A CRITICAL ANALYSIS OF THE ROLE OF TRANSLATION IN LEXICOGRAPHY WITH SPECIAL REFERENCE TO SELECTED TSHIVENḒA-ENGLISH BILINGUAL DICTIONARIES

by

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DECLARATION

I, Mashudu Nthambeleni, hereby declare that, **A CRITICAL ANALYSIS OF TRANSLATION IN LEXICOGRAPHY WITH SPECIAL REFERENCE TO SELECTED TSHIVENḒA-ENGLISH DICTIONARIES** submitted to University of Limpopo for the PhD degree has not been previously submitted for a degree at this or any other university, and that is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

_____   _____

SIGNATURE   **DATE**

DEDICATION

This thesis is dedicated to the following people:

- My husband   :   Mbulaheni Solomon Maṱhabi.
- My parents   :   Mr Aluimelwi Phineas and Mrs Nkhangweni Miriam
                                    Nthambeleni Ṋeṱhavhanani.
- My late brother   :   Aifheli Trevor Nthambeleni Ṋeṱhavhanani

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To all of you I say "*A ni ntshileli*!" which, means: You have done the best for me!

Above all, I would like to thank God, who gave me power and strength. He made everything possible.

ABSTRACT

Lack of properly translated Tshivenḓa-English dictionaries is a great challenge to dictionary users. In an attempt to address this challenge or problem, linguistic approach has been employed in this study, which was conducted in Vhembe District in the Limpopo Province, South Africa. This study critically analyses the role of translation in lexicography with special reference to selected Tshivenḓa-/English bilingual dictionaries. The selected dictionaries are: Tshikota's (2006) *Tshivenḓa/English Ṱhalusamaipfi Dictionary* and Van Warmelo's (1989) *Venḓa Dictionary*.

The aim of this study was to examine the role of translation in lexicography with special reference to Tshivenḓa-English dictionaries. This study utilised a qualitative technique to collect the data and interviews were conducted with lexicographers, university lecturers, language practitioners, Tshivenḓa grade 12 educators and court interpreters. Data were analysed based on different answers from different questions posed to different respondents. The study showed that people who compile dictionaries and do translation, do not have proper background in translation. In addition, some of the people are not fluent in both the source and the target languages.

It is recommended that in order to produce user-friendly dictionaries, compilers and translators should get a proper training in translation. In addition, translators should be fluent in both the source and target languages. Finally, school books (including prescribed and content books), should be translated in order to provide effective teaching and learning.

MANWELEDZO

U shaea ha ṱhalusamaipfi ya Tshivenḓa/Tshiisimane (ya nyambo mbili) yo pindulelwaho zwavhuḓi ndi khaedu khulwane kha vhashumisi vha ṱhalusamaipfi dza Tshivenḓa. U lingedza u tandulula khaedu yenei, ngona ya sekondari ya khwaḽithethivi yo shumiswa kha thandela iyi ye ya itwa tshiṱirikini tsha Vhembe, vunduni ḽa Limpopo, Afrika Tshipembe. Thandela iyi ndi tsenguluso ya tsatsaladzo ya u pindulela ha kha ṱhalusamaipfi zwo livhanywa na ṱhalusamaipfi dzo nanguludzwaho dza Tshivenḓa/Tshiisimane (dza nyambo mbili). Ṱhalusamaipfi dzenedzo ndi yo ṅwalwaho nga Tshikota ya (2006) ine ya pfi *Tshivenḓa/English Ṱhalusamaipfi Dictionary* na yo ṅwalwaho nga Van Warmelo ya (1989) ine ya pfi Venḓa Dictionary.

Muhumbulo muhulwane wa thandela iyi ndi u sedzulusa ndeme ya u pindulela ha kha ṱhalusamaipfi zwo livhanywa na ṱhalusamaipfi dza Tshivenḓa na Tshiisimane (nyambo mbili). Tsenguluso iyi samusi zwo no ḓi sumbedzwa afho nṱha, yo shumisa ngona ya khwaḽithethivi u kuvhanganya datha ye ya wanala ho shumiswa mbudzisavhathu kha vhaṅwali vha ṱhalusamaipfi, maḽekitshara vha gudisaho ngudo ya ṱhalusamaipfi, vhathu vha shumanaho na dzinyambo, vhadededzi vha giredi ya fumimbili vha funzaho Tshivenḓa na vhaḓologi vha dzikhothe. Datha yo senguluswaho sedzwa phindulo dzo wanalaho kha mbudziso dzo vhudziswaho vhathu vho fhambanaho. Zwe zwa wanala kha vhafhinduli ndi zwauri: Vhaṅwe vha vhaṅwali vha ṱhalusamaipfi na vhapinduleli a vha tou vha na nḓivho yo teaho ya u ṅwala na u pindulela. Vhaṅwe vha vhapinduleli a vha tou vha na nḓivho ya nyambo dzoṱhe, luambo lune ha khou pindulelwa hu tshi bva khalwo na lune ha khou pindulelwa hu tshi iswa khalwo.

Zwo themendelwaho ndi zwauri, uri hu kone u bveledzwa ṱhalusamaipfi dza Tshivenḓa dza nyambo mbili dzi shumiseaho, vhapinduleli vha fanela u vha vha tshi kona idzo nyambo vhukuma. Nga maṅwe maipfi, vha tea u kona u dzi amba na u dzi ṅwala. Vhaṅwali vha ṱhalusamaipfi na vhapinduleli vha fanela u wana pfumbudzo vhukuma nga ha u ṅwala ṱhalusamaipfi na u pindulela. Hu dovha hafhu ha themendelwa uri bugu dza tshikolo hu tshi katelwa bugupfarwa na bugutiwa dzi fanela u pindulelwa u bva kha Tshiisimane dzi tshi ya kha Tshivenḓa uri hu kone u vha na u funza khathihi na u guda zwo leluwaho.

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CHAPTER ONE

INTRODUCTION

1.1   BACKGROUND TO THE STUDY

Dictionaries are indicators or mirrors of a country's social, cultural, scientific and technological development. It is important therefore to evaluate the role that translation plays in their compilation. It is a known fact that inadequate ability in translation leads to poor translation whilst appropriate translation brings about effective communication. In addition, the language communities of all the official languages in South Africa definitely need dictionaries of good quality, not only to bridge the communication gap, but also to document and preserve the rich variety of South African languages. In the light of this information, it is crucial to conduct a study on whether translation in the compilation of Tshivenḓa dictionaries has been done properly or not. The present study aims to treat the utilisation of translation in Tshivenḓa-English Dictionaries, namely, Van Warmelo's (1989) *Venḓa Dictionary*, Tshikota's (2006) *Tshivenḓa/English Ṱhalusamaipfi Dictionary* as well as various terminology lists published by the Department of Arts and Culture (2005; 2006; 2009).

Languages such as Tshivenḓa have been given an official status in South Africa (*Constitution of the Republic of South Africa*, 1996). It is thus important that dictionaries of good standard should be compiled for the convenience of all Tshivenḓa users. Gouws and Prinsloo (1998:46) point out that "dictionaries are the instruments of linguistic and communicative empowerment, therefore, lexicographers have to make sure that their intended target users receive an optional linguistic presentation and aimed at the specific needs and reference skills of well-defined users". The emphasis here is that the role of dictionaries is to present the content to readers in such a way that they will gain an understanding of the words they are looking for. In addition, dictionaries help to promote language study. A dictionary is a book (or a website) which lists a large number of words of a language and gives their meaning and sometimes provides examples of their correct usage. Pei (1996:69) describes a dictionary as "a list of words of a language usually in alphabetical order with their meaning, often their derivations, and occasionally their histories".

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Given South Africa's multilingualism, translation has become one of the ways of promoting communication among speakers of different languages. In recognition of the historical imbalances of the past, South Africa has committed itself to taking "practical and positive measures to elevate the status and advance the use of indigenous African languages" (*Constitution of South Africa,* 1996:4). Furthermore, the *Constitution* (1996:15) points out that "everyone has the right to cultural life of their choice and that a person belonging to a cultural, religious or linguistic community may not be denied the right to enjoy their culture, to practise their religion and use their language". This shows South Africa's commitment to multilingualism. Multilingualism and translation go hand in hand as their existence is mutually inclusive. Many government departments and institutions in South Africa rely heavily on translation in order to conduct their daily business. Translation, therefore, has become a *sine qua non* for bringing about effective communication among the different ethnic groups in South Africa.

Simply put, this suggests that translation is a mechanism whereby messages are conveyed from one language to the other. However, this is not as easy as it sounds. The fact that all languages are influenced in one way or another by their respective cultures, poses problems to translators when embarking on the process of translating texts from the source language (SL) into the target language (TL). Translators need to have a clear understanding of the languages under scrutiny and their cultures respectively (Hatim & Munday, 2004; Haque, 2012). Moreover, African languages are, in most cases, deficient when it comes to terminology in many of the specialised fields such as medicine and science (Mawela, 2007). Again, some of the words as used in English may be totally unknown (referential gap) in an African language. It is thus extremely difficult to translate such words.

It is against this backdrop that the study attempts to highlight the role of translation in lexicography with special reference to Tshivenḓa-English Dictionaries.

1.2   RESEARCH PROBLEM

A Lack of dictionaries with properly translated lexical items in African languages such as Tshivenḓa is a matter of great concern to the users of the language as communication in the present age of information technology is crucial. Nkomo (2010:371) states that lack of well-prepared dictionaries "results in users consulting any available but inappropriate dictionaries''. Mafela (2005:276) also notes that "Dictionary users find it difficult to use the bilingual Venḓa dictionaries because they are confronted with equivalents which they cannot distinguish''. As government and many people would like to see African languages promoted for use in all spheres of life, it is important to have good dictionaries to assist in this regard. In fact, it cannot be overemphasised that a good dictionary plays an important role in the achievement of good communication and good communication is in the interest of any country's well-being.

It has come to the attention of various scholars that many bilingual dictionaries in South Africa are of poor quality as far as translation of lexical items is concerned (Mabasa, 2009; Rapotu, 2011). For instance, many Tshivenḓa-English/English-Tshivenḓa bilingual dictionaries reflect unsatisfactory translation of lexical items, for example:

Tshivenḓa	**English**
(1) Mbeu	seed (Van Warmelo, 1989:191; Tshikota, 2006:44).

The translation in (1) above, although correct, is not sufficient as it has excluded many other usages.   It has only provided a literal translation, without considering the other communicative aspects associated with the lemma. For instance, *mbeu* in Tshivenḓa may also refer to gender, semen or female egg. For a person who is learning Tshivenḓa, the translation in (1) above is highly inadequate because the person would not have an idea of the other meanings expressed by the lemma *mbeu*. What this entails is that poor translation of lemmas in dictionaries leads to miscommunication and misunderstanding.

Although the above-mentioned dictionaries were written by different scholars, they are never the less similar because all of them used the literal method to achieve equivalence between the source language (SL) and the target language (TL). Therefore, there is still a need to compile dictionaries that take into account the communicative context.

1.3   LITERATURE REVIEW

An essential step in any research project is the literature review. The function of the literature review is to provide background information on the research question and to identify what others have said and discovered about the question. This section intends to look at the definition of translation, lexicography, bilingual dictionary as well as the literature that deals with the interplay between translation and lexicography.

1.3.1 Definition of terms

1.3.1.1   Translation

Collins South African School Dictionary (2002:903) defines the term *translation* as saying or writing what someone has said in a different language, that is, a target language. It adds that translation is putting something into another language, involving the transfer of messages from the source language to the target language. Mbata (2005:21) indicates that translation involves the transposition of thoughts expressed in one language by one social group into appropriate expression of another group. This entails a process of cultural decoding, recoding and encoding. In support of the above-mentioned definitions of translation, Owji (2013) and Gauton (2004:5) regard translation as the process of converting a source text into a target text, that is, a source language into a target language. All this information suggests that the aim of the translator is to produce as nearly as possible the same text as that of the original document.

1.3.1.2   Lexicography

Lexicography is the applied study of meaning, evolution and function of vocabulary units of a language for the purposes of compilation in a book form: that is, the process of dictionary making. It is a scholarly discipline that involves compiling, writing or editing dictionaries. According to Langements, Loopmann and Vicks (2010:106), lexicography is a web-based dictionary writing system for compiling, editing and presenting dictionary data, allowing simple and advanced structure-based queries and the sorting of query results…). Kretzschmar (2013:1) provides a more embracive definition of lexicography when he states that "lexicography refers to the process involved in the determination of word meaning and the construction of dictionaries, including but not limited to the following: designing domain specific guidelines for dictionary construction; research and gathering of old and new words and the associated quotations, etymologies and pronunciations; researching and writing of definitions; researching word usage; text encoding and formatting for storage and publication." All these definitions can be summarised by indicating that lexicography is studying and writing of a dictionary.

1.3.1.3   Bilingual dictionary

A bilingual dictionary may be defined as a dictionary in which lexical items of the native language are given translation equivalents in a foreign language. According to http:en.wikipedia.org.wiki/Main, "a bilingual dictionary is a specialised dictionary used to translate words or phrases from one language to another". The native language may be the source language whereas the foreign language is the target language or vice versa. It is a type of dictionary which relates the vocabularies of two languages together by means of translation equivalents. Hartmann and James (2000:14), define a bilingual dictionary as a type of dictionary based on a monolingual dictionary in which entries have been translated in full or in part into another language.

1.3.2   Translation strategies

There are different strategies that can be used to provide effective translation of lemmas in dictionaries. The following translation strategies are important when a lexicographer is compiling a bilingual dictionary: word-for-word translation, literal

translation, faithful translation, adaptive translation, free translation, idiomatic translation and communicative translation.

1.3.2.1 Word–for-word translation

Word-for-word translation is the direct translation of words, where the source language word order is maintained and the words are translated individually according to their most common meanings. According to Mbata (2005:23) and Owji (2013), word-for-word translation is concerned with translating each and every word in a text. It preserves the word order in the source text and does not take into account the grammatical rules of the target language. Cultural words are also translated literally.   As a result, translation is often done out of context.

1.3.2.2 Literal translation

According to Newmark (1995:46) literal translation is ''the method whereby the source language's grammatical constructions are converted to their nearest target language equivalents, but the lexical words are again translated singly, out of context''. In many instances, such translation does not lead to effective communication.

1.3.2.3 Faithful translation

Faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the target language's grammatical structures. It attempts to be completely faithful to the intentions and text-realisation of the source language (Newmark, 1995:46).

1.3.2.4 Adaptive translation

Adaptive translation is the method where the translator is most free. Mbata (2005:25) and Owji (2013) point out that the adaptation method is the freest form of translation suitable for plays, poetry, characterisation and plots. Similarly, Newmark (1995:46) suggests that this method allows the translator to be free because it is listener and reader-centred. According to Newmark (1995:46), words in the SL are transliterated in order to correspond to spelling convertors in the adoptive language.

1.3.2.5   Idiomatic translation

Newmark (1995:47) indicates that the idiomatic translation method produces the message of the original while distorting the natural meaning by preferring colloquial words and the use of idioms, where the two do not exist in the original. Mbata (2005:26) maintains that idiomatic translation embraces aspects such as idioms, proverbs and figures of speech.

1.3.2.6   Communicative translation

As far as Yinhua (2011:169) and Newmark (1995:47) are concerned, communicative translation puts emphasis on conveying the message to speakers of the target language as originally intended. In other words, the message must be as clear as possible without any ambiguity. This can be achieved if the translation process concentrates on the message, rather than on the words or structure of the source language.

To date, in Tshivenḓa language, there seems to be no studies that have focused on the role of translation in bilingual dictionaries. It is therefore crucial that in this study, the researcher examines the various translation strategies in order to find the ones which are user-friendly in the compilation of bilingual dictionaries.

1.4   THEORETICAL FRAMEWORK

The theoretical framework that will be adopted for this research work is Skopo's theory (Reiss & Vermeer, 1980; Noord, 1997). Skopo's theory is a concept from the field of translation studies and focuses on the purpose of translation. According to Skopo's theory, a target text is determined by its purpose. Every time a translation is performed, the target has a specific aim. For instance, the purpose of a dictionary is to meet the needs of the users by having satisfactory translations. This is supported by Prinsloo and De Schryver (1999) when they state that dictionaries exist to make sure that their intended users gain an understanding of words they are looking for. Skopo's theory is relevant to the present research because before one determines whether the translation applied in a specific dictionary is effective or not, one has to establish first the target audience for whom the dictionary is intended.

1.5   PURPOSE OF THE STUDY

1.5.1   Aim of the study

The aim of the study is to examine the role of translation in lexicography with special reference to Tshivenḓa-English dictionaries (bilingual dictionaries). In order to achieve this aim, the study will need to answer the following questions:

- What strategies can be used to have effective translation of lemmas in dictionaries?
- How has translation been applied in bilingual dictionaries?
- What is the effect of competent and incompetent translation in dictionaries?

1.5.2   Objectives of the study

Objectives of the study are as follows:

- To determine strategies that can be used to produce effective translation of lemmas in dictionaries.
- To find out the ways in which translation has been applied in bilingual dictionaries.
- To identify the effect of competent and incompetent translation in dictionaries.

1.5.3   Delimitation of the study

Lexicography is a vast field that includes many word categories such as nouns, verbs, adverbs, adjectives, pronouns, interjectives, ideophones, to mention but a few. In order to conduct a worthwhile study at this level, the current study will only concentrate on two word categories; namely, nouns and verbs, as used in Tshivenḓa-English dictionaries. The study has opted for these two word categories because they form the foundation on which both Tshivenḓa and English are premised.

1.6   RESEARCH METHODOLOGY

1.6.1   Research design

The study is qualitative in nature and will adopt a descriptive research design and content analysis method. The reason for using this method is that the qualitative research method is largely descriptive and it assists the researcher to answer why things are the way they are. This is supported by Bell (1993:6), who states that "The qualitative research method is descriptive in the sense that words are used when the research is conducted, thus the researcher is not concerned with the statistical analysis." In other words, the qualitative methodology aims at providing a comprehensive description of a specific phenomenon rather than the testing of hypothesis common to experimental research methods. An effort is made to understand situations within the context of a specific study (Louw & Edwards, 1998) and Laberee (2013).

1.6.2   Data collection

When planning to collect qualitative data, the researcher will use primary and secondary sources to gather relevant information about translation in dictionaries.

1.6.2.1   Primary sources

Primary sources will provide detailed information of current research about the role of translation in bilingual dictionaries. Unstructured questions will be asked during interviews to facilitate verbal discussions that will elicit responses from the chosen respondents. The interviewees will consist of the following respondents:

●   2 Lexicographers from the Tshivenḓa National Lexicography Unit who are attached to the Pan South African Language Board.

These are people who compile, write, edit and publish dictionaries. The researcher chose them because they are experienced in dealing with challenges of translation in dictionaries in their daily work.

- 2 Lexicography lecturers each from the universities of Venda and Limpopo.

These are lecturers who offer lexicography. The reason for choosing them is that they are experts in this field.

- 2 Language practitioners from the Department of Sports, Arts and Culture (Limpopo Province and Legislature of Limpopo Province).

Language practitioners are relevant to this study because they translate, interpret and develop terminologies on a regular basis.

- 3 Tshivenḓa Curriculum Advisors attached to the Vhembe District Office.

These are the advisors of teachers on the Tshivenḓa curriculum and their work compels them to use dictionaries. Moreover, they are deemed to be experts in Tshivenḓa. They are thus important in this study.

- 15 Grade 12 Tshivenḓa teachers selected in various circuits in Vhembe District, Mvuḓi (5), Nzhelele East (5), and Sibasa (5).

Teachers are people who are engaged with learners daily and therefore they should know the importance of having a good dictionary in their daily lessons and are thus relevant to this study.

- 12 Court interpreters attached to the Vhembe district's magisterial courts: namely, Ṱhohoyanḓou, Mutale and Dzanani (4 from each district magisterial court).

Court interpreters transpose utterances from the source language to the target language in spoken form. For them to prepare thoroughly for their work, they have to conduct research by consulting, among others, dictionaries on a regular basis.

All the above-mentioned respondents are relevant to this study because they deal with lexicographic matters in their daily work, and some of them, such as lecturers and teachers, are regarded as experts in this field.

1.6.2.2 Secondary sources

The researcher will obtain secondary data from books, journals, magazines, dissertations and the Internet.

1.7 DATA ANALYSIS

For data analysis, this study will apply coding as proposed by Straus and Corbin (1998:124):

a. Open coding: Data will be identified regarding themes and patterns. In other words, the analysis will be based on taking into account structures that keep on recurring. Furthermore, the use of themes is useful as it helps the researcher to accept, sort out or jettison some data.

b. Axial coding: In this approach, the analysis will depend on linking themes and aspects that are related. For instance, a specific translation approach can be linked to cultural terms.

Through the use of the abovementioned ways, the researcher will ultimately be able to provide a summary, findings and recommendations of the study.

1.8 ETHICAL CONSIDERATIONS

In this study respondents will be requested to sign a consent form. They will be informed about the purpose, importance of the study and their right to participate voluntarily. This means they have the right to withdraw from the study at any time if they so wish. Participants will be assured of their anonymity and in this regard the researcher will assure participants that their names will not be disclosed. Hence, each participant will be given a code that is known to the researcher and promoter only. The researcher will show respect to participants by ensuring that each person who participates has cognitive capacity to understand and evaluate the information

in order to make an informed decision. Again, the researcher will also ensure that the study does not include anything which will cause any physical discomfort, humiliation and emotional stress to the participants.

1.9 SIGNIFICANCE OF THE STUDY

As Prinsloo (1998:46) notes, "dictionaries are instruments of linguistic and communicative empowerment; therefore it is there to solve a specific problem and to make sure that their intended target users gain understanding of words that they are looking for". Therefore, a dictionary is compiled in order to solve the problem of comunication amongst people. As South Africa is a multilingual country with eleven official languages and Tshivenḓa is one of them, dictionaries are one of the tools that can be used in order to bring about effective communication between speakers of different languages. On account of this, the present study will be of great significance in that it will assist lexicographers understand and realise the role and importance of effective translation as far as bilingual dictionaries are concerned. Furthermore, this study will be of great benefit to translators, interpreters and language practitioners, as they require good bilingual dictionaries to do their work effectively.

CHAPTER TWO

LITERARURE REVIEW

2.1   INTRODUCTION

In order to understand the role and importance of translation in lexicography, one should first know and understand what translation and dictionary are. Works of other scholars who conducted studies on similar themes are reviewed in this chapter. The aim of this chapter is to provide a review of the literature and theories pertaining to various translation topics and lexicography, such as definitions of translation and lexicography, methods of translation, approaches of translation and translation equivalence, types of lexicography, theories of translation and theories of lexicography. In this study, English is used as the Source Language and Tshivenḓa as the Target Language hence the focus of this study is the role of translation in lexicography with special reference to Tshivenḓa/ English Bilingual dictionaries.

2.2   TRANSLATION

2.2.1   Definitions of translation

It is necessary to provide the different definitions of translation because the study focuses on the role of translation in lexicography. Various definitions of translations have been given by various scholars and linguists. Translation could be defined according to translation theories with respect to the nature of translation. That is, it is free or literal, exact or natural, or according to the recent trends in semantics and translation studies that regard translation as a communicative act (Newmark, 1995). There are various ways of defining translation as described below.

Rabin (1958:123) defines it as follows: "Translation is the process by which a spoken or written utterance takes place in one language which is intended and presumed to convey the same meaning as a previously existing utterance in another language". Closely related to this definition, Nida and Taber (1969:12) emphasise that "Translation consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly

in terms of style". What one notices here is that the style might be different but most of the authors such as Vermeer (1987), Bell (1991), Venuti (1995), Gauton (2004) Nord (2007), Mukundamago (2010) and so on, concur that translation is the conveyance of a message from the source text into the target source. As far as Bell (1991:5-6) is concerned, what is important in translation is to maintain semantic and stylistic equivalences of both the source and target languages (texts).

In addition, quality translation requires that the translator applies all the relevant processes and methods in order to retain the message in the target language as originally intended by the source language (Ghazala, 2012:1).

Looking at all the above given definitions, one can say that translation in most instances involves two languages or more. It is thus the process of converting a text or word from one language into another language. For example:

1. a.   **musadzi** > woman: wife   (Van Warmelo, 1989:255)

                                     (Tshikota, 2006:49)

     b.   **musadzi** > wife: woman'(Wentzel & Muloiwa, 1982:43)

     c.   **mbilu** > heart: heartwood (Van Warmelo, 1989:192)

     d.   Mbilu > hear' (Wentzel & Muloiwa, 1982:37)

     e.   **mulenzhe** > foot (Tshikota, 2006:47; Van Warmelo, 1989:222)

     f.   **mbeu** > seed' (Tshikota, 2006:44; Van Warmelo, 1989:190)

     g.   **silinga** > be naughty (Tshikota, 2006:67)

     h.   **silinga** > do something futile or useless (Van Warmelo, 1989:340)

The abovementioned examples are lemmas from different dictionaries lemmatised in Tshivenḓa and translated into English. What one notices is that some words such as *mbilu* and *silinga* have been translated in a different manner. This shows that translation is not a simple matter. Thus, to obtain the correct translation, the translator or lexicographer must also take into account the context in which the translation takes place and the types of translation required (Reiss & Vermeer, 1980; Noord, 1997). Therefore, it is critical to observe that these are different types of translation. Some of them are explained below:

2.2.2 Types of translations

Translation is classified into the following types: namely, literary literal, legal, technical, and so on. This study will concentrate on the four aforementioned types of translation as described by Newmark (1995):

2.2.2.1 Literary translation

Literary translation deals with literary texts, that is, work of fiction or poetry whose main function is to make an emotional impression upon the reader. Their communicative value depends, first and foremost, on their artistic quality and the translator's primary task is to produce this quality in translation. A literary translation is the translation of literature such as novels, poems, plays and poem. The translation of literary works is considered by many scholars as one of the highest forms of translation. This is because it involves much more than simply translating texts. A literary translator must be capable of also translating feelings, cultural nuances, humour and other subtle elements contained in the text. A good example of literary translation is the drama titled *Makhaulambilu a Julius Caesar* (Ṋemudzivhaḓi, 1987) which is a translation of Shakespeare's *Julius Caesar.*

2.2.2.2 Literal translation

Literal translation, also known as direct translation, is the rendering of text from one language to another in a word-for-word translation strategy. Literal translation commonly mistranslates idioms, proverbs and figures of speech. This type of translation can also denote a translation that represents the precise meaning of the original text but does not attempt to convey its style, beauty or poetry Newmark (1995). Literary translation is probably full of errors, since the translator has made no attempt to convey the correct messages, as reflected by proverbs, figures of speech, symbols, idioms and other nuances contained in the communicative discourse of the source and target texts. Below are examples of words which have been translated directly:

(2) (a) ola > *draw*

   TL: Mashudu u ola muthu kha bammbiri

   SL: Mashudu *draws* a person on a paper

（b）   muḓi > *family*

TL: Munna u na muḓi

SL: The man has a *family*

The above words *ola* and *muḓi* have been translated literally, *ola* has been translated literally as *draw* and *muḓi* has been translated literally as a family.

2.2.2.3 Legal translation

Legal translation is one of the trickiest translations known. At its simplest level it refers to the translation of legal documents such as statutes, contracts and treaties. According to Gauton (2004:17) in Mukundamago (2010), legal translation deals with texts within the field of law. Mukundamago (2010:14) says that legal translations are not simple because law is a culture- dependent subject field, and documents and other official documentation are usually required in the official languages for legal and official purposes. As far as legal translation is concerned, the translator should also consult law dictionaries, especially bilingual law dictionaries. Below are examples of legal translation from English into Tshivenḓa:

(3)   (a)   SL: Subpoena

TL: Ḽiṅwalo ḽa u vhidzwa khothe

(b)   SL: Warrant

TL: Ḽiṅwalo ḽa u fara mutshinyi

The above words: namely, subpoena and *warrant*, are legal terms.

2.2.2.4 Technical translation

Collins South African School Dictionary (2002:871) in Ṋefale (2009) defines ''technical'' as a process involving a specialized field of activity. Technical translation has a broad meaning. It usually refers to certain fields such as Information Technology (IT) or manufacturing and deals with texts such as instructions. Technical translation is the translation of technical writing or more specially, texts that contain a high amount of technology. These are words or phrases that are used only within a specific profession, or describe that profession in great detail.

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Therefore, technical translation covers the translation of many kinds of specialised texts that require a high level of subject knowledge and mastery of the relevant terminology. Newmark (1995) says that, sometimes translators use technical terms when translating because the appropriate technical term does not exist in the Target Language, as exemplified in the following examples (from English into Tshivenḓa):

(4)   (a)   TL: Workshop (2006:170)
                     SL: Wekishopho

        (b)   TL: Temperature (2006:162)
                     SL: Themperetsha

The above examples do not have translation equivalents in the target language; therefore, lexicographers of *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (2006) have translated a technical term with another technical term. This means that they have transliterated these technical terms.

2.2.3 Translation strategies

There are different strategies that can be used to have effective translation of lemmas in dictionaries. The following translation strategies are important when a lexicographer is compiling a bilingual dictionary, word-for-word translation, literal translation, faithful translation, adaptive translation, free translation, idiomatic translation and communicative translation (Newmark, 1995).

2.2.3.1 Word–for-word translation

Word-for-word translation is the direct translation of words where the source language word order is maintained and the words translated individually according to their most common meanings. According to Mbata (2005:23) and Owji (2013), word-for-word translation is concerned with translating each word in a text. It preserves the word order in the source text and does not take into account the grammatical rules of the target language. Cultural words are also translated literally and this often leads to mistranslation and miscommunication. The main use of this method is either to understand the structure of the source language or to interpret a difficult text as pre-translation process. As a result, translation is often done out of context.

Tshivenḓa/English Ṱhalusamaipfi Dictionary (2006) illustrates this type of translation strategy:

(5)   (a)   SL: Fertilizer (2006:122)
              TL: Manyoro (2006:122)

       (b)   SL: Mutsiko (2006:
              TL: Depression (2006:113)

       (c)   SL: Musadzi u lima tsimu
              TL: Woman she ploughs a field

From the above examples the message conveyed by the source language is clear and meaningful but the message conveyed in the target language is distorted. The message is not clear because the word order is not right.

2.2.3.2   Literal translation

Newmark (1995:46) defines literal translation as ''the method whereby the source language's grammatical constructions are converted to their nearest target language equivalents, but the lexical words are again translated singly, out of context''. In many instances, such translation does not lead to effective communication. Below are the examples of literal translation:

(6)   (a)   SL: Musidzana uḽa ha na nḓevhe
              TL: That girl has no ears

       (b)   SL: Mutukana uyu u na gunwe
              TL: This boy has a thumb

In the examples above, the meaning of the SL sentence and the TL is totally different. The SL sentence means the girl does not listen or she is stubborn. The ears referred to by the TL sentence means the (literal) ears attached to one's head.

2.2.3.3   Adaptive translation

Adaptation refers to the type of translation which is used mainly for plays and poems. The text is written considering the source language cultures which are converted to the target language culture where the characters, themes, plot are usually preserved**.** Adaptive translation is a method where the translator is most free. Mbata (2005:25) and Owji (2013) point out that the adaptation method is the freest form of translation suitable for plays, poetry, characterisation and plots. Similarly, Newmark (1995:46) suggests that this method allows the translator to be free because it is listener and reader-centred. According to Newmark (1995:46), words in the SL are transliterated in order to correspond to spelling convertors in the adoptive language. This method was used by the missionaries when they were translating the Bible. *BIVHILI ya oṱhe maṅwalo makhethwa a Testamente ya kale na a Testamente ntswa* (1936) illustrates this type of translation strategy:

The examples below were translated to the closest target language:

Examples

(7)   (a)   SL: Bread
             TL: Vhuswa: (1936:10)

      (b)   SL: Jesus
             TL: Jesu: (1936: 109)

      (c)   SL: Matthew
             TL: Mateo: (1936: 12)

When the word 'bread' is translated into *vhuswa* in Tshivenḓa, it indicates that when adaptation method is used, the culture of the people is taken into consideration because *vhuswa* is the staple food to the Vhavenḓa people whereas bread is the staple food of the Jewish people.

2.2.3.4 Idiomatic translation

This is a translation method where the meaning of the SL is distorted by the translator through preference to use colloquialism and idioms where they do not exist in the SL. Newmark (1995:47) indicates that the idiomatic translation method produces the message of the original while distorting the natural meaning by preferring colloquial words and the use of idioms where the two do not exist in the original. Mbata (2005:26) maintains that idiomatic translation embraces aspects such as idioms, proverbs and figures of speech.

Examples:

(8) a.   SL: Mme anga vho ḽa nyala
             TL: My mother is angry

     b.   SL: Vhakoma vho wela mativhani
             TL: Vhakoma is drunk

The TL text above has no idiom, but in the SL the idiom *U ḽa nyala* has been used though it does not exist in the TL because of the translator's preference to use ordinary language. The same situation is also happening in example (8b).

This type of translation preserves the vocabulary of the target language because when we look at example (8b) *vhakoma vho wela mativhani*, we realise that the target language sentence has been expressed in a more polite manner than it was in the source language.

2.2.3.5 Communicative translation

This type of method tries to render the exact meaning of the original in such a way that both languages and content are acceptable and comprehensible to the readership. As far as Yinhua (2011:169) and Newmark (1995:47) are concerned, communicative translation puts emphasis on conveying the message to speakers of the target language as originally intended. In other words, the message must be as clear as possible without any ambiguity. This can be achieved if the translation process concentrates on the message, rather than on the words or structure of the

source language.   Hudson (1980:32) calls the contextual method communication translation as the ''most preferred and recommended method of translation because it is the method that fulfils the purpose of translation: namely, accuracy and economy''. Below are some examples of communicative translation:

(9) a.   SL: Maemu is a gynaecologist
             TL: Maemu ndi ṅanga ya vhafumakadzi

     b.   SL: It is raining cats and dogs
             TL: Mvula i khou na nga maanḓa.

Looking at the above examples the target language messages are clear and simple and could be understood clearly by the audience.

2.3   EQUIVALENCE IN TRANSLATION

Translation equivalence plays an important role in translation. Below are different views on translation. Vinay and Darbelnet (1995) view translation equivalence as a procedure which replicates the same situation as in the original, whilst using completely different wording.   According to them, equivalence is an ideal method when the translator has to deal with proverbs, idioms, nominal and adjectival phrases and onomatopoeia of animals sounds. Mphepya (2006:24) in Ṋefale (2009) defines translation equivalence as the correspondence between a word or a phrase in one language and its translation in another language. It represents an item in the target language that can be used to translate a specific occurrence of the source language item. Munday (2001:58) states that ''equivalence in translation refers to languages that describe the situation by different stylistic means''. Mphahlele (2001:1) describes equivalence in translation as ''a replacement of a source language text''.

Venuti (2002:154) in Ṋefale (2009) believes that there are basic factors to be considered in translation equivalence. This entails the following:

- the nature of the message
- the purpose of the author; and
- the type of audience

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Ṋefale (2009) says these factors play a major role in transferring meaning from one language to another, and in ensuring equivalence.

Nida and Taber (1982) argue that there are two different types of equivalence, namely:
- Formal correspondence and
- Dynamic correspondence

Formal correspondence consists of a SL word or phrase whereas dynamic equivalence is defined as a translation principle according to which a translator seeks to translate the meaning of the original in such a way that the TL wording trigger the same impact on TL audience as the original wording did upon the ST audience.

On the other hand Munday (2001:41) outline the following types of translation equivalence:
- denotative;
- connotative;
- text-normative;
- pragmative (dynamic); and
- formal.

2.3.1 Types of translation equivalence
2.3.1.1 Denotative equivalence

This type of equivalence is purely literal, it provides a direct meaning of the text. Hatim and Mason (1994:20) in Ṋefale (2009) support this when they say that denotation has the primary meaning of lexical item, involving its relationship to the non-linguistic entities that it represents. Below are the examples of denotative equivalence from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (2006):

(10)   a.   ola > *draw*

       b.   muḓi > *family*

2.3.1.2 Connotative equivalence

According to Hatim and Mason (1994: 20) connotation equivalence has an additional meaning which the lexical item acquires beyond its primary referential meaning. This means that this type of equivalence gives more than one meaning, as in the following examples from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006):

(11) a.   ṋowa > snake (Tshikota, 2006:55)

       b.   ṱhoho > head (Tshikota, 2006:72)

The above examples have an additional meaning beyond their referential meaning. *Ṋowa* in (11a) can also mean womb while *ṱhoho* in (11b) can mean an ape.

2.3.1.3 Textual equivalence

According to House (1997:28), textual equivalence refers to the textual aspect of meaning in translation. This type of equivalence is based on the usage of norms for particular text-types (Venuti, 2002:47). Ṋefale (2009:18) says that textual equivalence has to do with the form and shape of a text. The following examples confirm Ṋefale's argument:

(12) a.   SL: Ndi ḓo tshimbila

          TL: I will walk

      b.   SL: Maele u khou gidima

          TL: Maele is running

In the above examples, the original meaning is found on the source language and this helps to achieve translation equivalence in the target language.

2.3.1.4 Dynamic equivalence

Ṋefale (2009) indicates that dynamic equivalence is based on the principle of equivalent effect. Munday (2001:42) further explains that in dynamic equivalence the message is tailored in the receptor's linguistic needs and culture's expectations.

Dynamic equivalence is aimed at naturalness of expression, taking into consideration the adaptation of grammar in order to achieve naturalness (Kelly, 1979).

Venuti, (1997: 20) concurs with Kelly, (1979) when saying that dynamic equivalence is the complete naturalness of expression. According to Venuti, (2002:163) the naturalness of dynamic equivalence is applicable to the following areas of the communication process:

It must fit: -the receptor's language and culture as a whole:

                              -the context of the particular message; and

                              - the receptor-language audience.

Dynamic translation is author-centred, according to Homes, (2012). Lafevere, (1992:38) indicates that skilful translations follow the author as closely as possible by producing the effect the author produced in every instance.

Ṋefale (2008:19) believes the use of dynamic equivalence often has implications such as omission of the words that carry the text. According to Mthombeni (2005:9), translation should consider aspects such as the following:

- The target audience
- The purpose of translation: and
- The type of text during translation.

One can say that this will fulfil the aim of translation that of supplying the same information to both target and source language speakers as Newmark (1988) believes.

2.3.1.5 Formal equivalence

Munday (2001:41) regards formal equivalence in translation as the type of translation equivalence in which the source text has a corresponding word in the target text. Example:

(13)   SL: poetry (2006:146)

       TL: vhurendi

In the above example (13) the word *vhurendi* is the corresponding word for poetry. Bassnet (1988:26) concurs with Munday when saying that, the focus of formal equivalence is in both and content, the translator's concern is with the correspondence such as poetry to poetry, sentence to sentence and concept to concept, with the aim of translating the text in a way the SL speaker would have understood it. In the same vein, Venuti (2002:184) indicates that formal equivalence adheres closely to the linguistic and cultural values of the target languages. Lafevere (1997:87) says ''formal equivalence is the translation equivalence wherein the translator stays as closely as possible to the author's meaning, the author's words and, if possible, to the author' personal style''.

 Malange (2010:16) provides two categories of translation equivalence; namely, complete and adoptive equivalence. Mothiba (2012) says complete equivalence occurs when the source language has a target language item with the same meaning to each other. She adds that adoptive equivalence occurs when the source language items do not have target language item that has the same meaning. The lexicographer has to borrow that item from the source language. Below are some examples from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006):

(14)   a.   buy **v** -*renga* (Tshikota, 2006:104)

       b.   chemistry **n** *khemisiṱiri* (Tshikota, 2006:106)

       c.   christmas **n** *khirisimusi, khushumusi* (Tshikota, 2006:108)

       d.   cupboard **n** *khabodo* (Tshikota, 2006:111)

       e.   erect **v** -*fhaṱa* (Tshikota, 2006:119)

       f.   forgive **v** -*farela, -hangwela* (Tshikota, 2006:123)

In the above examples in (14), all the headwords have achieved translation equivalence. Some are complete equivalents and others are adoptive equivalents. The following are examples of complete equivalents:

(15) a.   buy v -*renga*

b.   erect v –*fhaṱa*

c.   forgive v -*farela, -hangwela*

The above examples have the same meaning in both source language and target language. Therefore they are regarded as complete equivalents. Below are examples of adoptive equivalents:

(16) a.   chemistry n *khemisiṱiri*

b.   christmas n *khirisimusi, khushumusi*

c.   cupboard n *khabodo*

The examples in (16) are adoptive equivalents, also called borrowed equivalents.

To date, in Tshivenḓa language, no studies have been conducted which focus on the role of translation in bilingual dictionaries. It is therefore crucial that in this study, the researcher examines the various translation strategies in order to find the ones which are user-friendly in the compilation of bilingual dictionaries.

2.3.1.6 Culture and translation

Each language group has its own culture. In South Africa, there are many languages and cultures. Language is part of culture. Culture is a very important item to be taken into consideration when translating and compiling bilingual dictionaries. Translation involves two languages; namely, the source language (SL) and the target language (TL). Toury (1978:200) concurs with this when saying that: "Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions''.

Newmark (1988:94) defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression, thus acknowledging that each language group has its own culturally specific features."

2.4 CULTURE AND LANGUAGE

Culture and language are inseparable. A language is made up of words which are the main factors that are used during communication. Mothiba (2012: 54) says: "for the success of communication, each communicator has to know accepted words and their meanings in that particular language. This means that if one does not have the knowledge of words that are accepted in a language and what they mean, then one cannot be able to communicate in that language." A good example is seen in Tshikota (2006:42) where the following word has been lemmatised:

(17)   Muḓi > homestead (Tshikota, 2006:42)
         Muḓi wanga wo pwashea

In the above example, the word **homestead** has been povided as an equivalent of *muḓi.* However, the same word has the following equivalents: **womb** and wife.

The above sentence **muḓi wanga wo pwashea** may have the following translations:

My family has problems
My womb has a problem

According to Abbasi, Zadeh, Janfaz, Assemi and Dehghan (2012), language is used to maintain and convey culture and cultural ties.

2.4.1 Cultural-bound words

According to Hartmann and James (1993:33), cultural-bound words are words and phrases associated with the ''way of life'' of a language community. These are words that are connected to a particular language community's lives and behaviour. Mothiba (2012:53) says "cultural-bound words are formed by a specific community looking at the naming of food, places, clothing, beliefs and other things that are only present in their culture." Below are some examples of culture-bound words in Tshivenḓa:

(18) **Food**
   a. bovhola
   b. mukusule
   c. thophi
   d. tshidzimba

(19) **Clothing**
   a. tsindi
   b. sheḓo
   c. musisi/ mukhasi
   d. makunda

(20) **Place**
   a. tshiṱaka
   b. tshifho
   c. tshiendeulu
   d. isha

The names above form part of things that are found in Tshivenḓa culture and can be problematic when they have to be translated into English. The cultural-bound words in (20) can be translated as follows:

(21) a. bovhola- dish of pumpkin flowers, leaves and small immature
         pumpkins chooped up and boiled together.
     b. mukusule-cooked dried vegetables
     c. thophi- pumpkin porridge
     d. tshidzimba- stiff porridge of ripe maize grains boiled
         with beans, peanuts or jugo beans.

2.4.2 Cultural problems of translations

There are some problems and obstacles which affect culture when translating into different languages, such as the following: limitation and censorship, culture, religion, etc.

2.4.2.1 Limitation and censor

According to Abbasi, Zadeh, Janfaz, Assemi, & Dehghan (2012) there is something which is lost in translation. Limitation and censorship limit translators in conveying the ''semantic'' message in the receptor language. Translators also encounter moral filtering on religion, family, society rules and culture.

2.4.2.2 Culture

Culture itself has its own limitation in transferring the source text into the target text. Each society or group of people is based on their historical background and local situations. Ultimately, people construct their own culture which is respected, performed and accepted along with its limitations (Abbasi, et al 2012).

2.4.2.3 Religion

Religion is one of the obstacles that cause problems in translation. Religion can be understood only by taking into account the cultural context in which it operates. Abbasi et. al, (2012) elaborate that it is extremely difficult to translate texts that are based on religion because religion is a product of the human mind and soul. In addition, people accept it with great conviction and therefore, it cannot be changed or distorted by anybody because it may lead to the evocation of negative reactions. As a result, translators' job becomes more difficult where religion is depicted (Abbasi et. al, 2012).

2.5   FUNCTIONAL TRANSLATION THEORIES

2.5.1 Skopo's theory

Skopo's theory (Reiss & Vermeer, 1980; Noord, 1997) is a concept from the field of translation studies and focuses on the purpose of the translation. According to Skopo's theory, a target text is determined by its purpose. Every time translation is performed, the target has a specific aim. For instance, the purpose of a dictionary is to meet the needs of the users by having satisfactory translations. Prinsloo and De Schryver (1999) support this when they state that dictionaries exist to make sure that their intended users gain understanding of words they are looking for. Jabir (2006) indicates that Skopo's theory is a theory of translation proposed by German

translator Vermeer in 1978. The process of translation is determined by the function of the product.

2.5.2 Skopo's and its related terms

According to Jabir (2006), Skopo's theory is a technical term for the aim or purpose of a piece of translation. Nord (1997:29) tries to explain the distinction between the terms *aim* and *purpose* and in her discussion in which she considers the *aim* as the final result which an agent tries to achieve via an action; whereas a *purpose* is a provisional stage in the process of achieving an aim.

Function is another term that refers to what a text means. The meaning of the text is viewed by the receiver. Another related term to Skopo's theory is *intention,* which is the aim-oriented plan of action on the part of both the sender and the receiver. Nord (1997:47f) proposes the following distinction between intention and function.

According to Nord (1997:48), the sender is responsible for specifying intention and by using a text he tries to achieve a purpose, the receiver uses the text with a function, depending on his/her own expectations, needs, previous knowledge and situational conditions.

According to Munday (2001:79), Skopo's theory focuses on the purpose of the translation, which determines the translation methods and strategies that are to be employed in order to produce a functionally adequate result. Thus, Skopo's theory is relevant to the present research because before one determines whether the translation applied in a specific dictionary is effective or not, one has to establish first the target audience for whom the dictionary is intended.

2.6   LEXICOGRAPHY
2.6.1 Definition of lexicography

Lexicography is the process or work of writing, editing and compiling a dictionary. It embraces the process or profession of writing dictionaries, the act of writing dictionaries, the principles and practices of dictionary making. Lexicography has been defined differently by various scholars such as Pearsal (1998) and Bergenholtz

and Gouws (2012). As far as Pearsal (1998:8) is concerned, lexicography is the practice of compiling dictionaries. In the same vein, *http://answers. encyclopedia. com/question/lexicography* (2014:August) regards lexicography as "a scholarly discipline that involves compiling, writing or editing dictionaries".

Bergenholtz and Gouws (2012:39) define lexicography "as the discipline dealing with theories about recently completed and also older existing dictionaries but also about future dictionaries as planned and produced by lexicographers".

Looking at the above given definitions, it can be concluded by saying that lexicography is about dictionary making.

Furthermore, lexicography is subdivided into two related disciplines; namely, practical and theoretical lexicography. Practical Lexicography is the art or craft of compiling, writing and editing dictionaries, while Theoretical Lexicography is the scholarly discipline of analysing and describing the semantic, syntagmatic and paradigmatic relationships within the lexicon of a language (Bergenholtz & Gouws, 2012:31).

2.6.2 COMPONENTS OF LEXICOGRAPHY

2.6.2.1 Practical lexicography

This is the art or craft of compiling, writing and editing dictionaries. In this case, Bergenholtz and Gouws (2012:31) state that "Practical lexicography is the planning and compilation of concrete dictionaries, this part of lexicography is known as practical lexicography or the lexicographic practice".

2.6.2.2 Theoretical lexicography

Bergenholtz and Gouws (2013:31) state that "the development of theories about and the conceptualization of dictionaries, especially with regard to the function, the structure and the contents of dictionaries is known as metalexicography or theoretical lexicography."

2.7   DEFINITION OF A DICTIONARY

A dictionary is a reference book that focuses on defining words and phrases, including multiple meanings. It is a book containing a selection of the words of a language, usually arranged alphabetically, with information about their meanings and pronunciations in either the same or another language. Below are some examples from the Venḓa dictionary (Van Warmelo, 1989:1) listed alphabetically.

(22) a.   adzamisa (t r.) spread out over, as grass over a floor

b.   adzela applic. of -*adza*, esp. spread out a sleeping mat for, as wife for husband. *Thi adzeli mukalaha* '' I won't cohabit with an old man''

c.   adzima (or -*hadzima*) borrow or lend something which can be returned (as distinct from -*pamba*), e.g. axe, horse

d.   afha (adv) here

e.   afhio (cl**.**6 of -*fhio*) which?

A dictionary, therefore, is one of the resources that should provide people with the most comprehensive information about words. According to the *Concise Oxford Dictionary for Current English* (1998), a dictionary is "A book that deals with the individual words of a language so as to set forth their orthography, pronunciation, signification and use, their synonyms, derivation and history for convenience of reference…''

Zgusta (1971:197) provides a more comprehensive definition of a dictionary by stating that a dictionary "is a systematically arranged list of specialised linguistic forms compiled from the speech-habits of a given speech community and commented on by the author in such a way that the qualified reader understands the meaning of each separate form, and is informed of the relevant facts concerning the function of that form in its community."

Jackson (2002) defines a dictionary as a reference book about words. People consult dictionaries to find out information about words. It is assumed that compilers of dictionaries include information that they know or expect people will want to look up.

All this means that a dictionary is a reference book that focuses on defining words and phrases, including multiple meanings.

As technology plays an important role nowadays, a dictionary can be defined either as a book or electronic resource that lists the words of a language (typically in alphabetical order) and provides their meaning, or gives the equivalent words in a different language, often also providing information about pronunciation, origin, and age. Of importance here is that the lemmas must be arranged alphabetically. This is why Macmillan (2002:382) is of the view that says: "a dictionary is a book that gives a list of words in alphabetical order and explains what they mean". Mirja (2003:4) concurs with Macmillan as he states that "Dictionaries are alphabetically arranged works that provide information, usually in concise form, about words or topics". He adds that, if a dictionary is well-written, apart from providing a list of words and their meanings, it should also present "pronunciation information, word derivations, histories, or etymologies, illustrations, usage guidance, and examples in sentences". Similarly, Singh (2010:2) alludes to the fact that "Dictionaries are reference works designed to provide lexically relevant information for the arranged lexical units of a language. It can include all or some of the information in its microstructure, such as spelling, pronunciation, morphology, grammar, etymology, meaning, connotation, definition, domain, etc., in one or more languages". What Singh highlights will of course apply to well-written and well-researched dictionaries. Most of the dictionaries in Tshivenḓa do not meet the aforementioned features because they tend to supply the meanings of words only, as would be illustrated later.

A dictionary, therefore, is a great source of information about words, their origin, their meaning and the context in which they are used. It is also a great tool for teaching and learning a language.

2.7.1 GENERAL CLASSIFICATION OF DICTIONARIES

Dictionaries can be classified differently by different typological models, due to a lack of general standardised set of terminology to classify dictionary types. According to Gouws and Prinsloo ((2005) there is no classification which is absolute.

Different scholars such Zgusta (1971), Al-kasimi (1977, 1980), Singh (1982), Svensen (1993), Fairchild, (2001), Devapala (2004), Gouws and Prinsloo (2005) have attempted to classify dictionaries in terms of different features. For instance, Devapala (2004) attempted a new classification of dictionaries, where he classified dictionaries according to the features they exhibit; namely, external and internal features. According to Devapala (2004), there are five external features used in classifying dictionaries. These are as follows:

2.7.1.1 External features*:*

Dictionaries can be classified according to their different external features, as highlighted below:

2.7.1.2   Number of languages

Dictionaries can be classified into different classes. According to Hawel (2007), dictionaries can be classified into three or more types, that is, monolingual, bilingual, multilingual, and so on. He indicates that a monolingual dictionary describes the vocabulary of a language by means of one and the same language. Monolingual dictionaries are largely intended for the users who are native speakers of the language. In this instance, a monolingual dictionary in Tshivenḓa titled *Ṱhalusamaipfi ya Luamboluthihi ya Tshivenḓa* (Tshikota: 2006) can serve as a good example of a monolingual dictionary. In contrast, bilingual dictionaries are dictionaries in which each entry has translations of words in another language such as Van Warmelo's (1989) *Venḓa Dictionary* which consists of Tshivenḓa and English entries. A more expansive dictionary than the two mentioned above, is the multilingual dictionary. A multilingual dictionary contain/provides a coordination of lexical units of more than two languages which are equivalent in lexical meaning, for example, *Improved Trilingual Dictionary Venḓa/English/Afrikaans* (Wenzel & Muloiwa, 1982).

2.7.1.3 Target group/user

As far as the target group is concerned, Hartmann (1983) classified dictionaries according to two criteria: the first one is 'information' wherein when the user seeks the help from the dictionary to check spelling, meanings, synonyms, pronunciation and so on. The second criterion is that of 'operations', which implies that when the

user performs tasks as reading, writing and translating, he or she consults the dictionary to find the words and meanings.

2.7.1.4 Purpose

Devapala (2004) in Hawel (2007) states that the purpose of compiling a dictionary can be one or more of four points. The first purpose is to describe the lexical structure of a language or its varieties like the standard descriptive dictionaries. The second purpose is to help the comprehension of different types of texts in a language, such as text dictionaries and scholarly dictionaries. The third purpose is to prescribe the norm or standard as different from the substandard or non-standard. The latter appears in the form of prescriptive or prohibitive dictionaries. The last purpose is the production of texts either in the native language or second or foreign language, and the thesaurus can be classified under this category.

Although dictionaries have types and are meant for different purposes, Mongwe (2006) observes that "most dictionary users do not consider the fact that all dictionaries are compiled for a specific target group, but they consult them for solving the problem encountered in any particular situation of usage".

2.7.1.5 Size

Zgusta (1971), Landau (1989), Svensen (1993) and Hawel (2007) agree that the size of a dictionary is concerned quantitively with two aspects. The first aspect is the number of entries or density of entries within a dictionary. The second aspect is the amount or depth of information within each entry.

2.7.2 TYPOLOGICAL CLASSIFICATION OF DICTIONARIES

Gouws and Prinsloo (2005) categorise dictionaries according to a system known as typological classification as explained below:

2.7.2.1 General versus restricted dictionaries

According to Gouws and Prinsloo (2005:47), a general dictionary is the opposite of a restricted dictionary and refers to a dictionary dealing with a broad selection of lexical items, for example, Venḓa *Dictionary* (Van Warmelo, 1989). In other words, a general dictionary does not only concentrate on items taken from one specific field,

but offers a treatment aimed at different linguistic and pragmatic features of the lexical items in question. On the other hand, restricted dictionaries focus on one field; that is, a specific semantic field or a specific subject domain. This results in the production of dictionaries called special purposes dictionaries, specialised dictionaries or technical dictionaries, or one type of lexical items such as idiom dictionaries, dictionaries of abbreviations, and so on. In this regard one may mention examples such as *Tshivenḓa-English Dictionary of Idioms* (Tshikota, 2010) and *Tshivenḓa-English Dictionary of Proverbs* (Tshikota, 2010).

2.7.2.2 Encyclopaedic and linguistic dictionaries

According to Gouws and Prinsloo (2005) encyclopaedic dictionaries, often also known as encyclopaedias, are directed to the extra-linguistic features of the items to be treated, whereas linguistic dictionaries focus on the linguistic and pragmatic aspects.

2.7.3 BILINGUAL DICTIONARY

Corread (2006) assets that "a bilingual dictionary presents the lexicon and phraseology of one language called the source language and translates these components into a second language called the target language." This dictionary can be arranged in two ways; it can be either alphabetical or thematic. A bilingual dictionary is a practical tool that invariably consists of a single volume which is most often divided into two parts. In the two parts, the source language of the first part becomes the target language of the second part and vice versa and this is called reversibility (Mothiba, 2012).

The main aim of a bilingual dictionary is to cater for the needs of the source and the target language speakers which are not identical. What is often the case is that the native speakers of the source language try to understand the target language and vice versa. The target users expect to find correct translation equivalents in order to construct meaningful paraphrases.

Mashamaite (2006) says that bilingual dictionaries can be described as "dictionaries in which lexical items of a native language are given translation equivalents in a foreign language". These dictionaries have different purposes depending more on

the communicative needs of the target users than the amount of information that the compiler gives.

Marello (2003:325) defines a bilingual dictionary as "… a list of established language equivalents between words of different language systems". This means that a lemma from the same source, for example a lemma in Tshivenḓa is co-ordinated with say an English equivalent, English being the target language, as in Van Warmelo (1989:237) below:

(23)   **musidzana** > girl

Marello continues to say that in bilingual dictionaries, the lemmata are translated into the second language. That is why bilingual dictionaries are also known as translation dictionaries. Gouws (2002:3) adds that translation dictionaries play an important role in promoting sound communication in a multilingual society. It is of great importance to note that bilingual dictionaries do not provide the meaning of the word in the other language but they supply users with the translation equivalents. For example (Tshikota, 2006:83):

(24)   **vhavha** > sour, bitter, ache, pain

Several equivalents have been provided in the abovementioned example; it would thus be up to the user to choose the most relevant equivalent for his or her own context.

Besides linguistic aspects that bilingual dictionaries highlight, bilingual dictionaries also play an important role socially. In this regard, Mongwe (2006) avers that South Africa is a multilingual country that needs bilingual dictionaries so that the speakers of these languages can learn each other's languages. He also advises that it is high time that the African population is encouraged to regard lexicography as a field of study, because in a multilingual society such as South Africa, the use of bilingual dictionaries forms an integral part of the daily communication process. He also reveals that South African lexicographic practice has also been dominated by a few dictionaries and dictionary types, especially bilingual dictionaries. The importance of bilingual dictionaries in a multicultural environment which characterises South Africa

cannot be overemphasised. For instance, bilingual dictionaries are of social importance to mankind because they are sources of information regularly consulted by users to solve their uncertainties about certain lemmata. They are essential for efficient and active communication between different cultural groups and speech communities. Therefore, can be viewed as agents for unifying South Africans and other countries regardless of their geographical areas. They assist in the translation of documents from one language into another in a way that will enhance the development of our language diversity.

2.7.4 TYPES OF BILINGUAL DICTIONARIES

Mongwe (2006) indicates that bilingual dictionaries are sub-divided into, among others, the following types, unidirectional dictionaries and bidirectional dictionaries.

2.7.4.1 Unidirectional dictionaries

Unidirectional dictionaries are also known as mono-directional dictionaries. These dictionaries do not display a switch of source and of target language. This can be observed from some entries as captured in *Venḓa Dictionary* (Van Warmelo, 1989):

(25) a. **humbela** beg for

b. **mulimo** *evil* drug or medicine

c,. **ṱuma** *add to affix*, make longer

Another good example of a unidirectional type of dictionary is the *Tsonga-English Dictionary* (1982) as evidenced below:

(26) a. **hatima 9**, lightning, glittering shiny object.

b. **mudoro 3**, (Afr.) prickly pear, jointed cactus (Oputia sp.),

an introduced plant, the name id derived from Afr. ''turksvye''.

c. **nandzu 3**,(pl.*mil-*) fault, offence or debt out of which a court case

may arise; guilt.

The unpublished *Ngula ya Xitsonga NLU's English-Xitsonga/Xitsonga-English Pocket Dictionary* (2004) is another good example of a unidirectional dictionary with one alphabetical ordering of lemmata:

(27)   a.   **legislature** *n.* huvo yo endla milawu.

     b.   **liquidation** *n.*(sb/st's business or company)

          nxaviso wo akelela xikweleti.

     c.   **mastermind 1**. *n.* ntlhari, mukunguhati. **2**. v.

          (esp. criminal) kunguhata vugevenga.

These types of dictionaries are generally compiled for the sake of users who are not first language speakers, so that they can learn a foreign language with ease.

2.7.4.2   Bidirectional dictionaries

A bidirectional dictionary is a dictionary with two alphabetical components. Tshikoka's *Tshivenḓa/English Thalusamaipfi Dictionary* (2006) is a good example of a bidirectional dictionary. In this type of dictionaries, there are two alphabetically ordered textual components with each member of the language pair functioning as source language in one component and the target language in the other component as shown in the Tshivenḓa-English alphabetical ordering of lemmata below:

(28)   a.   **fhodza** *ḽii* heal,curve.

     b.   **humbela** *ḽii* ask for.

     c.   **mbeu** *dzin* seed

     d.   **mbilu** *dzin* heart

     e.   **maṱo** *dzin*, lamp or light (royal); eyes

     f.   **ṋowa** (dzi) *dzin* snake

Examples of the English-Tshivenḓa alphabetical ordering of lemmata are given as follows:

(29)   a.   **ask** *v* humbela, vhudzisa

     b.   **eyes** *n* maṱo

     c.   **seed** *n* thanga, mbeu

     d.   **heart** *n* mbilu

     e.   **snake** *n* ṋowa

Another example of a bidirectional dictionary is *The Swiss Mission of South Africa's English-Tsonga/Tsonga-English Pocket Dictionary (*1982). The following are examples of the Tsonga-English alphabetical ordering:

(30)　a.　**khombo**, woe, accident, misfortune, be of ill omen to.

　　　b.　**ndzhwalo,** load, burden, luggage.

　　　c.　**vukulukumba**, seniority, superiority, precedence, dignity, majority, prominence.

　　　d.　**lumpfana**, chameleon.

　　　e.　**rhambu,** bone (pl.*marhambu*), skeleton; *ku tshoveka ka rhambu*, fracture.

Below are some examples of English-Tsonga alphabetical ordering of lemmata:

(31)　a.　**luggage**, mpahla, nhundzu,ndzhwalo

　　　b.　**chamele**on,lumpfana, rimpfani.

　　　c.　**fracture**, ku tshoveka ka rhambu.

　　　d.　**skeleton**, nkongolo.

　　　e.　**bone**, rhambu; *back bone*, longo; *dividing bone*, nhlolela.

2.7.5　THE STRUCTURE OF BILINGUAL DICTIONARIES

A dictionary can be divided into three major areas; namely, the front matter, the central list and the back matter. This is supported by Jackson (2002: 76) when he says, "a dictionary has three parts: the front matter, the body and the appendices. The front matter usually contains an introduction or preface, giving explanation of the innovations of the concerned edition and also guiding the user on how to use the dictionary". Even though the front matter is important, some dictionaries do not contain it, for example the *Venḓa Dictionary* (Van Warmelo, 1989). The appendices most of the times contain abbreviations, foreign words, maps and other things that may even be non-lexical.

According to Singh (2010), a dictionary structure is the component parts of a dictionary that presents the overall design of a dictionary. There are three terms which are used to present the structure of a dictionary; namely, the megastructure (Hartmann & Gregory, 1998:92), macrostructure and microstructure (Bejoint, 2000:11). Furthermore, Mongwe (2006) says that a frame structure of bilingual dictionaries is similar to monolingual dictionaries because it has three main components: the front matter, central list and back matter. Below is the structure of three components of a dictionary, proposed by Singh (2010):

Megastructure

Front matter   Main body   Back matter

Macrostructure   Microstructure
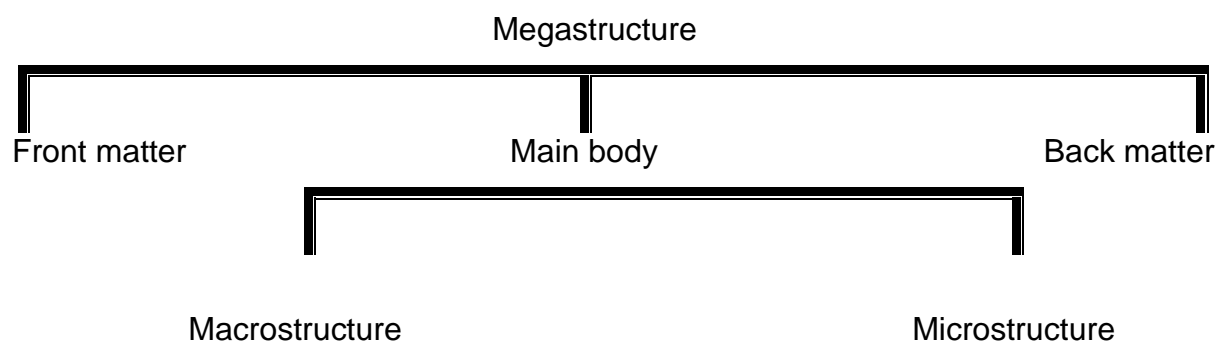
2.7.5.1 The megastructure

According to Singh (2010) the megastructure of a dictionary has two sections, the main body and the outside matter of the dictionary. The outside matter of the dictionary is composed of both the front and the back matter.

2.7.5.2 Front matter

The front matter contains the user's guide or key to the dictionary. It is found in the beginning of most dictionaries. It explains the style, structure and contents of the dictionary and may include some of the following components (Singh, 2010):

- Title page with the information regarding the editor(s), publication and publishers.
- Table of contents.
- General information about the language.
- Abbreviation list used in compilation of the dictionary.
- A brief note on the orthography.

2.7.5.3 The main body

This is the middle part of the dictionary, it has two structures namely: the macrostructure and the microstructure (Singh, 2010).

2.7.5.4 Macrostructure

Macrostructure, according to Singh (2010), refers to the lists of lexical items entered in the dictionary, the lemmas or the headwords. According to Mongwe (2006), this section consists of lemmata that are always written in bold and are in the source language in a bilingual dictionary. The dictionary entries are arranged in an alphabetical order. The following examples which show the macrostructure of a bilingual dictionary have been taken from *Venḓa Dictionary* (Van Warmelo, 1989):

(32) a. **maruḓa** *6* chickenpox
     b. **-onda** become lean, weak, out of condition
     c. **mulanga** *3* 1. (< -langa, -langana) agreement, pact, contract, covenant

2.7.5.5 Microstructure

This is the internal structure of a dictionary entry. Singh (2010) says it refers to the arrangement of the information within the lexical entry. According to Mothiba (2012), the microstructure of a bilingual dictionary consists of translation equivalents paradigms, which include translation equivalents and examples. It is found on the right-hand side of each article. Below are examples which show the microstructure of a bilingual dictionary, taken from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006):

(33) a. **Inspect** *v* fhenḓa, ingamela, sedzulusa, lavhelesa, pikiṱera
     b. **hunter** *n* muzwimi, mudzimba
     c. **move** *v* goda, pfuluwa, sudzulusa

2.7.5.6 The back matter

The back matter is regarded as an optional and not a compulsory component of a dictionary. Singh (2010) asserts that the back matter of a dictionary contains both linguistic as well as encyclopaedic information depending on the size and scope of a dictionary. It may include some of the following components:

- Table for numbers, days of the week, months of the year, etc.,
- List of prefixes and suffixes
- Table of proper nouns-personal manes, family and place names
- Bibliography and the list of previously published dictionaries.

The above information has also been provided by Mongwe (2006), who adds that the back matter could be helpful in bilingual dictionaries as we could find names of places, people and provinces.

2.8   PURPOSE OF BILINGUAL DICTIONARIES

Bilingual dictionaries may serve different purposes. According to Mongwe (2006), dictionaries have to fulfil a specific purpose. Therefore, bilingual dictionaries are used for translation purposes.

Bilingual dictionaries are important in order to preserve the rich variety of languages in South Africa and other countries. This is supported by Hendricks (2002), who says that bilingual dictionaries, especially in South Africa, can bridge the gap between communities, which in turn can empower and educate new generations, and enable South Africans to appreciate the languages and culture of others in their country.

More importantly, bilingual dictionaries assist the source and the target language user in reading with understanding. It is for this reason that Mongwe (2006:63) says "these dictionaries also assist the user in writing or expressing themselves so that they in turn will be understood". In the same breath, Prinsloo (1997:46) also points out that dictionaries are instruments of linguistic and communicative empowerment.

Furthermore, Alberts (1992:1) outlines the role of bilingualism in "…eliminating obstacles in communication". This is also confirmed by Piotrowski (1994) who states that bilingual dictionaries have many functions because they are used for many tasks and by different groups of users depending on the need, for example, learners, translators and others. A typical user of a bilingual dictionary may be someone who is bilingual but does not have enough knowledge on some aspects of the two languages in his/her command and needs this knowledge to achieve a

communication or an individual who desires to learn another language in order to communicate with the speakers of that language.

Zgusta (1971:304) in Mongwe (2006) indicates that dictionaries will be significant enough to cater even for the primitive needs of tourists or the difficulties of the new beginners or learners. According to Zgusta (1971) if dictionaries are used often, people will be more educated and will be able to fully understand the retrieved information.

One of the aims of compiling bilingual dictionaries is to act as tools for effective communication amongst speakers of different language groups. In a multilingual society the use of bilingual dictionaries form an integral part of the daily communication process because they educate future generations to appreciate the language, customs and cultures of others within our society (Mongwe, 2006).

2.9   CONCLUSION

This chapter focused on the literature review. Different views from different scholars on translation and lexicography have been given. This chapter also looked at types of translation beibg literary, literal, legal and technical. It also looked at translation strategies which are important when a lexicographer is compiling a bilingual dictionary which are: word-for-word translation, literal translation, faithful translation, adaptive translation, free translation, idiomatic translation and communicative translation. Lasty this chapter paid attention on the components of lexicography and dictionary classification.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1   INTRODUCTION

Chapter Two dealt with literature review wherein views from different scholars, researchers and authors on translation and lexicography were discussed.

This chapter focuses on the research design employed for analysing the way in which translation has been used in selected Tshivenḓa-English dictionaries. It also outlines the methodology used in the gathering of data.

It is through research that people are able to search for information and discover answers and solutions to a number of problems. Research is a deep study to find knowledge. In this regard, Redman and Mory (1933:10) define research as "a systematized effort to gain new knowledge".

In other words the aim of a research is to discover things or information which hitherto was unknown to people. Pelegrino (1979:10) illuminates further when he states that "a research is a way of discovering answers to questions through the application of scientific procedures".

Research, therefore, is a process of collecting, analysing and interpreting information to answer questions.

3.2   RESEARCH METHODOLOGY

According to Rajeskar, Philominath and Chinnathambi (2013:5) research methodology "is the science of studying how research is to be carried out".

There are different types of research methods that can be used when carrying out a research, depending on what the researcher wants to achieve at the end of the study. There are two main methods which are used for collecting data; namely, qualitative and quantitative methods.

The qualitative method was the approach used to gather data in this study. The reason for using this method is that the qualitative research method is largely descriptive and it assists the researcher to answer why things are the way they are. Bell (1993:6) corroborates the foregoing assertion as he states that "The qualitative research method is descriptive in the sense that it is not concerned with statistical analysis."

In other words, the qualitative methodology aims at words expressions that are used when the research is conducted. An effort is made to understand situations within the context of a specific study (Louw & Edwards, 1998; Laberee, 2013). Bogdan and Taylor (1975:4) further state that "the qualitative methodology refers to research procedures which produce descriptive data, people own written or spoken words and observable behaviour."

In the same vein, Neuman (1997:418) says that "Qualitative data is in the form of text, written words, phrases or symbols describing or representing people, actions and events in social life".

According to Rajeskar, Philominath and Chinnathambi (2013:5) qualitative research is concerned with qualitative phenomenon involving quality. They outline some of the characteristics of the qualitative method, which are the following:

- It is non-numerical, descriptive, applies reasoning and uses words.
- Its aim is to get the meaning, feeling and describe the situation.
- Qualitative data cannot be graphed.
- It is exploratory.
- It investigates the why and how of decision.

3.3   RESEARCH DESIGN

In every journey that a person has to undertake, there, must be a plan. A plan is a guide, so in a research there must also be a plan on how the researcher will obtain information from participants. In this regard, Welman, Kruger and Mitchell (2007:52) state that "research design is the plan according to which we obtain research

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participants and collect information from them".   Monette, Sullivan and DeJong (2008:9) concur with Welman, Kruger and Michel (2007) when they say "research design is a plan outlining how observations will be made and how the researcher will carry out the project". Based on the above definitions one can be tempted and say that research design focuses on the end product and all the steps in order to achieve the outcomes of the topic.

Since the study is qualitative in nature, a descriptive research design will be applied.

The research design is made-up of the following: population, sampling, sampling techniques, size of the sample, data collection techniques, research setting, procedure, interviewees, reliability and validity in qualitative research, ethical issues and problems encountered in the field.

The research design, therefore, outlines what the researcher is going to do with regard to collecting data and analysing it.

3.3.1 SAMPLING

Sampling is the process of selecting samples from a group of people. During the process of carrying out a research, it is impossible to conduct it in the whole population group. As a result, the selection of the sample is a crucial stage. This is supported by Welman, Kruger and Mitchell (2007:55), when they say that "it is impractical and uneconomical to involve all the members of the population in a research project; usually the populations that interest human behavioural scientists are so large that, from a practical point of view, it is impossible to conduct research on all of them."

The main idea of selecting a sample in this instance was to find a few representatives from a pool of people who use bilingual dictionary dictionaries. According to Brink and Wood (1988:30) "small samples are chosen through a deliberative process to represent the desired population". Thus, "sampling is the process of selecting a portion of population to represent the entire population" (Polit and Hungler, 2001). On the other hand, Burns and Grove (1997:12) indicate that sampling involves selecting group of people, events, behaviour, or other elements with which to conduct a study.

From all the foregoing quotations and explanation, it is thus important to use sampling because it is more reliable, saves time, reduces costs and more importantly, it gives the correct data and more suitable analysis. This is supported by De Vaus (2002:240) when he describes sampling in qualitative research as being relatively limited, based on saturation, not representativeness. The size is also not statistically determined, and involves low cost and less time''.

3.3.1.1 Population

According to Welman, Kruger and Mitchell (2007:55) population is a group of potential participants who the researcher uses to generalise the results of a study. In addition, Strydom and Venter (2005:198) reveal that population refers to the "individuals in the universe who possess specific characteristics".

In this study, the researcher used Vhavenḓa dictionary users to represent the target population. From this population, the researcher then selected the participants in order to obtain relevant information. The following people from different relevant sections were selected:

Lexicographers: these are people who compile, write, edit and publish dictionaries.

Lexicography lecturers: they have the requisite experience in dealing with challenges of translation in dictionaries in their daily work.

Language practitioners: they are regarded as experts in this field; they translate, interpret and develop terminologies on a regular basis.

Tshivenḓa curriculum advisors: their work compels them to use dictionaries as they have to interpret a variety of texts to assist the teachers.

Grade 12 Tshivenḓa teachers: teachers engage with learners daily and therefore they should know the importance of using a dictionary in their daily lesson preparations and are thus relevant to this study.

Court interpreters: court interpreters transpose utterances from the source language to the target language in a spoken form. For them to prepare thoroughly for their work, they have to conduct research by consulting, among others, dictionaries on a regular basis.

All the above-mentioned participants are relevant to this study because they deal with lexicographic matters in their daily work, and some of them such as lecturers and teachers are regarded as experts in this field.

Research participants

Table 1

Participants	Number of participants
Lexicographers	2
Lexicography lecturers	2
Language practitioners	2
Tshivenḓa Curriculum advisors	3
Tshivenḓa grade 12 teachers	15
Court interpreters	12
TOTAL	**36**

3.3.1.2 Sampling techniques

It has already been stated that the sample of the current study is composed of Tshivenḓa bilingual dictionary users. The main aim of sampling is to select a few participants to represent Tshivenḓa bilingual dictionaries out of a large number of population.There are two types of sampling: probability sampling and non-probability sampling. In this study the researcher used non-probability sampling, the reason being that the sample was purposive in nature. This is the case because only those respondents who were deemed representative and knowledgeable about dictionaries were interviewed.

The survey only considers those participants who are willing and available. This is supported by Welman, Kruger and Mitchell (2007:67) when they say that ''in some instances, certain members may have no chance of being included in such a

sample''. They further indicated that ''the non-probability samples are less complicated and more economical''. The non-probability sampling according to Welman, Kruger and Mitchell (2007:68) is composed of the following types:

- **Accidental sampling (incidental sampling)**

Accidental sampling, also called to as convenience and haphazard sampling, includes participants who are readily available and also agree to participate in the study. McNealy (1999:156) concurs with the above idea when he says that '' convenience sampling often called accidental sampling''. In this regard Welman, Kruger and Mitchell (2007:68) says that ''accidental sampling is the most convenient collection of members of the population that are near and readily available''.

Convenience sampling according to Welman, Kruger and Mitchell (2007:69) ''involves selecting haphazardly those cases that are easiest to obtain for our sample, such as the persons interviewed at random in a shopping centre for a television programme. The sample selection process continues until the required sample size is reached''.

- **Quota sampling**

As far as quota sampling is concerned, efforts are made to make sure that the same proportions of units of analysis in important strata such as gender and age etc. in the population are obtained. Henry (1990: 22) describes quota sampling as dividing the population groups and based on the proportions, ''interviewers are given a number of units from each subgroup that they are to select and interview''.

- **Purposive sampling**

This type of sampling is also referred to as judgemental sampling. According to Welman, Kruger and Mitchell (2007:69) purposive samplings is ''the most important type of non-probability sampling''. They further indicate that "researchers rely on their experience, ingenuity and/or previous research findings to deliberately obtain units of analysis in such a manner that the sample they obtain may be regarded as being representative of the relevant population''.

In purposive sampling therefore, the researcher gives a judgement as to who can provide the best information in order to achieve the objectives of the study.

● **Snowball sampling**

This type of sampling is also called network chain sampling. It begins with one or few people and spreads out in the basis of link to the initial cases. Welman, Kruger and Mitchell (2007:68) concur with the above idea by saying that "in the first phase of snowball sampling, we approach a few individuals from the relevant population; these individuals then act as informants and identify other members from the same population for inclusion in the sample. The latter may, in turn, identify a further set of relevant individuals so that the sample, like a rolling snowball, grows in size till saturated".

One can thus say that in snowball sampling one begins by identifying someone who meets the criteria for inclusion in the study, then ask them to recommend others whom they may know who also meet the criteria.

● **Self-selection sampling**

Self-selection sampling occurs when we allow a case, usually an individual to identify their desire to take part in the research. We therefore, publicise our need for cases, either by advertising through appropriate media or by asking them to take part, collect data from those who respond.

Since the purpose of the non-probability sampling is to obtain the richest possible information to answer the research questions, this study has also made used of the snowball sampling as one of the types of non-probability sampling. Snowball sampling is when a researcher approaches one individual from the whole population, then that one individual who has been reached will identify some members from the same population to be included in the sample. At the end the researcher ends up having many members in the sample.

Snowball sampling is therefore used with few participants who in turn recommend other many participants. This is supported by Babbie (2007:184-185) who says that "snowball sampling involves approaching a single case that is involved in phenomenon to be investigated, information is then sought from this person that enables him or her to locate other members of that population". Neuman (1997:207)

concurs with Babbie (2007) when he says "the snowball sampling method commences with one or a few respondents who may make up the sample. Information is collected from them, and again these people are further requested to identify other people whom they recommend for further sampling. This process is continued until a sufficient number of cases have been reached".

It is in this manner wherein the researcher will select the sample consisting of people who could make up the sample until a sufficient number have been reached or included in the study. This is supported by Also and Bowles (2003: 90) who says that ''the researcher should carry on selecting participants until no one else with those specific characteristics can be found or until data saturation has taken place''.

In this present study, the researcher also used purposive sampling. The researcher went to those people who in her opinion are likely to have the required information and who were willing to share it with her.

3.3.1.3 Sample size

As far as the sample size is concerned, there are no specific principles which determine it. However, it is important, as Nachmias and Nachmias (1987:195) propose, that "the size of the sample is properly estimated by deciding the level of accuracy which is required and size of error which is acceptable''.

Since non-probability sampling has been used, sampling has been done on a small population ratio.

3.3.2 Procedure

The first step which the researcher did was to prepare interview questions. Since the researcher had already sampled the population, she secured an appointment with the relevant participants telephonically or met with them face to face. When the researcher arrived at an appointment venue, the relevant participants were told the purpose of the research. The researcher had a permission from the University of Limpopo allowing her to carry out the interview. The permission letter included the following: name of institution where the researcher is studying, particulars of the

researcher, research topic, the name of the head of department and his or her contact details, and permission to conduct the research.

The researcher gave participants who had agreed to take part in the interview a consent form to sign as a way to show that they have participated voluntarily and were not forced to do so. In this regard, Phaswana (2000:268-271) says that potential participants should sign an informed consent form which describes the purpose of the research, its procedure, risks and discomforts, its benefits and the right to withdraw.

Since the study was about Tshivenḓa-English bilingual dictionaries, the interview was conducted in both Tshivenḓa and English. The researcher distributed the interview questions to the relevant participants in order for them to provide the answers. The researcher gave participants twenty to thirty minutes to answer the questions. After answering the questions, the researcher collected the responses and thanked the participants.

3.3.3 DATA COLLECTION AND TECHNIQUES

Burn and Grove (2005) indicated that the collection of data is a systematic process in which the researcher collects relevant information to achieve the research process and objectives. In this study the researcher used the following techniques to collect data: interviews and secondary research approaches. As already indicated, the researcher used Tshivenḓa language to collect data hence the participants were Tshivenḓa speakers. In this study, the data were collected through structured and unstructured interviews.

3.3.3.1 Interview

This is the method of gathering information through oral interaction using pre-planned questions. According to Shneiderman and Plaisant (2005), interviews can be very productive since the interviewer can pursue specific issues of concern that may lead to focused and constructive suggestion. The advantages of this method of data collection is that, the researcher has a direct contact with users, and this leads to specific, constructive suggestions. This method is also effective for obtaining detailed information.

An interview is one of the methods that were used by the researcher to seek the views and opinions of people. McDonald and Headlam (2009:39) state that ''interviews are a qualitative method often used to obtain the interviewees perceptions and attitudes to the issues''. Burns (2000:423) states that an interview can be defined as ''a verbal interchange, often face to face, though the telephone may be used, in which an interviewer tries to elicit information, beliefs or opinions from another person. There are three styles of interviews depending on the need and design:

3.3.3.1.1   Structured

In this type of interviews, the researcher uses a set of questions which are short and clear which require precise answers. This type of interview is easy to conduct. According to Preece, Rogers and Sharp (2002), structured interviews are the most appropriate when the goals of the study are clearly understood and specific questions can be identified. In this case, the following interview guide was used:

1. Why do you use dictionaries?
2. Do you know what translation is?
3. Do you attach any importance to translation?
4. Does a dictionary play a role in translation?
5. In your opinion, who should use dictionaries? Substantiate.
6. In your opinion, should school books be translated? Substantiate.
7. Do you have Tshivenḓa or English dictionaries? Elaborate.
8. How often do you buy dictionaries? Elaborate.
9. What is the relevance of translation in the information age?
10. Do you believe the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate.
11. Whose languages should be used in Courts? Substantiate your answer.
12. What are the challenges related to translation and how can they be solved?

The participants were requested to answer the above questions with a high level of honesty.

3.3.3.1.2 Semi-structured

In this type of interviews, both structured and unstructured closed and open questions are used. Greef (2002: 302) maintains that the semi-structured interview allows the researcher and participant much more flexibility. For the researcher to be constant with all participants, pre-planned questions must be used.

3.3.3.1.3 Unstructured

This type of interviews allows the interviewer and the interviewee to participate at ease. It is like a discussion on the given topic. No order is followed, the interviewer can ask question 1, followed by question 6, to question 4 etc.

In this present study, unstructured questions were asked during interviews to facilitate verbal discussions between the researcher and interviewees.   This type of questions allows the interviewee to express his/her own opinion freely and also the interviewer to pose open-ended questions. According to Greef (2002:303) the aspects mentioned under unstructured interviews should be applied to semi-structured interview as well. Raṅanga (2008:112), on the other hand, states that ''the semi-structured interview method allows the researcher to develop an interview guide for some parts of the study in which, without fixed wording or fixed ordering questions, direction is given to the interview so that the content focuses on the crucial issues of the study''.

The main aim of the interview in this research was to obtain various and genuine information on the current Tshivenḓa bilingual dictionaries and also to identify strategies which can be used to compile user-friendly Tshivenḓa bilingual dictionaries.

Various groups of people were interviewed, such as, secondary or high school students, teachers, Tshivenḓa curriculum advisors, lexicographers, lexicography lecturers, language practitioners and court interpreters.

Lexicographers were also interviewed because their major tasks are to compile, write, edit and publish dictionaries. The researcher decided to choose them because they have experience in dealing with challenges of translation in dictionaries in their daily work.

Lecturers were also interviewed because they offer lexicography; the reason for choosing them is that they are experts in this field. Language practitioners are relevant to this study because they translate, interpret and develop terminologies on a regular basis.

Curriculum advisors were also deemed relevant because of the nature of their work. They are the advisors of teachers on the Tshivenḓa curriculum and their work compels them to use dictionaries. Moreover, as they are deemed to be experts in Tshivenḓa, they were thus crucial in this study. Teachers form one of the indispensable groups in this study.
Teachers engaged with learners daily and therefore they should know the importance of having a dictionary in their daily lesson preparations. A good teacher cannot perform his or her work effectively without dictionaries.

Last but not least, court interpreters also form another group that is crucial for this study. Their work includes transferring speeches from one language into another in a spoken form. For them to prepare thoroughly for their work, they have to conduct research by consulting, among others, dictionaries on a regular basis.

3.3.4 Secondary sources

According to Kumar (1996:124) secondary sources refer to instances where the data has been documented by other authors and the researcher needs to extract the required information for the purpose of the study.

 In this study, the researcher used the secondary sources to obtain reliable information on translation, lexicography and dictionaries from various secondary sources such as books, journals, magazines, unpublished and published dissertations and the internet. All the views and thoughts were acknowledged by the researcher to avoid plagiarism.

It is also important to state that for this study, the researcher used extensively the following dictionaries in order to generate the required data for textual analysis: Van Warmelo's *Venḓa Dictionary* (1989) and Tshikota's*, Tshivenḓa/English Ṱhalusamaipfi/Dictionary* (2006)

3.4   RESEARCH SETTING

The setting is the site or place where an activity or event takes place (Raṅanga, 2008:115). As far as research setting is concerned, this research took place in different places but mainly in the region of Ṱhohoyanḓou, Limpopo Province, South Africa. Among these places, were the interviewees' respective places such as in their offices, school staffrooms and the researcher's office, from which she made telephone calls for telephone interviews. There were also face to face interviews that took place in the participant's respective places (with teachers, subject advisors, and court interpreters).

Even though the research dealt with issues that were mainly textual in nature, there was a consent form to be signed by the interviewee. The interviewees were told about the aim of the study and how the study was going to be beneficial to them.

3.5   RELIABILITY AND VALIDITY

These two aspects help researchers to accept the research findings as credible and trustworthy.

3.5.1   Reliability

Reliability is about the ability of different researchers to make the same observations of a given phenomenon if and when the observation is conducted using the same methods and procedures. Sengani (2008:223) defines reliability as ''the extent to which studies can be repeated and still produce the same results''. He adds that in qualitative research, the focus tends to be on categories that are observed, listened to, watched or interpreted at different times and different conditions. On the other hand, Raṅanga (2008:128) defines reliability as "the extent to which a measuring instrument is stable, dependable, accurate, consistent and constant''. According to Selltiz, Wrightsman and Cook (1969:182) in Brink (1993) reliability is concerned with

the consistency, stability and repeatability of the informant's accounts as well as the investigators' ability to collect and record information accurately.

3.5.2 Validity

According to Le Comple and Goetz (1982:32), validity in research is concerned with the accuracy and truthfulness of scientific findings. One can be tempted to say that validity is concerned with the degree to which the findings of the research have been judged to be accurate and truthful. According to Denzin (1978), there are types of validity which are applied to qualitative research: internal and external validity. Internal validity refers to the extent to which the research findings are a true reflection or representation of reality rather than being the effects of extraneous variables. According to Brink (1993:35) "External validity addresses the degree or extent to which such representations or reflections of reality are legitimately applicable across groups.''

3.6 TRIANGULATION

Yin (2003:47) states that "Triangulation is an approach that utilizes multiple data sources, multiple informants, and multiple methods in order to gather multiple perspectives on the same issue so as to gain a more complete understanding of the phenomena''.

This simply means that triangulation is an approach that uses many methods and techniques of data collection in order to confirm the findings. According to Mouton (1996:156), triangulation refers to the use of multiple methods of data collection. In the same breath, Scandura and Williams (2000) indicate that triangulation involves the use of multiple methods and measures of an empirical phenomenon in order to overcome problems of bias and validity. Painter and Rigsby (2005) concur with Blaikie (2000) Scandura and Williams (2000) when they say that triangulation may incorporate multiple data sources, investigators and theoretical perspectives in order to increase confidence in research findings.

In the present study, triangulation was used to evaluate the outcomes of this study. Individual interviews were conducted with different people like: court interpreters, curriculum advisors, language practitioners, lecturers, lexicographers, and teachers based on interview guide questions on Annexure 3a.

Triangulation therefore is an approach that utilises multiple data sources, multiple informants and multiple methods in order to gather multiple perspectives on the same issue so as to gain a more complete understanding of a phenomenon.

3.7   ETHICAL CONSIDERATIONS

These are the rules or laws concerning people's rights that govern the researcher when conducting his/her research. The researcher should abide by these rules throughout her/his research for not to harm anyone. According to Silverman (2000:201), researchers should always remember that while they are doing their research, they are in actual fact entering the private spaces of their participants. Sengani (2008: 226) says that ethical considerations in research have to do with people's rights since any research is for public consumption. Sengani (2008) concurs with Creswell (2003) when he says that the researcher has an obligation to respect the rights, needs, values and desires of the informants.   Appropriate measures should be taken to adhere to strict ethical guidelines in order to preserve participants' privacy, confidentiality, dignity, rights and anonymity.

The researcher made a submission for approval through a proposal to Ethics Committee of the University of Limpopo. Participants were requested to sign a consent form and were well-informed about the purpose and the importance of the study and that their right to participate was voluntary. If they were uncomfortable they had the right to withdraw any time. Fortunately there was not a single respondent who withdrew from the present study.

The researcher ensured that participants' dignity was being respected and protected against possible harm. This was possible because the researcher ensured participants' anonymity as their names were not disclosed (They were given codes).

The participants were also assured and guaranteed that they would not be put in a situation where they might be harmed physically or psychological as a result of their participation in the study.

The researcher made it clear to the participants that the research was for academic purposes and their participation in it was absolutely voluntary. Thus, no one was forced to participate in the study.

3.8   PROBLEMS ENCOUNTERED

In all things that a person does, he/she must always leave a room for disappointments. In this study there were some challenges which the researcher experienced.

The first challenge encountered in this study was failure by some of the participants to honour their promises after they had given consent to be interviewed. The researcher travelled long distances, for instance, from University of Venḓa to Polokwane only to find that the participants could not honour the appointment.

Another challenge was failure by some of the members of the government to honour their appointments. The responsibility was shifted to their subordinates. In spite of the abovementioned challenges, the researcher did not give up as she was encouraged by the adage which goes thus, 'forward we go backward never.'

3.9   CONCLUSION

In this study, largely qualitative methodologies were used as a way of obtaining data. The qualitative methodology was used extensively because it allowed the researcher to get an in-depth understanding of the phenomenon under scrutiny. In this chapter, the following aspects of study design were discussed: sampling, population, sampling techniques, sample size, procedure, data collection and techniques, questionnaire, interview, research setting, reliability and validity, and ethical issues.

In this study, interviews and textual methods were used to collect the data. Unstructured and semi structured interviews were used. Non-probability sampling was used to select the participants.   Purposive and Snowball methods of sampling was used as one of the non-probability methods.

Ethical issues also formed an important aspect of the chapter. Participants were assured of anonymity as well as protection from physical and psychological harm. Lastly, no respondent was forced to take part in the study. Thus, the participation of all respondents in this study was voluntary.

CHAPTER FOUR

THE NOUN IN TSHIVENḒA-ENGLISH BILINGUAL DICTIONARIES

4.1   INTRODUCTION

In the previous chapter, the present researcher looked at different research methods that previous researchers have used for collecting data for similar studies. This chapter focused on the noun in general; the noun in the dictionary, types of nouns, and the translation of nouns in selected Tshivenḓa-English bilingual dictionaries. The following are selected Tshivenḓa-English/English-Tshivenḓa bilingual dictionaries from which nouns will be analysed:

- *Venda Dictionary* (Van Warmelo, 1989)
- *Tshivenḓa/ English Ṱhalusamaipfi Dictionary* (Tshikota, 2006)

4.2   THE NOUN

A noun is a part of speech which is used to name a person, an animal, place or a thing. According to the *Encyclopaedia Americana* (1992:487), a noun is "the name of a person, place or thing and it may be distinguished from other parts of speech by inflection: the formal modification of the end of the word''.

Similarly, MacMillan (1996:639) states that "a noun is a word used to refer to a person, thing or quantity". *MacMillan* (2002:967) concurs with *MacMillan* (1996) when saying that a noun is a word or group of words used for referring to a person, thing, place or quality.   For example:

(1)   **Musidzana** uyu ndi wanga
       (This is my **girl)**

The word *musidzana* (**girl**) is a noun referring to a young female person. A noun can also express an inanimate thing as illustrated below:

(2)   **Thanda** yo vunḓea

(**The stick** is broken)

In the above example, the word *thanda* (**stick**), is a noun which refers to a thing.

4.3   TYPES OF NOUNS

Nouns are divided into different types. The *Word Book Encyclopaedias*, N-O, Volume 14, (1987:431: (1991:559) classifies nouns into the following groups:

- proper noun
- collective noun
- common noun

Tshivenḓa nouns consist of two parts; namely, noun prefix and noun stem. According to Poulos (1990:11), every noun belongs to what has been traditionally called a noun class by virtue of the form of its prefix. Tshikota (2001:33)   concurs with Poulos (1990) when he says a "noun in Tshivenḓa is classified according to the noun class prefixes when such prefixes are present, and these noun prefixes belong to a noun class system.''

According to Du Plessis and Maḓadzhe (1999:25), ''all nouns in the African languages are specified for a certain noun class and these noun classes are recognized through prefixes which are also known as noun class prefixes''. Below are Tshivenḓa noun classes together with their prefixes.

4.3.1 Tshivenḓa noun prefixes

In Tshivenḓa, nouns are classified according to the noun class prefixes as indicated below:

Class	Prefixes
1.	mu-
2.	vha-
1a.	Ǿ- / [-]
2b.	vho-

3.	mu-
4.	mi-
5.	ḽi-
6.	ma-
7.	tshi-
8.	zwi-
9.	n-
11.	dziN-
14.	lu-
15.	vhu-
16.	u-
17.	fha-
18.	ku-
19.	mu-
20.	ku-
21.	ḓi-

<div align="center">(Du Plessis & Maḓadzhe, 1999:29-31)</div>

If complete, class prefixes are supposed to be 21 in number in Tshivenḓa. However, those that really exist in Tshivenḓa are eighteen. Amongst these class prefixes, there are those which indicate number, singular, plural, and argumentative; however prefixes **16**, **17** and **18** are not associated with any grammatical number. According to Nthambeleni and Musehane (2014:218) "in Tshivenḓa, there are 21 noun class prefixes in singular and plural forms". In Tshivenḓa-English/English-Tshivenḓa bilingual dictionaries, one notices that lexicographers have lemmatised all nouns belonging to the above-mentioned class prefixes, For example:

(3)   a. Muthu (person) (Van Warmelo, 1989:246)

        b. Muthu (person) (Tshikota, 2006:50)

4.3.1.1 Class 1/ 2: mu-/vha-

These class prefixes are called personal class prefixes, hence they comprise nouns which denote persons, although some of the personal nouns may also occur in other classes like in classes, 1a/2b, 5/6, 7/8, 9/10 etc. According to Poulos (1990:

14) "these classes contain personal nouns only". In Tshivenḓa, the class prefix of class 1 is **mu-** in singular and of class 2 is **vha-** in plural. For example:

(4) **Singular**   **Plural**

     a.   muthu (person)   vhathu (people)

     b.   musadzi (woman)   vhasadzi (women)

     c.   mutukana (boy)   vhatukana (boys)

In the preceding examples, **muthu, musadzi** and **mutukana** are personal nouns of class 1(in singular) whereas **vhathu, vhasadzi** and **vhatukana** are personal nouns of class 2(in plural).

According to Musehane (1995:70), "Classes 1 and 2 contain nouns which indicate persons, hence the name **person classes** with **mu-** indicating the singular and **vha-** indicating the plural number." Du Plessis and Maḓadzhe (1999:31) concur with Musehane (1995) when they say that "the prefix of class 1 is **mu-** and of 2 is **vha-**, the singular is indicated by **mu-** and the plural by **vha-**."

However, there are some personal nouns whose prefixes are not visible in singular, but visible in plural that fall in this class. For instance:

(5) **Singular**   **Plural**

     ṅwana (child)   vhana (children)

In the example in (5) above, the noun *ṅwana* in singular and *vhana* in plural belong to the noun class 1-, although the singular prefix **mu-** is not visible. According to Du Plessis and Maḓadzhe (1999: 31) "the noun *ṅwana* belongs to these classes, despite the absence of the prefix **mu-.**" They further went on to say that, "the prefix **mu-** seems to have disappeared due to some phonological changes".

In addition to personal nouns which have invisible prefixes, there are some nouns which indicate ethnic groups. An ethnic group according to *South African Students Dictionary* (1996:321) "refers to a person's race, rather than to their nationality or religion, and to groups of people of different races". For example:

(6)   **Singular**   **Plural**
    a.   Musuthu (Sotho)   Masuthu (Sothos)
    b.   Muthoza (Xhosa)   Mathoza (Xhosas)

In the above examples, the nouns **Musuthu** and **Muthoza** denote ethnic groups in a way that shows respect, affection and courtesy (Du Plessis & Maḓadzhe, 1999:31). The same authors add that "Where prejudice or disrespect is shown towards a person or an ethnic group, the prefix ḽi- of class 5 would be used instead of **mu-**"

(7)   **Singular**   **Plural**
    a.   Ḽithoza (Xhosa)   Mathoza (Xhosas)
    b.   Ḽisuthu (Sotho)   Masuthu (Sothos)

The appearance of prefix ḽi- in the examples above, (**Ḽithoza** and **Ḽisuthu)**, shows disrespect or prejudice towards the person or the ethnic group.

In Tshivenḓa, deverbative nouns also take prefixes **mu-** and **vha-** in singular and plural respectively. Deverbatives are nouns that are derived from verbs. According to Van Wyk, Groenewald, Prinsloo, Kock and Taljard (1992:67) "deverbatives are nouns which have been derived from verbal stems".

In Tshivenḓa, deverbatives can be formed in any noun class by placing (prefixing) the class prefix on the particular noun class to the left of the verbal stem and changing the verbal ending -**a** to -**i**.

(8)   **Singular**   **Plural**
    a.   mubiki (cooker)   vhabiki (cookers)
    b.   mulimi (farmer)   vhalimi (farmers)
    c.   mufhaṱi (builder)   vhafhaṱi (builders)

Looking at the above examples, one can say that the nouns **mubiki, mulimi**, and **mufhaṱi** in singular have been derived from the verb stems -**bika (cook), -lima (plough)** and -**fhaṱa** (build) respectively.

4.3.1.2 Classes 1a/2a:

Prefixes: ø and **vho-**

Prefixes 1a and 2b are associated with those nouns that begin with unknown prefixal segments in singular, and **vho-** in plural. These prefixes are the sub-class prefixes of class 1 and 2 because they use the same agreement and they also refer to people like what prefixes 1 and 2 do. According to Poulos (1990:16)' "prefixes 1a and 2b are regarded as subclasses prefixes of class 1 and 2 respectively". Musehane (1995:70) concurs with Poulos (1990) when he says that '' Classes 1a and 2a are considered a sub-class of the person classes and for that reason are called **sub-classes** of classes 1 and 2 respectively". There are different functions which the prefix vho- of class 2b express; which are:

- To indicate plurality
- To express company
- To denote respect

(9)   **Singular**   **Plural**
    a.   økhotsi (father)   **vh**o khotsi (fathers)
    b.   ømme (mother)   **vh**omme (mothers

In the examples above, the nouns **khotsi** and **mme** do not display prefixes and are thus called zero prefix nouns. The symbol [ø] appears before the noun in singular but in plural the nouns take **vho-**. In this regard, Du Plessis and Maḓadzhe (1995:35) state that "In Venda class 1a does not show any prefix and is shown by [ø]''.

''Sometimes a noun of plural class of 2b may be used to express respect towards, or for, a single person or individual'' (Poulos, 1990:16):

(10)   **Singular**   **Plural**
    Maele (one person called Maele) **Vho** Maele (one person Maele, respectful one)

The noun **Maele** is a proper noun referring to one person whereas the prefix **vho-** of class 2b shows respect.

There are some nouns that begin with **nya-**, **ma-,** **n̯e-,** and **ra-** in singular that are found in these sub-classes:

(11)   **Singular**   **Plural**

    a.   Nyaphophi   Vho Nyaphophi

    b.   Magagule   Vhomagagule

    c.   N̯ethononda   Vho N̯ethononda

    d.   Ramabindu   Vhoramabindu

The prefix n̯e-

The prefix **n̯e-** when attached to both proper and ordinary nouns indicates the owner of a thing (Du Plessis & Maḓadzhe, 1999: 35). Poulos (1990:18) confirms this when he says that ''prefix **n̯e-** indicates ''master of' or ''owner of.''

(12)   a. n̯e- + muḓi > n̯emuḓi (the owner of the homestead)''
      b. n̯e-+ ḓorobo> n̯eḓorobo (mayor)   ''

According to Du Plessis and Maḓadzhe (1999:35) ''many proper names, especially those of chiefs, are also distinguished by the prefix **n̯e-**:

(13)   a. N̯etshithuthuni (Chief of Tshithuthuni)
      b. N̯edzamba (Chief of Dzamba)
      c. N̯elufule (Chief of Lufule)
      d. N̯etshisaulu (Chief of Tshisaulu)

Tshithuthuni, Dzamba, Lufule and Tshisaulu are proper locative nouns; and when prefix **n̯e-** is attached to them, they became the names of the chief of the village as in the examples above.

Prefix nya-

The prefix **nya-** indicates the mother of (Poulos, 1990:19; Du Plessis & Maḓadzhe, 1999:37). For example:

(14)   a. Nyaluvhani (mme a Luvhani) (mother of Luvhani)
        b. Nyamasindi (mme a Masindi) (mother of Masindi)

When the prefix **nya-** is attached to the proper nouns **Luvhani** and **Masindi** and they become **Nyaluvhani** and **Nyamasindi** to indicate mothers of Luvhani and Masindi respectively.

Prefix ma-

The prefix **ma-** indicates someone who overdoes things. Hence Du Plessis and Maḓadzhe (1999: 37) state that '' the prefix ma- indicates someone who is inclined to do something extraordinary''.

(15)   a. mafune (lover of things)
        b. mamphaga (glutton)
        c. magagule (a busy strong person)

Prefix ra-

According to Du Plessis and Maḓadzhe (1999:37) ''the prefix **ra-** indicates ''father of'' or ''someone who excels in a specific field'' or ''owner of'' Poulos (1990:19).

(16)   a. Ramaremisa (father of Maremisa)
        b. Rakuambo (one who talks too much)
        c. Ramavhengele (owner of shops)

In the examples above, one observes that the prefix **ra-** has been added to the personal noun (proper noun Maremisa to become Ramaremisa). Again, the prefix

ra- has been affixed to **kuambo (a talk)** to become **Rakuambo.** Lastly, the prefix **ra-** has been added to **mavhengele** (shops) to become Ramavhengele.

The preceding discussion has shown that the prefix classes' **mu-/ vha-** and their sub-classes 1a and 2b indicate both people and their relationships. The discussion that follows deals with classes 3/4 **mu-mi-**.

4.3.1.3 Class 3/4 mu-/mi-

The class prefix of class 3 is **mu-** in singular, and of class 4 is **mi-** in the plural. In Tshivenḓa class prefix **3/4** contains elements that characterise nature, names of rivers, shrubs and trees, parts of the body, implements and utensils and miscellaneous impersonal nouns (Du Plessis & Maḓadzhe, (1999:39):

(17) **Singular**   **Plural**

      a. mubvumo (thunder)   mibvumo (thunders)

      b. muroho (vegetable)   miroho (vegetables)

      c. mulomo (mouth)   milomo (mouths)

      d. mutuli (mortar')   mituli (mortars)

      e. mukhwama (large pocket)   mikhwama (many large pockets)

4.3.1.4 Class 5/6: ḽi-/ma-

The prefix **ḽi-** of class 5 has a number of variants, namely, **ḽi**, **i**, and ∞ (Du Plessis & Maḓadzhe, 1999:43). According to Poulos (1990) the class prefix 6 has no problem; it is straightforward in which only one form occurs.

4.3.1.4.1 The variant ḽi-

Poulos (1990:24) states that "the prefix **ḽi-** is usually associated with class 5, the plurals being formed by the mere replacement of the prefix **ḽi-** by the plural prefix **ma-**."

The prefix **ḽi-** occurs in the following:

(a)   Prefix **ḽi-** before mono-syllabic stems

According to Musehane (1995:73) "the singular prefix ḽi- occurs before stems commencing with a vowel; that is, before monosyllabic stems as well as before a number of other stems".

(18)   **Singular**   **Plural**
   a.   iṱo (eye)   maṱo (eyes)
   b.   ḽila (intestine)   mala(intestines)
   c.   ḽiga (step)   maga (steps)

Prefix ḽi- appears before stems starting with a vowel:

The singular prefix ḽi-

(19)   **Singular**   **Plural**
   a.   ḽiivha (dove)   maivha (doves)
   b.   ḽiembe (fruit of the muembe)   maembe (fruits of muembe)
   c.   ḽianga (vulture)   maanga (vultures)
   d.   ḽialo (stick forming floor)   maalo (sticks forming floor)

The prefix ḽi- sometimes occurs before polysyllabic stems starting with a consonant. According to Du Plessis and Maḓadzhe (1999), there is an instance where prefix ḽi- denotes its regular, augmentative and derogative meaning as in the following examples:

(20)   **Singular**   **Plural**
Regular
   a.   ḽifhaṱa (twin)   mafhaṱa(twins)
   b.   ḽila (interstine)   mala (interstines)
Augmentative
   c.   ḽisidzana(big contemptible girl)   masidzana (big contemptible girls)
   d.   ḽitavha (great mountain)   matavha(great mountains)
Derogatove
   e.   Ḽivenḓa(Venḓa)   Mavenḓa(Venḓas)
   f.   Ḽizulu   Mazulu (Zulu)

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Prefix l̩i- may also occur in borrowed words or borrowing:

(21) **Singular**   **Plural**

    a. l̩ifasit̩ere (window)   mafasit̩ere (windows)

    b. l̩ibogisi (box)   mabogisi (boxes)

Looking at the above borrowed words, one can opt not to use the prefix **l̩i-,** and the noun will be **fasit̩ere** (window, it has been borrowed from Afrikaans: venster) and **bogisi (box),** it has been borrowed from English: box).

4.3.1.4.2 The variant i

Du Plessis and Mad̩adzhe (1999:47) indicate that "the variant **i** may appear where **l̩i-** has been deleted, however the deletion is incomplete as **i** is left visible and in some instances where it is not visible its influence is left when varied sound changes occur". Examples where it is possible to discard **l̩** and use **i** instead are as follows:

(22) **Singular**   **Plural**

    a. ipfi (voice, word)   maipfi (voices, words)

    b. it̩o (eye)   mat̩o (eyes)

Examples where prefix **i** may be invisible due to sound changes, but its influence felt nevertheless are as follows:

(23) **Singular**   **Plural**

    a. gole (cloud)   makole (clouds)

    b. voho (arm)   mavhoho (arms)

Mass nouns (collective and fluids) do not reflect the singular prefix, as in the following examples:

(24)   a. maḓi (water)

      b. maanḓa (power)

      c. mazwifhi (lies)

The prefix of class 6 **(ma-)** may also indicate the plural of class 21:

(25)   **Singular**   **Plural**

Singular	**Plural**
a. ḓana (huge and useless child)	maḓana (huge and useless children)
b. ḓithu (ogre)	maḓithu (ogres)

The noun class **ḽi-/ma-** contains a large variety of things:

Plants and fruits

(26) **Singular**	**Plural**
a. ḽifula (marula fruit)	mafula (marula fruits)
b. ḽiluvha (flower)	maluvha (flowers)

Individuals from foreign ethnic groups (with derogative meaning)

(27)   a. Ḽizulu (Zulu)

      b. Ḽishona (Shona)

Animal and insects

(28)   a. pfeṋe (baboon)

      b. ḓongololo (millipede)

Parts of the body

(29)   a. shaḓa (shoulder)

      b. ḽiṱo (eye)

People

(30)   a. dodo (idiot)

   b. dendele (protagonist)

Fluids

(31)   a. mafhi (milk)

   b. malofha (blood)

Temporal nouns

(32)   a. matshelo (tomorrow)

   b. masiari (afternoon)

Characteristic ways of doing things

(33)   a. maambele (characteristic way of speaking)

   b. malimele (characteristic way of ploughing)

The variant ∅

There are many nouns in class 5 which do not show singular prefix, however the plural form is **ma-**. According to Du Plessis and Maḓadzhe (1999:45) ''there are many nouns which occur in class 5 without a prefix. In other words, the prefix **ḽi-** does not appear in singular''.

(34)   **Singular**   **Plural**

   a. ḓuvha (day, sun)   maḓuvha (days, suns)

   b. fhungo (message)   mafhungo (messages)

   c. ipfi (word, voice)   maipfi (words, voices)

In the above examples, one notices that the nouns in the singular do not have a prefix, as a result when analysed linguistically, a variant 'zero' is recognised, which is represented by the symbol ∅. Since class 5 does not have the singular prefix, the

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plural form of class 6 will help. According to Du Plessis and Maḓadzhe (1999:45) "it may happen that one experiences difficulty in determining the noun class under which the nouns with the variant ꞷ fall, this difficulty may be solved by establishing the agreement that applies to such nouns".

(35) a.   Ḓuvha ḽi a fhisa
           The sun is hot

     b.   Fhungo iḽi a ḽi pfali
           It does not have sense

4.3.1.5 Class 7/8: tshi-/zwi-

The class prefix of class 7 is **tshi-** in singular and of class 8 is **zwi-** in plural. In Tshivenḓa class prefix **7/8** are miscellaneous in context and they include the following things: languages, culture, people, animals and insects, parts of the body, derogative/ pejorative, abstract nouns, illnesses, fruits, domestic utensils, diminutives etc.

4.3.1.5.1 Languages

These classes (classes 7/8) may refer to the name of languages as in the following examples:

(36)   a. Tshivenḓa (Venḓa language)
       b. Tshizulu (Zulu language)
       c. Tshisuthu (Sotho language)

4.3.1.5.2 Culture

Nouns that refer to different cultures fall in classes 7/8 as in the examples below:

(37)   a. Tshirema /Tshiafrika (African culture)
       b. Tshiindia (Indian culture)
       c. Tshikhuwa (Western culture)

4.3.1.5.3 People

There are some of the nouns in classes 7/8 that sometimes refer to people who are physically challenged as in the following:

(38) **Singular**   **Plural**

a. tshihole (a crippled person)   zwihole (crippled people)

b. tshimuma (a dumb person)   zwimuma (dumb people)

4.3.1.5.4 Animals

(39) **Singular**   **Plural**

a. tshiḓula (frog)   zwiḓula (frogs)

b. tshivhingwi (bear brown hyena)   zwivhingwi (brownhyenas bears)

c. tshibode (tortoise)   zwibode (tortoises)

4.3.1.5.5 Parts of the body

(40) **Singular**   **Plural**

a. tshikunwe (toe)   zwikunwe (toes)

b. tshiṱefu (chin)   zwiṱefu (chins)

c. tshitiko (back of head)   zwitiko(back of heads)

4.3.1.5.6 Derogative/Pejorative

(41) **Singular**   **Plural**

a.   tshikalaha (short old man)   zwikalaha (short old men)

b.   tshisidzana (small girl)   zwisidzana (small girls)

c.   tshiduna (short strongman)   zwiduna (short strong men)

4.3.1.5.7 Illness

(42) **Singular**   **Plural**

    a. tshifumbu (mesiels)   zwifumbu (mesiels)

    b. tshiivha (epilepsy)   zwiivha (epilepsies)

    c. tshiungulela (heartburn)   zwiungulela (heartburns)

4.3.1.5.8 Fruits

Some fruits fall under classes 7 and 8

(43) **Singular**   **Plural**

    a. tshienge (pineapple)   zwienge (pineapples)

    b. tshikavhavhe (lemon)   zwikavhavhe (lemons)

4.3.1.5.9 Domestic utensils

The class prefixes (7/8) contain nouns that designate modern and non-modern households items as in the examples below:

(44) **Singular**   **Plural**

    a. tshidulo (chair)   zwidulo (chairs)

    b. tshidudu (small earthenware pot)   zwidudu (small earthen wave pots)

    c. tshitemba (calabash used as pot)   zwitemba (calabashes used as pots)

4.3.1.5.10 Diminutives

(45) **Singular**   **Plural**

    a. tshitivha (small pool)   zwitivha (small pools)

    b. tshitanda (short end of wood)   zwitanda (short ends of wood)

    c. tshikuni (small fire wood)   zwikuni (small fire woods)

Variants of prefixes of classes 7 and 8

Prefixes 7 and 8 have the variants **tshi-** and **zwi-** which occur before certain vowel commencing stems:

(46)   **Singular**   **Plural**

     a. tshalo (grave)   zwalo (graves)

     b. tshanḓa (hand)   zwanḓa (hands)

4.3.1.5.2   Classes 9/10: n-/dziN-

The class prefixes of class 9 is **n-** in singular and of class 10 is **dzin-** in plural and they are regarded as prefixes of nouns indicating animals. According to Meinhof (n.d.:39) ''the original prefix of class 9 was ni-''. The **n-** has been retained'' as in the following examples:

(47)   [+9] Ni + gu = Nngu (sheep)

4.3.1.5.2.1 The variants of class prefixes 9/10

According to *Macmillan English Dictionary for Advanced Learners' Dictionary* (2002:1589), a variant is '' something that is related to another thing but is not exactly the same''. Class prefixes 9/10 has **Ǿ- /dziǾ-** , **m-** or **n-/dzim- /dzin-** and **N-/dziN-** variants:

4.3.1.5.2.2 The variants Ǿ- /dziǾ-

In Tshivenḓa the symbol **Ǿ-** refers to a zero prefix**.** This variant occurs in nouns which do not show prefixes hence the name ''zero prefix''. According Poulos (1990:40) **"**the variant **Ǿ-/dziǾ**- occurs with certain nouns only''.

(48)   **Singular**   **Plural**

     thavha (mountain)   (dzi) thavha (mountains)

The noun **thavha** refers to a single mountain, whereas **dzithavha** refers to more than one mountain (many). Looking at the above noun **thavha** in singular, it does not have a prefix. It consists of a prefix **Ǿ-** and a stem -**thavha**. In plural it consists of prefix **dziǾ-** and a stem -**thavha**.

Noun classes of 9/10 contain the following:

1. Borrowed words

(49) a.   bugu (book)

        b.   kil̪asi (class)

        c.   ngilasi (glass)

2. Animals

(50) a. mbudzi (goat)

        b. ndau (lion)

        c. nd̪ou (elephant)

3. People

(51) a. ndumi (vice-chief)

        b. khosi (chief)

        c. ṅanga (witchdoctor)

4. Parts of the body

(52) a. mbabvu (ribs)

        b. t̪hoho (head)

        c. ningo (nose)

5.   Fruits

(53)   a. ṱhawi (fruit of muṱawi)

   b. nḓuhu (peanuts)

   c. mphwe (sugar cane)

6. Abstract nouns

(54)   a. khakhathi (violence)

   b. mbiti (anger)

   c. khangwelo (forgiveness)

7.   Tools, instruments and domestic utensils

(55)   a. nkho (huge claypot)

   b. mpfo (wooden spoon)

   c. bigiri (cup)

8. Natural phenomena

(56)   a. lupenyo (lightning)

   b. thavha (mountain)

   c. mvula (rain)

4.3.1.6 Class 11: lu-

The class prefix of 11 is **lu-** in singular. Unlike the above class prefixes, where singular and plural prefixes are grouped together, in the noun class 11, it is different because the plural form of class 11 sometimes uses prefixes from other noun classes: 6, 10 and 14. Du Plessis and Maḓadzhe (1999:61) say that '' in Venḓa **lu** cannot be grouped with a particular plural class, **lu-** can use one of these classes for its plural: classes 6, 10 and 14."

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(57) **Singular**   **Plural**

    a.   luwa (precipice)   (dzi)nngwa (precipices)

    b.   luṅwalo (letter)   maṅwalo (letters)

    c.   luhatsi (single grass)   (ma)hatsi (grasses)

In Tshivenḓa, class prefix **lu-** contains abstract nouns, languages, insects and animals, instruments and parts of the body:

(58)   a. Luisimane (English)

        b. lufuno (love)

        c. luvhuḓa (hare)

        d. lufhanga (knife)

        e. lwala (nail)

        f. lusunzi (ant)

Furthermore, according to Du Plessis and Maḓadzhe (1999:61) "the class 11 prefix is also used to denote long and thin objects ''.

(59)   **Singular**   **Plural**

        a. lutanda (thin long pole)   vhutanda (thin long poles)

        b. lusidzana (thin girl)   vhusidzana (thin girls)

It is in this class 11 prefix wherein there are some nouns which do not show plurals.

(60)   a. lutwadzi (obstinacy)

        b. luvhengo (hatred)

        c. lugungulo (worry)

4.3.1.7 Class14: vhu-

The class prefix **vhu-** contains abstract nouns, location, collectives, time and season and loan words:

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(61)   a. Vhusiku (night)

         b. Vhukovhela (west)

         c. vhulungu (necklace)

         d. Vhuria (winter)

         e. vhurotho (bread)

4.3.1.8 Class15: u-

Du Plessis and Maḓadzhe (1999:67) reveal that 'the prefix of class 15 is **u''.** They add that ''words which occur in this class are also known as infinitives'' In agreement, Poulos (1990:58) states that '' The forms which occur in this class are referred to as infinitives''. The infinitive has a dual nature; it has nominal features as well as verbal features:

.

(62)   a. U ḽa (to eat)

         b. U tshimbila (to walk)

         c. U lila (to cry)

The above examples in (62) have a nominal or verbal function.

4.3.1.9 Class16 (fha), 17 (ku), 18 (mu)

The class prefixes of **16, 17** and **18** are regarded as locative classes. Poulos (1990:61) says that ''these three classes contain words which have a locative significance''.

Class 16

(63)   fhasi (down, below)

Class 17

(64)   kule (far)

Class 18

(65)   murahu (at the back)

The above nouns fall in these classes. They indicate location and they use the same agreement.

4.3.1.10 Class 20: ku-

The class prefix of class 20 is **ku-** in singular and it signifies the diminutive and the way of doing things. The plurality form of this class is found in two classes which are classes 6 and 8:

(66)   **Singular**   **Plural**
    a.   kuḓu (small hut)   zwiḓu (small huts)
    b.   kulilele (characteristic way of crying)   malilele (characteristic ways of crying)

Looking at the above example, one may say that where prefix **ku-** expresses diminutives, its plural form is in class 8 as in the above example; and where **ku-** expresses the way of doing things, the plural form is in class 6 as in the example above (66b).

Some nouns which are found in this class are derived from verbs. For example:

(67)   kuṅwalele (characteristic way of writing)

In the examples above (67), class prefix **ku-** has been added to the verb root **-ṅwal-** and verbal extension **-el-** and terminating vowel **-e** to become **kuṅwalele.**

4.**3.1.11 Class 21 ḓi-**

ḓi- is the singular prefix of class **21.** This class prefix has an augmentative meaning.

(68) a. muri (tree)   ḓiri (big tree)

      b. mutsi (child)   ḓitsi (big smoke)

      c. muthu (person)   ḓithu (huge person)

The plural form of prefix **ḓi-** is in class 6 and formed by adding prefix of class 6 to the class prefix **21**.

(69) **Singular**   **Plural**

      ḓi/dithu (huge thing)   maḓithu (huge things)

4.4   AN ANALYSIS OF THE TREATMENT OF TRANSLATION OF NOUNS IN SELECTED TSHIVENḒA-ENGLISH DICTIONARIES

The main aim of a bilingual dictionary to its users is to provide the meaning of a lemma from the source language to the target language. According to Mothiba (2012: 27) ''when consulting a bilingual dictionary, a user has the assumption that the equivalents given are the meaning of headwords in the target language''. This means that compilers of bilingual dictionaries must make sure that the equivalents are presented in a user-friendly way.

The discussion on the treatment of translation of nouns will focus on how nouns have been translated in the Tshivenḓa-English dictionaries; and the dictionaries to be analysed are, Van Warmelo's (1989)*Venda Dictionary* and Tshikota (2006)'s *Tshivenḓa/English Ṱhalusamaipfi Dictionary*. As has already been alluded to in the foregoing discussion, nouns in Tshivenḓa are categorised according to noun class prefixes. From the above-mentioned dictionaries, three nouns from each noun class were randomly selected and analysed according to how each dictionary has treated nouns according to different noun class prefixes, translation equivalents, structural markers and meaning.

4.4.1 Noun class prefixes

It has already been indicated that in Tshivenḓa, nouns are classified according to the noun class prefixes. Among these nouns some have visible noun prefixes whereas some have invisible noun prefixes.

4.4.1.1 Treatment of nouns according to class prefixes

In Van Warmelo (1989) nouns have been listed according to noun class prefixes, as indicated in the above summary of noun class prefixes. Van Warmelo (1989) has lemmatised nouns according to noun class prefixes in both singular and plural form, although some nouns in plural have not been lemmatised. The way in which Van Warmelo (1989) treated nouns, as far as class prefixes are concerned, is also noticed in Tshikota's *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (2006):

(70)   a.   (i) muthu > 1. a person, vhathu > pl. people (Van Warmelo, 1989: 246)
             (ii) muthu > (*dzin)* person   (Tshikota, 2006:50)

        b.   (i) ṋowa > 9. snake; various pains in body or limbs (Van Warmelo,
                1989:246)
             (ii) ṋowa (*dzin*) snake (Tshikota, 2006:55)

        c.   (i) tshienda >7 boot, shoe (Van Warmelo, 1989: 396)
             (ii) tshienda > (zwi) *dzin* shoe (Tshikota, 2006:75)

In the examples in (70) above, one notices that in both Van Warmelo (1989) and Tshikota (2006), nouns have been lemmatised according to noun prefixes. The lemma *muthu* above is a noun which belongs to the noun class 1 in singular and class 2 in plural; the lemma *ṋowa* is a noun which belongs to the noun class 9 in singular and noun class 10 in plural, and lemma *tshienda* belongs to the noun class 7 in singular and noun class 8 in plural. When one looks at the above -mentioned dictionaries, one finds that Van Warmelo (1989) considered the noun classes for each noun in his dictionary, whereas Tshikota (2006) did not. What Tshikota (2006)

did is just to write type of word category to which the lemma belongs in front of the lemma. In other words the use of noun classes in Van Warmelo (1989) is well - catered for, whereas in Tshikota (1989) the use of noun classes is not catered for.

Considering noun classes in the dictionary is an essential feature because it helps the reader to construct a meaningful sentence and to use the lemma in an appropriate manner in the sentence especially if the user is not the speaker of the language.

4.4.1.2 Treatment of nouns according to translation equivalents

Translation equivalents is the correspondence wherein words in the source language are translated into the target language. Mphepya (2006:24) defines translation equivalence as ''the correspondence between a word or phrase in one language and its translation in another language''. According to Gouws (2002:200), there are different types of translation equivalence: "zero equivalence, surrogate equivalence''. Nababan (2008:2) and Gouws (2002:200) also mention different types of translation equivalents like: denotative, connotative, textual, dynamic and formal equivalence. The above mentioned types of equivalents have already been discussed in chapter two. On the other hand Hosana (2009) points out that, translation dictionaries have two types of translation equivalents, that is: synonym translation equivalents and polysemous translation equivalents.

 Synonym translation equivalents give a direct meaning of the text. Hosana (2009:54) indicates that "synonym equivalent translations have the same meaning to each other". For example:

(71)   a. mutukana > boy
         b. muthu   > person
         c. ṱari   > leaf

Apart from having the same meaning as each other, synonym translation equivalents, according to Mothiba (2012:28), "can replace each other in any context". This is possible with the word examples in (69) above.

Polysemous translation equivalents unlike synonym translation equivalents cannot have the same meaning as each other; it is a type of equivalence that gives more than one meaning. In other words the lemmas are nearly related to each other.

(72)   a.   ṋowa >   snake

                      >   uterus

        (i)   SL: A Cobra is a dangerous snake

               TL: Phakhuphakhu ndi ṋowa ya khombo

        (ii)   SL: She has a problem in her uterus; that is why she does not conceive

               TL: U na thaidzo kha mbumbelo yawe ndi ngazwo thumbu i sa fari

   b.   mbilu >   heart

                      >   worry over

                      >   have compassion

        (i)   SL: My father has a heart disease

               TL: Khotsi anga vha na vhulwadze ha mbilu

        (ii)   SL: Maele used to worry over his son who is not passing

               TL: Maele u dzulela u ḽa mbilu nga u sa phasa ha mutukana wawe

        (iii) SL: Ṅwana uḽa u na mbilu

               TL: That child has good compassion

c.   muṱa >   family

      >   wife

      >   courtyard

(i)   SL: My family is an important thing to me
       TL: Muṱa wanga ndi tshithu tsha ndeme kha ṋne

(ii)   SL: I came with my family (wife)
       TL: Ndo ḓa na muṱa wanga

(iii) SL: I told her to sweep the courtyard
       TL: Ndo mu vhudza uri a swiele muṱa

In the above examples in (72) above, one notices that the above given lemmas, although related, express   two related translation equivalents of different meanings. The difference is shown below:

(73)   *Ni tea u swiela **muṱa** matshelo*

        (You must sweep the **courtyard** tomorrow.)

The examples in (72a) above, both have the lemma **ṋowa**. The two lemmas are spelt and pronounced the same but each has a different meaning. This also applies to (72b) and (72c) wherein the first *mbilu* refers to a **heart.** The second *mbilu* means **being worried** and the third *mbilu* signifies **compassion**. In (72c) the first *muṱa* refers to a **family**, the second *muṱa* denotes a **wife** and the third *muṱa* signifies a **courtyard**.

4.5 TYPES OF DICTIONARY TRANSLATION EQUIVALENCE

As it has been already alluded to in the previous chapter, equivalence in translation is a replacement of a source language text by the text that expresses the same meaning in the target text. There are two types of dictionary equivalence translation as pointed out by Hosana (2009); namely, denotative, also called synonym

equivalence translation, and connotative, also called polysemous equivalence translation. Mphahlele (2001) also confirms that ''there are two types of translation equivalents, namely: synonym translation equivalents and polysemous translation equivalents''.

4.5.1 Synonym/denotative translation equivalence

Synonym according to Palmer (1988:88) is used to mean ''sameness of meaning''. Leech (1981:92) states that '' a synonym, is a condition in which two lexemes or words have ''more'' or ''less'' the same lexical meaning''. Wang and Hirst (2011:314) define a synonym as ''a word that has almost the same meaning as another word''. Thus a synonym means there is a word that has similar definition or meaning as another. Therefore, a synonym translation equivalence is the type of equivalence in which both the source and target languages have the same meaning. Below are examples of synonym translation equivalence extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006):

(74)   a. *fobvu/ mbava*   > thief (Tshikota, 2006:20)

       b. *mafhi/ mukhaha* > milk (Tshikota, 2006:41)

       c. ṱhamu/thuba   > stick (Tshikota, 2006:70)

       d. *pfeṋe/ḽithavhani* > baboon (Tshikota, 2006:60)

       e. *magege/madzhulu* > big termites (Tshikota, 2006:41)

Below are examples of synonyms translation equivalence in Tshivenḓa sentences:

(75)   a.   *Vhathu vho fara mbava/fobvu*

              (People apprehended a thief)

       b.   *Mafhi/mukhaha a(wa) kholomo a na pfushi/Mukhaha wa kholomo u na pfushi*

              (Cow milk is nutritious)

c.   *Mudededzi o rwa mugudiswa nga ṱhamu/thuba*
        (The teacher had hit a leaner with a stick)

d.   *Vhavenḓa a vha ḽi ṇama ya pfeṋe/ḽithavhani*
        (Vhavenḓa do not eat baboon meat)

e.   *Magege/madzhulu a ḓifha nga maanḓa*
        (Big termites are very delicious)

In the above examples, the word *mbava* has the same meaning as *fobvu, mafhi* has the same meaning as *mukhaha, ṱhamu* and *thuba* has the same meaning, *pfeṋe* and *ḽithavhani* mean the same thing and *magege* and *madzhulu* also have the same meaning. Moreover, all these words express the same meanings as their English counterparts, that is, **thief**, **milk**, **stick**, **baboon** and **termites**.

Mothiba (2012:33) indicates that ''synonym translation equivalents can be used without worrying that they will have a different meaning''. It has been seen in the above examples (75) that synonym equivalence items can replace each other without affecting the meaning of the context.

Lemmatisation of synonyms that are translation equivalents depends on how the lemma is being used. In other words, it depends on the frequency; and the ones that have high frequency will be given first preference to be lemmatised and the ones which have low frequency will follow later in a bilingual dictionary. This is supported by Mongwe (2006:57) who says that ''the degree of synonymy that exists between two or more lexical items may not determine whether the lexicographer will indicate synonymy''.

For a user-friendly bilingual dictionary, the semantic relation of synonymy must be made or clearly shown throughout the dictionary, in other words synonyms must be treated in the same way throughout the dictionary.

Mothiba (2012:44) states that: ''lexical and semantic divergence must be done properly in dictionary compilation by lexicographers''. In a bilingual dictionary, the commas are used to separate the equivalents that are similar in meaning as in the examples extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) below:

(76) a. **ṱhoho** 1 *dzin* monkey, ape

SL: I have seen a monkey on the tree

TL: Ndo vhona ṱhoho nṱha ha muri

b. **ṱhoho** 2 *dzin* head, headache

SL: I fell from the tree on my head and now I have a headache

TL: Ndo wa kha muri nga ṱhoho, ṱhoho yanga i khou rema

c. **ṱhoho** 3 *dzin* topic, heading

SL: The topic of today's lesson reads as follows:

TL: Ṱhoho ya ngudo ya ṋamusi i vhalea nga u rali:

The translation equivalents in the above examples are separated by commas, showing that they have similar meanings. According to Mothiba (2010:34) "the use of commas in the synonym translation equivalents paradigm is to indicate lexical divergence''.

As far as translation equivalents are concerned, there are two different types of synonyms that are totally different from each other although they are being separated by a comma, which are partial synonyms and complete synonyms.

Partial synonyms do not replace each other in all contexts. According to Hosana (2009:77) partial synonyms are ''synonyms with nearly identical meaning and can replace each other in some contexts''. This simply means that this kind of synonyms can replace each other because they have the meanings that are nearly the same. Mothiba (2012) is of the view that partial synonyms occur where translation equivalents and headwords are synonyms and written differently but with the same translation equivalents as in the following examples that are extracted from

Tshivenḓa/English Ṱhalusamaipfi Dictionary (Tshikota, 2006) *and Venḓa Dictionary* (Van Warmelo, 1989):

(77)   a. thumbu/tshiḽelo   > *dzin* abdomen, stomach, belly (Tshikota, 2006:73)

   b. mushonga /mulimo >dzin drug, medicine (Tshikota, 2006:49)

   c. thonga/tshifaro   > *dzin* walking stick (Tshikota, 2006:73)

   e. munukho/feḓa   > smell, odour, stench. (Van Warmelo 1989:228) stench
               or odour of beast of a prey, strong body odour
               (1989:49)

   f. muṱa/lutambwe   > enclosed yard in front of hut or round it.
               (Van Warmelo, 1989:240) enclosure or yard of chief's
               sleeping hut (Van Warmelo, 1989:154)

Looking at the above examples, dictionaries by Tshikota (2006) and Van Warmelo (1989), one notices that in Tshikota (2006) nouns have been given with synonym translation equivalence but the author fails to give those lemmas/ nouns in sentence examples. Van Warmelo (1989) also lemmatises nouns with synonym translation equivalence and in some instances he does provide the nouns in sentence examples as in the following example below:

(78)   **thumbu** 9. 1. Stomach, belly 2. vha na – be pregnant.
   Thumbu a i ambi tshayo
   The abdomen does not tell what it has inside (Van Warmelo 1989:379)

 The authors of the above mentioned dictionaries should have given the examples of nouns in a sentence to help the readers understand the meaning of the nouns. In so doing, they would be rendering a user friendly-dictionary.

Below are examples (in 77a-f) of synonyms translation equivalence in Tshivenḓa sentences:

(79)   a.   (i)   *Makhulu tshinna vhanga vha na thumbu khulu*
               (My grandparent has a big stomach)

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        (ii)   Makhulu wanga vha na tshiḽeḽelo tshihulu

               (My grandfather has big belly)

   b.   (i)   *Ṅanga yo nṋea mushonga/mulimo*

               The traditional healer gave me some medicine/poison

        (ii)   Ṅanga yo nṋea mulimo

               (The traditional healer gave me a poison)

   c.   (i)   *Thonga ya makhulu tshinna wanga yo vunḓea*

               (My grandfather's walking stick is broken)

        (ii)   *Thonga ya / tshifaro tsha vhafuwi tsho vunḓea.*

               (The chief's waling stick is broken)

In the above given examples and sentences (79a) **abdomen**, **stomach** and **belly** can replace each other in some cases. The same applies to **medicine** and **poison** in (79b), and **thonga/tshifaro** in (79c). *Tshivenḓa/English Ṱhalusamaipfi Dictionary (Tshikota, 2006) and Venḓa Dictionary (Van Warmelo, 1989)* tried to accommodate partial synonyms in their dictionaries.

The second type is the complete synonyms, which are synonyms that replace each other in any context. Complete synonyms, like partial synonyms, are separated by commas, though they are treated differently in terms of cross-referencing. In this case, as far as the theory of lexicography is concerned, synonym lexical items which have a high frequency in use will be the ones which will be treated first followed by the one which have a low frequency use Hosana (2009:84). In support of this Hosana (2009:84) indicates that: ''according to theory of lexicography, synonym lexical item should be included in a dictionary as lemmata… this would enable users of a dictionary to learn more words in a short space of time''. Below are good examples of complete synonyms extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary (Tshikota, 2006):*

(80) a.   mafhi   > *dzin* milk (Tshikota, 2006:41)

          mukhaha   > (mafhi) *dzin* milk (Tshikota, 2006:47)

      b.   madzhulu/magege   > big termites (Tshikota, 2006:41)

      c.   pfeṋe/ ḽithavhani   > baboon (Tshikota, 2006:60)

      d.   mupfudze/muudela > *dzin* manure (Tshikota, 2006:48)

The above examples are complete synonyms and each of them has been given a full description in the *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006). The way in which these lemmas have been treated can confuse translation dictionary users. Therefore only lemmas which are frequently should be the ones which give full comprehension, and the rest should be used for cross-referencing. The examples above in (80) should have been treated as follows:

(81)   a.   (i)   mafhi   > milk

              (ii)   mukhaha   > **SEE** *mafhi*

              (iii)   luvhisi   > **SEE** *mafhi*

      b.   khombo > misfortune

              (i)   phanzi   > **SEE** khombo

Looking at the above examples one notices that the lemmas have been treated in a cross-referencing user-friendly way. For a good translation dictionary, cross-referencing should be done throughout the dictionary. The above mentioned dictionaries by Tshikota and Van Warmelo also show that examples on how nouns are used in a sentence are not given. For the user/reader to gain more knowledge about the lemma, the authors should have also provided examples of those lemmas (nouns) in a sentence or in sentences. The authors should have used the above lemmas in sentence form in order for the reader to gain a full understanding of the lemmas. If the author provides lemmas in sentence form, users will gain a much more, especially in sentence construction, as in the examples given below:

(82)   a.   Ro khwaṱha nga u nwa **mafhi**

            (Drinking **milk** makes us fat**)**

      b.   Ro khwaṱha nga u nwa **mukhaha**

            (Drinking **milk** makes us fat**)**

c.   Ro khwaṱha nga u nwa **luvhisi**
         (Drinking **milk** makes us fat**)**

d.   (i)   O welwa nga **khombo**.
            (Misfortune has befallen her/him)

      (ii)   O welwa nga **phanzi**
            (Misfortune has befallen her/him)

4.5.2 **Polysemous translation equivalents**

Polysemy is generally used to refer to instances where the same word may have a set of different meanings (Poulos, 1985:11). Therefore, polysemous translation refers to translations that do not have the same meaning. This is supported by Mphahlele (2001) in Mothiba (2012:42) who says that ''polysemous translation equivalents are translation equivalents that are polysemous sense of the lemma'. 'Below are good examples of polysemous translation equivalents lemmas extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) and *Venḓa Dictionary* (Van Warmelo, 1989):

(83)   a. muḓi >   homestead, cluster of huts forming a homestead or village (Van
                   Warmelo, 1989:203)
       b. muḓi >   homestead   (Tshikota, 2006:46)

       c. mbeu >   seed (Van Warmelo, 1989:190),
                    mbeu > seed (Tshikota, 2006:44)

       d. mulenzhe > leg (Van Warmelo, 1989:222)
                    mulenzhe > foot (Tshikota, 2006:47)

       e. ḓamu >   udder, female breast, node or hand of bananas
                    (Van Warmelo, 1989:20)
                    ḓamu > breast, udder (Tshikota, 2006:9)

f.   mbilu > heart; heartwood, care, as of tree. Scar on seed. (Van Warmelo, 1989: 192)

mbilu > heart   (Tshikota:45)

g. ṋowa > snake, pains in the body or limb, uterus; female reproductive organs (Van Warmelo, 1989:261)

ṋowa > snake   (Tshikota, 2006:55)

The examples in (83a-f), which are extracted from Van Warmelo (1989) and Tshikota (2006), show the way in which polysemous translation equivalents have been given is not satisfactory, as there are many meanings attached to *muḓi, mbeu, mulenzhe, ḓamu, mbilu* and *ṋowa* which have been left out. For these dictionaries to be helpful the authors should have included all the meanings which are attached to the lemmas and also give sentence examples. Below are examples of polysemous translation in Tshivenḓa sentences:

(84)   a.   **muḓi**

(i)   *Uyu **muḓi** ndi wa Maele*

(This is Maele's **homestead)**

(ii)   ***muḓi** wanga wo pwashea*

(My **marriage** has been broken)

(iii)   *Phele dzo fhaṱa **muḓi** mulovha*

(People who assist in burying corpses dug **the grave** yesterday)

(iv)   *Ha na **muḓi***

(He has no **family**)

b.   **mulenzhe**

(i)   ***Mulenzhe** wawe wo zwimba.*

(His **leg** is swollen)

(ii)   *Mashudu ha dzuli hayani, u na **mulenzhe** mulapfu.*
         (Mashudu does not stay at home, she is **always loitering)**

(iii)   U na **mulenzhe**
         (His leg is painful)

(iv)   Ho ngo ḓa ngauri ha na **mulenzhe**
         (He did not come because of lack of transport)

c.   **ḓamu**

(i)   *Tikani iḽo **ḓamu** ḽa muomva*
         (Support that **node or hand of banana)**

(ii)   *Mufumakadzi uḽa u na tshipfula tsha **ḓamu***
         (That woman has a **breast** cancer)

(iii*)   *Kholomo iyi i na **ḓamu***
         (This cow is **pregnant)**

d.   **mbeu**

(i)   Mpheni **mbeu**, ndi ṱoḓa u i ṱavha.
         (Give me the **seed**, I want to plant it)

(ii)   *Vhodokotela vho kona u vhona **mbeu** ya ṅwana.*
         (The doctor has managed to check the gender of the baby)

e.   **mbilu**

(i)   *Vhulwadze ha **mbilu** vhu khombo*
         (Heart disease is dangerous)

(ii)   ***Mbilu** ya muṅwe a si mulanda wa ya muṅwe*
         (One person's **heart** is not the subject of another)

(iii)   *U na **mbilu** mmbi*
         (He/She is very cruel)

(iv)   *Mufumakadzi avha **mbilu** yavho yo bva vhudzuloni*
         (This woman is **angry)**

f. **ṋowa**

    (i) *Dyambila ndi ṋowa ya khombo nga maanḓa*

    (A Black mamba is a dangerous **snake)**

    (ii) *Mufumakadzi uyu ṋowa yawe a i lengi u fara*

    (This women gets **pregnant** easily or conceives easily)

    (iii) *(Ndi dinwa nga vhulwadze ha ṋowa)*

    (I am suffering of **period pains**)

The above examples in (84a-f) have attempted to accommodate polysemous translation equivalents. Looking at the lemma *(muḓi)* in (84a) one can conclude that, it has a polysemous meaning, because it may refer to a homestead, to a marriage and it can also work as an idiom as in the above examples (84a (i-iii); what is meant by sentence in (84a (i) is different to what is meant by sentence (84a (ii) and (84a (iii), hence the lemma **muḓi** is polysemous., However, this is not enough as there are many other connotations which have been excluded. If fully treated, the lemma **mulenzhe** should denote the following meanings:

(85) (i) Mulenzhe (marriage)

    Mufumakadzi uḽa u na mulenzhe

    (That woman does not stay long in a marriage)

    (ii) Mulenzhe/leg (organ of the body)

    Mulenzhe wawe wo vunḓea

    (Her/his leg is broken)

    (iii) Mulenzhe/promiscuity

    Musidzana uyu u na **mulenzhe**

    (This is a **promiscuous** girl)

    (iv) Mulenzhe/ transport

    *U tshimbila nga **mulenzhe** a tshi ya tshikoloni*

    (she/he walks on foot when she/he goes to school)

(v)   Mulenzhe/pain

*Maele u na **mulenzhe***

Maele has a **pain** in her leg

Although the authors have attempted to provide the different meanings associated with the lemma **mbeu**, they have excluded other meanings. For a full treatment of the lemma **mbeu**, the following meanings should have been indicated:

(86)   (i)   Mbeu/seed

***Mbeu** iyi ya mavhele ndi ya vhuḓi*

(This mielie **seed** is good)

(ii)   Mbeu/gender

*Ndi tou vha na vhana vha **mbeu** nthihi*

(I have children of one **gender** only)

(iii)   Mbeu/sperm

*Madokotela vho ri ha na vhana ngauri ha na **mbeu***

(Doctors said he does not have children because he has a low **sperm** count)

(iv)   Mbeu/foundation

*Ro ṱavha **mbeu** ya Pfunzo Tshakhuma*

(We have laid a **foundation** of education at Tshakhuma)

(v)   Mbilu/kindness

Mashudu u na **mbilu yavhuḓi**

(Mashudu is a **kind -hearted)**

(vi)   Mbilu/love of other people's things

Mashudu u na ***mbilu** u tama zwiḽiwa zwa vhaṅwe*.

(Mashudu **loves other people's things**, especially food)

(vii)   Mbilu/bodily organ

        Munna ul̩a u na vhulwadze ha **mbilu**

        (That man suffers from a heart disease)

(viii)   Mbilu/feelings

        O mu vhaisa **mbilu**

        (He/she broke her/his heart)

(x)   Mbilu/kindness

        U na **mbilu** yavhul̩i

        (He/she is kind hearted)

(xi)   Mbilu/cruelty

        U na **mbilu** mmbi nga maand̩a

        (He/she is very cruel)

With **snake,** the cited lexicographers have made a good attempt. However, they still excluded other meanings:

(87)   a.   Snake/a jealous person

        SL: Musadzi uyu ndi **n̩owa**, u nga u a mpfuna ngeno a sa mpfuni

        TL: This woman is jealous, she pretends to love me when she actually does not.

    b.   Snake/untrustworthy cruel person

        SL: Munna uyu ndi **n̩owa**, ha fulufhedzei

        TL: This man is untrustworthy, he is not faithful

    c.   Snake/ the devil or evil things

        SL: Musadzi uyu u na vhutshivha vhu no nga ha **n̩owa** ine ya vhulaha tshithu i si l̩e.

        TL: This woman is selfish, like a snake which kills something though it will not eat it.

With **ḓam**u, the authors of the above-mentioned dictionaries have also made a good attempt. However, excluded other meanings related to ḓamu:

(88) (i) **ḓamu**/breast (bodily organ)

Mufumakadzi uyu u na ḓamu ḽithihi

(This woman has one breast)

(ii) ḓamu/node of a banana

Iḽi ndi ḓamu ḽa muomva

(This is the node of a banana)

(iii) ḓamu/being a good mother

(O mama ḓamu ḽavhuḓi)

In some cases the meanings come in the form of metaphors, idioms, and even proverbs**.** When one analyses the lemmas used in the abovementioned dictionaries, it is clear that Van Warmelo (1989), has tried to accommodate polysemous translation equivalents in the form of proverbs, metaphors and idioms, even though this does not pertain to all the lemmas. Below are some examples of polysemous translation equivalents in the form of proverbs extracted from Van Warmelo (1989:192).

(89) Mbilu 9 heart …

Prov:

SL: U ḓivha tshithu ndi mbilu, vhutsila ndi maṱo

TL: Understanding is of the heart, whereas craftsmanship is learnt by looking on (Van Warmelo, 1989:192).

(90) Muḓi 3 homestead, cluster of huts forming a homestead or village.

SL: Vha muḓi muṅwe, a si vha nnḓu iṅwe

TL: People from one village are not the children of one hut (Van Warmelo, 1989:202).

According to Tshikota (2006), there is a lack of inclusion of polysemous translation equivalents in the form of proverbs, metaphors and idioms. For a user-friendly bilingual dictionaries the authors should include them in order to help the readers to have a clear understanding of the lemma.

The authors of the abovementioned dictionaries could have done so by providing examples of figures of speech as indicated below:

(i) Metaphors

According to Macmillan (2002:895), a metaphor is ''a word or phrase that means one thing, is used for referring to another thing in order to emphasize their similar qualities'' Below is an example of a Tshivenḓa metaphorical phrase:

(91) SL: Munna uyu ndi **ṋowa**
      TL: This man is a snake

In the example in (91) the phrase *munna uyu ndi ṋowa* is a metaphorical phrase which means someone who is unreliable.

(ii)   Proverbs

MacMillan (2002:115) says that "a proverb is a short well-known statement that gives practical advices about life"**.** Below are some good examples of Tshivenḓa proverbs**:**

(92) Mbilu (heart)
      SL: **Mbilu** ya muṅwe a si mulanda wa ya muṅwe
      TL: The parents of a child will not necessarily like their child's behaviour.

      SL: **Mbilu** khulu ya musingili, a no laṱelwa dzembe a doba
      TL: A poor person should persevere in order to be successful

SL: U ḓivha tshithu ndi **mbilu**, vhutsila ndi maṱo

TL: Some people are born intelligent whereas others have to learn things to survive

muḓi (homestead)

SL: Funguvhu ḽo ri thi laiwi ḽa fhira **muḓi** ḽo lilala

TL: A person who does not take advises usually lends in trouble

Looking at the example in (92(ii) a-b), one can say that it is therefore important that lexicographers accommodate them in their dictionaries.

Idioms

An idiom is a phrase with a special meaning (McMillan, 1996:481). The examples below have the following special meanings: not to worry and to worry respectively:

(93)   (i)   SL: U rudza **mbilu**

            TL: Not to worry

        (ii)   SL: U vhavha ha **mbilu**

            TL: To worry

        (iii)   SL: U sa isa **mbilu** kule

            TL: Not to worry

The same also applies to the following lemmas in example (86b), wherein *(Mbeu)* has polysemous meaning. It could mean a **seed** or **gender**. *Mulenzhe* also has polysemous meaning as it may mean a **leg** and also relate to a person who is always loitering, (ḓamu) has polysemous meaning, it may refer to a **breast** or a **node or hand of a banana**. *Mbilu* also has many meanings, it may mean a **heart** and also referring to a **person who intensively longs for other people's food** or greedy and (ṋowa) too has many meanings, it may refer to a **snake** or **period pains**. It is therefore important that lexicographers accommodate figures of speech in their dictionaries in order for their dictionaries to be a user-friendly.

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4.5.3 Zero-equivalence

This type of equivalence is called zero-equivalence or non-equivalence because in the target language there is no direct equivalence translation of a word in the source. This happens when there is no equivalent translation of a word to be translated into the target language. This is supported by Mphahlele (2001:53) who says that ''zero-equivalence is a case where a lemma or a source language form does not have a direct equivalent in the target language''. Maḓadzhe and Mashamba (2014:54) concur with Mphahlele (2001) when they say that ''zero-equivalence occurs when a SL item lacks an equivalent in the TL''. Below are examples of headwords which do not have direct equivalence translation in the source language.

(94) a. desk

b. club

c. plastic

d. school

e. zip

Looking at the above lemmas (headwords) **desk, club, planet, school** and **zip,** one observes that they do not have a direct equivalence translation in the TL. This is also observed by Mashamba and Maḓadzhe (2014:54) when they say that' 'zero-equivalence occurs when a SL item lacks an equivalent in TL item''. For the lexicographer of *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) to overcome zero-equivalence and to produce a user-friendly product, they used the direct borrowing or direct adoption method of lemmas or headwords from the source language, in other words they transliterated the lemmas. To a language practitioner who does know the meaning of the term in the SL, it creates problems; hence the aim of translation is to convey the meaning from the Source Language to the Target Language in such a way that the reader understands what is being said. Below are examples of zero equivalents:

(95) a. SL: desk

TL: desike

(Tshikota, 2006:103)

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b. SL: club

TL: kiḽabu (Tshikota, 2006:107)

c. SL: plastic

TL: puḽasiṱiki (Tshikota, 2006:146)

d. SL: school

TL: tshikolo (Tshikota, 2006:153)

e. SL: zip

TL: zipi (Tshikota, 2006:172

Looking at the above examples, it is clear that Tshivenḓa lacks direct translation equivalents for the lemmas in (95a) to (95e). This non-equivalence is caused by many factors such as culture and linguistic gap. Gouws (2002:200) says that ''linguistic gap exists when a given referent is known to the speakers of both languages, a lexical item exists in one of the languages but in the other language the meaning has not been lexicalized''. Other examples in this case are as follows:

(96) a. SL: kilometre

TL: khilometha (Tshikota, 2006: 134)

b. SL: Oxide

TL: okisaidi (Tshikota, 2006:143)

c. SL: profession

TL: phrofesheni (Tshikota, 2006:147)

d. SL: video

TL: Vidio (Tshikota, 2006:167)

e. SL: wine glass

TL: ngilasi ya waini (Tshikota, 2006:169)

Looking at the above lemmas extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) one notes that the English lemmas in (96) have been replaced by transliterated words in TL (Tshivenḓa). Transliteration is one of the strategies which lexicographers use in order to solve zero-equivalence challenge (Mothiba, 2012).

Tshivenḓa culture is quite different from European [English] culture. What the word expresses in Tshivenḓa culture may be totally different from what is expressed by the same word in the English culture.This means that it may sometimes convey a completely different meaning, as in the above examples. For instance, in (90c) if a reader does not know the meaning of the word *oxide* in the SL, even if it is replaced by transliteration, it would be difficult for him or her to comprehend the meaning of that word. This is supported by Baker (2011:18) when she says that "the source language may express a concept which is totally unknown in the target language". It also does not take into account the culture of the reader.

Another thing is that it does not consider the context in which the reader operates. The above examples in (96) were just transliterated into Tshivenḓa without giving any extra information to support them. One can deduce that this does not solve anything as most of them are not used in daily life.

4.5.4 Communicative or pragmatic equivalence

According to Newmark (1995:63) in Ṋefale (2009:62) "communicative equivalence produces an effect as close as possible on its hearers to that obtained on the readers of the source language". This simply means that communicative equivalence tries to give the same meaning of the target text. In other words, it produces an accurate translation. Communicative translation therefore addresses itself to the reader in the target language, it tends to make the text to words to be read easier and understandable.

(97)   a.   SL: The man slaughtered the goat

            TL: Munna o ṱhavha mbudzi

b.   SL: It is drizzling today

        TL: Mvula i khou suṱa ṋamusi

c.   SL: Mutukana uyu u na miswaswo

        TL: This boy has jokes

d.   SL: A thi tambi ndode na vhana

        TL: I do not play pebble game with kids/children

e.   SL: Tsho ḽaho nya-ṅwali wangu na tshiṅwe-vho tshi ḓo ḓi tshi ḽa (Van Warmelo, 1989:282).

        TL: What killed that not-too valued-person of mine will also meet fate (Van Warmelo, 1989:282).

Looking at the above examples it is clear that communicative equivalence fulfils the purpose of translation equivalence because it tries to provide accurate translation equivalence of the source text. As far as the dictionary authors mentioned is concerned, they have tried to accommodate this type of equivalence in their dictionaries, although Tshikota (2006) did not give sentence examples in his. What Tshikota (2006) did, instead, was to list a lemma and give an accurate translation so that the target users get the same meaning as the source text. On the other hand, Van Warmelo (1989) tried to accommodate communicative equivalent translation as indicated in the example given above in (91e).

4.5.5 Dynamic equivalence

Unlike in formal translation, where translation is done word for word, in dynamic translation the original language is translated thought for thought. Shakernia (2013:2) asserts that ''Dynamic equivalence involves taking each sentence from the original text and conveys the same meaning, but does not necessarily use the exact phrasing or idioms of the original''. In other words dynamic equivalence tries to make the translation of the original text easier and not confusing to the reader, but also tries to maintain the faithfulness to the original text. Dynamic equivalence therefore tries to improve the readability from the source language to the target

language but still maintains the faithfulness of the original text. Dynamic equivalence enables the reader to understand the original text better, as in the following examples:

Authority n *maanḓa* (2006:99) & power n *maanḓa* (Tshikota, 2006:147):

(98)   a.   SL: *vho mu ṋea maanḓa*
            TL: He has been given authority

       b.   ḽiivha-thavha / rock pigeon
            SL: *Mutukana o fasha ḽiivha-thavha*
            TL: The boy trapped the rock-pigeon

       c.   lupfumo *dzin* riches, wealth, treasure (Tshikota, 2006:39) & riches n *lupfumo* (2006:152).

            SL: *Lupfumo lwawe lu a mu pengisa*
            TL: Her/his riches make her/him crazy

In the above examples (98a-c), Target Language speakers would be able to understand the message contained in the Source Language text. In example (98b), the translator has translated *thavha* as **rock**, and as a result this can cause confusion because target users generally know that *thavha* mean a mountain. The example in (98b) could have translated the word 'mountain pigeon' not as 'rock pigeon' as in the example below:

(99)   Ḽiivhathavha/Pigeon Mountain
       Ḽiivhathavha is a compound noun in the source language, it can therefore be translated as 'pigeon mountain'.

4.5.6 Formal equivalence

Formal equivalence, according to Shakernia (2013:2), tries to remain as close to the original text as possible, without adding the translator's ideas and thoughts into the translations. In other words formal equivalence is more like word-for-word translation

because the same word in the SL will be translated literal to the TL. Formal equivalence is closer to the original work as in the following:

(100) a.   SL: *thavha* (Tshikota, 2006:71)

          TL: mountain

          Thavha iyi ndi ndapfu

          This mountain is huge

       b.   SL: *mushonga (*Van Warmelo*, 1989:237)*

          TL: medicine

          Uyu mushonga ndi wone wone kha duda

          This is the real medicine that cures flu

       c.   SL: mupfudze (Tshikota, 2006:48)

          TL: manure

          Matoko a kholomo a vha mupfudze wavhuḓi

          Cattle dung is good manure

       d.   SL: khana (Van Warmelo, 1989:99)

          TL: chest

          Khana yo dzumba mbilu

          The chest protects the heart

Looking at the above lemmas mountain, is a formal equivalent of *thavha*, medicine is a formal equivalent of *mushonga*, manure is a formal equivalent of *mupfudze* and 'chest' is a formal equivalent of *khana*. In the above lemmas, extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) *and Venḓa Dictionary* (Van Warmelo, 1989) one can say that, the way in which the authors have used the lemmas is unsatisfactory.

In example (100a) the lexicographers do not state the other meanings of *thavha*, they could have mentioned that *thavha* also means a big challenge, an obstacle and God (for his unwavering support), in order to help language users. Below are what the lemma *thavha* means in the examples:

(101) (i)   *Thavha*/ a huge challenge

             SL: *Ndi khou ṱangana na **thavha**, ndi ḓo litsha tshikolo*

             TL: I am experiencing **big/serious challenges**, I will drop out from school

     (ii)   Thavha/ an obstacle

             SL: *Ndo livhana na **thavha** khulu*

             TL: There some **an obstacles**

     (iii)   *Thavha*/God (Bible Society of South Africa, 1936: 592)

             SL: *Khotsi, vha **Thavha** yanga, ndo fulufhela vhone*

             TL: Father, you are my **God**, I have put my trust in you)

The lemma *thavha* above therefore has many meanings attached to it. The few examples mentioned above serve to illustrate the point that the lexicographers of the selected works for this study have omitted many other connotations which, if included, would have enriched the dictionaries.

4.6 STRUCTURAL INDICATORS IN A BILINGUAL DICTIONARY

Structural indicators play an important role in bilingual dictionaries. Structural indicators refer to commas and semicolons that are used in bilingual dictionaries. Commas and semi-colons are the non-typographical structural indicators that are used to separate translation equivalence. Structural indicators, according to Gouws and Prinsloo (2005:116), are ''entries that mark a specific item or indicate a specific search field in a dictionary article''. In a bilingual dictionary, structural markers are used to ensure the transfer of semantic information. This means that they are used to separate synonyms and polysemous senses, as in the following examples extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) and *Venda Dictionary* (Van Warmelo, 1989):

(102) a.   mulavhelesi. 1 (cf -lavhelesa) overseer, person in charge, superintendent. (Van Warmelo, 1989:221)

     b.   mulauli > (cf -laula) diviner, overseer (Van Warmelo, 1989:221)

     c.   muḓi > 3. homestead, cluster of hurts forming a homestead or village. (Van Warmelo, 1989:203)

     d.   ḓamu> 5. *dzin* breast, udder (Tshikota, 2006:9)

     e.   mbilu>9. heart; heartwood, core as of tree. (Van Warmelo, 1989:192)

     f.   gunwe>*dzin* thumb; be a thief, steal. (Tshikota, 2006:24)

     g.   ṱhoho>*dzin* head, headache. (Tshikota, 2006:72)

Looking at the above lemmas in examples (102a-g), one observes that commas and semicolons have been used to separate translation equivalents. These translations are polysemous.

In a bilingual dictionary, structural markers should be treated in a user-friendly way. By this, we mean that they should be treated in way that cannot confuse dictionary users, especially those who are not native speakers of the language. In support of the above, Mothiba (2012:45) says that "… the wrong use of structural markers result in the user using the wrong equivalent". Even though there is reversibility, wrong use of structural markers have a negative impact to the analyses because they end up choosing the wrong equivalent. When one observes the above mentioned dictionaries, can say that the authors have used structural markers in a satisfactory manner.

4.7   TREATMENT OF NOUNS ACCORDING TO MEANING IN TSHIVENḒA BILINGUAL DICTIONARIES

The main aim of the bilingual dictionary is to provide the meaning of words in a user-friendly way. The way in which words are studied is referred to as semantics. Poulos (1986-1990: 9) defined semantics as "the study of words". On the other hand the

McMillan English Dictionary (2002:1289) defines semantics as "the meaning of words and phrases, the study of words and their meanings". Poulos (1986-1990:9) says that "the meaning is not restricted to words only but exists below the word level and the level of prefixes, suffixes and roots". This section will concentrate on the treatment of nouns according to meaning in bilingual dictionaries. Attention will also be given to the following: sense relation, the influence of morphology on the meaning of words and the influence of culture on the meaning of words.

4.7.1 The influence of morphology on the meaning of words

The compound noun is one of the morphological features that need to be taken into consideration when translating lemmas from Tshivenḓa into English. Musehane (1995:2) says "Compound nouns in Tshivenḓa are nouns formed by two constituents". *McMillan English Dictionary* (2002:283) concurs with Musehane (1995) when they say that "a compound noun as a combination of two or more words". A compound noun therefore is a word category which is formed by combining two different word categories or two similar word categories and it poses challenges to translators from Tshivenḓa to English as in the examples below:

(103) a.   SL: *muthumuthu*

     TL: person-person (a good person, a well-mannered person)

   b.   SL: *ṅwanaṅwana*

     TL: child-child (good child who has good manners)

   c.   SL: *maḓimaḓi*

     TL: water-water (pure water/good water)

   d.   SL: *musadzisadzi*

     TL: woman-woman (good woman who has good manners)

   e.   SL: *Tshikolokolo*

     TL: school-school (a school which has learners who behave well and educators who are very dedicated to their work of teaching and which produces good results)

The aim of reduplicating noun is for emphasis. Looking at the above examples in (103a-e) emphasize the type of person, the type of child, type of water, type of woman, and type of school, respectively. It is also clear that the literal translation of those words in (80 a-f) in TL is meaningless. That is why Mashamba and Maḓadzhe (2014:55) say that ''In order to generate a meaningful translation of the SL sentence, a translator must be well-versed in both Tshivenḓa grammar and culture''. Baker (1992:217-228) refers to this type of translation as pragmatic equivalence. When the user who is not the speaker of the language comes across lemmas like *muthumuthu (*person-person*)*, *ṅwanaṅwana*, (child-child) maḓimaḓi, (water-water) *musadzisadzi* (woman-woman) and *tshikolokolo (*school-school*)* he/she gets confused because the meanings in the Tshivenḓa bilingual dictionary are not lemmatised and translated. When one analyses the entries in the abovementioned dictionaries (which have been selected for this study), one finds that the lexicographers did not say anything about reduplication of nouns and did not lemmatise them, whereas this is important to the readers.

In light of all this, it is important that reduplication of nouns must be lemmatised and translated in a proper way, so that the dictionary will be a user-friendly.

4.7.2 The influence of culture on the meaning of words

Language is the main source of effective communication and it is bound up with culture (Kavanagh, 2000). There are certain concepts which or that are included in Tshivenḓa language which have no equivalents in another language.

Hornby (2005:357) defines'' culture as customs and beliefs, art, way of life and social organisation of a particular country or group''. According to Paziresh, Shojaie, Shokrollahi and Raeeszadeh (2014:35) "culture is the integrated pattern of human knowledge, beliefs and behaviour that is both result of an integral to the human capacity for learning and transmitting knowledge to succeeding generations''**.** In other words culture transmits knowledge to the upcoming generations. Culture is made up of beliefs, language, ideas, taboos, rituals, codes, institutions and many more (Stevenson, 2008). Tshivenḓa culture is quite different to European culture. According to Nida (1969) language and culture are correlated and different cultures develop different languages.

Bassnett (2007:23) also indicates the importance of culture in translation when she says that ''translation is about language, but language is also about culture, for the two are inseparable'' This means that culture and language cannot be separated. In support of this, Paziresh et. al, (2014:35) asserts that ''culture and language are twin brothers which are thoroughly interlinked. Within the Tshivenḓa culture, there is a royal language. The royal language is spoken at the chief's kraal. What a lemma means with the Tshivenḓa royal language is quite different from the Tshivenḓa language of the commoners.

In the Tshivenḓa/*English Ṱhalusamaipfi* (Tshikota, 2006), it is clear that some of the Tshivenḓa cultural and royal words have been lemmatised, although not in a user-friendly way. What the lexicographer did was just to list a lemma and next to it, adds the word 'royal' without any explanation on how to use it (the lemma), as in the following:

(104) a. Ngweṋa: (dzi) *dzin* crocodile, door (royal) (2006:55)

SL: The Chief held a **ladle**

TL: *Vhafuwi vho fara* ***ngweṋa***

b. Tshanḓa: *dzin* hand,arm,sleeve,handwriting,wooden spoon (royal) (2006:74)

SL: The Chief's wife is cleaning a **wooden spoon**

TL: *Muṱanuni u khou ṱanzwa* ***lufo***

c. Murunzi: dzin shadow, shade, spirit, soul, hat, (royal) (2006:49)

SL: He is the one who took the Chief's **hat**

TL: *Ndi ene o dzhiaho* ***murunzi*** *wa Vhafuwi*

For a bilingual dictionary user who is not a speaker of the language, the translations in (104a-c) would confuse her or him. It is important that cultural and words associated with royalty be lemmatised and translated in a user-friendly way. Below are examples of *musanda* language in sentences:

(105) a.   lutambwe/verandah (Tshikota, 2006: 39)

            SL: Mazhinda o thukha lutambweni

            TL: Royal boys sat in the verandah

b.   mukololo/royal child (Tshikota, 2006:47)

            SL: Mukololo u khou vhasa phandu

            TL: The royal child is making fire

c.   pfamo/ chief's sleeping house (Tshikota, 2006:60)

            SL: Vhafuwi vho fama pfamoni

            TL: The chief is asleep in house

d.   tshamudane/ kitchen (Tshikota, 2006:74)

            SL: Tshamudane tsha vhatanuni tsho wa nga mvula

            TL: The Chief's wife's kitchen was destroyed by the rain storm.

e.   tshiḽi/ knife (Tshikota, 2006:77)

            SL: Mazhinda vho vha vha khou tamba nga zwiḽi

            TL: The royal boys were playing with knives

f.   tshivhambo: hut at Chief's kraal which has two opened door used for community gatherings and meetings.

            SL: They are building a hut which has two entrances at the Chief's kraal.

            TL: *Vha khou fhaṱa tshivhambo musanda*

g.   zhinda/royal boy (Tshikota, 2006:89)

            SL: Iḽi ḽi tou vha zhinda ḽi ḽothe ngei musanda

            TL: This is the only royal boy at the chief's kraal

4.7.2.1   **Cultural-bound words**

According to Mothiba (2012:66) "cultural-bound words are words and phrases which are mainly connected with the way a particular language community lives and behaves". In each language there are cultural-bound words that are attached to different things like clothes, food, places and many other things that are found in that culture. Below are the Tshivenḓa cultural-bound words:

(106) a.   Sase: type of a door which is made up of reeds

        SL: He has closed the hut with a door made up of reeds

        TL: *O vala nnḓu nga sase*

  b.   tsindi: type of garment made up of cattle skin used to be worn by Vhavenḓa males person which covers only the private parts.

        SL: Long ago Vhavenḓa male people used to wear a garment made up of cattle skin which covers only the private parts

        TL: *Kale Vhavenḓa vho vha vha tshi ambara tsindi*

  c.   Sheḓo: type of garment used to be worn by Vhavenḓa young girls which covers only the private parts

        SL: It is the Vhavenḓa little (young) ones who wear a garment which covers only the private parts.

        TL: *Ndi vhana vhaṱuku vha vhasidzana vha Vhavenḓa vhane vha ambara sheḓo*

  d.   Khali: clay-pot (made up of clay and is strengthened by being heated on fire)

        TL: Water from the clay pot is very cold

        SL: *Maḓi a bvaho khalini a khou rothola nga maanḓa*

  e.   Thophi: a porridge made from pumpkins mixed with mealie-meal

        TL: A porridge made from pumpkins mixed with mealie-meal is very much delicious

        SL: *Thophi i ḓifha nga* maanḓa

      f.   Lufo > woodenspoon for cooking (Tshikota, 2006:38)

          TL: I broke her **woodenspoon**

          SL: *Ndo vunḓa **lufo** lwawe*

Each and every language has its particular culture which is different from others. The examples in (106a-f) are Tshivenḓa cultural words. What they mean in Tshivenḓa is totally different from what they mean in other languages. Because of that, it is important for lexicographers to lemmatise and translate them in bilingual dictionaries by using the correct translation strategies. In this case, they could use the following strategies: description and paraphrasing and also communicative method. In other words, literal translation would be ineffective in translating cultural words.

4.9   CONCLUSION

This chapter focused on the treatment of the nouns in Tshivenḓa-English bilingual dictionaries. Different types of nouns were highlighted: proper, collective and common nouns. The chapter showed that Tshivenḓa nouns belong to different noun classes.   As a result they have different noun prefixes. It has also been found that nouns have been lemmatised according to their noun class prefixes in both singular and plural form in Tshikota (2004) and Van Warmelo (1989) dictionaries.

The chapter also examined the types of equivalence that were used in the selected dictionaries. It was found that the main types of equivalence used were polysemous equivalence, denotative/synonymy equivalence as well as zero equivalence. The concern in this case is that lexicographers did not apply the most suitable translation strategies. They depended largely on literal and transliteration strategies, which do not always bring about the desired results.

Another shortfall found is that lexicographers barely indicated idiomatic language in their translation. This results in miscommunication and misinterpretation of the meaning intended. Again, the chapter illustrated the fact that one cannot ignore culture when it comes to translation of lemmas because what applies to one language does not necessarily apply in another language especially between European and African languages. Therefore, it is crucial that besides using literal

translation lexicographers must also use the descriptive method as well as paraphrasing, as suggested by scholars such as Newmark (1988) and Maḓadzhe and Mashamba (2014).

Structural indicators (that is, commas and semicolons) in bilingual dictionaries were also discussed and it was found that these structural indicators are used to separate polysemous translation equivalents which are in bilingual dictionaries. Close attention was also paid to the influence of morphology and culture on the meaning of words. It was found that the lexicographers of the selected dictionaries did not lemmatise nouns that have been reduplicated. Such nouns are important because they acquire a different connotation altogether after undergoing reduplication.

CHAPTER FIVE

THE VERB STEM IN TSHIVENḒA-BILINGUAL DICTIONARY

5.1 INTRODUUCTION

Chapter Four focused on the noun as used in bilingual dictionaries of Tshivenḓa/English, types of nouns and how nouns have been translated in selected dictionaries. This chapter will focus on verbs in general, types of verbs, classification of verbs and how verbs have been entered and translated in *Tshivenḓa/English* bilingual dictionaries. The *Tshivenḓa/English-Tshivenḓa* bilingual dictionaries in which verbs are to be analysed are the following:

● Van Warmelo, N.J. 1989. *Venḓa Dictionary*

Tshikota, S.L. 2006. *Tshivenḓa/English Ṱhalusamaipfi Dictionary*

From the above-mentioned dictionaries, five verbs from both Van Warmelo's dictionary and Tshikota 's dictionary were randomly selected and analysed according to how each dictionary has treated verbs according to different translation strategies.

5.2 THE VERB STEM

A verb is an action word. In other words it is a word that expresses the action; together with nouns and other word categories, it carries the meaning of the sentence. In this regard, Milubi (2004:96) says:

> *"Ḽiiti ndi ipfi ḽine ḽa ri vhudza zwi no khou itea".*
> (A verb is a word that expresses the action.)

Tshivenḓa verbs are quite different from those of European languages. For instance, in Tshivenḓa, some verbs are short when they are pronounced while others are long when one considers the syllables thereof:

(1)   a. -ka (pick, draw)

b. -gidima (run)

It is possible to create new verbs from original verbs and this may lead to the extension of such verbs:

(2)   a.   **-ka** (pick, draw)
      b.   **-kela** (pick for, draw for)

In some instances, there are verbs which are used in a sentence which do not allow objects (intransitives):

(3)   **-fa**   (die)

On the other hand, some verbs allow one (object) (monotransitives):

(4)   -ḽa **vhuswa** (eat porridge)

Apart from the abovementioned verbs, Tshivenḓa also boasts verbs that take two objects (ditransitives):

(5)   - **hadzima Tshiwela, bugu** (borrow/lend a **bugu** to/from Tshiwela)

In (5) above, the verb *hadzima* appears with two objects; that is, *Tshiwela* and *bugu.* Tshiwela, by virtue of being adjacent to the verb, is the indirect object whereas bugu is the direct object (Du Plessis, Jacobus, Nxumalo, & Visser, 1995).

Doke (1984:9) concurs with Milubi (2004) when he says that "a verb is a word which signifies an action connected in which a substantive or state in which a substantive is, and is brought into concordial agreement there with (except when used imperatively) by the subjectival concord".

According to Fromkin and Rodman (1993:520) a verb is a syntactical category of words that functions as the heads of the verb phrase such as 'give'.

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Hurford (1995:244) on the other hand asserts that "a verb is usually the conceptually most important word in a clause, and there is almost always exactly one verb for a clause". He adds that "less typically a verb may express meaning such as events, habits, tendencies and relationship between people and things".

According to Crystal (1993:371) a verb is "a term used in the grammatical classification of words to refer to a class traditionally defined as 'doing' or 'action' words. A verb refers to ''an element which displays morphological contrast or Tense, Aspect, Voice, Mood, Person and Number''.

Cole (1982:62) states that: "a verb is a word which signifies the occurrence of an action connected with substantive or the state in which a substantive is, and is formed by prefixal and suffixial inflection from a base which is intrinsically predicative in force and is brought into concordial agreement with subjectival concord''.

Richards et. al, (1993:395) define a verb as "a word which carries markers of grammatical categories such as Tense, Aspect, Number and Mood, and it refers to an action or state''.

In addition, Crystal (1993:432) states that: "a verb is a lexical category of words that syntactically determines the structure of a clause, especially with respect to a noun phrase, that semantically expresses the action or state of being represented by clause, and which morphologically can be marked for certain categories. These verbs can also be classified according to the manner of utterance structure or argument structures they have".

Poulos (1990:152) puts emphasis on the structure of verbs when he indicates that "a verb consists of morphemes, e.g. they may be: a subject concord, which refers to the subject of the verb, which expresses a particular tense, an object concord which refers to some or other object; a verb root which expresses the basic meaning of the action and the suffix which comes to the end''.

From the above definitions, one can conclude that a verb expresses the action or state which is represented by the clause.

Having provided several definitions of the verb, it is now opportune to discuss the treatment of translation of verbs in selected Tshivenḓa-English dictionaries.

5.3 ANALYSIS OF TREATMENT OF TRANSLATION OF VERBS IN SELECTED TSHIVENḒA-ENGLISH DICTIONARIES

Tshivenḓa verbs have been classified according to the following different categories:

- Phonology
- Sentence structure
- Morphology

The discussion will be based on how verbs have been translated in Tshivenḓa/English bilingual dictionaries; and the dictionaries which will be analysed are Van Warmelo's (1989), *Venḓa Dictionary* and Tshikota's (2006) *Tshivenḓa/English Ṱhalusamaipfi Dictionary*.

5.3.1 Analysis of verbs according to phonology

Nthambeleni (1998:6) says that "phonological classification of a verb is meant the manner in which verbs are structured in terms of combination of consonants and/or vowels. In Tshivenḓa a verb or verb root may take on different shapes, it may consist of a consonant only or a consonant and a vowel as in the following:

(6) a. -f- (die)
  b. -k- (pick fruit)
  c. -ḽ- (eat)
  d. -n- (to rain)
  e. -x- (run dry)

The above examples in (6a-f) are monosyllabic verb stem/root and when they are combined with a terminative vowel. They are regarded as monosyllabic verb stems

as in the following lemmas, extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary (2006) and Venḓa Dictionary* (Van Warmelo, 1989):

(7) a.   -f- + -a = fa (die) (Van Warmelo, 1989:47)

         SL: Mbudzi yanga yo **fa**

         TL: My goat died.

b.   -k- + -a = -ka (pick fruit)   (Van Warmelo, 1989:92)

         SL: Mutukana o **ka** mutshelo kha muri.

         TL: The boy picked a fruit from the tree,

c.   -ḽ- + -a = -ḽa (eat)   (Van Warmelo, 1989: 124)

         SL: Ndo **ḽa** vhuswa nae.

         TL: I ate the porridge with him/her.

d.   -n- + -a = -na (to rain)   (Van Warmelo, 1989:262)

         SL: Mvula yo **na** nga maanḓa mulovha.

         TL: It rained heavily yesterday.

e.   -x- + -a = xa (dry)   (Tshikota, 2006:88)

         SL: Tshisima tsho *xa*.

         TL: The fountain dried up.

Verb stems *-ḽa* (eat), *-ka* (pick fruit), *-na* (to rain), *-fa* (die), *-xa* (run dry) and *-ya* (go) are monosyllabic verb stems. This supports Richards, Platt and Platt (1993) who say that a monosyllabic verb stem consists of one syllable. A Tshivenḓa verb root may never consist of a vowel only. It is clear from the above-mentioned dictionaries that the authors have lemmatised a monosyllabic verb stem using direct type of translation; that is, literal translation. The said dictionaries did not provide figurative or idiomatic usage of these verbs. Had they done so, they would have enriched their readers' knowledge. For example:

(8)   Proverb   :   U beba a si u **ka** muroho

        Literal translation   :   Giving birth is not like picking vegetables.

        Communicative translation: It is extremely difficult to give birth and raise

                                                     children

In Tshivenḓa, there are verb stems which have two syllables. These are formed by combining a verb root and a terminative vowel. This is supported by Nthambeleni (1998:7) who says that "disyllabic verbs are verbs with two syllables in their roots. Below are some examples of disyllabic verb stems extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary (*Tshikota, 2006) *and Venḓa Dictionary (*Van Warmelo, 1989):

(9)   a.   -fe- + -ma = -fema (breath) (Tshikota, 2006:18)

                SL: Ndi khou **fema** muya wavhuḓi.

                TL: I am enjoying some fresh air.

        b.   -li- + ma = -lima   (plough) (Van Warmelo, 1989:136)

                SL: Munna uyu u bvafha nga maanḓa u **lima**.

                TL: This man is too lazy to plough.

        c.   -shu- + -ma = shuma (work) (Van Warmelo, 1989:337)

                SL: U **shuma** zwi a netisa.

                TL: Work is tiresome.

In addition to the disyllabic verb stems /root, Tshivenḓa also has polysyllabic verb stems/ roots. They are called polysyllabic verb stems/roots because they have more than two syllables. Nthambeleni (1998:7) concurs when she says that "when polysyllabic verb roots are combined with terminative vowels they are regarded as polysyllabic verb stems"'. Below are examples of polysyllabic verb stems extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary (*Tshikota*, 2006) *and Venḓa Dictionary (*Van Warmelo*, 1989).*

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(10) a.   -de -de-nge-+-la = dedengela (walk slowly) (Tshikota, 2006: 10)

                      SL: Ndo **dedengela** nda vhuya nda swika.

                      TL: I walked slowly until i reached the destination.

     b.   -ho-ṱe-fha-+ -la = hoṱefhala (get into very bad health) (Van Warmelo, 1989:85)

                      SL: Muthu uyu o **hoṱefhala** nga malwadze

                      TL: This person is illness deteriorated.

     c.   -pa-ṱe-ka-+-nya = paṱekanya (combine) (Van Warmelo, 1989:294)

                      SL: O **paṱekanya** maipfi a sa tei u paṱekana

                      TL: He /She combined the words incorrectly.

     d.   -te-vhe-ka- +-na = tevhekana (follow in single file)   (Van Warmelo, 2006:70)

                      SL: Ndi **tevhekana** nae kha u bebiwa.

                      TL: I was born after him/her.

     e.   -vhi-dze-le-+-la = vhidzelela (shout loudly to) (Van Warmelo, 1989:453)

                      SL: Ndo **vhidzelela** nga maanḓa uri a kone u zwi pfa.

                      TL: I shouted loudly to draw/get his/her attention.

The above examples *-dedengela* (walk slowly) *hoṱefhala* (get very sick), *paṱekanya* (combine), *-tevhakana* (follow one another and *-vhidzelela* (shout loudly to), are polysyllabic verb stems, as they have many syllables.

In Tshivenḓa, there are verb stems /roots that start with vowels. Amongst them are disyllabic verb stems and polysyllabic verb stems. Disyllabic verb stems starting with a vowel are those verb stems which begin with a vowel in their roots and have two syllables, as in the following lemmas extracted from the *Tshivenḓa/English Ṱhalusamaipfi Dictionary (*Tshikota, 2006) *and Venḓa Dictionary (*Van Warmelo, 1989):

(11) a.   -a-dz- + -a = adza (spread out over) (Van Warmelo, 1989:1)

b.   -e-nd- + -a = enda (walk) (Tshikota, 2006:17)

c.   -i-m- + -a = ima (stand up) (Tshikota, 2006:28)

d.   -i-mb- + -a = imba (sing) (Van Warmelo, 1989:90)

e.   -o-nd- + -a = onda (become lean) (Van Warmelo, 1989:291)

The above lemmas in (11a-f) are disyllabic verb stems commencing with vowels. Polysyllabic verb stems starting with vowels are those verb stems which begin with a vowel in their roots and have many syllables, as in the following verb stems extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota*,* 2006) *and Venḓa Dictionary (*Van Warmelo, 1989):

(12) a.   -a-ra-vh- + -a = aravha (answer)

b.   -a-mba-r- + -a = ambara (wear)

c.   -o-mbe-l- + -a = ombela (knock in)

d.   -o-nyo-lo-s- + -a = onyolosa (straighten).

e.   -u-khu-th- + -a = ukhutha (shake out)

The above verb stems consist of many syllables; that is, more than two syllables. There are other forms of verb stems which consist of two adjacent vowels in Tshivenḓa, as in the following verb stems, extracted from the *Venda Dictionary* (Van Warmelo, 1989):

(13) a.   -ka- i- dz- + -a = kaidza (reprimand)

SL: Vho mu **kaidza** fhedzi a si thetshelese.

TL: They reprimanded her/ him but he/she didn't listen.

b.   -la-e-dz- + -a = laedza (instruct)

TL: Ndi ḓo mu **laedza**.

SL: I will instruct her/him.

c.   -po-i-dz- +-a = poidza (blink)

SL: O tou **poidza** luthihi a mbo ḓi ri sia.

TL: He/ she blinked once and died.

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       d.   -si-a-me-l- + -a = siamela (pillow head on)

              SL: Ndo eḓela ndo **siamela** tshanḓa

              TL: I slept with my head on the hand.

       e.   -to-o-lo-l- + -a = toolola (narrate)

              SL: Maluṱa o **toolola** aḽa mafhungo oṱhe

              TL: Maluṱa told us those news.

The above-mentioned verb stems in (13a-e) consist of two adjacent vowels. Looking at the dictionaries mentioned, one can conclude, both the authors of the above bilingual dictionaries lemmatised monosyllabic verb stems, disyllabic verb stems, polysyllabic verb stems, and verb stems which start with vowels and verb stems that have two adjacent vowels in their dictionaries, using word-for-word translation. The way in which the translation of the above examples has been done, is direct (literal) translation, where the source language order is maintained. For example, in (10b) the verb stem *-hoṱefhala,* has been translated as (cripple), in (11c) the verb stem *-imba* has been translated as (sing), in (12b) the verb stem *-ambara* has been translated as (wear). These verb stems have been translated individually according to their most common meanings. Thus, the authors have excluded communicative translation or even idiomatic translation, which would have made their dictionaries more user-friendly. The authors could have included figurative language as in the following examples below:

(14)   a.   -ambara (wear)

              Idiom-musanda language: U **ambara** malinga.

              Literal translation: To wear wheels.

              Communicative translation: To eat (according to Musanda language).

       b.   -imba (sing)

              Idiomatic language: U **imba** mutsho.

              Literal translation: to sing the dawn.

              Communicative translation: to propose love.

5.3.2 Analysis of verbs according to sentence structure

Nthambeleni (1998:9) says that "a syntactical classification of verbs refers to is the study of how words are combined to form sentences and rules which govern the formation of sentences". According to Crystal (1991:341) "Syntactic classification is a traditional term for the study of the rules governing ways in which words are combined to form sentences in a language".

5.3.2.1 Transitive verb

A transitive verb is a verb that always has a direct object. Hurford (1995:116) states that "a transitive verb is one which takes a direct or indirect object". The object can be either a noun or a pronoun that receives the action of the verb. Trask (1993: 283) concurs with Hurford (1995) when he says that "transitive verb is a denoting verb or clause containing such a verb which categorizes for direct object". The object therefore shows who or what completes the action which is expressed by the verb as in the following examples:

(15) a. -bika (cook)

   SL: Maemu o **bika** vhuswa

   TL: Maemu cooked the porridge

   b. - ḽa (eat)

   SL: Ṅwana u khou **ḽa** muomva

   TL: The child is eating a banana

   c. -posa (throw/ hit)

   SL: U khou **posa** matombo kha thanga ya nnḓu yawe

   TL: She/he is throwing stones on the roof of her house

   d. -vhulaha (kill/ slaughter)

   SL: Mashudu o **vhulaha** mbudzi

   TL: Mashudu has slaughtered a goat

e.   -silinga (do something apparently futile or useless/do wrong)
(1989:340)

SL: Vhana vha khou **silinga**.

TL: The children are being naughty.

In the examples given above in (15) -*bika* (cook) is a transitive verb, the direct object is *vhuswa* (porridge), and *vhuswa* (porridge) tells us what Maemu cooked. -*ḽa* (eat) is a transitive verb, the direct object is *muomva* (banana). - *posa* (throw/hit) is a transitive verb, of which the direct object is *matombo* (stones), -*vhulaha* (slaughter/ kill) is a transitive verb where *mbudzi* (goat) is a direct object, and -*silinga* (do wrong) is a transitive verb and its direct object is *bugu* (books). One can therefore say that transitive verbs are verbs which take a grammatical object and perhaps even two (a direct and indirect object). Transitive verbs can be divided into monotransitive verbs and ditransitive verbs.

5.3.2.1.1 Monotransitive verbs

Verbs which take one object are referred to as monotransitive verbs. According to Nthambeleni (1998:12) "monotransitive verbs are those verbs with one object". Raphalalani (1997:31) says that "monotransitive verbs are verbs that can be regarded as two-place predicates because their Predicates Argument Structure (PAS) allows two arguments, one argument is found in the subject position as an external argument, while the other one is found in the object position as an internal argument". Below are examples of Tshivenḓa transitive verbs extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) *and Venḓa Dictionary* (Van Warmelo, 1989):

(16)   a.   -badela (pay)   (Van Warmelo, 1989:7)

SL: Maele o **badela** tshikolodo

TL: Maele has paid the debt

b.   -kuvha (wash)   (Tshikota, 2006:35)

SL: Musidzana u khou **kuvha** zwiambaro

TL: The girl is washing the clothes

      c.   -ṅwala (write)   (Van Warmelo, 1989:289)

            SL: Mutukana o **ṅwala** vhurifhi

            TL: The boy wrote a letter

      d.   -tshea (cut)   (Tshikota, 2006:74)

            SL: Maluṱa o **tshea** khekhe

            TL: Maluṱa cut the cake

      e.   -vhilisa (cause to boil)   (Van Warmelo, 1989:454)

            SL: Maṱamela u khou **vhilisa** maḓi

            TL: Maṱamela is boiling the water

In the above sentence examples, the verb stems allow two arguments; that is, the internal and the external arguments. For the verb stem -*badela* (pay), the external argument is *Maele* and the internal argument *tshikolodo* (debt); the external argument of the verb stem -*kuvha* (wash) is *musidzana* (girl) and the internal one is *zwiambaro,* for the verb stem *ṅwala* (write), the external argument is *mutukana* (boy) and the internal one is *vhurifhi* (letter). For the verb stem -*tshea* (cut) the external argument is *Maluṱa* and the internal argument is *khekhe* (cake) and for the verb stem -*vhilisa* (boil for) the external argument is *Maṱamela* and the internal argument is *maḓi* (water) respectively.

The above given lemmas have been lemmatised and translated using literal translation which of course it is not enough. The authors could have added communicative translation after figurative or idiomatic language, as in the following below:

(17)   -ṅwala

        Idiom: Vho mu **ṅwala** mutoḓo

        Literal translation   : They wrote on his/her spinal cord

        Communicative translation   : They lent him some money

5.3.2.1.2 Ditransitive verbs

Ditransitive verbs are verbs which are formed by extending the transitive verbs and intransitive verbs with verbal affixes and extensions. Richards et. al, (1993:288) state that "a ditransitive verb is a verb which takes an indirect and direct object". According to Raphalalani (1997: 63) ditransitive verbs can be regarded as three-place predicates because their Predicate Argument Structure allows three arguments, one argument is to be found in the subject position of the verb and is the external argument with a grammatical function of the subject, two arguments are found in the object position of the verb and are called internal arguments with a grammatical function of object". Below are examples of ditransitive verbs extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) *and Venḓa Dictionary* (Van Warmelo, 1989):

(18) a. -bikela (cook for)   (Tshikota, 2006:6)
        SL: Mashudu u **bikela** mme (1) *vhuswa* (2).
        TL: Mashudu is cooking for her mother

    b. -bikisa (help to cook)   (not lemmatised)
        SL: Maemu u **bikisa** ṅwana (1) khali (2).
        TL: Maemu is helping the child with her cooking.

    c. -ṋea (give)   (Van Warmelo, 1989:260)
        SL: Malindi o **ṋea** Mashudu (1) kholomo (2).
        TL: Malindi gave Mashudu a cow/ cattle

    d. -vhala (read)   (Tshikota, 2006:83)
        SL: Vhana vha khou **vhala** bugu (1) masiaṱari (2).
        TL: Children are reading the books

    e. -vhofholola (untie)   (Van Warmelo, 1989:456)
        SL: Mutukana o **vhofholola** mbudzi (1) muhungo (2)
        TL: The boy untied the goat

In the sentence in (16a-e), the verb -*bikela, -bikisa, -ṋea, - vhala* and -*vhofholola* are ditransitive verbs because they have two objects. In (16a) *mme* (mother) is the direct object and *Mashudu* is the indirect object. In (16b) *ṅwana* (the child) is the direct object and *Maemu* is the indirect object, in (16c) *kholomo* (cow/ cattle) is the direct object and *Malindi* is the indirect object, in (16d) *bugu* (book) is the direct object and *vhana* (the child) is the indirect object and in (16e) *mbudzi* (the goat) is a direct object and *mutukana* (the boy) is an indirect object. When one observes the abovementioned bilingual dictionaries of Tshikota (2006) and Van Warmelo (1989), it is observed that some transitive verbs, have been lemmatised and translated using literary translation method or word-for-word translation strategy. What the authors did is not enough because they should have also used communicative type of translation. The authors could have added communicative translation after use of figurative or idiomatic language, as in the following. In so doing they will be rendering a user-friendly product, especially to language users who are not first language speakers of the language.

(19)   -vhala (read)

         Idiom: u vhala -vhala

         Literal translation: to read read

         Communicative translation: keep on talking nonsense

5.3.2.2 Intransitive verbs

Intransitive verbs are verbs which take no grammatical object of any kind. According to Trask (1993:145), an "intransitive is a denoting verb, or a clause containing such a verb which intrinsically or in a particular instance occurs without a direct object".   Hurford (1995:116) concurs with Trask (1993) when he says that "an intransitive verb is one which takes only a subject and no direct or indirect object". Musehane (1995: 218) states that "The intransitive verb allows two arguments in which one is external and the other an internal argument. An intransitive therefore is a verb which incorporates direct and indirect object. Below are examples of intransitive verbs extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) *and Venḓa Dictionary* (Van Warmelo, 1989):

(20) a.   -fa (die)   (Van Warmelo, 1989:47)

            SL: Zwiṋoni zwo **fa**

            TL: The birds are dead

      b.   -lala (sleep)   (Tshikota, 2006:36)

            SL: Ṅwana o **lala**

            TL: The child is asleep

      c.   -lila (sound)   (Van Warmelo, 1989:136)

            SL: Bele ya goloi yo **lila**

            TL: The car hooter sounded

      d.   -hoṱefhala (be cripple   (Van Warmelo, 1989:85)

            SL: Mashudu o **hoṱefhala**

            TL: Mashudu is crippled

      e.   -na (rain)   (Tshikota, 2006:52)

            SL: Mvula i khou **na**

            TL: It is raining

In the above examples in (20a-e), one can say that when an intransitive verb is used in a sentence, it does not take an object. The above verb stems *-fa, -lala, - lila,- hoṱefhala* and *-na* do not take an object and they have been translated literally. The verb *-fa* has been translated literally as die, *-lala* has been translated literally as sleep, *-lila* has been translated literally as sound, *-hoṱefhala* has been translated literally as be crippled and *–na* has been translated literally as rain.

When one looks at Tshikota (2006), what is being observed is that, verb stems have just been written and given literal translation without giving any sentence examples. Although a dictionary is not a grammar book, it provides same examples. The author will render a friendly product to its users, especially users who are not the speakers of the language, because users might need to know how to use intransitive verbs in a sentence. The authors should have also used communicative type of translation. The present researcher will be applying a communicative approach as another type

a translation strategy. For an example, in Tshikota 's (2006) dictionary the verb stem -*bika* has been lemmatised and translated literally as 'cook' using word- for- word translation strategy. When one wants to know how this verb is used in a sentence, it becomes a problem. The author should have also provided lemmas in sentence examples using communicative translation strategy, as in examples **7-20**.

The researcher also looked at Van Warmelo (1989) and found that the author has lemmatised and translated verb stems directly, using word-for-word translation. In some instances when Van Warmelo (1989) lemmatised and translated verb stems he also gave sentence examples, as in the verb stem -*poidza* (blink) in (13c). By providing sentence examples Van Warmelo (1989) was using communicative type of translation. Communicative translation as has been alluded too before. It seeks to give the exact meaning of the original text. For example, when we look at the above sentence examples, the target language messages are clear and simple and can be understood easily by the audience.

5.3.3 Analysis of verb stems according to meaning

This section will deal with the meaning of different aspects of verb roots. There are three main semantic types of verb roots in Tshivenḓa. These are: inchoative, stative and actional. These verb roots occur in different tenses: some may occur in the present tense while some may occur in the future tense. Below is the discussion of the each semantic type of verb root:

5.3.3.1 Inchoative verb stem

This is the type of verb that describes a change of state. According to Botne (1983:149) inchoative verbs are "a set of verbs which serve to express a change of condition or location of the subject, many of them characterize the change, or transition, from one state to another". Poulos (1990:198) asserts that"Inchoative roots are roots which indicate some or other *entrance* into a state". Below are some examples of verbs which describe a change of state, extracted from the *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) and the *Venḓa Dictionary* (Van Warmelo, 1989):

(21)　a.　　-amba (to speak)　　　　　　　　　(Van Warmelo, 1989:2)

　　　　　SL:　Ndi khou **amba** na muthu ane nda mu ḓivha

　　　　　TL: I am talking to someone I know.

The above example in (21a) is in the present continuous tense. The verb *-amba* has the meaning of 'speak' (the process of speaking or entrance into a state of speaking).

　　　b.　　- fura (become full)　　　　　　　　(Van Warmelo, 1989:412)

　　　　　SL: Maele o **fura**

　　　　　TL: Maele is full

The above sentence is in the perfect tense. The verb *-fura* has the meaning of 'being full'.　In the above sentence, Maele is indicating that he/ she is full or he/she is in a state of being full.

　　　c.　　-dzula (sit)　　　　　　　　　　　(Tshikota, 2006:15)

　　　　　SL: Takalani u khou **dzula** fhasi

　　　　　TL: Takalani is sitting down

The sentences above in 21c are in the present continous tense. The verb *-dzula* has the meaning to 'sit'.　Takalani is indicating that he/she is in the process of moving from a standing position to a sitting one.

　　　d.　　-takala (be glad)　　　　　　　　(Van Warmelo, 1989:364)

　　　　　SL:　Ndi khou **takala** ngauri ndo phasa mulingo.

　　　　　TL:　I am glad because I passed the examination.

The above sentence with the verb **-takala** is indicating the process of being happy in the present continuous tense.

　　　e.　　-xa (run dry)　　　　　　　　　　(Tshikota, 2006:88)

　　　　　SL: Mulambo wo xa

　　　　　TL: The river is dry

The verb -*xa* (get dry) in the sentence above is in the perfect tense and indicates the state of getting dry.

Looking at the preceding examples of inchoative verbs in the given sentences above which are: -*amba*, -*fura*, -*dzula*, -*takala* and -*xa,* one can say that they indicate entrance into a state and they have been translated literally. The verb stem -*amba* has been translated literally as 'speak'. The verb stem -*fura* has been translated literally as 'become full', the verb stem -*dzula* has been translated literally as 'sit', the verb stem –*takala* has been translated literally as 'be glad' and the verb stem –*xa* has been translated literally as 'run dry'. However, this is not sufficient enough. They could have provided idiomatic usage as well in proverbs or figurative language as in the following:

(22) a.   -dzula (seat)

Idiom: Munna o **dzula**

Literal translation: The man is seated

Communicative translation: The man is rich

b.   -fura (full)

Idiom: Malume o **fura**

Literal translation: my uncle is satisfied

Communicative translation: my uncle is drunk

c.   -takala (happy)

Idiom: Mme anga vho **takala**.

Literal translation: My mother is happy.

Communicative translation: My mother is drunk.

5.3.3.2 Stative verb stems

Stative verbs, unlike inchoative verbs, do not show any process of getting into a state. In other words they are verbs that do not show an action; what they do is express a state. Poulos (1990: 203) also indicates that "stative roots are roots which express some or other state, be it mental or physical". *www.english-to-go.com* (04-11-2015) concurs with Poulos (1990) when it states that "a stative verb is a verb

describing a state of mind or of being". Below are examples of the Tshivenḓa stative verbs extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) *and Venḓa Dictionary* (Van Warmelo, 1989):

(23) a. - bvafha (be lazy)   (Tshikota, 2006:7)
      SL: Ṅwana wanga u a **bvafha**
      TL: My child is lazy

   b. -lwala (be ill)   (Tshikota, 2006:40)
      SL: Musidzana u a **lwala**
      TL: The girl is ill

   c. -ofha (fear)   (Van Warmelo, 1989: 290)
      SL: Ndi a **ofha** mmbwa
      TL: I am afraid of the dogs

   d. -penga (be mad)   (Van Warmelo, 1989: 295)
      SL: Munna uyu u a **penga**
      L: This man is mad

   e. -vhenga (hate)   (Tshikota, 2006:84)
      SL: Ndi a mu **vhenga**
      TL: I hate her/him

It has been observed that stative verbs have been lemmatised and translated in bilingual Tshivenḓa/English dictionaries, using word-for-word translation. Looking at Tshikota (2006)'s bilingual dictionary, one notices that sentences examples of stative verbs are not provided, which is not user -friendly. The author should have provided sentence examples with stative verbs, translating them using communicative translation, in order to render a friendly product and to convey a message to the speakers of the target language, as originally intended. Van Warmelo (1989) also lemmatised and translated verbs that do not show any process of getting into a state using word-for-word translation, and in some instances he has provided sentence example with stative verbs.

5.3.3.3 Actional verb stems

These are verbs which indicate plain actions in their meaning. What they say is exactly that and nothing else. Poulos (1990: 206) states that "Actional verbs are indicative of plain actions; there are no process or state involved in their meanings".

(24)   a.   -amba (speak) (Van Warmelo, 1989:2)

            SL: Ndi khou **amba** na ṅwana

            TL: I am talking to the child

            Prov: Tshe mulomo wa **amba**, ndi tshe mbilu ya amba-vho.

            "What the lips spoke was in the mind"

     b.   -fhaṱa (build) (Tshikota, 2006:19)

            SL: Ndo **fhaṱa** nnḓu

            TL: I built a house

     c.   -ṅwala (write) (Tshikota, 2006:56)

            SL: Ndi ḓo **ṅwala** vhurifhi

            TL: I will write a letter

     d.   -vala (close) (Tshikota, 1989:447)

            SL: Mutukana o **vala** vothi

            TL: The boy closed the door

            Prov: Ndo **vala** nda hoṋa, tshi ḽaho mukoma tshi bva'fhi?

            "I have closed and locked: whatever caused the headman's death where did that come from?"

            I took all the precautions you suggested, what more do you suggest I should have done?

     e.   -ya (go to) Tshikota, 2006:88)

            SL: Ndi ḓo **ya** mulamboni

            TL: I will go to the river

Actional verbs occur in various tenses, as in the above given sentence examples, are therefore verbs which indicate action in their meaning. Looking at the dictionaries described, it has been observed that actional verbs have been lemmatised and translated literally. Communicative and idiomatic translation are also useful in this regard, especially for these types of verbs because they sound clearer in sentences. Looking at Tshikota (2006), it is clear that indeed some of the actional verbs have been lemmatised using literal and idiomatic types of translation but there are no sentence examples provided. Even though Van Warmelo (1989) did not generally use sentence examples in all the action verbs, he nevertheless tried to provide sentence examples, as showed, in the preceding examples wherein he used literal, communicative and idiomatic translations. By using communicative translation, the author will be rendering the exact meaning of the original in such a way that both languages and content are acceptable and comprehensible to the reader.

5.3.3.4 Adopted verb stems

Adopted verb stems are verb stems which have been adopted from other languages. Poulos (1990:168) says that "Adoptive roots are usually derived from verb forms in the foreign language, but may also be derived from other parts of speech in that language". Below are some of the examples of Tshivenḓa adopted verb stems from English extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) *and Venda Dictionary* (Van Warmelo, 1989):

(25) a.   -aina (iron clothes)   (Tshikota, 2006:1)

        SL: Musidzana u khou **aina** zwiambaro

        TL: The girl is ironing the clothes

    b.   -ḓiraiva (drive)   (Van Warmelo, 1989:22)

        SL: Ndi vhenga nga maanḓa u **ḓiraiva**

        TL: I do not like driving

    c.   -furaya (frying)   (not lemmatised)

        SL: U khou **furaya** ṋama ya kholomo

        TL: He/she is frying the meat

d.   -kopa (copy)   (Tshikota, 2006:34)

        SL: Ni songo **kopa** mushumo wa muṅwe

        TL: Do not copy somebody's work

e.   -pennda (paint)   (Tshikota, 2006:59)

        SL: Ndi ṱoḓa u **pennda** nga muvhala wa u naka

        TL: I want to paint in a beautiful colour.

The verb stems in (25a-e) were from English verbs. Therefore the verb stem *-aina* was adopted from the English verb **iron**; the verb *-ḓiraiva* is from the English word **drive**; the verb *-furaya* also comes from the English word **fry**, the verb *-kopa* too comes from an English verb **copy** and the verb *-pennda* has been derived from the English word **paint**. Looking at the above adopted verbs, it is clear that in Tshikota (2006) some of the adopted verbs have been lemmatised and translated using translation. By using this type of translation, the author is trying to use free translation because it is listener and reader-centred. It was also observed that Van Warmelo (1989) did not lemmatise and translate adopted verbs. When one observes Tshikota (2006), one finds that adopted verbs have been lemmatised and translated. What Tshikota (2006) did, was to transliterate verbs in order to correspond to spelling convertors. This is good because it increases the vocabulary of Tshivenḓa. A language that uses pure terminology only runs the risk of dying out.

Verb stems may also be adopted from the Afrikaans language as in the following examples extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) *and Venḓa Dictionary* (Van Warmelo, 1989):

(26)   a.   -badela (pay/**betaal**)   (Van Warmelo, 1989:7)

        SL: Ndi ḓo badela tshikolodo

        TL: I will pay (**betaa**l) the debt

      b.   -ḓologa (interpret/**tolk**)   (Tshikota, 2006:12)

        SL: Ndi nnyi ane a ḓo ḓologa?

        TL: Who will interpret (**tolk**)?

c.　　　-ḓura (expensive/ **duur**)　　　　　　　　(Van Warmelo, 1989:23)

　　　　　　SL: Tshiambaro itshi tshi a ḓura

　　　　　　TL: This cloth is expensive (**duur**)

　　　d.　　　-rasa (make noise/ **raas**)　　　　　　　(Tshikota, 2006:63)

　　　　　　SL: Matshudeni vha khou rasa (**raas**) kiḽasini

　　　　　　TL: Students are making noise in the classroom.

5.3.3.4.1　Adopted verb stems which have indirect adoption process

These are verb stems that have been derived from other parts of speech of that language and adopted into a particular language. According to Poulos (1990:167), adopted verbs which have an indirect adoption process are "verbs that are not directly adopted from foreign language".   Below are examples of indirect adopted verbs from Afrikaans which were extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (Tshikota, 2006) *and Venḓa Dictionary* (Van Warmelo, 1989):

(27)　a.　　　-gera (cut with a pair of scisors) > tshigero (scissors) (Van Warmelo, 1989:67)

　　　　　　SL: Mutukana o **gera** mavhudzi

　　　　　　TL: The boy cut the hair

　　　b.　　　-koloda (owe) > tshikolodo (dept)　　　　　(Tshikota, 2006:33)

　　　　　　SL: Ndi khou mu **koloda** tshelede

　　　　　　TL: I owe her/ him some money.

　　　c.　　　-puka (act like a ghost) > tshipuku (ghost)　　　(Tshikota, 2006:33)

　　　　　　SL: Vha ḓo **puka** musi vha tshi fa.

　　　　　　TL: He/she will haunt people when he/she dies.

The above examples (27a-c), verbs -*gera, -koloda* and -puka, show an indirect adoption because the verb -*gera* was derived from the noun *tshigero*, the verb -*koloda* is derived from the noun *tshikolodo* and the verb -*puka* was derived from the noun *tshipuku* respectively. When one looks at the verbs in (27a-c), one observes

that they are not directly derived from European languages, instead they are from nouns which were adopted from a foreign language, which in this instance is Afrikaans.

5.3.3.5 Verb stems which denote weather

(28) a. -na (rain) (Van Warmelo, 1989:26)
        SL: Mvula i khou **na**
        TL: It is raining

      b. -rothola (to be cold) (Tshikota, 2006:64)
        SL: Ṋamusi hu khou **rothola**
        TL: It is cold today

      c. -suṱa (drizzle) (Van Warmelo, 1989:345)
        SL: Mvula i khou **suṱa**
        TL: It is drizzling

      d. -fhisa (hot) (Tshikota, 2006:19)
        SL: Hu khou **fhisa** nga maanḓa
        TL: It is very hot

      e. fhefheḓa/ (be blown about by wind) (Tshikota, 1989:53)
        SL: Muya u khou **fhefheḓa**.
        TL: The wind is blowing.

Even though they did not do this in all instances, but Tshikota (2006) and Van Warmelo (1989) have tried to lemmatise and translate verb stems which denote weather in their bilingual dictionaries, using word-for-word translation. It has also been observed that Tshikota (2006) did not provide sentence examples in his dictionary. For a user who is not a native speaker of the language, this is definitely not user-friendly. The author should have also used communicative translation, where he would have provided sentence examples of the lemma. Van Warmelo

(1989) tried to give sentence examples of some verbs which denote weather, as in the following example:

(29)   Nṋdu i a **na**
         The roof of the hut leaks

In example (29) above, the verb *-na* (leaks) has been used in a sentence example, which renders the entry user-friendly product.

5.3.3.6 Verb stems which denote communication

Communication verbs are verbs which describe how a person or a subject communicates.

(30) a.   talk /amba   (Tshikota, 2006:162)
             SL: Ndi khou **amba** na inwi
             TL: I am taking you

      b.   discriminate/khethulula   (Tshikota, 2006: 115)
             SL: Mashudu gave her younger sister's child and hers oranges but didn't give mine.
             TL: Mashudu o ṋea ṅwana wawe na wa murathu wawe maswiri a **khethulula** wanga

      c.   Indicate/sumbedza   (Tshikota, 2006:131)
             SL: Maluṱa said he is going to town.
             TL: Maluṱa u **sumbedza** uri u khou ya ḓoroboni

      d.   imitate/-edza   (Tshikota, 2006:131)
             SL: I'm imitating Maemu's dancing.
             TL: Nṋe ndi tshi tshina ndi **edza** Maemu.

e.   unveil/-tibula   (Tshikota, 2006: 165)

SL: This Saturday we will go and unveil my grandmother's tombstone.

TL: Mugivhela uyu ri ḓo ya u **tibula** tombo ḽa makhulu wanga.

In (30) above, the verbs which denote communication, have been lemmatised and translated by Tshikota (2006) and Van Warmelo (1989) in their bilingual dictionaries using literal type of translation. The authors should have also used communication translation when giving sentence examples, as in the above examples.

5.3.3.7 Verb stems which denote ownership

(31)   a.   -na (have)

SL: Ndi **na** bugu mbili dza Tshivenḓa

TL: I have two Tshivenḓa books

b.   -vha (belongs to)

SL: Ndi **vha** vhafuwi.

TL: They belong to the chief.

c.   -ndi (be)

SL: Vele **ndi** mudededzi.

TL: Vele is a teacher.

5.3.3.8 Verb stems which denote cooking

(32)   a.   -avha/ dish up food   (Van Warmelo, 1989: 6)

SL: Ndo bika vhuswa nda dovha nda vhu **avha**

TL: I cooked porridge and dished it up

b.   -gotsha /roast   (Van Warmelo, 1989:72)

SL: U **gotsha** ṋama a si matambavhana

TL: Roasting meat is not a child's paly

c.   -kadzinga/roast   (Van Warmelo, 1989:92)

SL: Ṋama ya kholomo i ḓifha yo tou **kadzingiwa**

TL: Beef tastes good when it is roasted

d.   -nyonga/stir stiff   (Van Warmelo, 1989:284)

SL: Ni tea u **nyonga** vhuswa uho uri vhu ḓifhe

TL: Make sure you stir that porridge stiff to make it taste good

e.   -ṱhaṱha/grill   (Van Warmelo, 1989: 356)

SL: Ndi khou **ṱhaṱha** ṋama nṱha ha mulilo

TL: I am roasting meat over an open fire

5.3.3.9 Break verb stems

(33) a.   -devha/split open/ break   (Van Warmelo, 1989:28)

SL: Vhana vha khou **devha** nḓuhu

TL: The children are split -opening peanuts

b.   -ṱhukhula/snap   (Van Warmelo, 1989:359)

SL: Ndo **ṱhukhula** thambo

TL: I have snapped the robe

c.   -vunḓa/break   (Van Warmelo, 1989:478)

SL: Musidzana o **vunḓa** thanda

TL: The girl broke

 the stick

d.   -konyola/break off a piece   (Van Warmelo, 1989:116)

SL: Ṅwana o **konyola tshipiḓa** tsha penisela

TL: The child broke the pencil

e.   -pwasha

SL: Mme vho **pwasha** khali

TL: Mother broke the calabash.

5.3.4 Analysis of verb stems according to morphology

Morphological classification of a verb is the way in which verb roots are classified according to morphemes. Richards et. al, (1993: 237) assets that: "morphological is an adjective of the noun 'morphology' which is the study of morphemes and their different forms and the way they combine in word formation". Therefore, morphologically, a verb stem is made up of a **verb root** and **an extension** followed by **a terminative vowel** or **ending** as in the following lemmas extracted from *Venḓa Dictionary* (1989):

(34)   a.   -ḽa = (eat)

-ḽ- = verb root

-a = terminative vowel

b.   -ḽela= (eat for)

-ḽ- = verb root

-el- = verbal extension

-a =terminative vowel

The verb stem in (34a) is made up of a verb root and a terminative vowel and of the verb stem in (34b) is made up of a verb root, verbal extension and a terminative vowel, as indicated above. According to Poulos (1990:161) "morphologically, roots may be divided into three main types" namely,

- Simple roots, which do not incorporate any extension.
- Extended roots, which incorporate one or more extension.
- Reduplicated roots, which may be reduplicated or either simple or extended

Nthambeleni (1998:14) states that "if a verb stem consists of its roots and the ending -a, it is usually called the basic or simple stem as in (34a), she goes on to say that a number of suffix formatives called extensions may be inserted between the

roots of the verbs and its terminating vowels as in (34b). In Tshivenḓa, verbal extensions provide shades of meaning to the basic meaning of the verb.

5.3.5 Analysis of verb stems according to verbal extensions

In Tshivenḓa, verbs are classified according to different verbal extensions extended to a verb stem which are the following:

5.3.5.1 Applied -el-

According to Cole (1982:199), "the applied form of the verb signifies that the action is carried out on behalf of, to the detriment of, or with respect of something a place". The applied verb stem is therefore formed by extending the verb with **-el-** between the root and the terminating vowel, as in the following lemmas, extracted from *Tshivenḓa/English Ṱhalusamaipfi Dictionary* (2006) *and Venḓa Dictionary* (1989):

(35) a.   -bik- (to cook) (Tshikota, 2006:6)
      b.   -fhaṱ- (to build) (Tshikota, 2006:19)
      c.   -kuvh- (to wash clothes) (Tshikota, 2006:35)

When the verbal extension **-el-** is added to the roots, the roots change their meaning and the verb roots will be as follows:

(36) a.   -bik- + -el- + -a = bikela (to cook for)
              SL: Maele o **bikela** mme
              TL: Maele cooks for her mother.

      b.   -fhaṱ- + -el- + -a = fhaṱela (to build for)
              SL: Ṅwana u khou **fhaṱela** khotsi nnḓu.
              TL: The boy is building his father a house

      c.   -kuvh- + -el- + -a = kuvhela (to wash for)
              SL: Vhasidzana vha khou **kuvhela** makhulu zwiambaro.
              TL: The girls are washing their granny's clothes.

By adding extension -**el-** to the verb root -**bik-** which means to cook, -**fhaṱ-,** meaning to build, -**kuvh-,** meaning to wash, -**rum-,** meaning to send, -**shum-,** meaning to work and -**vhal-,** meaning to read, the applied -**el-** makes the verb root to change its structure and meaning. It no longer means 'to cook' but 'to cook for' someone, -**fhaṱ-,** no longer means 'to build' but 'to build for' someone, -**kuvh-,** no longer means 'to wash' but 'to wash for' someone, -**rum-,**   no longer means 'to send' but 'to send for', someone', -**shum-,** no longer means 'to work' but 'to work for' someone, and -**vhal-,** no longer means 'to read' but' to read for' someone. The applied verb stem therefore indicates an action carried out on behalf of someone. However, the applicative -**el-** can also have other meanings such as in the following examples (Du Plessis & Maḓadzhe, 1999:5):

Benefactive   : Ndi shumela khotsi (I work for my father)
Purpose   : Ndi shumela tshelede (I work for money)
Cause   : Ndi shumela mini (Why do I work?)
Direction   : Ndi vhuyela ḓoroboni (I come back to town)

In the selected dictionaries, the above-mentioned meanings are not included. This means when the authors revise their dictionaries, they should also think of the above-mentioned meanings.

5.3.5.2 Causative -is-

The causative extension gives the meaning of 'cause to do' or 'help', to the verb stem to which it is attached, as in the following lemmas extracted from *Venda Dictionary* (Van Warmelo (1989):

(37)   a.   -lim-   = (hoe preparatory to sowing) (Van Warmelo, 1989:136)

        b.   -shum-   = (work) (Van Warmelo, 1989:337)

        c.   -ṅwal-   = (write) (Van Warmelo, 1989:229)

        d.   -nw-   = (drink) (Van Warmelo, 1989:279)

When the verbal extension -**is-** is added to the roots, the roots change their meaning and the above verb roots will be as follows:

(38) a.   -lim- + -is- + -a = limisa (help in hoeing/ cause to hoe)

SL: Munna o **limisa** vhana tsimu

TL: The man helped the children plough the field.

TL: The man caused the children to plough the field.

b.   -shum- + -is- + -a = shumisa (help in work/ cause to work)

SL: Maele o **shumisa** Mashudu mushumo.

TL: Maele helped Mashudu complete his/ her task.

TL: Maele caused Mashudu to work.

c.   -ṅwal- + -is- + -a = ṅwalisa (help in writing/ cause to write)

SL: Mudededzi vho **ṅwalisa** ṅwana tshuṅwahaya.

TL: The teacher helped the child in writing homework.

TL: The teacher caused the child to write homework.

d.   -nw- + -is- + -a = nwisa (cause to drink)

SL: Munna o **nwisa** ṅwana halwa

TL: The man gave the child some beer.

When the extension -**is**- is added to the verb root -**lim**- and the terminative vowel -**a,** it no longer means 'to plough' but 'to cause to plough' or 'help plough', **-shum**- no longer means 'to work' but 'to cause to work' or 'help complete a task', **-kuvh**- no longer means 'to wash' but 'cause to wash' or 'help someone do washing' and -**nw**- no longer means 'to drink' but 'to cause to drink'. The verb stems with causative extensions are therefore morphologically classified as causative verb stems.

5.3.5.3 Reciprocal -an-

According to Poulos (1990:188) "reciprocal extension express an action which is carried out reciprocally or mutually by the agents or participants involved". Below are examples of lemmas extracted from *Venḓa Dictionary* (Van Warmelo, 1989):

(39) a.   -lum-   = (bite) (Van Warmelo, 1989:147)

b.   -mam- = (suck) (Van Warmelo, 1989: 173)

c.   -rw-   = (hit) (Van Warmelo, 1989:327)

d.   -tot-   = (pinch) (Van Warmelo, 1989: 384)

When the verbal extension -**an**- is added to the roots, the roots change their meaning and the above verb roots will be changed to be follows:

(40)   a.   -lum- + an- + -a = lumana (bite one another)

SL: Mashudu na Lufuno vho **lumana** musi vha tshi khou lwa.

TL: Mashudu and Lufuno bit each other while they were fighting.

b.   -mam- + -an- + -a = mamana (kiss one another)

SL: Vha funanaho vha a **mamana**.

TL: The lovers kissed one another.

c.   -rw- + -an- + -a = rwana (hit one another)

SL: A ni tei u tamba nga u **rwana**

TL: You are not supposed hitting one another when you are playing.

d.   -tot- + -an- + -a =totana (pinch one another)

SL: Zwa u **totana** a si zwavhuḓi

TL: Pinching one another is not good

Looking at the above examples in (40a-d), one observes that the reciprocal extension **-an-** has been inserted between the verb roots and the terminating vowels. When the extension -**an**- is inserted between the verb root and the terminating vowel, it changes its meaning. Therefore, -**lum- an-** will no longer means 'to bite' but 'to bite one another', **-huṱ- an-** no longer means 'to scrub' but 'to scrub one another', **-mam- an-** no longer means 'to kiss' but 'to kiss one another', **-rw-an-** no longer means 'to hit' but 'to hit each other', **-tot-** no longer means 'to pinch' but 'to pinch one another' and -**vhon- an-**no longer means 'to see' but 'to see one another'.

5.3.5.4 Passive -w-/-iw-

The passive verbal extension indicates that the subject undergoes the action or that it is subjected to the action by someone or something. Below are verbs with passive -**w-/-iw-** extensions:

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(41)   a.   -fhaṱ- + -w-/-iw- + -a = fhaṱiwa

Nnḓu iyi yo **fhaṱiwa** nga khotsi anga.

This house was built by my father

   b.   -vhon- + -w-/-iw- + -a = vhoniwa (be seen).

Musidzana o **vhoniwa** nga muṱhannga

The girl was seen by the boy

   c.   -vul- + -w-/-iw- + -a = vuliwa (be opened)

Vothi ḽo **vuliwa** nga nṋe

The door was opened by me.

Looking at the above examples in (41a-c), it is clear that a passive extension **-w-/-iw-** has been inserted between the verb roots and the terminating vowels. When the extension -**w-/-iw-** is inserted it changes its meaning. Therefore -**vhon-w-/-iw-** no longer means 'to see' but 'to be seen', -**vul-w-/-iw-** no longer means 'to open' but 'to be opened' and, -**fhaṱ-w-/-iw-** no longer means 'to build'' but to be built'. Therefore the above mentioned verbs with passive extensions are classified as passive verbs. The above verbs with their passive extension -**w-/-iw-** are not included in the above mentioned dictionaries, although they are very useful to the users. It is important that when authors consider revising their dictionaries, they should include passive extensions.

5.3.5.5 Intensive -es-

Intensive verbal extensions indicate that the action is carried out intensively. According to Nthambeleni (1998:31) "the intensive verb stem is made up of a verb root plus intensive extension -**es-** plus terminative vowel -a". Below are examples of the verbs with intensive -**es-** extensions:

(42)   a.   -far- + -es- = faresa (hold tightly)

Ni tou **faresa** uri zwi si we.

Hold it tightly so that they do no fall.

b.   -lil- + -es- = lilesa (cry bitterly)

Ṅwana o **lilesa** ṋamusi.

My baby cried hysterically, today.

c.   -kuvh- +- es- = kuvhesa (to wash very hard)

Ni songo **kuvhesa** zwiambaro zwi ḓo vhaisala.

Do not wash clothes roughly, they will get damaged.

The abovementioned verb stems with the verbal extension **-es-** are not included in the dictionaries selected for this study.

5.3.5.6 Reversive -ulul-/ -olol-, -uluw-/ -olow-

Poulos (1990:185) states that ''When a reversive verbal extension is added to a verb root, the action expressed by the root is in some way "reversed" or "undone". In this extension, there is transitive reversive extension and intransitive reversive extension. Intransitive reversive extension indicates that the basic action is reversed with an intransitive meaning. Below are examples of reversive extensions, with intransitive meaning. When one analyses the abovementioned dictionaries, it is clear that the verbs that have taken reversive extensions, **ulul-/-olol-, -uluw-/-olow-** have not been lemmatised in large numbers. The authors should have lemmatised and translated them in a variety of contexts as their meaning is also useful to dictionary users.

(43)   a.   vhofha (tie)

-vhofh + -olow- + -a = vhofholowa (loosend) (Van Warmelo, 1989:456)

Thambo iḽa yo vhofholowa.

That rope was loosen up.

b.   - vhofh- + - uluw- + -a = vhofhuluwa (loosend)

Thambo iḽa yo vhofhuluwa.

That rope has been loosened up.

Transitive reversive extensions indicate that the basic action is reversed but with a transitive meaning. Below are examples of reversive extensions with transitive meaning.

(44) a.   vhofha (tie)

-vhofh + -olol- + -a = vhofholola (untie) (Tshikota, 2006:85)

Ṅwana o vhofholola mbudzi.

The child has unfastened the goat.

b.   - vhofh- + - ulul- + -a = vhofhulula (untie)

Ṅwana o vhofhulula mbudzi.

The child has unfastened the goat.   .

The verbs provided appear in both Tshikota and Van Warmelo's dictionaries. This is commendable as sentence examples have also been provided. Thus, both authors have attempted to lemmatise verbs with verbal extensions using the word -for- word translation strategy or method. One can also say that the authors should have used communicative translation, as it is relevant, especially when they provide lemmas in sentence examples. This method is user-friendly, therefore, it is important for lexicographers to lemmatise and translate them in bilingual dictionaries by using the correct translation strategies. They could also use the description and paraphrasing method. For instance, they could have used the following examples:

Idiom   : O vhofholowa

 Literal translation   : She has been untied

Communicative translation   : She has given birth

5.4   CONCLUSION

This chapter focused on the treatment of the verb stems in Tshivenḓa-English bilingual dictionaries.   Various definitions according to different scholars were highlighted. The chapter also examined the treatment of verb stems according to the following: phonology, where verbs are structured in terms of combination of consonants and or vowels. It was found that there are verbs which have one, two and more syllables.

The chapter showed that some verbs in Tshivenḓa take objects (either one or more) and are referred to as transitive; and there are some verbs in Tshivenḓa which do not take objects and are referred to as intransitive verbs. This chapter also included an analysis of verbs according to their meaning. Three semantic types of verb roots were taken into consideration; namely, inchoative, stative and actional verbs. Adopted verbs were also included. Some of the verbs which denote the following were taken into consideration: weather, communication, ownership, cooking and breaking.

Lastly in this chapter, the verbs were analysed according to their morphology. It was found that morphologically, verbs are classified according to morphemes and the following verbal extensions were taken into consideration: applied **-el-,** causative -**is-,** reciprocal -**an-,** passive -**w-/-iw-,** intensive -**es-** and **reversive -ulul-/-olol-, -uluw-/olow-.**

A concern in this case is that lexicographers did not apply the most suitable translation strategies. They depended largely on word -for-word translation, which do not always bring about the desired results. They could have also used the communicative strategy which ensures that the correct meaning or message, as originally envisaged is conveyed.

Another shortfall found is that lexicographers hardly reflected idiomatic language usage in their translation. This, sometimes, results in miscommunication and misinterpretation of the meaning intended.

CHAPTER SIX

PRESENTATION AND DATA ANALYSIS FROM RESPONDENTS

6.1 INTRODUCTION

The previous chapter presented with an analysis of the verbs in selected Tshivenḓa-English bilingual dictionaries. The aim of this chapter is to present and analyse data gathered from various respondents. The respondents that were interviewed are as follows: lexicographers, language practitioners, curriculum advisors, court interpreters and grade 12 teachers. Data were presented and analysed based on a series of questions reflected below:

1. Why do you use dictionaries?
2. Do you know what translation is?
3. Do you attach any importance to translation?
4. Does the dictionary play an important role in translation?
5. In your opinion, who should use dictionaries? Substantiate.
6. In your opinion, should school books be translated? Substantiate your answer.
7. Do you have Tshivenḓa or English dictionaries? Elaborate.
8. How often do you buy dictionaries? Elaborate.
9. What is the relevance of translation in the information age?
10. Do you believe the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate your answer.
11. Whose languages should be used in Courts? Substantiate.
12. What are the challenges related to translation and how can these be solved?

The above questions were distributed to different respondents as a way of collecting the data. The respondents were given codes according to letters of the alphabet and numerals were used for their status (work). Below is an example of the table showing how the respondents were coded.

6.2 TABLE

CATEGORIES	NUMBER OF RESPONDENTS	CODE
Lexicographers	2	A
Lexicography lecturers	2	B
Language Practitioners	2	C
Tshivenḓa Curriculu Advisors	3	D
Tshivenḓa grade 12 teachers	15	E
Court interpreters	12	F
TOTAL NUMBER OF INTERVIEWEES	36	

The discussion below is based on the preceding questions.

6.2.1 Why do you use dictionaries?

According to respondents A1 and A2, the main aim of consulting a dictionary is to check the meaning, spelling and pronunciation of words. Respondents B1, B2, C1, C2, E1, E3, E6, and F11 are of the same viewpoint because they stated that dictionaries are consulted to look up the meaning of words that readers come across for the first time, and also to check the correct spelling of words. In addition, respondents D1 and D2 indicated that dictionaries also help readers to translate one language into another.

Looking at the answers provided by the different respondents on why they use dictionaries, it is evident that most of the respondents use dictionaries for checking meanings of words, verifying spelling of words, and also looking for equivalents (translations) of words. It is therefore important that dictionaries are compiled such that they meet the needs of the people. This is in line with Landau (2001) who points out that a dictionary is a text that describes the meaning of words and illustrates how they are used in a context, and usually indicates how they are pronounced.

6.2.2 Do you know what translation is?

Regarding whether respondents know what translation is, the majority of the respondents seem to know about it. For instance, respondent C1 even went to the

extent of providing a definition of translation by saying that translation refers to changing a text written in a language foreign to a speech community into another language. When one analyses the responses from the different respondents, it is clear that the majority of the respondents are familiar with translation. Their responses concur with Newmark's (1995:7) definition of translation where he maintains that translation is a craft consisting of an attempt to replace a written message or statement in one language by the same message or statement in another language. Such a view is also substantiated by Goussard-Kunz (2003: 50) who contends that translation is the replacement of a text in the source language.

6.2.3 Do you attach any importance to translation?

Most of the respondents provided a similar response as far as this question is concerned. For example, respondent A1 stated that it is important to have an equivalent meaning of a word from one language to another. Thus, translation is important because it replaces the source language text with the target language text; and it also includes cultural and educational nuances. Furthermore, respondents C2, D1, D3, E2, E6 and F3 emphasised the point that translation is necessary because it helps people who belong to different languages and cultures to share information. The conclusion here is that translation is crucial because it assists in the social and economic development of people, as well as their languages.

6.2.4 Does a dictionary play an important role in translation?

All respondents (A-F) are of the view that since translation is part of communication, dictionaries are relevant as they enhance communication. In this regard, the respondents agree with various scholars (Gouws & Prinsloo, 1997; Mongwe, 2006), who confirm that dictionaries are tools of linguistic and communicative empowerment. This is why one of the respondents, namely, F12, pointed that it is not easy to perform quality translation work without a dictionary. According to respondents C1 and F3, a dictionary plays an important role because if there are some concepts which one does not understand, one will refer to the dictionary to obtain their meaning.

6.2.5 In your opinion, who should use dictionaries? Substantiate.

Respondent A1 is of the opinion that every language practitioner, language student, language teacher and every person who translates from and into different languages must use dictionaries. According to respondent B1, dictionaries should be used by every literate person, because everyone comes across unfamiliar or new words when one is reading or translating some documents. Similarly, respondents E6, E9, E13 and E15, suggest that every learner, educator, curriculum advisor, translator and interpreter should use dictionaries.

However, lack of good dictionaries in Tshivenḓa is the problem. This is why respondent B2 revealed that there is a shortage of quality dictionaries in Tshivenḓa. Therefore he encouraged those who have skills in writing dictionaries to compile more dictionaries which are user-friendly because the bilingual dictionaries which are presently available for Tshivenḓa are not user-friendly.

From the responses provided, one deduces that dictionaries are meant for all the people who can read and write. In addition, there are specialised dictionaries which include encyclopaedias, subject dictionaries, medicine dictionaries and so forth.

As a result, one finds, for example, dictionaries which are meant for users such as learners, students, general workers, lecturers, teachers and court interpreters. Dictionaries are also classified according to types which includes number of languages being explained.

6.2.6 In your opinion, should school books be translated? Substantiate.

In response to the question on whether school books should be translated, the majority of the respondents said that school books should be translated. According to respondent A1, every school book should be translated into various different indigenous languages for example, Tshivenḓa, Sepedi, and Xitsonga. Respondent A1 added that learners learn better if content is presented in their indigenous languages and teaching will be enhanced when teaching is done using one's mother tongue language. Respondents B1 and B2 indicated that school books should be translated, especially those that contain themes that cut across nationalities or races because it promotes cohesion among different people in South Africa. In the same vein, respondent C2 indicated that translation of school books would make it

possible for leaners to understand the content and dynamics of the subjects. Respondent E6 said, if the Department of Basic Education would translate the CAPS curriculum from English into the various African languages successfully, there would be no problem. More importantly, respondent F1 pointed out that if school books were translated into the indigenous languages, it would be easier for African learners to conduct experiments and understand what they are supposed to do.

In contrast, respondent A2 mentioned that school books should not be translated because it is impossible to translate original messages as they are from one language into other languages.

In spite of reservations raised by respondent A2, in reality there are works that have been successfully translated from one language into another. For instance, some of Shakespeare's dramas originally in English books have been successfully translated by different linguists into different African languages. For instance, Macbeth, *Julius Caesar* (translated into Tshivenḓa as *Makhaulambilu a Julius Caesar* by Ṋemudzivhaḓi (1970)) and many more have been successfully translated. Some of the books are now prescribed textbooks in high school and universities.

6.2.7 Do you have Tshivenḓa or English dictionaries? Elaborate

In response to the above question most of the respondents stated that they do have dictionaries in either English or Tshivenḓa. Respondents A1 and A2 said they have both English and Tshivenḓa dictionaries. Respondent A1 even went to the extent of listing them:

Hartshorne, et. al, (1984)

Van Warmelo (1989)

Wentzel and Muloiwa (1982)

Tshikota (2010; 2012)

The provision of the list proves beyond doubt that indeed A1 has and regularly uses dictionaries. Some respondents gave reasons for having dictionaries. In this regard respondent C1 and C2 stated that as language practitioners who do translation daily, they need to have dictionaries in both English and Tshivenḓa. Revealingly, when

asked whether the respondent has a dictionary or not, respondent F1 replied as follows:

> Ee, nṋe ndi nadzo, fhedzi ya Tshivenḓa a yo ngo tou fhelela, zwi amba uri a i na maipfi manzhi ane a ṅga a kha Ṱhalusamaipfi ya Tshiisimane lune zwi sumbedza u vha murahu kha Ṱhalusamaipfi ya Tshivenḓa.
>
> **(Translation:** Yes, I do have them but the Tshivenḓa one is not complete, meaning that it has fewer words than the English dictionary. This shows that the process of compilation of Tshivenḓa dictionaries is still behind lagging.

Looking at the above responses from different respondents, it is evident that the majority of the respondents have both English and Tshivenḓa dictionaries, as they find them necessary in their daily work as learners, teachers, language practitioners, court interpreters and lexicographers. It shows that it is important to have a dictionary, as it is used all the time.

6.2.8   How often do you buy dictionaries? Elaborate

When life changes, language also changes. The development of a language is something which happens all the time, also makes the development of new terms necessary. Because of these new changes, it is important that one should have the latest publication of dictionaries in order to go with times as far as new terminology is concerned.

In response to how often respondents buy dictionaries, respondent A1 stated that he buys them as and when they become available because he wants to keep abreast with the development of the language (Tshivenḓa) and to help him in his work. On the other hand, respondent A2 says that she buys a dictionary once per year in order make some comparisons with the ones she has. Respondent C1 said that she usually buys a dictionary when she comes across a new publication of either English or Tshivenḓa. Respondent C2 was of the same opinion, she said she buys dictionaries when there are new publications because they will be bringing new words. Respondent D1 reported that even though his work needs dictionaries, he buys them once in three years. He added that he depends upon the old dictionaries that he has. Apart from hardcopies, he said that he also uses the online English

dictionaries. Respondents E2, E4, E6, E10 and E15 stated that they rarely buy dictionaries. According to them, the ones they have are sufficient for them. In contrast, respondent F3 said the following:

Ndi dzulela u renga ngauri maipfi a dzulela u shanduka misi yoṱhe.

(Translation: I buy them all the time because there are new
words all the time.)

In summary, one may state that in order to have effective translation, one should have at least one bilingual dictionary and that people must buy dictionaries to make sure that they advance because as times change, new terminology develops.

6.2.9 What is the relevance of translation in the information age?

According to respondent A1, the importance of translation today cannot be overemphasised, since we are living in a multilingual and multicultural society. Moreover, respondent B2 indicated that there are a number of technological terms that come up from time to time, especially in social media, which need to be translated into African languages to facilitate communication between speakers of different languages. Similarly, respondent E6 said that because people do not get all the information in African languages, translation will always be useful for assistance in keeping speakers of African languages informed about developments in the world that is driven by information. Interestingly, respondent F4 pointed out that translation is for showing the challenges that the information age poses and to demonstrate measures that can be undertaken to meet those challenges. This should be possible these days because according to respondent D2 translators must be able to retrieve information from online and offline databases because translation in the information age is no longer restricted.

6.2.10 Do you believe the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa?

As far as respondent A1 is concerned, the dawn of democracy in South Africa has necessitated a return to translation in Tshivenḓa because people who were once compartmentalized in homelands, where they spoke one language now live in all nine provinces, which culminates, in people staying together and thus revives the need for translation, so that people can understand one another effectively. By the same token, respondents B1 and B2 also stated that the dawn of democracy in South Africa has necessitated a return to translation in Tshivenḓa because there are some of thereducational materials, public health information, annual reports and other materials that should be translated into all official languages of South Africa. Respondent C1 stated that translation is inevitable because there are many things that are important that were written in former official languages, English and Afrikaans, which need to be translated into other African languages. The converse is also applicable these days because, according to respondent E15, Tshivenḓa is one of the eleven official languages, and people have started to learn it and translate it into other languages. In other words, it is no longer English only that has to be translated into other languages, but other languages should also be translated into English.

According to respondent D3, it is important for everyone to learn a second language satisfactorily. In order to do so, one needs to be fluent in one's own language. Furthermore, respondent E8 proposed that people who look down upon other languages must refrain from doing so because the government of South Africa and the Department of Arts and Culture are playing a crucial role as far as promoting African languages is concerned.

6.2.11 Whose languages should be used in courts? Substantiate

Various respondents reacted differently to the question as to whose language should be used in courts. Some said all South African eleven official languages should be used in the court of law whereas some argued that only languages of the accused must be used in courts In this regard, respondent A1 said that the indigenous languages of the accused person should be used in the courts of law. He added that some people are in jail because they could not understand the language which was

used when their cases were being heard in the courts of law, and they failed to express themselves in second languages. Respondent B1 mentioned that the Constitution of South Africa recognises eleven official languages; therefore, all of them should be used. On the contrary, respondent D3 argued that English should be used in courts and be interpreted into all official languages, according to the needs of the courts. Respondents F2 and F6 had that same view as far as whose language should be used in courts. As the people who interpret in the courts of law every day, they argued that through their experience that they gain every day, the language of the accused should be used and interpreted into other languages, such as English. The reason for this is that some people cannot understand the questions posed in courts because some of the interpreters did not get proper training to be court interpreters. The latter point of view was supported by respondent F12 who said that the language used in the courts of law is different from the language used outside. Therefore, it needs an official who is conversant with that language. It comes as no surprise that respondents raise a concern that sometimes innocent people are found guilty due to language problems.

6.2.12 What are the challenges related to translation and how can these be solved?

Respondent A1 indicated that translators should be proficient in both the source and the target languages. According to respondent B1, the movement of people from one place to another has played an enormous role in the divergence and slow process of language development. Most language problems occur because of variation within the language, lack of technical terminology, unimproved writing system and shortage of school textbooks. The same respondent said that in order to solve the problem, linguists/language practitioners should come up with new concepts to match the current technology, and write materials in Tshivenḓa amongst other things.

Respondent B2 said lack of equivalents in African languages for some English terms was a challenge to translation and to overcome such a problem the art of writing dictionaries should be taught at universities and students be encouraged to embark on dictionary projects in Africans languages. Moreover, respondent C1 said that the shortage of properly trained translators, as well as scientific and technical dictionaries which should be used in translation, were some of the challenges for

translation. Furthermore, respondent D1 said that challenges such as wrong application of cultural transfer and missing words did occur in translated documents. What was more disturbing according to respondents D2 and E6, was that language users have not been trained translators, and yet they do translations that are used officially. As a result of lack of formal training in translation, mistranslation may result which will impact on the message to be conveyed negatively. According respondent E3, translation should be done by trained professional translators who have a background in the culture of the languages being translated.

6.3 CONCLUSION

This chapter focused on the interpretation and analysis of the collected data. The data were collected through interviews. Twelve questions were asked. Respondents provided various answers. The study that respondents use the dictionary for different purposes: to obtain equivalents and meanings of words that are deemed strange; to get guidance on spelling and pronunciation; and to keep up with new developments in lexicography. Another issue that came to light is that most of respondents are aware about what translation is, and that some of the respondents know the value of possessing a dictionary. Lastly, translation as a topic also came under scrutiny. In this regard, most of the respondents indicated that they knew what translation was and what its value was as far as compiling dictionaries is concerned. A major concern raised by respondents is that some people who were doing translation did not have proper training in translation. As a result, mistranslation of various texts occurs. The suggestion from the same respondents is that it is opportune time that universities and colleges design and offer modules on translation as a way of alleviating the said problem.

CHAPTER SEVEN

CONCLUSION

7.1   INTRODUCTION

The previous chapter focused on data presentation and an analysis of collected data. Data was collected through interviews with different respondents, such as lexicographers, lecturers, language teachers, language practitioners and court interpreters. This chapter provides summary of chapters, study findings, recommendations of the study and conclusion.

7.2   SUMMARY OF CHAPTERS (REVIEW OF THE RESEARCH)

7.2.1   Chapter One

This is the first chapter of the study wherein an introduction on dictionaries and translation was given in a nutshell. It stated that Tshivenḓa is one of the eleven South African languages which have been given status of being an official language, meaning that it could be used anywhere either in schools, universities, courts of law, and so on. The chapter recommended that in order for one to communicate and use a language properly, one needs a dictionary. The chapter also highlighted the fact that a dictionary is a book which lists a large number of words of a language and provides meaning and sometimes provides examples and how the lemma is used in a sentence of that particular language. This chapter also covered the background of the study and the research problem. Lack of properly translated dictionaries in Tshivenḓa was the research problem for this study. It became a matter of great concern which needed urgent attention. This was the motivation for this study.

The aim of this study was also provided in this chapter; namely to examine the role of translation in lexicography with special reference to Tshivenḓa-English dictionaries (bilingual dictionaries).

The objectives of this study were also outlined; namely, to determine the strategies that can be used to achieve effective translation of lemmas in dictionaries, to find out how translation has been carried out in bilingual dictionaries and to identify the effect of competent and incompetent translation in dictionaries.

Although there are many word categories which are included in the dictionary, it was indicated in this chapter that this study will concentrate on nouns and verbs used in Tshivenḓa-bilingual dictionaries. The dictionaries which were analysed were the following: Tshikota (2006) *Ṱhalusamaipfi Tshivenḓa/English Dictionary* and Van Warmelo (1989) *Venda Dictionary*.

7.2.2 Chapter Two

This chapter dealt with the literature review. In this chapter the works and views of different scholars on translation and lexicography were reviewed. The researcher also provided a definition of translation and a discussion of the following types of translation: literal translation, technical translation, legal translation. Different translation strategies were outlined; namely, word-for-word, adaptive, idiomatic and communicative translation strategies.

Equivalence in translation was also discussed. It was shown that there are different types of translation equivalence; namely, denotative, connotative, textual, dynamic and formal equivalence. The chapter also examined the interface between culture and translation, wherein culture was shown to be critical in bringing about acceptable and satisfactory translation.

The chapter also covers some of the translation theories such as the functional theories of translation and Skopo's theory.

Apart from translation theories, the chapter also treated lexicography as an important aspect of this study. For one to understand how dictionaries are compiled, it is important to also understand that lexicography is divided into two parts; namely, practical lexicography and theoretical lexicography.

As the study deals with dictionaries, it was crucial that the chapter dealt with the definitions of dictionaries. The chapter indicated that dictionaries are classified according to the number of languages covered, the target group or users as well as

their purpose. By taking into account all these factors, one ends up with one of the following: monolingual, bilingual and multilingual dictionaries. However, in the end, the emphasis was on bilingual dictionaries, as the selected dictionaries under scrutiny are largely bilingual.

Lastly, the chapter also looked at the structure of bilingual dictionaries, of which the following aspects were considered: mega structure, front matter, the main body, macro-structure and the back matter.

7.2.3 Chapter Three

This chapter dealt with methodologies which were used in this study. Views from different scholars about research methodology were presented. It was shown that there are two main types of research methods; namely, qualitative and quantitative paradigms. The qualitative method was employed in this research study because the qualitative paradigm is exploratory, and it assists the researcher to establish why and how things happen (Rajeskar, *et al.* 2013). The study employed a descriptive research design. Furthermore, the researcher discussed in this chapter the different sampling techniques which researchers may use depending on their research: accidental sampling, quota sampling, purposive sampling, snowball sampling and self-selection sampling. In this study purposive and snowball sampling were used. This is because it is one of the sampling techniques that fit well within the qualitative method. Vhavenḓa dictionary users aged between 25 and 65 years formed the study sample and were divided as follows: lexicographers, lexicography lecturers, language practitioners, Tshivenḓa curriculum advisors, grade 12 Tshivenḓa teachers and court interpreters. Data was collected through an interview guide with twelve questions which the abovementioned respondents were expected to respond to.

In addition to the interview data, various books, journals, magazines, unpublished and published dissertations and the internet were consulted to collect secondary data on translation, lexicography and dictionaries.

7.3   FINDINGS

The study produced several findings of which the most important may be listed as follows:

7.3.1 Chapter Four (The noun)

The study showed that Tshivenḓa has three types of nouns; namely, proper, collective and common noun. Examples are as follows: proper nouns (Mashudu), collective nouns (guma) and common nouns (mulambo). Furthermore, the study showed that these nouns consist of two morphemes; namely, a noun prefix and noun root/stem. The study showed that all Tshivenḓa nouns belong to a specific noun class (from a list of twenty-one noun classes, starting from noun class 1 (*mu-*) to noun class 21 (*ḓi-*).

As far as the treatment of nouns is concerned, the study showed that the selected dictionaries (Van Warmelo, 1989; Tshikota, 2006) lemmatised most nouns according to their noun classes. However, these dictionaries are deficient because in some cases they did not indicate the noun classes to which certain nouns belong.

More importantly, the study ascertained that nouns are translated by providing their equivalents in the target language. However, this is inadequate because in many instances no full explanation and cross- referencing was done. For example: *thumbu* (see example **79)**.

Another weakness observed is that, compilers of the selected dictionaries did not treat polysemous translation equivalents satisfactorily (see example **81).**

In addition, the study found that where there are no equivalents, compilers of the selected dictionaries simply applied adoption strategy. This is not user-friendly because a reader who is not familiar with the lemma, will not be able to understand its proper meaning (see example **89).**

Lastly, the study revealed that the selected dictionaries used mainly literal translation, rather than communicative or dynamic or pragmatic translations, which Skopo's theory recommends.

7.3.1.1 Recommendation

Lexicographers must endeavour to compile dictionaries that use communicative translation method, as it assists the reader to comprehend the full meaning as originally intended (by taking into account the culture and context of both the source and target texts).

7.3.2 Chapter Five (The verb)

The verb, as an important word category in Tshivenḓa also came under scrutiny in the study. Regarding translation of verbs, the study discovered that, most verbs have been translated using word-for-word translation strategy. Sadly, this strategy does not always provide effective translation because it does not take into account the context and culture of both the source and the target languages, **see example 15 (a-e).**

As in the case of nouns, the selected dictionaries also applied the adoption method for translating lemmas. Unfortunately, this strategy is inadequate for a reader who does not know the meaning of the source lemma, particularly non-native speakers of the language.

The study also revealed that Tshivenḓa often uses derivational suffixes to produce various types of meanings of verbs. However, the selected dictionaries did not adequately treat this aspect. This oversight means that the reader will end up not knowing the various meanings expressed by derivational suffixes, **see examples 31 (a-c) to 34 (a-b).**

7.3.2.1 Recommendation

Dictionary compilers must use the adoption method as a last option. Otherwise, they must use the translation method, which will make the reader understands the translation even if he/she is seeing it, for the first time. Such translation methods should include paraphrasing and communicative methods as Skopo suggests.

7.3.3 Chapter Six (Findings from the collected data)

As has been already indicated, the findings below emanated from the respondents and they will be treated according to the questions posed on the interview schedule.

7.3.3.1 Why do you use dictionaries?

As far as this question is concerned, the researcher found that most respondents use dictionaries in order to get the meaning of the word, to check the spelling of the word as well as the correct pronunciation of the word. It was also established that some of the respondents use dictionaries to look up for the equivalents of words.

7.3.3.1.1 Recommendation

It is recommended that whenever people come across a new term, they should use a dictionary as it provides the correct spelling, pronunciation, meaning, equivalents and the correct usage of the word in a sentence. The use of a dictionary as highlighted above is also supported by Gouws and Prinsloo (1998).

7.3.3.2 Do you know what translation is?

Concerning the above question, the researcher found that, the majority of the respondents had a good understanding of what translation is. Some of them said that translation is the replacement of a text from a source language into a target language.

7.3.3.2.1 Recommendation

A better understanding of translation is required by the majority of respondents. It is recommended that language practitioners, especially those who work in the communication industry and language services, who do not have proper qualifications in translation, undertake a translation course in order to gain a better understanding of translation and thus render satisfactory translation. Skopo's theory supports this type of undertaking because translation must take into account the context in which it takes place.

7.3.3.3 Do you attach importance of any to translation?

Regarding this question, the researcher found that the respondents saw great value in translation. Some of the respondents added that translation is important because it provides an equivalent meaning of the word from the source language to the target language.

7.3.3.3.1 Recommendation

The recommendation in this case is that, for proper communication to occur between two different languages, translation should be used.

7.3.3.4 Does a dictionary play a role in translation?

As far as this question is concerned, the study showed that indeed a dictionary plays a big role in translation because when one wants to perform quality translation work he/she needs a dictionary. The respondents revealed that a dictionary is important/essential in translation because it provides a clear understanding of unfamiliar concepts which one does not understand.

7.3.3.4.1 Recommendation

Translators cannot achieve excellent translation without using dictionaries. A bilingual or multilingual dictionary is required to provide effective translation of words or texts, taking into account that dictionaries, in the main, are compiled by experts. Therefore, it is recommended that bilingual and multilingual dictionaries be compiled. Currently, African languages such as Tshivenḓa lack specialised dictionaries in fields such as technology and science. It is high time that such dictionaries should be compiled promptly.

7.3.3.5 In your opinion, who should use dictionaries? Substantiate

Regarding this question, the study showed that any person who could read and write should use dictionaries. It was also found that professionals such as language practitioners, language students, language teachers and every person who translates to and from different languages, should use dictionaries in order to have effective translation of words and to get the right meaning of the word. If this is not done, mistranslation will occur, ultimately resulting in miscommunication.

The respondents also revealed that there are different types of dictionaries; for example, dictionaries meant for lecturers, learners, students, teachers, court interpreters and general workers, it is therefore of crucial importance that users consult dictionaries at all times to ensure that there is effective translation for the intended audience.

7.3.3.5.1 Recommendation

The availability of good and quality dictionaries is of great concern to the respondents. Seeing that there is a shortage of quality dictionaries in Tshivenḓa in general, lexicographers are encouraged to compile more good quality dictionaries in as many fields as possible (science, economics, medicine and technology).

7.3.3.6   In your opinion, do you think school books should be translated? Substantiate

School books are books which have been prescribed for learners at school.   Most school books have been written in English. On this question, the study showed that the majority of the respondents believe all school books must be translated into indigenous languages because learners learn better through their vernacular and it would be easier for them to conduct experiments and understand what they are supposed to do.

It was also found that some prescribed school books have been successfully translated from English into different African languages wherein Tshivenḓa is one of them; for example, *Julius Caesar* was translated to *Makhaulambilu a Julius Ceaser* by Ṋemudzivhaḓi (1970s). The finding on this issue is that teaching is enhanced when it is done through one's mother tongue.

7.3.3.6.1 Recommendation

The study supports the view of respondents that mother-tongue education is necessary if full understanding of the subject matter is to be attained by the learners. Thus, the recommendation is that the Department of Basic Education should promote the use of the mother tongue as the language of teaching and learning in schools in South Africa.

7.3.3.7 Do you have Tshivenḓa or English dictionaries? Elaborate

The findings of this question revealed that most of the respondents have dictionaries. Some respondents have more than two dictionaries of, both Tshivenḓa and English languages. The findings also showed that respondents have dictionaries because they consider dictionaries to be important in their lives as learners, teachers, language practitioners, lexicographers and court interpreters. Learners consult dictionaries every day while doing their class/homework and studying when they came across difficult terms. In the same vein, teachers, lexicographers and court interpreters use dictionaries to come up with translation that is deemed acceptable when they come across terms that are unfamiliar to them. The concern though is that some dictionaries are of poor quality. Thus, they do not always help the respondents when a need arises.

7.3.3.7.1 Recommendation

It is recommended that lexicographers compile dictionaries which meet the needs of the users because the existing dictionaries do not address some of the issues, like cultural bound and science words. Dictionaries must include lemmas which have high frequency use (Hartmann & James, 1983).

7.3.3.8 How often do you buy dictionaries? Elaborate

The study revealed that respondents bought dictionaries for different reasons: there are those who buy a dictionary when there is a new publication; there are some who buy dictionaries once a year and those who buy dictionaries once in three years. They do so in order to familiarise with language as far as new terminology is concerned and to keep abreast with the development of the Tshivenḓa language.

7.3.3.8.1 Recommendation

It is recommended that Tshivenḓa-English bilingual online dictionaries be made available in order for the users to access them at any time. This suggests that in addition to making hard copies available, lexicographers should compile dictionaries and put them online.

7.3.3.9 What is the relevance of translation in the information age?

The above question revealed that there are a number of technological terms in social media in English which need to be translated into African languages to facilitate communication. It was also found that nowadays translation is assisting people in order to get information in African languages about developments in the world.

7.3.3.9.1 Recommendation

It is recommended that dictionaries of technical and technological terms be compiled for the convenience of the users.

7.3.3.10 Do you believe the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate

Democracy in South Africa has played an important role in empowering many languages, to become means of communication in different spheres. This is why eleven official languages including African languages, are now in use. The study showed that since the dawn of democracy in South Africa, translation is in high demand. This encourages effective communication among speakers of different languages in South Africa who are spread out in nine provinces. The study also found that there are some educational materials, public health information and annual reports which have been translated from English into Tshivenḓa. This is a commendable step as many people end up understanding aspects that they would otherwise have not understood. The Department of Arts and Culture deserves commendation in this regard because it plays a big role in the promotion of African languages.

7.3.3.10.1 Recommendation

Although some of the government official documents, educational materials and public health information have been translated from English into Tshivenḓa, this is not yet sufficient. It is recommended that all government official documents be translated into African languages in order to accommodate people who do not understand English.

It is further recommended that people who look down upon other languages must refrain from doing so.

7.3.3.11   Whose languages should be used in courts? Substantiate

As there are eleven official languages in South Africa, the study showed that in the courts of law the language of both the respondents and accused should be used because some prisoners, are in jail because they failed to understand and express themselves in a second language (English) used in the courts of law. However, some respondents said that any of the official languages in South Africa should be used in courts provided they give interpretation in the dominant African language in the area. For instance, if an accused is a Muvenḓa -speaking person, the language to be used is supposed to be Tshivenḓa and interpretation would be in English. Sadly, it was also found that some of the interpreters do not have formal skills of interpreting and they end up giving wrong interpretation.

7.3.3.11.1 Recommendation

Seeing that innocent people are being charged and found guilty due to language problems and poor interpretation skills, it is recommended that court interpreters get formal training, so that they render good service to the people. The Department of Justice must ensure that it develops a language policy, which among others, requires translators and interpreters to be professionals in their work. Should this not be done, the result would be mistranslated documents.

7.3.3.12   What are the challenges related to translation and how can these be solved?

As far as this question is concerned, the study showed that there are many challenges related to translation which respondents encounter. According to some of the respondents, some translators do not have adequate knowledge of both the source and target languages, and end up doing mistranslation.

Another challenge that was identified is lack of technical terminology, unimproved writing system and shortage of school text-books and set works to be translated. It was also found that there is a challenge of lack of equivalents in African languages for some English terms.

The shortage of properly trained translators is one of the other challenges identified. Another challenge is the shortage of scientific and technical dictionaries which can be used in translation.

7.3.3.12.1 Recommendation

It is recommended that translators get formal training and that universities design degrees and diplomas in translation and interpreting, so that people get proper training.   It is recommended that translators should be fluent in both the source and the target languages. Tests should be administered to ensure this. Moreover, the Department of Arts and Culture under the section of terminology development must ensure that terminologies, including technical and scientific terminologies in different African languages be developed and translated in order to meet the needs of the people in the current epoch.

The study recommends that in order to solve the problem of lack of terminology, experts in languages should develop new concepts to match the current technology and write materials in Tshivenḓa, amongst other things.

The study also recommends that the art of writing dictionaries should be taught at universities and students should be encouraged to embark on dictionary projects in African languages.

Lastly, one of the critical recommendations is that translation, should be done by trained professional translators with a background of the culture and the knowledge of the subject.

7.4   CONCLUSION

This chapter discussed the findings of the study according to the questions posed to different respondents provided on the recommendations of the study. Based on the study data, it is evident that the available Tshivenḓa dictionaries are inadequate in terms of sceince, technical and technological terms; and that in many instances lexicographers simply use/apply the adoptive method, which readers do not understand. Ultimately, the study recommends that lexicographers apply the communicative translation methods as it brings about effective translation. The study did not dwell much on the suitability and effectiveness of online dictionaries in Tshivenḓa. This is an area which future studies must examine.

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ANNEXTURE A

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| TURFLOOP RESEARCH ETHICS COMMITTEE |
| CLEARANCE CERTIFICATE |

MEETING: 05 March 2015

PROJECT NUMBER: TREC/21/2015: PG

PROJECT:

Title: A critical analysis of the way in which translation is used in selected Tshivenda-English dictionaries
Researcher: Ms M Nthambeleni
Supervisor: Prof RN Madadzhe
Co-Supervisor: N/A
Department: Tshivenda
School: Education
Degree: PhD in Tshivenda

PROF TAB MASHEGO
CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE

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

Note:
i)   Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee.
ii) The budget for the research will be considered separately from the protocol.
PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.

Finding solutions for Africa

Department of Languages

University of Limpopo (Turfloop Campus)

Private Bag X1106

Sovenga 0727

Date_____

Dear Participant

My name is Mashudu Nthambeleni. I am currently a registered student at the University of Limpopo (Turfloop Campus) doing Doctoral Degree in the Department of Languages. The topic of my research project is ''A Critical Analysis of Translation in Lexicography with Special Reference to selected Tshivenḓa-English Dictionaries''

I am conducting the research in this manner in order to obtain suggestions and ideas that you may have regarding "A Critical Analysis of Translation in Lexicography with Special Reference to selected Tshivenḓa-English Dictionaries''. You may have access to the findings of this study upon request.

Your participation in this study is voluntary. You may withdraw from the study at any stage without giving reasons. In this study you will be expected to respond to the interview questions. The information is solely for academic purposes and all your responses will remain confidential. The whole process will take about twenty minutes.

Kindly answer all the questions as honestly as possible. Your participation in this study is very important.

Thank you for your participation.

Kind regards

_____   Date: _____

Nthambeleni M. (Doctoral Student)

_____   Date: _____

Prof Maḓadzhe (Promoter)

Department of Languages

University of Limpopo (Turfloop Campus)

Private Bag X1106

Sovenga 0727

Date_____

Aa!

 Mr/ Mrs/ Dr/ Prof/Rev_____

Dzina ḽanga ndi pfi Mashudu Nthambeleni. Zwa zwino ndi mutshudeni wa Yunivesithi ya Limpopo khamphasini ya Turfloop. Ndi khou ita digirii ya vhudokotela kha Muhasho wa Nyambo. Ṱhoho ya ṱhodisiso yanga i ri "Tsenguluso ya tsatsaladzo nga ha u pindulela kha ḽekisikogirafi ho sedzwa Ṱhalusamaipfi dzo nanguludzwaho dza nyambombili (Tshivenḓa-Tshiisimane.)"

 Ndi khou ita ṱhoḓisiso iyi hu u ṱoḓa u wana mihumbulo na madzinginywa nga ha Tsenguluso ya tsatsaladzo nga ha u pindulela kha ḽekisikogirafi ho sedzwa Ṱhalusamaipfi dzo nanguludzwaho dza nyambombili (Tshivenḓa-Tshiisimane.)

 Ngudo iyi i ḓo lavhelesa ndeme ya u pindulela kha ḽekisikogirafi ho sedzwa ṱhalusamaipfi dzo nanguludzwaho dza nyambombili dza Tshivenḓa-Tshiisimane. Ṱhoḓisiso iyi i ḓo thusa nga maanḓa vhapinduleli, vhaḓologi na vhaḓivhi vha nyambo sa izwi vha tshi ṱoḓa ṱhalusamaipfi dza nyambombili dzavhuḓi uri vha kone u ita mishumo yavho zwavhuḓi. Vha nga kona u wana mawanwa a ngudo iyi musi vha tshi a ṱoḓa.

U dzhenelela kha ngudo iyi ndi u tou funa a si khombekhombe. Vha na pfanelo dza u litsha u dzhenelela kha ngudo iyi tshifhinga tshiṅwe na tshiṅwe nahone vha songo vhuya vha ṋea na zwi vha kundisaho u bvela phanḓa. Kha ngudo iyi, vha lavhelelwa u fhindula ndingambudziso. Phindulo dzoṱhe dzine vha ḓo ṋea dzo ḓo dzula dzi tshiphiri nahone mafhungo aya a khou ṱoḓelwa zwa u guda fhedzi. Ndingo dzi ḓo

fhedza mithethe ya fumbili. Vha khou humbelwa uri vha fhindule mbudziso nga u fulufhedzea. U dzhenelela havho kha ngudo iyi ndi zwa ndeme vhukuma.

Ndi khou livhuha u dzhenelela havho.

Wavho a fulufhedzeaho.

_____ Nthambeleni M. (Mutshudeni) Ḓuvha: _____

_____ Prof Maḓadzhe (Mufhaṱusi)) Ḓuvha: _____

ANNEXTURE 3 (a): Consent form to be signed by the participant-English version

CONSENT FORM

I

_____

agree to participate in this research project: "A Critical Analysis of Translation in Lexicography with Special Reference to selected Tshivenḓa-English Dictionaries".

The purpose of this study has been fully explained to me. I understand that my participation in this study is voluntary, free and without being forced in any way to do so. I also understand that I have the right to withdraw from the study at any time if I so wish and it won't affect me negatively in any way.

I understand that this is a PhD research project, its purpose being not to benefit me. My details which are in this consent form are not linked to the interview schedule and every answer that is given during participation will remain confidential.

Signature_____Date: _____

FOMO YA THENDELO

Nṋe_____

ndi khou tenda u dzhenelela kha thandela iyi ya ṱhoḓuluso ya '"Tsenguluso ya tsatsaladzo nga ha u pindulela kha ḽekisikogirafi ho sedzwa Ṱhalusamaipfi dzo nanguludzwaho dza nyambombili (Tshivenḓa-Tshiisimane.)''

Ndivho ya ṱhoḓisiso iyi ndo i ṱalutshedzwa nga vhuḓalo nda i pfesesa. Ndi a pfesesa uri u dzhenelela hanga kha thodisiso iyi ndi nga lutamo lwanga ndi sa khou tou kombetshedzwa. Ndi a pfesesa uri ndi na ndugelo dza u litsha u dzhenelela kha ngudo iyi arali nda pfa ndi sa tsha zwi takalela tshifhinga tshiṅwe na tshiṅwe nahone a zwi nga vhi na masiandoitwa a si avhuḓi kha nṋe.

Ndi a pfesesa uri mushumo wa ṱhoḓisiso iyi ya PhD ndivho yawo a si ya u thusa nṋe. Zwidodombedzwa nga ha nṋe zwi tshi kwama madzina na phindulo dze nda ṋea ndi a pfesesa uri zwi ḓo dzula zwitshiiphiri.

Tsaino: _____Ḓuvha: _____

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ANNEXTURE 4(a) [English version]

INTERVIEW GUIDE

1. Why do you use dictionaries?

2. Do you know what translation is?

3. Do you attach any importance to translation?

4. Does the dictionary play a role in translation?

5. In your opinion, who should use dictionaries? Substantiate.

6. In your opinion, do you think school books should be translated? Substantiate.

7. Do you have Tshivenḓa or English dictionaries? Elaborate.

8. How often do you buy dictionaries? Elaborate.

9. What is the relevance of translation in the information age?

10. Do you believe the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate.

11. Whose languages should be used in Courts? Substantiate.

12. What are the challenges related to translation and how can these be solved?

ANNEXTURE 4(b) [Tshivenḓa]

1. Ndi nga mini vha tshi shumisa ṱhalusamaipfi?

2. Vha a ḓivha uri u pindulela ndi mini naa?

3. Vha vhona hu na ndeme ya u pindulela naa?

4. Hone ṱhalusamaipfi ndi ya ndeme kha u pindulela naa?

5. U ya nga kuhumbulele kwavho, ndi vhafhio vhane vha tea u shumisa ṱhalusamaipfi. Kha vha tikedze phindulo yavho.

6. U ya nga kuhumbulele kwavho, bugu dzine dza shumiswa zwikoloni dzi tea u pindulelwa naa? Kha vha tikedze phindulo yavho.

7. Vha na ṱhalusamaipfi dza Tshivenḓa kana dza Tshiisimane naa? Kha vha ṱalutshedze.

8. Vha renga ṱhalusamaipfi zwingafhani/lungana? Kha vha ṱalutshedze

9. Ndi ifhio ndeme ya u pindulela kha thangana ya murole?

10. Vha humbula uri u bvelela ha dimokirasi Afrika Tshipembe zwo ṱuṱuwedza u vhuedzedza vhupinduleli kha Tshivenḓa naa? Kha vha tikedze Phindulo yavho.

11. Ndi nyambo dza vhonnyi dzine dza tea u shumiswa khothe? Kha vha tikedze phindulo yavho.

13. Ndi dzi
14. fhio khaedu dzo livhanaho na u pindulela nahone dzi nga thasululwa hani?

ANNEXTURE 5

EXCERPTS FROM INTERVIEW GUIDE

RESPONDENT A

QUESTION: Why do you use dictionaries?

ANSWER: To check the meaning of words, to check how the words are spelled, to check how the words are pronounced, to check where the words have been derived from and to check on how the words may be used in a sentence.

QUESTION: Do you know what translation is?

ANSWER: Yes. Translation gives the contents and meaning in one language of something written or said in another language.

QUESTION: Do you attach any importance to translation?

ANSWER: Yes.

QUESTION: Does the dictionary play a role in translation?

ANSWER: Yes as in 1(a) to (d) above.

QUESTION: In your opinion, who should use dictionaries? Substantiate.

ANSWER: Every language practitioner, every student of language, every person who translate from and into different languages and any teacher of languages.

QUESTION: In your opinion, should school books be translated? Substantiate.

ANSWER: Every school book should be translated into different indigenous languages, pupils and students learn better through their indigenous languages and teaching will be enhanced when teaching is done using one's mother tongue.

QUESTION: Do you have Tshivenḓa or English dictionaries? Elaborate.

ANSWER: Yes.

QUESTION: How often do you buy dictionaries? Elaborate.

ANSWER: Always. To keep abreast with the development of language and to use them in translation work.

QUESTION: What is the relevance of translation in the information age?

ANSWER: It is really importance since we are living in a multilingual and multicultural society.

QUESTION: Do you believe the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate.

ANSWER: Yes, because people who were once compartmentalizes in homelands where they speak one language now stay throughout nine provinces which culminate in the people staying together and thus revive the need for translation so that people can understand one another effectively when communicating.

QUESTION: Whose languages should be used in Courts? Substantiate.

ANSWER: The language of the arrested person and not English or Afrikaans.

QUESTION: What are the challenges related to translation and how can these be solved?

ANSWER: Translators should be clear with source and target languages, they should overcome this by effective study of one of the source and target languages.

RESPONDENT.B

QUESTION: Why do you use dictionaries?

ANSWER: To check the meanings of the words that we do not know and their usage in sentences. Sometimes a word can mean two or more different things. It is the dictionary that clarify different meanings of a word.

QUESTION: Do you know what translation is?

ANSWER: Yes, to put (a word, text or language) into another language retaining the sense.

QUESTION: Do you attach any importance to translation?

ANSWER: Yes, for the correct understanding of the word. It is important to have equivalent meaning of the word from one language to the other.

QUESTION: Does the dictionary play a role in translation?

ANSWER: Yes, a very big role.

QUESTION: In your opinion, who should use dictionaries? Substantiate..

ANSWER: Students and lecturers. They can all find difficult concepts when they read and to understand the texts, they should first understand the concepts.

QUESTION: In your opinion, should school books be translated? Substantiate.

ANSWER: Yes, they should be translated into the language which students and lectures understand.

 QUESTION: Do you have Tshivenḓa or English dictionaries? Elaborate.

ANSWER: Yes, to make it easy for a person who speaks a different language to understand easily.

QUESTION: How often do you buy dictionaries? Elaborate.

ANSWER: Once in a five years. To make sure that it moves with time.

QUESTION: What is the relevance of translation in the information age?

ANSWER: To make sure that everybody understands what is discussed about.

QUESTION: Do you believe the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa?

ANSWER: Yes, to make sure that everybody uses hi/her mother-tongue without being undermined, just to be proud of it.

QUESTION: Whose languages should be used in Courts? Substantiate.

ANSWER: All eleven languages that are regarded as official because people can express themselves properly when they use their mother-tongue.

QUESTION: What are the challenges related to translation and how can these be solved?

ANSWER: The movement of people from one place to another has also played an enormous role in the divergence and slow process of language development. People do not boast about their languages. Most language problems occur because of the variation within language, lack of technical terminology, unimproved writing system and shortage of school text books. There are also less time allocated to air programmes in African languages, including Tshivenḓa, due to less television written materials. Parents and educators can engage in meeting using English even though all of them are, e.g. Tshivenḓa speaking people. To solve the problem, people should come up with new concepts to match the current technology, write materials in African languages amongst other things.

RESPONDENT.C

QUESTION: Why do you use dictionaries?

ANSWER: Dictionary plays a significant role since it gives meanings of a word which is unfamiliar to me. Furthermore, i use dictionary to check on the correct spelling of a word.

QUESTION: Do you know what translation is?

ANSWER: Yes, translation refers to changing a text written in a language foreign to a speech community into another language which they know such that they can benefit.

QUESTION: Do you attach any importance to translation?

ANSWER: Yes, translation is very important for the development of any language.

QUESTION: Does the dictionary play a role in translation?

ANSWER: Yes, it does because if there are concepts which one does not understand will always refer to the dictionary.

QUESTION: In your opinion, who should use dictionaries?.
ANSWER: In my personal view, anybody who uses a language is entitled to use a dictionary.

QUESTION: In your opinion, should school books be translated?.
ANSWER: Yes, the school books should be translated into different languages for the benefit of all speakers of the official languages.

 QUESTION: Do you have Tshivenḓa or English dictionaries? Elaborate.
ANSWER: Yes, we do have Tshivenḓa dictionary, both bilingual and monolingual dictionaries. We also have terminology.

QUESTION: How often do you buy dictionaries? Elaborate.
ANSWER: For Tshivenḓa i often buy when there is a new publication. For English dictionary i always buy when i come across a new dictionary which i don't have in my shelf.

QUESTION: What is the relevance of translation in the information age?
ANSWER: Very relevant because there are so many things which are written in English that need to be translated to African languages such as Tshivenḓa

QUESTION: Do you believe the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate.
ANSWER: Yes, this field of language was dormant during the apartheid era but since 1994 it is used. There is a section in the Department of Arts and Culture which deal specifically with translation.

QUESTION: Whose languages should be used in Courts? Substantiate.
ANSWER: All languages should be used in the court of law.

QUESTION: What are the challenges related to translation and how can these be solved?
ANSWER: There are so many challenges such as he shortage of properly trained translators who can render a good service of translation. Another challenge is the shortage of scientific dictionaries which should be used in translation. This include technical dictionaries such as medical dictionary.

RESPONDENT.D

QUESTION: Why do you use dictionaries?
ANSWER: To know the meaning of words and also to be able to translate from one language to another.

QUESTION: Do you know what translation is?
ANSWER: Yes.

QUESTION: Do you attach any importance to translation?
ANSWER: Yes.

QUESTION: Does the dictionary play a role in translation?
ANSWER: Yes.

QUESTION: In your opinion, who should use dictionaries? Substantiate.
ANSWER: Every scholar should use a dictionary.

QUESTION: In your opinion, should school books be translated? Substantiate.
ANSWER: School books should be translated if there is no material of that particular language.

QUESTION: Do you have Tshivenḓa or English dictionaries? Elaborate.
ANSWER: I do have an English and Tshivenḓa.

QUESTION: How often do you buy dictionaries? Elaborate.
ANSWER: I buy dictionaries very rare. I depend upon the old ones that I have and use the online dictionaries.

QUESTION: What is the relevance of translation in the information age?
ANSWER: Translation in the information age is no longer restricted to the professional translators but there is a paradigm shift that also equip researchers and teachers with retrieval of information from online databases. Translation also offers new opportunities.

QUESTION: Do you believe the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate.

ANSWER: Yes. Educational materials, public health information, annual reports, etc. are now translated in official languages that we have in South Africa.

QUESTION: Whose languages should be used in Courts? Substantiate.

ANSWER: English should be used in courts and interpreted in all official languages depending on the speaker of the target language.

QUESTION: What are the challenges related to translation and how can these be solved?

ANSWER: Challenges such as wrong application of cultural transfer, missing words do occur in the translated documents. Translation should be done by a trained professional translator with the background of culture and the knowledge of the subject.

RESPONDENT.E

QUESTION: Why do you use dictionaries?

ANSWER: For verifying the spellings of the words and also for checking the meanings.

QUESTION: Do you know what translation is?

ANSWER: Yes. Giving the equivalent of a word from one language into the other language.

QUESTION: Do you attach any importance to translation?

ANSWER: Yes. I do. It helps one to have a better understanding of a foreign word in one's own language.

QUESTION: Does the dictionary play a role in translation?

ANSWER: Yes, a very important role, in fact, most dictionaries, moreover bilingual and multilingual dictionaries deal more with translation than meaning.

QUESTION: In your opinion, who should use dictionaries? Substantiate.

ANSWER: Scholars, writers, politicians, leaners, (first and second language speakers) etc., should use dictionaries. Nobody knows all. Learning does not come to an end. Everyday come across new words or phrases. A dictionary will help one to keep abreast with foreign words.

QUESTION: In your opinion, should school books be translated? Substantiate your answer.

ANSWER: Yes, they should. If the Department of Basic education managed to translate the CAPS curriculum from English to various African languages successfully, there is nothing that bars the process of translating textbook into other languages.

QUESTION: Do you have Tshivenḓa or English dictionaries? Elaborate.

ANSWER: I have one Tshivenḓa and several English dictionaries. There are few Tshivenḓa dictionaries that I know of.

QUESTION: How often do you buy dictionaries? Elaborate.

ANSWER: I rarely buy dictionaries. The ones i have are still convenient for me as I had never had a problem of not getting the words i am searching for in them.

QUESTION: What is the relevance of translation in the information age?

ANSWER: We do not always get information in our own languages. Translation will always be of assistance in keeping people informed about the development in the world that is driven by information.

QUESTION: Do you believe the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate.

ANSWER: Very much so, Tshivenḓa like all African languages is considered as an official language. Like English, Tshivenḓa also has a place in a Democratic South Africa. It also should be on par with English in terms of status. It is in no ways, lesser than English in importance. Speakers of Tshivenḓa are even more than speaker of English. In order for one to adopt the second language one has to first be influential in one's own language.

QUESTION: Whose languages should be used in Courts? Substantiate.

ANSWER: The language of the accused. The accused should be able to express herself/himself in a mother tongue because is the language s/he knows best. Even questions directed to her/him should be in the mother tongue to avoid misunderstandings and misinterpretations.

QUESTION: What are the challenges related to translation and how can these be solved?

ANSWER: Most people who are engaged in translation do not have relevant qualifications to do the work. At times as a result of not having the relevant term fo the foreign word to be translated, there may arise mistranslation which will impact on the message to be conveyed. .

RESPONDENT F

QUESTION: Why do you use dictionaries?

ANSWER: They are important to help us understand some of the difficult words and know the exact spelling.

QUESTION: Do you know what translation is?

ANSWER: Translation is taking information from one language to another.

QUESTION: Do you attach any importance to translation?

ANSWER: Yes. It is important to translate so that people from different language understand what it being said especially the victim in court.

QUESTION: Does the dictionary play a role in translation?

ANSWER: They do because if a word is difficult, a dictionary will be useful and the translation will be much easier.

QUESTION: In your opinion, who should use dictionaries? Substantiate.

ANSWER: Everybody should use a dictionary. In order to get the correct meaning and spelling of a word.

QUESTION: In your opinion, should school books be translated? Substantiate.

ANSWER: They need to be translated for better understanding of the concept in question.

QUESTION: Do you have Tshivenḓa or English dictionaries? Elaborate.

ANSWER: English. i also need Tshivenḓa dictionary for better understanding of the language, especially when i am interpreting in the court of law.

QUESTION: How often do you buy dictionaries? Elaborate.

ANSWER: Once in a while but it gives problems, there are some words which are not included so it needs to be updated.

QUESTION: What is the relevance of translation in the information age?

ANSWER: It is good because right and relevant information is important.

QUESTION: Do you believe the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate your answer.

ANSWER: I think so, Tshivenḓa like any other language in South Africa should be translated and I know we have a list of translation.

QUESTION: Whose languages should be used in Courts? Substantiate your answer.

ANSWER: The language of the accused and everybody in order to speak and understand one another in court.

QUESTION: What are the challenges related to translation and how can these be solved?

ANSWER: Some translation loses meaning of the concept because of poor translation. People who are translation in court did not get interpreting training. They end up giving poor translation and interpretation.

ANNEXURE 6

LETTER OF THANKS TO THE PARTICIPANTS

FROM: MASHUDU NTHAMBELENI

Dear

Mr/Ms/Dr/Prof./Rev._____

I want to convey my sincere gratitude for your participation in my research project which focuses on a critical analysis of translation in lexicography with special reference to selected Tshivenḓa- English dictionaries.

The data obtained from you will be used as an operational unit and will be complemented by data from other participants. Once again, thank you for the time you have taken to honour my request.

Yours sincerely

M. NTHAMBELENI

ANNEXTURE 3(a) [English version]

INTERVIEW GUIDE

1. Why do you use dictionaries?

To look up for a meaning of words that I come across for the first time or those that I have forgotten. I also check the correct spelling of words in case I am not sure.

2. Do you know what translation is?

Yes. It is about writing something that has been taken from one language into another language. The main issue being the sense thereof.

3. Do you attach any importance to translation?

Yes. There are information or writings that exist in one language but not available in another which may need to be translated, especially if they are also of importance in another language as well.

4. Does dictionary play a role in translation?

Yes. When one does not know the meaning or the correct spelling of some words in a piece of a writing that is being translated one consults a dictionary

5. In your opinion, who should use dictionaries? Substantiate you answer.

Every literate person, because everyone come across unfamiliar or new words when one is reading or translating some documents.

6. In your opinion, do you think school books should be translated? Substantiate your answer.

Yes, especially those that contains themes that cut across nationalities or races. But it may not be necessary to the books that deals with cultural issues of a particular nation/race since during the process some ele elements of the meaning may be lost.

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7. Do you have Tshivenḓa or English dictionaries? Elaborate.

In my case, I have Xitsonga and English dictionaries. They help me when doing research and when translating documents because I look up for the meaning of unfamilior words.

8. How often do you buy dictionaries? Elaborate.

Usually when I come across a new dictionary in Xitsonga or English. On average it is between three to five years.

9. What is the relevance of translation in the information age?

There are a number of technological terms that are come up from time to time especially in social media which need to be translated to African languages.

10. Do you think the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate your answer.

Yes. There are so many things that are important that have been written in former Official languages English and Afrikaans, which need to be translated to all African Languages as well.

11. Whose languages should be used in Courts? Substantiate your answer.

The Constitution recognizes all the 11 South African Languages. Therefore, all of them should be used in Court.

12. What are the challenges related to translation and how can these be solved?

Lack of equivalents in African languages of some English terms. I recommend that the art of writing dictionaries be taught at universities and students be encouraged to embark on dictionary projects for in African Languages.

ANNEXTURE 3(a) [English version]

INTERVIEW GUIDE

1. Why do you use dictionaries?

   Dictionary plays a significant role since it gives meanings to a word which is unfamiliar to me. Furthermore, I use dictionary to check on the correct spelling of a word.

2. Do you know what translation is?

   Yes, translation refers to changing a text written in a language foreign to a speech community into another language which they know such that they can benefit.

   Translation refers to changing a text written in a language foreign to a speech community into another language which they know such that they can benefit.

   Do you attach any importance to translation?

   Yes, translation is very important for the development of any language.

3. Does dictionary play a role in translation?

   Yes, it does because if there are concepts which one does not understand will always refer to the dictionary.

4. In your opinion, who should use dictionaries? Substantiate you answer.

   In my personal view, anybody who uses a language is entitled to use dictionary. Dictionary is also used mostly by foreigners who intends to learn a particular language.

5. In your opinion, do you think school books should be translated? Substantiate your answer.

   Yes, they school books should be translated into different languages for the benefit of all speakers of the official languages.

6. Do you have Tshivenḓa or English dictionaries? Elaborate.

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Yes, we do have Xitsonga dictionary, both bilingual and monolingual dictionaries. We also have terminology.

7. How often do you buy dictionaries? Elaborate.

For Xitsonga dictionary I often buy when there is a new publication. For English dictionary I always buy when I come across a new dictionary which I don't have in my shelf.

8. What is the relevance of translation in the information age?

Very relevant because there are so many things which are written in English that need to be translated to African languages such as Xitsonga.

9. Do you think the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate your answer.

Yes, this field of language was dormant during the apartheid era but since 1994 it is used. There is a section in the Department of Arts and Culture which deal specifically with translation.

10. Whose languages should be used in Courts? Substantiate your answer.

All languages should be used in the court of law.

11. What are the challenges related to translation and how can these be solved?

There are so many challenges such as the shortage of properly trained translators who can render a good service of translation. Another challenge is the shortage of scientific dictionaries which should be used in translation. This include technical dictionaries such as medical dictionary.

INTERVIEW GUIDE

1.   Why do you use dictionaries?

For verifying the spellings of the words and also for checking the meanings,

2.   Do you know what translation is?

Giving the equivalent of a word from one language into the other language.

3.   Do you attach any importance to translation?

Yes, I do. It helps one to have a better understanding of a foreign word in one's own language.

4.   Does dictionary play a role in translation?

A very important role, in fact, most dictionaries, moreover bilingual and multilingual dictionaries deal more with translation than meaning.

5.   In your opinion, who should use dictionaries?
                                     Substantiate you answer.

Scholars, writers, politicians, learners (first and second language speakers) etc, should use dictionaries. Nobody knows all. Learning does not come to an end. Every day come across new words or phrases. A dictionary will help one to keep abreast with foreign words.

6.   In your opinion, do you think school books should be translated? Substantiate your answer.

Yes, they should. If the Department of Basic education managed to translate the CAPS curriculum from English to various African languages successfully, there is nothing that bars   the   process   of   translating   textbook   into   other languages.

7.   Do you have Tshivenḓa or English dictionaries? Elaborate.

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I have one Sepedi and several English dictionaries. There are few Sepedi dictionaries that I know of.

8.   How often do you buy dictionaries? Elaborate.

I rarely buy dictionaries. The ones I have are still convenient for me as I had never had a problem of not finding the words I am searching for in them.

9.   What is the relevance of translation in the information age?

We do not always get information in our own languages. Translation will always be of assistance in keeping people informed about developments in the world that is driven by information.

10.   Do you think the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate your answer.

Very much so. Sepedi like all African languages is considered as an official language. Like English, Sepedi also has a place in a Democratic South Africa. It also should be on par with English in terms of status. It is in no ways, lesser than English in importance. Speakers of Sepedi are even more than speakers of English. In order for one to adopt the second language one has to first be influential in one' own language.

11.   Whose languages should be used in Courts? Substantiate your answer.

The language of the accused. The accused should be able to express herself/himself in a mother tongue because that is the language s/he knows best. Even questions directed to her/him should be in the mother tongue to avoid misunderstandings and misinterpretations.

12.   What are the challenges related to translation and how can these be solved?

Most people who are engaged in translation do not have relevant qualifications to do the work. At times as a result of not having the relevant term for the foreign word to be translated, there may arise mistranslation which will impact on the message to be conveyed.

ANNEXTURE 3(a) [English version]

INTERVIEW GUIDE

1. Why do you use dictionaries?

   They are important to help us understand some of the difficult words and to know the exact spelling.

2. Do you know what translation is?

   Translation is taking information from one language to another

3. Do you attach any importance to translation?

   Yes, It is important to translate so that people from different language understand what is being said

4. Does dictionary play a role in translation?

   They do because if a word is difficult dictionary will be useful and then translation would be much easier

5. In your opinion, who should use dictionaries? Substantiate you answer.

   Everybody should use dictionary.

6. In your opinion, do you think school books should be translated? Substantiate your answer.

   They need to be translated for better understanding of the concepts in question.

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7. Do you have Tshivenḓa or English dictionaries? Elaborate.

English dictionary for better understanding of books in English.

8. How often do you buy dictionaries? Elaborate.

Once in a while but it gives problems because it needs to be updated.

9. What is the relevance of translation in the information age?

It is good because right and relevant information is important

10. Do you think the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate your answer.

I think so. Tshivenḓa like any other language in SA should be translated and I know we have a lt of translation,

11. Whose languages should be used in Courts? Substantiate your answer.

The language of the accused and everybody to say something in Court

12. What are the challenges related to translation and how can these be solved?

Some translation looses meaning of concept,

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ANNEXTURE 3(a) [English version]

INTERVIEW GUIDE

1. Why do you use dictionaries?

   (a).To check the meaning of words
   (b).To check how the words are spelled
   (c).To check how the words are pronounced
   (d).To check where the words have been derived from
   (e).To check on how the words may be used in a sentence

2. Do you know what translation is?

Yes. Translation gives the contents and meaning in one language of something written or said in another language

3. Do you attach any importance to translation?

   Yes

4. Does dictionary play a role in translation?
   Yes as in 1(a) to (d) above

5. In your opinion, who should use dictionaries? Substantiate you answer.
   (a).Every language practitioner
   (b).Every student of language
   (c).Every person who translate from and into different languages
   (d).Any teacher of languages

6. In your opinion, do you think school books should be translated? Substantiate your answer.

   (a).Every school book should be translated into different indigenous languages

   (b).Pupils and students learn better through their indigenous languages

   (c).Teaching will be enhanced when teaching is done using one's mother tongue

7. Do you have Tshivenḓa or English dictionaries? Elaborate.
   Yes
   (a)   Harthorne,et al,1984: Dictionary of Basic English –Venḓa -Across the
            Curriculum, Johannesburg, Educum Publishers
   (b).   Van Warmelo, N.J 1989: Venḓa Dictionary, Pretoria, and J.L Van
            Schaik
   (c).   Wentzel, P.J.1982: Improved Trilingual Dictionary-Venḓa-Afrikaans –
            English, Pretoria, University of South Africa
   (d).   TNLU, 2012: Ṱhalusamaipfi ya Mirero-Tshivenḓa –English
            Ṱhohoyanḓou, University of Venḓa,
   (e).   TNLU 2010:Ṱhalusamaipfi ya Luamboluthihi ya
            Tshivenḓa, Ṱhohoyanḓou, University of Venḓa
   (f).   TNLU 2012; Thalusamaipfi ya Luamboluthihi ya
            Tshivenḓa, Ṱhohoyanḓou, University of Venḓa

8. How often do you buy dictionaries? Elaborate.

   Always

   (a) .To keep abreast with the development of language

   (b) .To use then in translation work

9. What is the relevance of translation in the information age?

It is really importance since we are living in a multilingual and multicultural society

10. Do you think the dawn of democracy in South Africa has influenced a return to translation in Tshivenḓa? Substantiate your answer.

Yes, because people who were once compartmentalized in homelands where they speak one language now stay throughout nine provinces which culminate in the people staying together and thus revive the need for translation so that people can understand one another effectively when communicating.

11. Whose languages should be used in Courts? Substantiate your answer.
The indigenous language of the arrested person and not English or Afrikaans

12. What are the challenges related to translation and how can these be solved?

(a). Translators should be clear with source and target languages
(b). They should overcome this by effective study of one of the source and target languages.

ANNEXTURE 3(a) [English version]

INTERVIEW GUIDE

1. Why do you use dictionaries?

   To check the meanings of the words that we do not know and their usage in sentences. Sometimes a word can mean two or more different things. It is the dictionary that clarify different meanings of a word.

2. Do you know what translation is?

   Yes, to put (a word, text or language) into another language retaining the sense.

3. Do you attach any importance to translation?

   Yes, for the correct understanding of the word. It is important to have equivalent meaning of the word from one language to the other.

4. Does dictionary play a role in translation?

   Yes, a very big role

5. In your opinion, who should use dictionaries? Substantiate you answer.

   Students and lecturers. They can all find difficult concepts when they read and to understand the texts, they should first understand the concepts.

6. In your opinion, do you think school books should be translated? Substantiate your answer.

   Yes, they should be translated into the language which students and lecturers understand.

7. Do you have Northern Sotho or English dictionaries? Elaborate.

   Yes, to make it easy for a person who speaks a different language to understand easily.

8. How often do you buy dictionaries? Elaborate.

   Once in five years. To make sure that it moves with time.

9. What is the relevance of translation in the information age?

   To make sure that everybody understands what is discussed about.

10. Do you think the dawn of democracy in South Africa has influenced a return to translation in Northern Sotho? Substantiate your answer.

ANNEXTURE 3(a) [English version]

INTERVIEW GUIDE

1. Why do you use dictionaries?

   To check the meanings of the words that we do not know and their usage in sentences. Sometimes a word can mean two or more different things. It is the dictionary that clarify different meanings of a word.

2. Do you know what translation is?

   Yes, to put (a word, text or language) into another language retaining the sense.

3. Do you attach any importance to translation?

   Yes, for the correct understanding of the word. It is important to have equivalent meaning of the word from one language to the other.

4. Does dictionary play a role in translation?

   Yes, a very big role

5. In your opinion, who should use dictionaries? Substantiate you answer.

   Students and lecturers. They can all find difficult concepts when they read and to understand the texts, they should first understand the concepts.

6. In your opinion, do you think school books should be translated? Substantiate your answer.

   Yes, they should be translated into the language which students and lecturers understand.

7. Do you have Northern Sotho or English dictionaries? Elaborate.

   Yes, to make it easy for a person who speaks a different language to understand easily.

8. How often do you buy dictionaries? Elaborate.

   Once in five years. To make sure that it moves with time.

9. What is the relevance of translation in the information age?

   To make sure that everybody understands what is discussed about.

10. Do you think the dawn of democracy in South Africa has influenced a return to translation in Northern Sotho? Substantiate your answer.

Yes, to make sure that everybody uses his/her mother-tongue without being undermined, just to be proud of it.

11. Whose languages should be used in Courts? Substantiate your answer.

All eleven languages that are regarded as official because people can express themselves properly when they use their mother-tongue.

12. What are the challenges related to translation and how can these be solved?

The movement of people from one place to the other has also played an enormous role in the divergence and slow process of language development. People do not boast about their languages. Most language problems occur because of the variation within language, lack of technical terminology, unimproved writing system and shortage of school textbooks. There are also less time allocated to air programmes in African languages, including Northern Sotho, due to less television written materials. Parents and educators can engage in a meeting using English even though all of them are, e. g. Northern Sotho speaking people.

To solve the problem, people should come up with new concepts to match the current technology, write materials in African languages amongst other things.