of Defence and Military *n Ndzawulo ya Vusirheleri na Masocha rv*

Department of Economic Development *n Ndzawulo ya Nhluvukiso wa swa Ikonomi rv.*

Department of Education, Arts and Science *n Ndzawulo ya Dyondzo, Vutshila ni Sayense rv.*

Department of Energy *n Ndzawulo ya Eneji rv.*

Department of External Affairs *n Ndzawulo ya Timhaka ta Matiko Man'wana*

Department of Finance *n Ndzawulo ya Timali rv.*

Department of Finance *n Ndzawulo ya Timhaka ta Xuma/Timali rv.*

Department of Forestry *n Ndzawulo ya Swihlahla rv.*

Department of Health *n Ndzawulo ya Rihanyu rv.*

Department of Higher Education and Training *n Ndzawulo ya Dyondzo ya le Henhla na Vuleteri rv.*

Department of Home Affairs *n Ndzawulo ya Timhaka ta Xikaya.*

Department of Human Settlement *n Ndzawulo ya Matshamelo ya Vanhu.*

Department of Internal Affairs *n Ndzawulo ya Timhaka ta Xikaya rv.*

Department of International Relations and Co-operation *n Ndzawulo ya Vuxaka bya Matiko ya Misava ni Ntirhisano rv.*

Department of Justice and Constitutional Development *n Ndzawulo ya Vululami ni Nhluvukiso wa Vumbiwa rv.*

Department of Justice *n Ndzawulo ya Vululami rv.*

Department of Labor *n Ndzawulo ya Vativhi rv.*

Department of Labor *n Ndzawulo ya Mafambiselo ya Mitirho rv.*

Department of Lands *n Ndzawulo ya Misava ya Tiko rv.*

Department of Mines *n Ndzawulo ya Migodi rv.*

Department of Mining *n Ndzawulo ya swa Migodi rv.*

Department of Police *n Ndzawulo ya Maphorisa rv.*

Department of Post and Telegraphs *n Ndzawulo ya Poso ni Tithelagirafu rv.*

Department of Public Enterprises *n Ndzawulo ya Mabindzu ya Mfumo rv.*

Department of Public Service and Administration *n Ndzawulo ya Vukorhokeri bya Vaaki ni Mafambiselo rv.*

Department of Public Works *n Ndzawulo ya Mitirho ya Tiko rv.*

Department of Public Works *n Ndzawulo ya Mitirho ya Vaaki rv.*

Department of Rural Development and Land Reform *n Ndzawulo ya Nhluvukiso wa Matikoxikaya ni Hundzuluxo wa Misava rv.*

Department of Science and Technology *n Ndzawulo ya Sayense ni Thekinoloji rv.*

Department of Social Development *n Ndzawulo ya Nhluvukiso wa Vanhu rv.*

Department of Social Welfare and Pensions *n Ndzawulo ya Mahlayiselo ya Vaaki ni Midende rv.*

Department of Sport and Recreation *n Ndzawulo ya Mitlangu ni Vuhungasi rv.*

Department of State Security *n Ndzawulo ya Vuhlayiseki bya Tiko rv.*

Department of Tourism *n Ndzawulo ya Vupfhumba rv.*

Department of Trade and Industry *n Ndzawulo ya Vucincanisi bya Mabindzu ni Vumaki rv.*

Department of Transport *n Ndzawulo ya Vutleketli rv.*

Department of Transport *n Ndzawulo ya Vutleketli/Ntleketlo rv.*

Department of Water Affairs *n Ndzawulo ya Timhaka ta Mati rv.*

Department of Water and Environmental Affairs *n Ndzawulo ya Mati ni Timhaka ta Mbangu rv.*

Department of Women, Youth, Children and People with Disabilities *n Ndzawulo ya Vamanana, Vantshwa, Vana ni Vanhu lava nga na Vutsoniwa rv.*

6.11.10 HIV & Aids terminology

Another outer text which can be contained in the back matter section of the proposed model can deal with the terminology of Aids and the HIV virus. It is common knowledge that Aids is a killer disease and many people have succumbed to it. There are quite a number of sources that are available in English and Xitsonga that provide information to Xitsonga-speaking people on this disease. The aim of an outer text dealing with Aids and HIV-related matters is to add to the information that is already available and to look at the terminology that one frequently comes across around the two concepts.

The terminology that has been selected for use in the proposed model is from the *Dikixinari ya Xitsonga/English Dictionary* and the *Multilingual HIV and Aids Terminology*. Some of these concepts that are treated in this outer text are both cognitive-oriented and communicative-oriented.

It is cognitive-oriented because it provides the prospective user with information on the type of terminology he/she is likely going to come across when dealing with this disease in whatever form.

It is also useful for text production (when texts are produced in both written and oral forms).

6.11.10.1 Some of the topics on HIV & Aids

Xana Aids i yini? [What is Aids?]

Aids i akhironimi ya Acquired Immunodeficiency syndrome [Aids is an acronym for Acquired immunodeficiency syndrome.

Xana HIV i yini?

HIV i nkomo wa Human Immunodeficiency Virus.

[What is Aids?]

HIV is an abbreviation of Human Immunodeficiency Virus

Xana Aids yi vangiwa hi yini?

*Aids yi vangiwa hi xitsongwatsongwana xa **HIV** lexi thumbiweke hi 1983. Loko xitsongwatsongwana lexi xi kala xi nghena emirini xi endla leswaku masocha ya miri lama lwaka na mavabyi emirini ya tsandzeka ku lwana na wona.*

Ku na swivangelo swo hambana swa HIV. Swin'wana swa swona i ku etlela na munhu loyi a nga na xitsongwatsongwana lexi ehandle ko thirhisa khondomu; ku tluleriwa hi ngati leyi nga ni xitsongwatsongwana lexi, vubyonyo na swihalaki swa xirho swa xisati, na ku avelana nayiti na munhu loyi a nga na HIV.

[What Causes Aids?]

[Aids is caused by an antivirus called HIV that was first found in 1983. Once within the body the HIV infects cells of the immune system that form the body's defense system and makes them unable to fight off infections.

There are various causes of HIV. Amongst these are sexual intercourse with a person who is infected, and you do not use a condom; you can get infected when you are in contact with infected blood, semen and vaginal fluids, and when you share drug needles with someone who is infected with HIV]

Mahungu man 'wana mayelana na HIV

Kufika sweswi HIV yi vangile mafu ya vanhu yo tlula 37 wa timiliyoni emisaveni hinkwayo Ekuheleni ka 2018 ku ringana 38 wa timiliyoni emisaveni hinkwayo a va hanyana va ri na xitsongwatsongwana lexi

Van 'wana va vanhu lava nga na xitsongwatsongwana xa HIV va kuma ntshungulo wa antiretroviral therapy (ART)

Ku ringana 82% wa vayimana va kuma ntshungulo wa antiretroviral therapy (ART), leswi pfunetaka eka ku hlayisa rihanyu ra vona na ku sivela ntluleto wa xitsongwatsongwana exikarhi ka manana na n 'wana

More information of HIV

Thus far, there have been over 37 million HIV-related deaths globally

At the end of 2018 over 38 million people globally lived with HIV

People living with the HIV receive antiretroviral therapy (ART)

About 80% of pregnant women also receive antiretroviral therapy (ART) to protect their health and to prevent mother-to-child transmissions

6.11.10.2 A list of the English-Xitsonga HIV & Aids terminology

English	Xitsonga
ABC [Abstain, Be faithful, Condomise]	<i>Papalata, Tshembeka, Tirhisa khondomu</i>
Aids	<i>Vuvabyi bya Aids</i>
Aids education	<i>Dyondzo ya vuvabyi bya Aids</i>
Gonorrhea	<i>Chovela</i>
High-risk behavior	<i>Matikhomelo yo yisa ekhombyeni</i>
HIV	<i>Xitsongwatsongwana lexi vangaka vuvabyi bya Aids</i>
HIV-infected	<i>Thuleriwile hi HIV</i>
HIV-negative	<i>Ku pfumala xitsongewatsongwana xa HIV</i>
HIV-positive	<i>Ku va na xitsongewatsongwana xa HIV</i>
HIV status	<i>Xiyimo xa HIV</i>

HIV – infected person	<i>Munhu loyi a tluleriweke hi xitsongewatsongwana xa HIV</i>
HIV test	<i>Xikambelo xa HIV</i>
Chronic disease	<i>Vuvabyi byo godzombela (vuvabyi lebyi a byi holi)</i>
Condom	<i>Khondomu</i>
Contraceptive	<i>Xisivelambeleko</i>
Incurable disease	<i>vuvabyi lebyi nga tshungulekiki</i>
Infect	<i>tluleta</i>
Infected	<i>tluletiwile</i>
Infected mother	<i>manana loyi a tluletiweke vuvabyi</i>
Infected person	<i>munhu loyi a tluletiweke vuvabyi</i>
Infection	<i>ntluleto wa vuvabyi</i>
Pandemic	<i>ntungu</i>
Sex	<i>swa masangu</i>
Safe sex	<i>ku endla swa masangu hindlela yo hlayiseka</i>

6.11.11 Healthy meal for diabetics

6.11.11.1 Preface

A text on a healthy meal for diabetics can be used to provide information to the prospective user on what diabetes is, its different types, its symptoms and the type of food diabetic eat. It fulfills cognitive function requirements. The next two paragraphs give a brief description of what diabetes is, the first is in Xitsonga and the next is the translation of the Xitsonga paragraph.

Loko munhu a ri na chukele ro tala emirini kumbe ro ka ri nga ringanelangi, munhu yaloye u na mavabyi ya chukele. Loko mavabyi ya chukele ya nga tshunguriwi, ya nga vavisa ya nga swirho swo hambana swa miri swo fana na tinsu na mahlo.

Swin'wana swa swikombeto leswaku u nga va u ri na mavabyi ya chukele hi leswi landzelaka:

Ku twa ndlala hi ku hatlisa

Ku twa torha hi xihatla

Ku tshamele ku tsakamisa

Ku hunguteka mpimo wa miri

Ku karhala hi xihatla

Ku tsandzeka ku vona kahle

If the body has lots of sugar or it does not have enough, it can make a person sick. The person who gets sick because of this is said to be diabetic because he/she suffers from diabetes. If diabetes is not treated some of the organs of the body such as kidneys and eyes may be damaged.

Some of the symptoms or signs of diabetes are as follows:

Constant hunger

Excessive thirst

Frequent urination

Weight loss

Fatigue

Blurry vision

The focus of the text on diabetes that is included in the back matter section of the proposed model is on the type of meal that diabetics need:

khabohayidireti(ti)/switachi [carbohydrates/starches] *noun* 9, 8

Eat only low GI carbohydrates such as long grain rice, sweet potatoes, baby potatoes and low GI bread. Eat carbohydrates in moderate portions.

mafurha [fats] *noun* 5 oily substance found around the skin or in certain organs.

You have to eat less than 10% of calories from saturated fat.

mati [water] *noun* 5 a colorless, transparent, odorless, liquid which forms the seas, lakes, rivers, and rain and is the basis of the fluids of living organisms.

One must drink at least 1.5 liters of water or eight glasses daily as water is indispensable and necessary for the human body to function properly. Water has zero sugar, and it does not have

calories, and it should be the choice for healthier hydration. The treatment of the lemma *mati* displays the application of an operative function (“Drink at least ...”).

matsavu [vegetables] *rv 5 noun* *ximilana kumbe xiphemu xa ximilana lexi dyiwaka xo fana na khavichi, tapula kumbe tinyawa*

[a plant or part of a plant used as food in foods such as a cabbage, potato, or beans].

High intake of vegetables will reduce the risk of type 2 diabetes. The following list is of vegetables to be taken by diabetics and it is in an alphabetic order for a quick access by the prospective user:

<i>Burokholi</i>	Broccoli
<i>Lethasi</i>	Lettuce
<i>Matamatisi</i>	Tomatoes
<i>Tikherotsi</i>	Carrots
<i>Tinyawa</i>	Green peas
<i>Tinyawa ta rihlaza</i>	Green beans
<i>Xipinachi</i>	Spinach

mihandzu *n* [Fruit] *noun 3* the soft part containing seeds that is produced by a plant.

<i>apula</i>	Apple
<i>avhokhado</i>	Avocado
<i>banana</i>	Banana
<i>madiriva</i>	Grapes
<i>kiwi</i>	Kiwi fruit

The list of fruit to be taken by a diabetic are in an alphabetic order for a quick access by the prospective user.

phurothayeni(t) *noun 9* [Proteins] Essential food for body tissues such as muscle, hair, etc.

Herein is a list of some of the proteins that can be taken by diabetics. As part of the rapid access structure, this list has been ordered alphabetically:

<i>nhlampfi</i>	fish
<i>nyama ya huku yo pfumala dzovo</i>	skinless chicken
<i>tandza</i>	egg
<i>timanga to kala munyu</i>	unsalted nuts
<i>tinyawa</i>	beans
<i>yogati yo kala mafurha</i>	nonfat yoghurt

6.11.12 English-Xitsonga color names

6.11.12.1 Preface

One text that also qualifies to be accommodated in the back matter section of the proposed model is one in which the names of different colors in Xitsonga are given. One is likely to find the paraphrase of meaning of the lemma *muhlovo* in a dictionary, but there could be a prospective user of that dictionary who is more interested in finding out what a particular color is in Xitsonga. The central list may contain names of different colors, but they will be scattered all over the different article stretches and this user will be frustrated as he/she will not know where to get the required information. However, if the table of contents informs this user that there is a text, which is an outer text in the dictionary, where the names of all colors are located, that user will quickly go to the place to find what he/she is looking for. DYX has given some of these names of colors full treatment in its central list, but it does not have all the colors as listed below. It will also assist the user to have all names of colors in one text as this will be part of the rapid access structure.

This text will also be an integrated function-adhering outer text which could be used for cognitive-orientated and communication-oriented purposes. The names of these colors are not listed in a strict alphabetical order but in terms of groups. For example, one will find a blue group that has blue, navy blue and sky blue. One also comes across the colors brown, light brown and metallic brown grouped together. Colors belonging to one group are listed in terms of their alphabetic value. Although the proposed model is for a Xitsonga monolingual dictionary, the list below will be bilingual to assist the user to know what the names of these colors are in both English and Xitsonga.

6.11.12.2 English-Xitsonga list of colors

Black	<i>Ntima</i>
Blue	<i>Wasi</i>
Navy blue	<i>Wasilwandle</i>
Sky blue	<i>Wasitilo</i>
Brown	<i>Ribungu</i>
Light brown	<i>Ribungwana</i>
Metallic brown	<i>Nsina</i>
Fawn	<i>Nkwalala</i>
Gold	<i>Nsuku</i>
Red	<i>Tshwuka</i>
Green	<i>Rihlaza</i>
Dark green	<i>Nkuxe</i>
Grey	<i>Nkuma / kungwa / mpun'wa</i>
Dark grey	<i>Ribye</i>
White	<i>Basa</i>
Cream white	<i>Rivombana</i>
Orange	<i>Tshopi</i>
Yellow	<i>Xitshopana</i>
Purple	<i>Nkhuri/vhangazi</i>
Pink	<i>Ncingwa</i>
Silver	<i>Xihatima</i>

(www.vivmag.co.za/archives)

6.11.13 A schematic presentation of the back matter section of the proposed model

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6.11.14 Conclusion

All the texts which have been accommodated in the back matter section used above, are just examples. There are so many other texts which can be stored in this section. This researcher has used this chapter, where a model has been tabled on how outer texts could be used effectively in enhancing the frame structure of Xitsonga dictionaries, to assist Xitsonga lexicographers in their quest to produce dictionaries of a better quality. There is not a single way or a one-size-fits-all way of including outer texts in a dictionary, what is of importance is for lexicographers to use their creativity in planning for outer texts as part of the dictionary's conceptualisation plan.

CHAPTER VII GENERAL CONCLUSION

7.0 Introduction

The goal of this study was to develop a theoretical model for the use of outer texts in a Xitsonga monolingual dictionary. It has been argued that outer texts have always been used in dictionaries in African languages, but more as space fillers without being founded on any theory. The major findings are presented in seven chapters. Gouws (1999: 64) was cited when he stated that these days there is no dictionary that should be compiled without a sound theoretical basis.

Lexicographers must use input from the theory of lexicography. Ella (2007) also stated that theory will make lexicographers and dictionary compilers to be aware of all detailed criteria to follow for a successful planning and making of dictionaries. The bottom line is that lexicography has based its decisions on sound theories of lexicography to present dictionary data in the perspective of the potential user. Mbokou (2006: 235) states that “In any discipline, to be able to have a good and reliable product, it is necessary to refer to theoretical criteria that will lead the path. Metalexicographic principles are the way to improve lexicographic work such as dictionaries and other reference works.”

7.1 Summary of research findings

In Chapter I foundations of the study were laid by presenting the background, the problem statement, aims and objectives, as well as definitions of terms as applied in this study. The chapter ends with a synoptic view on the content of the study.

Chapter II profiled the language Xitsonga about its history, people, varieties, linguistic classification, as well as its development as a written language. Its status as one of the official languages in South Africa’s democratic dispensation was also discussed. This profile could be used as an outer text to fulfil the cognitive-oriented function of a Xitsonga monolingual dictionary.

Chapter III focused on some of the structures of dictionaries and it was postulated that when a lexicographic approach is adopted in the dictionary compilation process, and not the linguistic approach, there are three areas of focus: the dictionary’s functions; its structures and the

lexicographic data it contains. It has been argued that the central list is not the only venue where linguistic data can be accommodated, but data can also be packaged in other parts of the dictionary like the front matter section and/or the back matter section.

With this understanding that a dictionary should have a structure, some of the structural components that were discussed in this chapter are the data distribution structure, the frame structure, and the focus was on the use of outer texts in the fulfillment of the genuine purpose of the dictionary and the fulfilment of its lexicographic functions. The full frame structure, in which the central list has outer texts on the left and right side of it, which are referred to as front matter and back matter texts respectively, is the one that is recommended for use in this proposed model.

Chapter IV focused on two concepts, the genuine purpose of the dictionary and its lexicographic functions. But before such a discussion unfolded, it was argued very strongly that lexicography and linguistics are two independent disciplines, and lexicography is not a branch of linguistics. The subject field of lexicography is dictionaries whereas that of linguistics is language.

Regarding the concept of the genuine purpose of dictionaries, it had been maintained that every dictionary should have a genuine purpose that must be determined as part of the dictionary's conceptualization plan. A dictionary's genuine purpose is the sum of all lexicographic functions that have been identified for a particular dictionary project. It was further stated that the genuine purpose is fulfilled when the prospective user of the dictionary can successfully retrieve information from the data provided. This prospective user faces multifaceted needs that arise in a specific situation and when they are met, the dictionary's genuine purpose is fulfilled.

In respect of lexicographic functions, they were defined as "the satisfaction of the specific types of lexicographically relevant need that may arise in a specific type of potential user in a specific type of extra-lexicographical situation" cf Tarp (2008: 81). It was also stated that the user is at the center or the reason why a dictionary is compiled. This user has a specific need or

needs that can be resolved when he / she consults a dictionary. The argument presented was that the concept of user perspective is key in the dictionary consultation process.

Lexicographic functions were described as been at the core of any lexicographic project. It was argued that there is no dictionary that should be compiled nowadays that does not fulfil one or more specific lexicographic needs. Functions are the very the heart of lexicography. Data that are selected for use in a specific dictionary are selected based on the functions they are going to fulfil. It was further reasoned that just as a dictionary should have a data distribution programme, it should also have a lexicographic function distribution programme. The function distribution programme suggests that these functions are not only focused on the central list, but they could also prevail in the dictionary's outer texts – in front and/or back matter sections.

It was also elucidated in the chapter that lexicographic functions are classified into two categories, cognitive-oriented functions, and communication-oriented functions. Regarding the former, they assist the prospective user to acquire knowledge about a certain subject, for example, the dictionary could have a text on concepts that are associated with an initiation school amongst Vatsonga. That text has a function that is cognitive-oriented. In respect of the latter, the prospective user might use data that is in the dictionary for text production purposes, i.e. when he/she needs a dictionary to assist him/her when writing an assignment.

Chapter V focused on lexicographic works compiled in Xitsonga thus far. What was of interest for the purposes of this study was the way in which outer texts were used in these dictionaries. It was argued that outer texts used in many dictionaries in African languages are more space-fillers and came as an after-thought and do not add value towards serving the genuine purpose of those dictionaries. The same can be said about outer text in Xitsonga dictionaries. The language has not as yet had the privilege of having outer texts – especially those in back matter sections that can be said to be fulfilling certain functions, especially secondary functions of the dictionary. The two monolingual Xitsonga dictionaries published thus far, fall short of meeting the standards set for an appropriate outer text. DYX has thus far had two editions, and none of these have a back matter section, and TTR does have outer texts in its back matter section, but many of these

do not assist the potential user in any way, as they do not appear to fulfil any lexicographic function.

In Chapter VI a theoretical model was developed that could be used in outer texts of a Xitsonga monolingual dictionary. It was suggested that maybe lexicographers, as they compile a Xitsonga monolingual dictionary, should start with one with a full frame structure, as alluded to earlier. The rationale for that is that this type of dictionary will have texts accommodating data in both the front matter and back matter sections.

The next step would be to identify the lexicographic functions that will be distributed in both front and back matter sections. It has been stated already that lexicographic functions are classified into two categories, cognitive and communication-oriented functions. Before a lexicographer identifies functions that will be used in a specific dictionary project, he/she needs to put the user as a key component of the project by answering this question: What do I want my target user to be able to do with this dictionary? Answers to this question will lead to a situation where lexicographic functions that are relevant for that project are identified, as well as the venues where these functions will be placed, and it is suggested in this study that the function allocation programme should be developed.

This study proposes that both cognitive and communication-related functions should be used to fulfil the genuine purpose of the dictionary. Those that are identified should make the dictionary polyfunctional.

The one important text in any dictionary is the user guide, and it has been suggested how a user guide in the proposed model could be compiled. The user guide would, for example, deal with the question on the selection and the arrangement of lemmata. It was suggested that it should be brought to the attention of the prospective user that the selection of lemmata is corpus based. This denotes that they are selected on the principle of high frequency of usage. It was also discussed that the lemmata selected is from different parts of speech.

Another concept that was discussed in this chapter is that of an access alphabet, where it was maintained that although lemmata selected are arranged alphabetically, that must be done on the principle of an access alphabet. In 6.5 the concept of an access alphabet was thoroughly discussed.

A schematic presentation was made of texts that could be accommodated in both front and back matter sections of a Xitsonga monolingual dictionary. Regarding the front matter section, it is suggested that the proposed model should have a text dealing with the aspects of tone, as Xitsonga is a tonal language. It is suggested that all lemmata entered in this dictionary should use tonal markings, and that can only be done properly if there is a text in the front matter section explaining this, and for the user to understand that. The TTR does indicate aspects of tone in certain lemmata, but this is done arbitrarily and without giving guidance to the prospective user. Mathumba (1996) has alluded to the fact that one of the shortcomings of Xitsonga dictionaries on the market is in suprasegmental phonology, i.e. they do not give tonal indications. Xitsonga is a tonal language, and one would expect that for the benefit of a Xitsonga dictionary user, tonal indications are shown on lexical items.

Another text that should be included in the proposed model is one dealing with recent developments with regards to the latest orthography and spelling rules of Xitsonga. While it is acknowledged that the Department of Basic Education - as these changes have to be brought to the attention of educators and learners in schools - and PanSALB carry the bulk of the load to see to it that such changes are implemented and accepted by Xitsonga speakers, the process might take long. But, if there is a dictionary that is available to assist both the Department of Basic Education and PanSALB, such a dictionary with this type of outer text should be welcome.

It has been stated that one of the purposes of a cognitive function-oriented text is to provide general cultural and encyclopaedic data. Most of the outer texts in the proposed model specifically in the back matter, have been added for that purpose. It has been argued in the study that culture is an integral part of African communities, and Hendriks (2003: 132) posits that if compilers do not say something about cultural aspects of these communities, it should be viewed as gross negligence. Therefore, texts in the back matter section of the proposed model such as

those on proverbs, idioms, initiation rites for both males and females amongst Vatsonga, as well as on marriage-related concepts, should be considered for inclusion in outer texts.

Finally, it is shown that the focus when compiling a dictionary should not only be placed on the central list or it should not be a process with a central list bias, but dictionary compilers should look at using outer texts, both front and back matter texts, as venues where the genuine purpose of a dictionary can be achieved. These outer texts should not be used as space fillers or as after-thoughts but should be selected on the basis that they will fulfil certain lexicographic functions through the data that are allocated to them. It should also be understood that the compilation of the dictionary demands not only a dictionary conceptualization plan, but also a sound theoretical knowledge in lexicography as a discipline.

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