A CRITICAL EVALUATION OF *ENGLISH-KWANYAMA DICTIONARY* BY

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ABSTRACT

This study is based in the field of theoretical lexicography also known as dictionary research. It is significant because it aims at the development of Oshiwambo practical and theoretical lexicography. It evaluates the bilingual *English-Kwanyama Dictionary* that was published in 1954 by two missionaries who settled at Oukwanyama between 1924 and 1950. The purpose of selecting this dictionary is because there is no other recent and up-to-date Oshikwanyama dictionary available. The latest Oshikwanyama dictionary that was produced in 1977 (*Kwanyama-English Dictionary*) is currently out of print and unavailable. In this study's theoretical framework two salient theories that dominate both practical and theoretical lexicography are employed. The first theory is that of Sven Tarp and Henning Bergenholtz, the *Function theory*, which deals with dictionary functions as well as the user needs. The second theory is that of Herbert Ernst Wiegand, the *Text theory,* which deals with the textual structures of dictionaries. While the *Function theory* is used in this study in identifying the functions and the target users of *English-Kwanyama Dictionary*, the *Text theory* is used in analysing the structures (frame structures, macrostructures and microstructures) of *English-Kwanyama Dictionary*. Furthermore, this study employs a qualitative design in a form of text analysis in studying the structures and contents of *English-Kwanyama Dictionary*. Systematic sampling with a random start is used in sampling the pages that serve as the heart of the analysis for this study. The sampled pages are then entered in the corpus for focused scrutiny. In analysing the data, systematic dictionary research, which includes functional text segmentation as well as philological methods, is adopted. After critically evaluating the structures and functions of *English-Kwanyama Dictionary*, this study reveals that some sections in both the macrostructures and microstructures have been presented well, while some have not been well presented, as they obstruct the users in providing answers to their questions. Therefore, suggestions have been made for the improvement of future Oshikwanyama dictionaries. Suggestions are made based on the two theories, the *Function theory* and the *Text theory*, on which dictionary features to be included and which to leave out for the dictionary purposes to prevail in future Oshikwanyama dictionaries.

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LIST OF ABBREVIATIONS, ACRONYMS AND SIGNS

CK_E – General cultural knowledge for target user group consisting of mother-tongue speakers of English

CK_O – General cultural knowledge for target user group consisting of mother-tongue speakers of Oshikwanyama

DU_E – General experience of dictionary use for target user group consisting of mother-tongue speakers of English

DU_O – General experience of dictionary use for target user group consisting of mother-tongue speakers of Oshikwanyama

E(UG) – Target user group consisting of mother-tongue speakers of English

EKD – English-Kwanyama Dictionary

FLC_E – Foreign Language culture for target user group consisting of mother-tongue speakers of English

FLC_O – Foreign Language culture for target user group consisting of mother-tongue speakers of Oshikwanyama

FL_E – Foreign Language competency for target user group consisting of mother-tongue speakers of English

FL_O – Foreign Language competency for target user group consisting of mother-tongue speakers of Oshikwanyama

L1 – First Language

$L1_E$ – First Language competency for target user group consisting of mother-tongue speakers of English

$L1_O$ – First Language competency for target user group consisting of mother-tongue speakers of Oshikwanyama

MaP – Macro-contextual Purposes

MeP – Meso-contextual Purposes

MiP – Micro-contextual Purposes

O(UG) – Target user group consisting of mother-tongue speakers of Oshikwanyama

SE_E – Specific experience of using *EKD* for target user group consisting of mother- tongue speakers of English

SE_O – Specific experience of using *EKD* for target user group consisting of mother- tongue speakers of Oshikwanyama

The sign ≈ is used to indicate translation equivalence

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DEDICATION

I dedicate this thesis to my one and only great grandmother, Meekulu Pitilapoyo yaHaufiku (Mukwanangobe), because she always has an understanding of what education means to the future generations. Granny, this work is dedicated to you.

DECLARATION

I, Edward Shikesho, declare hereby that this study is a true reflection of my own research, and that this work, or part thereof has not been submitted for a degree in any other institutions of higher education.

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CHAPTER ONE

INTRODUCTION

1.1 Introduction

Firstly, the background of the study is presented. Secondly, the statement of the problem is provided. Research objectives are stated in the third section. The study's significance is established. Limitations and delimitations of the study are also declared in this chapter. After a brief overview of Oshiwambo as well as a history of Oshikwanyama lexicography are presented, compilers' short profiles as well as the organisation of the study are also presented.

1.2 Background of the study

This study is based in the field of theoretical lexicography, also known as dictionary research. The purpose is to critically evaluate the *English-Kwanyama Dictionary* (hereafter *EKD*) compiled by G.W.R. Tobias and B.H.C. Turvey and published in 1954. According to Gouws and Prinsloo's (2005) seminal work, bilingual dictionaries are regarded as the types of dictionaries that are mostly used by different members of a particular speech community. Mongwe (2006) adds that members of a particular community regard bilingual dictionaries as the most important source of linguistic information.

Wiegand (1984) describes the components comprising dictionary research. These components are user research, dictionary criticism, history of lexicography and the general theory of lexicography. Hartmann (2013) identifies "perspectives" in metalexicographic research, namely dictionary history, dictionary criticism,

dictionary typology, dictionary structure, dictionary use and the dictionary IT. This study falls under the component of "dictionary criticism" in that it aims to evaluate the contents and structures of *EKD*.

So far there is only a small number of bilingual dictionaries in the lexicography of Oshiwambo. Most of them were compiled during the colonial era and one of their major purposes was to facilitate communication between missionaries and the local ordinary people. These dictionaries were compiled as part of an externally motivated lexicographic process as opposed to an internally motivated process and with aims that included more than just a mere linguistic description of the language (Gouws, 2007). An externally motivated process, according to Gouws (2007), deals with lexicographical products that have been produced in meeting the needs that are encountered by external members in a certain linguistic community in their religious, socio-economic, as well as political dealings with the local inhabitants of that community. An internally motivated process deals with lexicographical products that are produced in satisfying the needs encountered by local members of a certain linguistic community in dealing with all community activities among themselves.

A very small body of literature on Oshiwambo lexicography is observed in general. A little has been done in Oshiwambo theoretical lexicography by Mbenzi (1994) in which he points out some shortcomings in the *Oshindonga-English Dictionary* (Viljoen, Amakali & Namuandi, 1984). It is revealed that the *Oshindonga-English Dictionary* has grave shortcomings which need to be addressed in an attempt to strike an acceptable balance with regard to the target users. The dictionary has some macro- and microstructural deficiencies concerning the arrangement of lemmata,

word formation, semantic information, visual aids, phonetic information and grammatical information.

Further work has also been done by Mbenzi (1996) in which he evaluates the dictionary in the present study (*EKD*) to a certain extent. He investigates the weaknesses of the structure of the dictionary and concludes that much needs to be improved, especially when it comes to the dictionary's microstructure.

Beyer (1997) also highlights some shortcomings in the *English-Oshindonga Dictionary for Primary Schools,* focusing on the dictionary structure and content.

All these reviews conclude that much needs to be improved in the lexicography of Oshiwambo. Therefore, this present study critically evaluates *EKD* based on the principles of lexicography. By carrying out this study, future scholars and researchers will be assisted in compiling and establishing higher quality bilingual dictionaries that will help to develop the Oshiwambo lexicography as well as the Oshiwambo language in general and the Oshikwanyama dialect in particular.

Oshikwanyama and Oshindonga are Oshiwambo dialects. Comparing with the other Oshiwambo dialects, Oshikwanyama and Oshindonga have received a greater attention in the Namibian education system and other formal activities (Cf. Section 1.8).

1.3 Statement of the Problem

According to the Namibian Statistics Agency (2011), more than 49% of the Namibian population speaks Oshiwambo. According to Article 3 of the *Constitution of the Republic of Namibia* (2010), English is the official language and Oshiwambo is one of the national languages. In addition, Oshiwambo has been serving as a

medium of communication for religious, socioeconomic and other purposes for a number of years, and as a medium of instruction and a subject in schools as well as at the University of Namibia (Mbenzi, 1996; Zimmermann & Hasheela 1998). It is now almost three decades after the independence of Namibia but there is no comprehensive research done in Oshiwambo with respect to Oshiwambo lexicography for the development of new dictionaries that will assist in improving the status of Oshiwambo. It is also revealed that there is no recent and up-to-date dictionary of Oshiwambo in general and the Oshikwanyama dialect in particular. The latest Oshikwanyama dictionary was produced in 1977 (Zimmermann & Hasheela, 1998), which is currently out of print and unavailable. There is therefore an urgent need to develop the practical and theoretical lexicography of Oshiwambo.

1.4 Research Objectives

The present study is based on the three research objectives as follows:

- to identify, analyse and describe the structures and contents of *EKD*;
- to identify and describe the relevant lexicographical evaluation criteria;
- and to evaluate *EKD* in terms of target users, functions, structures and contents against the relevant evaluation criteria.

1.5 Significance of the Study

This study is significant because it aims at the development of Oshiwambo practical and theoretical lexicography. Furthermore, a Namibian institute for indigenous languages development is planned with the aim of the development and protection of the indigenous languages, including Oshiwambo (P. Mbenzi, personal communication, May 15, 2018). One of its activities would be the compilation of

dictionaries. Therefore, the results of this study will contribute to this process and will therefore contribute to the development of Oshikwanyama.

1.6 Limitation of the study

The results of this study are based only on the sample pages of *EKD*. Although the sample can be judged as fairly representative of *EKD*, any conclusion that will be derived from this study is based on the sample.

1.7. Delimitation of the study

This study focuses on the evaluation of a single dictionary, which is *EKD*. The results of this study will therefore not necessarily be representative of the state of the entire body of Oshiwambo lexicographic products. Oshikwanyama lexicography is still on its infancy stage, therefore, there is no other English-Kwanyama dictionary available, apart from the one in this study.

1.8 A brief overview of Oshiwambo

Oshiwambo is a Bantu language which belongs to the larger Niger-Congo phylum. According to Shifidi (2014), Oshiwambo is one of the major indigenous languages in Namibia with about one million speakers across the country because Ovawambo people made up half of the Namibian population which is approximately 2.4 million.

Furthermore, Zimmermann and Hasheela (1998), Shifidi (2014) and Mbenzi (2014) confirm that the Oshiwambo language consists of about eleven dialects, which are Oshindonga, Oshikwanyama, Oshingandjera, Oshikwambi, Oshikwaluudhi, Oshikolonkadhi, Oshimbandja, Oshimbalantu, Oshivale, Oshikafima and Oshindombondola. Speakers of these dialects understand each other because the

morphology, syntax and semantics in these dialects are similar. The differences are only in pronunciation and intonation.

In addition, Oshiwambo has been serving as a medium for religious, socioeconomic, educational and some other administrative purposes for years. The Oshindonga and Oshikwanyama dialects have been accepted as standardised written languages. However, according to Zimmermann and Hasheela (1998), due to the major influence of the missionaries who were based in Ondonga, the other dialects of Oshiwambo based in the north western part of Namibia, such as Oshikolonkadhi, Oshimbalantu, Oshikwaluudhi, Oshingandjera and Oshikwambi, adopted Oshindonga for educational and religious purposes. Therefore, Oshindonga became the largest written language in the country with approximately 400 000 users.

The Oshikwanyama and Oshindonga dialects are taught as school subjects in Namibian schools from Grade 1 to Grade 12. Apart from the pre-primary, primary, upper primary and secondary phases at schools where Oshikwanyama and Oshindonga are taught as separate subjects, these dialects are not taught as separate subjects at the secondary school curriculum at the University of Namibia, but they are merged and taught as one subject which is Oshiwambo. For the avoidance of tribalism and for the promotion of all Oshiwambo dialects, Oshiwambo, at the University of Namibia's main Campus, is taught as a single subject (Zimmermann & Hasheela, 1998).

The following map, produced by Hipondoka and Mbenzi (2018), shows the relative locations of Oshiwambo dialects:
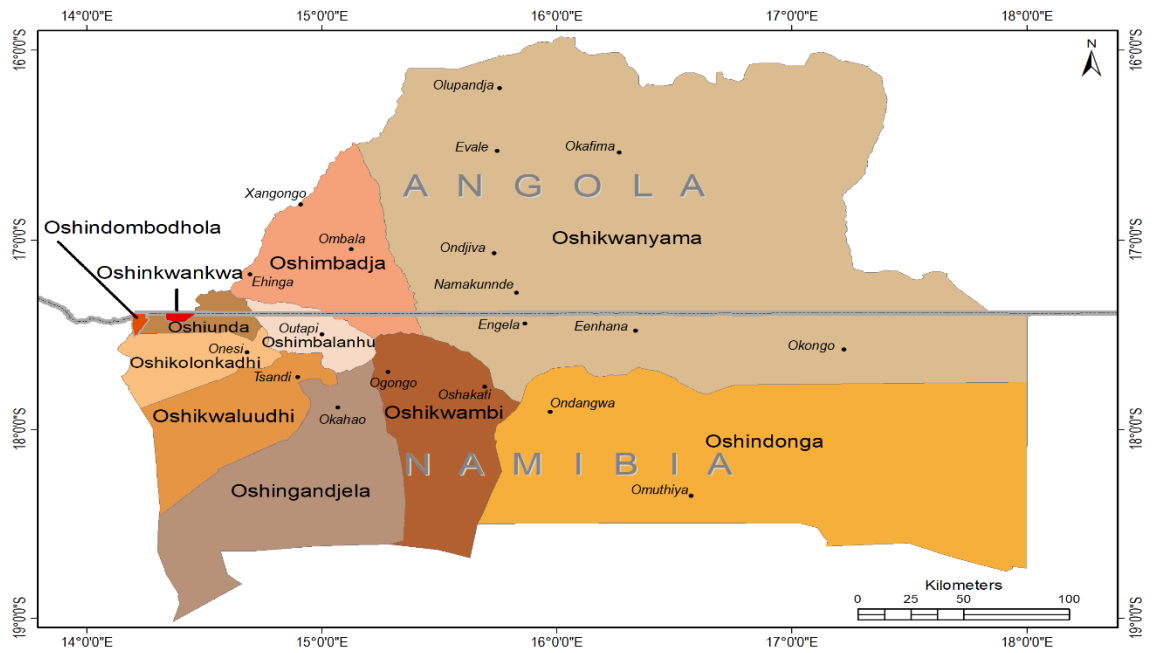
Figure 1: Map of the dialects of Oshiwambo (Source: Hipondoka & Mbenzi, 2018).

The preceding map indicates the northern part of Namibia as well as the southern part of Angola where the eleven dialects of Oshiwambo are spoken. The map further shows that the four dialects, Oshiunda, Oshimbadja, Oshimbalanhu and Oshikwanyama are spoken in both two countries. The map also indicates that Oshikwanyama is largely spoken in Angola, compared to Namibia.

1.9 A brief Overview of Oshikwanyama

As it has already been established in the previous section that Oshikwanyama is a dialect of Oshiwambo, spoken by people in the northern part of Namibia and in the southern part of Angola, it is also important to state that Oshikwanyama is one of the standardized dialects of Oshiwambo.

Zimmermann and Hasheela (1998) have established that the numbers of Oshikwanyama speakers in Namibia and Angola have more or less balanced out with about 350 000 living on each side of the border. This, according to Zimmermann and

Hasheela (1998), makes the Ovakwanyama by far the largest Ovawambo tribe on the Namibian side of the border.

Furthermore, Zimmermann and Hasheela (1998) confirm that Oshikwanyama consists of sub-dialects such as Oshimbadja, Oshivale, Oshikafima, and Oshindombodola and they are situated in Angola. All these subdialects are mostly spoken in the east of the Kunene River.

In addition, Oshikwanyama has national language status in both Angola and Namibia. Oshikwanyama has been adopted primarily in primary and secondary schools in Namibia, whilst the education system in the neighbouring country, Angola, has not yet introduced national languages in schools, with Portuguese as the only official language (Halme, 2004).

According to Halme (2004), some Namibian local newspapers, such as *The Namibian*, *Omukwetu*, among others, contain some sections in which Oshikwanyama is playing a salient role. Currently, some local and international news is written in Oshikwanyama in many local newspapers such as *Kundana*. Some NBC radio services such as *Katimukupulwapale* (*Kati FM*) as well as private radio services such as *Omulunga Radio*, *Shipi FM*, *Shalom Radio*, *Radio Energy*, *Channel Seven*, among others have been dominated by or have introduced time slots dedicated to Oshikwanyama.

Although a lot of Angolan newspapers have been exclusively dominated by Portuguese, its national television broadcasts weekly programmes in all its six national languages, including Oshikwanyama. Furthermore, the Angolan national radio station, also known as *Radio 'Ngola Yetu*, has a daily programme that runs for

one hour, which is in Oshiwambo, in which Oshikwanyama is playing a salient role relative to the other Oshiwambo languages in Angola.

Historically speaking, it is confirmed that the German missionaries were the first people to write in Oshikwanyama. They also produced several books in Oshikwanyama and then recorded its grammar. The first Missionary, Herman Tönjes, attempted to thoroughly examine Oshikwanyama structures. It is also asserted that Tönjes was associated with the Oshikwanyama speaking people at Onamakunde in Angola and they taught him Oshikwanyama bit by bit. He wrote Oshikwanyama grammar books, and then produced a German-Oshikwanyama dictionary. These books were of prime importance to everyone who learned Oshikwanyama (Ngodji, 2004).

Currently, Oshikwanyama is used in various public activities in the two countries. For example in church services in both countries, Oshikwanyama plays an essential role. A large body of Oshikwanyama literature has been produced for religious purposes, including many editions of the translated Holy Bible, which is called *Ombibeli Iyapuki* in Oshikwanyama.

Active Oshikwanyama writers are mostly found in Namibia, since there is nothing written and officially published for Oshikwanyama in Angola (Halme, 2004).

In Namibia, one of the recognised active writers in Oshikwanyama is Paavo Hasheela. He has produced the majority of texts for Oshikwanyama learners from primary to secondary level. Some of his books are even useful at the tertiary institutions.

One of Hasheela's recognised published books is *Oshikwanyamenena* (1986) with one improved edited version called *Oshikwanyamenena Shipe* (2007). Some

scholars, particularly Riikka Halme, have concluded that even though the book is linguistically unsatisfactory, its contributions to the introduction of vocabulary in Oshikwanyama is largely observed and acknowledged (Halme, 2004).

1.10 A brief history of Oshikwanyama lexicography

The Oshikwanyama lexicography has only a few lexicographical works that were produced in the past one and a half centuries. A number of dictionaries that were recently compiled and published are highlighted below:

The first Oshikwanyama dictionary, according to Halme (2004), was compiled in 1891 by H.P. Brincker. The name of the dictionary is *Wörterbuch des Oshikuanjama mit Vergleichung des Oshindonga und Otjiherero*. This publication came in two volumes. The first volume contains non-nouns and the second volume consists of nouns that are arranged according to their classes. For many lemmata in the dictionary, Brincker (1891) also provides translation equivalents in Oshindonga and Otjiherero.

Fivaz (2003) has confirmed that an Oshikwanyama dictionary was compiled in 1897 by P.H. Brincker. The name of the dictionary is *Deutsher Wortführer für die Bantu-Dialekte Otjiherero, Oshindonga and Oshikuanjama*. Since the work was not archived in libraries, museums, etcetera, it is nowhere to be located in Namibia. It might be possible to find it in the compiler's country of origin.

According to Tobias and Turvey (1954), Fivaz (2003) and Halme (2004), there is another dictionary in Oshikwanyama that was produced by the Rhenish Missionary, Hermann Tönjes, in 1910. This dictionary was produced in German entitled *Wörterbuch der Ovambo Sprache* (*Osikuanjama-Deutsch*).

It is confirmed by Tobias and Turvey (1954) that Hermann Tönjes published two books of considerable importance during 1910. First he produced *Ovambo Sprache* (*Osikuanjama*) and then *Wörterbuch der Ovambo Sprache* (*Osikuanjama-Deutsch*).

In 1954, 44 years later, Tobias and Turvey published the dictionary under this study, the *English-Kwanyama dictionary*.

Another Oshikwanyama dictionary was published in 1977, 23 years later. This dictionary, *Oshikwanyama-English dictionary,* currently out of print and unavailable, was compiled by Turvey and then edited by Taapopi and Zimmermann, based on Hermann Tönjes work of the beginning of the 20th century. Until then, there has never been updated versions of Oshikwanyama dictionaries recorded, hence much needs to be done in developing Oshikwanyama lexicography. Future lexicographers should work tirelessly in improving the state of Oshikwanyama lexicography in particular and Oshiwambo lexicography in general.

1.11 Short profiles of the *EKD* compilers

The following sub-section gives a brief profile of the compilers of *EKD*.

1.11.1 G.W.R. Tobias

George W.R. Tobias was the founder of Ovamboland Mission of the Church of the Province of South Africa and Bishop of Damaraland until his retirement in 1949 (Tobias & Turvey, 1954). He was the third Anglican Bishop of Damaraland in Namibia from 1939 to 1949 (Buys & Nambala, 2003).

Bishop Tobias was the pioneer and creator of the Anglican Church in Namibia. He was born in England in 1882, but moved with his father, Reverend Charles Frederick Tobias, an English priest, and his wife, Ethel Eliza Smith, to South Africa, where he

grew up, lived, and worked for several years. After attaining his honours degree at the University of Cape Town, he was awarded a scholarship to further his study at the University of Cambridge in England. He proved that he could make it academically and was then ordained by the bishop of Wakefield to the curacy of St. Paul's, Halifax. After three years, he returned to South Africa to assist his father to enlarge St. Mary's Woodstock parish, in Cape Town (Buys & Nambala, 2003).

When the First World War broke out, Tobias volunteered to serve in Europe, working in the Medical Corps, with the aim and hope of having a great chance of engaging himself in spiritual work. In 1915, he served shortly in Egypt just before he found himself in the ambulance department of the First South African Infantry Brigade. In 1916, Tobias was wounded in the leg at the Somme and spent some time in the hospital. In 1917 when he had recovered, he accepted to be commissioned as a military chaplain and then went to Flanders where he was again seriously wounded in the shoulder. Due to injury, he started limping. When the war ended, Tobias was awarded the M.C. for his services at the front (Robson & Luff, 1999b).

Father Tobias returned to his former parish after the war, where he served until 1923. In 1924, he went to Ovamboland, in Ohangwena Region, with Bishop Fogarty and established St. Mary's Mission at Odibo, right next to the Angolan boarder. He was given a site to carry out his mission at Odibo by the already Christian senior headman of the area, named Hamukoto waKaluvi. Father Tobias dug a couple of wells and started building a church and some huts. As the senior headman, Hamukoto used to visit every day to observe what Father Tobias was busy with. They associated with each other and later became good friends (Buys & Nambala, 2003).

From a historical perspective, the tree under which he camped for the first time is still at Odibo and is called "Tate Lukenge's tree". The local ordinary people gave Father Tobias a name as *Tate Lukenge* or "Father with the limp" due to the injury that he sustained in the First World War (Buys & Nambala, 2003).

Furthermore, according to Buys and Nambala (2003), Father Tobias established a school and then set up a hospital to respond to the various needs of the local people. Mr. Petrus Nandi is one of the first important spiritual leaders who played a pertinent role in establishing Anglican ministries and assisted Father Tobias in forming up of the Anglican Church.

Father Tobias' interpreter and adviser was still Mr. Petrus Nandi because Nandi could speak both Afrikaans and English and he was already a Christian, baptised by the Finnish Lutherans. Later, a large number of outstations were established, both to the west and to the east of St. Mary's Mission (Robson & Luff, 1999a).

Father Tobias spent his time and energy on training in Theology. In the 1930s, he trained two former students from the mission school, who later became the first two local priests of the Anglican Church in Namibia. These students were Lazarus Haihambo and Gabriel Namueja, whom were ordained as deacons on the 28 of September 1936. Soon afterwards, they became priests.

Father Tobias was elected as the new bishop, and was consecrated on 25 April 1939 at St. George's Cathedral in Windhoek, soon after the resignation of Bishop Fogarty. Due to that, he had left the important work at St. Mary's, Odibo, and settled in Windhoek, according to Robson and Luff (1999b). He resigned his diocese in August 1949 and returned to Cape Town to take up his duty as Rector of Simon's Town

(Robson & Luff, 1999b and Buys & Nambala, 2003). He died on the 3rd of May 1974 in Cape Town.

Tobias translated *The Pilgrim's Progress* into Oshikwanyama. He also translated Herman Tönjes' work, *Lehrbuch*, into an English version *Kwanyama Grammar and Syntax* (Mallory, 1971). Bishop Tobias, together with B.H.C. Turvey also compiled the dictionary under this study, *English-Kwanyama Dictionary,* which was published in 1954 (Tobias & Turvey, 1954).

1.11.2 B.H.C. Turvey

It was in 1944 when Reverend Basil Henry Capes Turvey arrived in Namibia from Europe and was appointed as the priest in charge of the Holy Cross Mission District at Onamunhama, which included the surrounding schools as well as outstations (Mallory, 1971). Onamunhama is a village situated in the Ohangwena Region in the northern part of Namibia. It is a place where the former Anglican Mission Station of Holy Cross is situated. The mission station was established in 1927, and it is about twenty kilometers east of the St. Mary Mission School in Odibo Village, just a short distance away from the Angolan border.

In 1947 Rev. Turvey had been replaced by Reverend Lazarus Haihambo, who reverted his former role of priest in Charge of Holy Cross Mission and outstations (Mallory, 1971). In 1947 when Reverend Turvey had left Owamboland, he became Rector at Woodchurch in Birkenhead near Liverpool, England. He also spent some time with his brotherhood in Australia in the bush where there was some religious community (N. Robson, personal communication, 20 May 2018).

When he had come back from England, he became Rector at Durbanville, Cape Town, South Africa and it is where he died in 1975. Before he died, he donated his

body to the medical sciences. He never married, because he was very committed to his spiritual life. Reverend Turvey, according to N. Robson (personal communication, May 20, 2018), neither had any family in Namibia nor in South Africa.

When it comes to his work on the dictionary, he used to consult Bishop Tobias at some occasions when they were still in Namibia. Together with Bishop Tobias, Turvey compiled the dictionary in this study, the *English-Kwanyama dictionary,* which was published at Witwatersrand in 1954 (Tobias & Turvey, 1954).

He also compiled another bilingual dictionary, *Kwanyama-English dictionary*, which was then edited by Zimmermann and Taapopi. This dictionary was published in 1977 (Turvey, 1977). During the process of compiling *Kwanyama-English Dictionary* he used to collect and record the lexical items on various cards. "Those cards were left and stored at St. Mary's Mission at Odibo until the late 90s when I threw them away because I thought there would be nobody interested in them since the dictionary was printed already" (N. Robson, personal communication, May 20, 2018).

1.12 Organisation of the study

This study is divided into five chapters. Chapter one dealt with the introduction of the study in which the background of the study, statement of the problem, research objectives, significance of the study, limitation and delimitation of the study were explained. A brief overview of Oshiwambo and that of Oshikwanyama were also provided. Lastly, a brief history of Oshikwanyama lexicography as well as a profile for the compilers of *English-Kwanyama Dictionary* were also provided.

Chapter two deals with the relevant literature review in which very important issues such as general dictionary typology, the concept *bilingual dictionary*, equivalent

relations, and evaluation of dictionaries are thoroughly discussed. In addition, this chapter deals with theoretical framework in which two important theories in theoretical and practical lexicography, the function theory and the text theory are thoroughly discussed. A comparison between Oshikwanyama and English as well as dictionary purposes are also given full attention in this chapter.

Chapter three deals with the methodology used in conducting the study in which a qualitative method which includes text analysis is used. Systematic sampling is adopted. In analysing the data text segmentation method as well as philological methods are used. In addition, three evaluation criteria, target user profile, dictionary purposes and user situation are established in this chapter.

Chapter four deals with the analyses of both the outer texts as well as the inner texts of the *EKD*. Equivalent relation types are also analysed. Chapter five gives a conclusion as well as recommendations of the study.

1.13 Conclusion

Firstly, the background of the study was presented. Secondly, the statement of the problem was provided. Research objectives were stated in the third section. The study's significance was established. Limitations and delimitations of the study were also declared in this study. After a brief overview of Oshiwambo as well as a history of Oshikwanyama lexicography were presented, compilers' short profiles as well as the organisation of the study were also presented.

CHAPTER TWO

LITERATURE REVIEW AND THE THEORETICAL FRAMEWORK

2.1 Introduction

This chapter first discusses general dictionary typology and situates the bilingual dictionary within the discussed typology. Then follows a brief discussion of the concept *bilingual dictionary* in which different definitions of bilingual dictionary are provided by different lexicographical scholars across the world. Another part of the concept *bilingual dictionary* which focuses on the general functions and purposes of a bilingual dictionary is also provided in this chapter. The third section of this chapter focuses on the types of equivalent relation, namely, full equivalence, partial equivalence and zero equivalence. Dictionary evaluations, as dealt with by different researchers in the field of lexicography, are also given a full attention in section four of this chapter. Dictionary purposes, namely, macro-contextual, micro-contextual and meso-contextual purposes are also briefly discussed in section five of this chapter. In the theoretical framework, two important theories of lexicography, namely the *Function theory* and the *Text theory*, are also briefly discussed. The last section of this literature review compares Oshikwanyama and English on the basis of aspects of their families, grammar, phonetics, tone and morphology.

2.2 General Dictionary Typology

It has been observed by Zgusta (1971) that when a certain lexicographer establishes a dictionary, two fundamental decisions need to be taken into consideration. The first decision deals with the part of the total vocabulary the proposed dictionary will include, and the second decision deals with the type to which the proposed dictionary will belong.

Therefore, both decisions will get clarity only when the typological classification of dictionaries is well understood. The dictionary in this study *(EKD)* will be classified into its type once the understanding of dictionary typology has been well established. Therefore, dictionary typology is briefly discussed in the following paragraphs.

Zgusta (1971), Devapala (2004), Gouws and Prinsloo (2005), and Svensén (2009) classify dictionaries into different types based on different criteria. According to Gouws and Prinsloo (2005), various theoretical and practical lexicographers have been dealing with the business of dictionary typology and they have established several suggestions, models and classifications, therefore, there is no way for the classifications to be absolute. They further add that a single lexicographical work can be classified differently by various typological models, because of a lack of general standardised set of terminologies for classification of dictionary types.

Gouws and Prinsloo (2005) conclude that one will find vague borders between various types of dictionaries within any given typological model. This is due to the fact that there is an overlap between various dictionary types and the fact that similar features can also be of importance to more than one member of the typological model. Therefore, it can be emphasised that there is no dictionary type that has uniquely separate or isolated features from other types.

The following is a brief discussion of different dictionary types as discussed by Zgusta (1971), Devapala (2004), Gouws and Prinsloo (2005) and Svensén (2009):

2.2.1 Linguistic and non-linguistic dictionaries

While Devapala (2004) observes that there are dictionary proper and dictionary-like works, Zgusta (1971) names them as linguistic and non-linguistic dictionaries

respectively. Linguistic dictionaries have to do with words or rather the lexical units of languages, therefore, they are regarded as word books. On the other hand, the non-linguistic dictionaries deal with things (realia), therefore, they are regarded as encyclopaedias or books of things. In addition, encyclopaedias, according to Devapala (2004), are similar to linguistic dictionaries only due to the fact that the arrangements of words denoting the realia are done alphabetically.

2.2.2 General and restricted dictionaries

Apart from linguistic and encyclopaedic dictionaries that have been dealt with briefly in the previous sub-section, there are also general and restricted dictionary types. Devapala (2004) and Gouws and Prinsloo (2005) establish a very clear distinction between a general and a restricted dictionary in that general dictionaries have to do with the language in general while restricted dictionaries put more emphasis and deal with one specific field, for instance "a specific semantic field or a specific subject domain," for example "the so called languages for special purpose dictionaries, special dictionaries or technical dictionaries" (Devapala, 2004, p. 47). Other examples of restricted dictionaries are idiom dictionaries, dictionaries of abbreviations, pronunciation dictionaries, etymological dictionaries and dictionaries of synonyms. Gouws and Prinsloo (2005) add that a thesaurus is also regarded as a restricted dictionary on the basis of its treatment of lexical items.

Apart from restricted dictionaries, Devapala (2004) establishes the idea that general dictionaries focus on the general language, as opposed to restricted dictionaries. General dictionaries, according to Devapala (2004, p. 5), are divided into three important types, namely "standard descriptive dictionaries, overall descriptive dictionaries and academic dictionaries."

2.2.3 Dialect dictionaries

Lexicographical works are also compiled either for language varieties, social or regional. These dictionaries are referred to as dialect dictionaries, and they may give a full description of either the total lexicon of a single dialect or indicate lexical differences between dialects (Devapala, 2004).

2.2.4 Monolingual dictionaries

This type of a dictionary, according to Gouws and Prinsloo (2005), Devapala (2004) and Svensén (2009), deals with the vocabulary of a particular language, by only one language. This dictionary is directly compiled for users who are mother tongue speakers of the language. *Merriam-Webster's Learner's Dictionary* and *Collins COBUILD Student's Dictionary Plus Grammar* are examples of monolingual dictionaries. Moreover, Gouws and Prinsloo (2005) have given four different subcategories of descriptive monolingual dictionaries, and they are comprehensive dictionaries, standard dictionaries, desk or college dictionaries as well as pedagogical dictionaries. These dictionaries have some similar features, and therefore, they are believed not to be mutually exclusive (Gouws & Prinsloo, 2005).

2.2.5 Bilingual and multilingual dictionaries

As it has already been explained in the previous section, a bilingual dictionary is a type of a dictionary that provides translation equivalents in the target language that share meanings with the relevant source language items. The meanings of source language items can be inferred from the translation equivalents (cf. Section 2.3.1). Equivalents are dealt with in Section 2.4 of this chapter. The dictionary in this study, *EKD,* falls into this category. With regard to multilingual dictionaries, the lexical

units of more than two languages, which are equivalent in lexical meaning are coordinated (Devapala, 2004).

2.3 The concept bilingual dictionary

Bilingual dictionary is defined in the first sub-section of this section. The second sub-section presents the general functions and purposes of a bilingual dictionary.

2.3.1 Definition of a *bilingual dictionary*

Finding a single accurate definition of a bilingual dictionary is not an easy task to achieve. Various scholars in the field of lexicography have attempted to define bilingual dictionary. Among the scrutinized definitions, five have been selected for this study.

The first definition of the bilingual dictionary is found in Zgusta's seminal work, *Manual of Lexicography* (1971), which defines a bilingual dictionary as when two languages are presented in a certain dictionary with the purpose of assisting to translate texts from one language into another or to produce texts in a certain language apart from the user's native one, or rather both.

In the definition above, there are some major aspects that Zgusta (1971) mentions. The first factor is that a bilingual dictionary deals with two languages, the first language is regarded as the source language, and the second language is regarded as the target language. For example, *EKD* presents English as the source language, and Oshikwanyama as the target language.

Bilingual dictionaries are of several types, such as mono-directional (one-directional or monoscopal), bidirectional (two-directional or biscopal), and poly-directional. A mono-directional dictionary simply goes in one direction, for example from language

A to language B. It only consists of a single lemma list and it is only in one direction (Bergenholtz & Tarp, 1995). A biscopal or bidirectional or two-directional dictionary goes in two directions, that means it consists of two lemma lists, one in each direction, that is to say, it can go from language A to language B and again from language B to language A (Bergenholtz & Tarp, 1995; Klapicová, 2005). Given the above definitions, it can be concluded that *EKD* is a monoscopal dictionary, since it only goes in one direction, which is to say from English to Oshikwanyama.

The second factor that Zgusta (1971) highlights is that a bilingual dictionary has the aim of providing translation equivalents for the source language items in the target language in order for the user to understand the meanings of lexical items from the source language.

The second definition provided by Coward and Grimes (2000) is that a bilingual dictionary focuses on providing translation equivalents with reference to another language. In their definition, Coward and Grimes (2000) mention what is already mentioned by Zgusta (1971). Their definition only focuses on the fact that a bilingual dictionary provides translation equivalents where there is a reference to another language.

Jembere (2011) asserts that bilingual dictionary types that are produced have to depend on a great deal on what target user types are aimed at. In order to have a full understanding of how and why any one type of dictionary differs from one another, Jembere (2011) adds that one has to view the bilingual dictionary as a translation-related problem-solving tool for users with various needs. The user's needs are therefore in the first place identified and determined by the kind of translation

problem they are facing, essentially, whether the source language is their own or whether it is a foreign language.

Based on the explanation provided above, two very important aspects are mentioned by Jembere (2011). Firstly, he mentions that a bilingual dictionary is a *translation-related problem solving tool*, and he secondly mentions *users with different needs*. In expansion of the former aspect, a certain user may have a problem of understanding certain lexical items that are used in the dictionary, as far as the source language is concerned; therefore, those lexical items have to be translated in the target language, so that the problem can be solved. In other words, in order to cover the needs of a certain user, the dictionary should give translation equivalents from the source language in the target language in a way that meets the user's needs.

In addition, Martínez (1995, p. 129) also defines a bilingual dictionary as a "plurilingual dictionary which registers the equivalences of meanings in two languages." Martinez (1999) further adds that lemmata in bilingual dictionaries are, in many cases, arranged in alphabetical order.

Another very significant point mentioned by Martínez (1999) in his definition of the term *bilingual dictionary* is that lemmata are usually arranged in alphabetical order. In this case, lemmata in the source language, should be arranged in alphabetical order in order for the user to find them easily and their translation equivalents.

Another definition of a bilingual dictionary is taken from Landau (1989), who also believes that a bilingual dictionary is made up of an alphabetical list of words or expressions in one language, which is the source language, whereby exact equivalents are provided in another language, which is the target language. The

purpose is to "provide help to someone who understands one language but not the other" (Landau 1989, p. 7).

Svensén (2009, p. 37) concurs with the above definitions that "a bilingual general-purpose dictionary is intended for the reception of text in a foreign language and for the translation of text from the foreign language into the user's native language, with a title", for instance in this case *English-Kwanyama Dictionary*.

Based on the above definitions by Zgusta (1971), Coward and Grimes, (2000), Jembere, (2011), Martinez (1995), Landau (1989) and Svensén, (2009), it can be deducted that a bilingual dictionary is a dictionary that gives equivalent lexical items in two different languages, the source language and the target language, in order for the user to understand the meaning of lexical items that are in the source language when those lexical items are translated into the target language.

2.3.2 General purposes and functions of bilingual dictionaries

Any piece of work has its purpose and function. This also applies to a bilingual dictionary, which has its major purposes and functions. As it has already been established in the previous section, providing a target language equivalent for a given source language item is one of the major functions of a bilingual dictionary. One of the benefits of a good bilingual dictionary, according to Gouws and Prinsloo (2005), is not only to treat the source language, the compiler's primary object language, but also to provide full access to another language for the target users, for the reason of improving their communicative skills.

Zgusta (1971, p. 294) also explains the purpose of a bilingual dictionary as follows:

The basic purpose of a bilingual dictionary is to coordinate with the lexical units of one language those lexical units of another language which are equivalent in their lexical meaning. The first language to whose lexical units the lexical units of the other language are coordinated is called the source language. The order of the entries in a bilingual dictionary is given by the source language. The other language whose lexical units are coordinated to the first ones is called the target language.

Furthermore, according to Svensén (2009), the task of the bilingual dictionary is that of specifying for every lexical item and expression in the source language and their equivalents in the other language, which is the target language.

A bilingual dictionary where the user's native language is the target language must give much more information about the lemma and its use rather than about the equivalents and their use. In the case of a bilingual dictionary, where a foreign language is the target language must give much more information about the equivalents and their use than the lemma and its use (Svensén, 2009). In *EKD*, the target language might be the foreign language, which is Oshikwanyama, and that is precisely the fact why more information is given to the translation equivalents that are in Oshikwanyama. This is important for *EKD* evaluation since the focus targets the information presented to the target language.

Gouws and Prinsloo (2005, p. 52) have also emphasised that "a bilingual dictionary needs two different languages. One of these two languages, in most cases, is identical with the user's native language." The major function of a bilingual dictionary, according to Gouws and Prinsloo (2005, p. 52) "is to provide a target language equivalent for a given source language item."

2.4 Equivalent relations in bilingual dictionaries

Equivalence plays a crucial role in the field of bilingual dictionary design and formation.

To find translation equivalents is actually a hard task to achieve. According to Wang (2012), many users, especially the beginners, may have an idea that they can replace any lexical unit they have knowledge of, in one language, for a given concept with a lexical unit for a similar concept in foreign language, for the aim of coming up with the right and understandable translation. On the contrary, equivalence as a concept is much more complex than that.

As it has already been defined in the previous subsections, Svensén (2009, p. 253) explicitly emphasises the purpose of bilingual dictionaries as "to provide lexical items in one language with counterparts (equivalents) in another language (target language) that are as near as possible with regard to meaning and usage."

Given the above definition by Svensén (2009), equivalents are therefore divided into different categories. Firstly, there is what is called equivalents of meaning. This category of equivalence is referred to as semantic equivalence. Apart from equivalence of meaning, there is also equivalence of usage which is known as pragmatic equivalence.

It is also important to point out the difference between translational equivalence and explanatory equivalence. Gouws (2002, p. 195) defines a translation equivalent as "a target language item, which can be used to substitute the source language item in a special occurrence, depending on specific co-textual and contextual restrictions."

Svensén (2009, p. 257) agrees with Gouws (2002) in that, "a translational equivalent is one that can be inserted in running target language text." Furthermore, it can be emphasised here that translation equivalents "have a higher degree of insertablity, but a lesser degree of explanatory power." In contrast, explanatory equivalents are believed to have a higher degree of explanatory power but a lesser degree of insertablity (Svensén, 2009, p. 257).

In addition, Gouws (2002, p. 195) clarifies that "equivalent relation means the relation between source and target language items." Given the explanation above, it is therefore worth pointing out that there are different types of equivalent relations that can be clearly identified in bilingual dictionaries. Gouws (2002), Gouws and Prinsloo (2005) and Svensén (2009) have given clear distinctions between the three main types of equivalence. These types of equivalence are *full equivalence*, *partial equivalence*, and *zero equivalence*. A brief distinction will be given separately in the following subsections.

2.4.1 Full equivalence (Congruence)

Full equivalence, also known as *congruence*, is a one-to-one equivalent relation whereby the source language and the target language items on semantic level are exactly equivalent. This simply means that both source and target language forms have exactly the same meaning. The translation equivalent can substitute the source language item in all its uses (Gouws, 2002).

Svensén (2009) explains that full equivalence mainly takes place in certain types of words and expressions, particularly in science and technology, where concepts are primarily established on an international basis and usually they are even standardised.

Gouws and Prinsloo (2005) express a similar view in that both the source language and the target language items have identical meanings, function on the same stylistic level and represent the same register, therefore, the target language item can be used as a translation equivalent of the source language item without any limitations. Compare the following example:

book*,* n.*, embo*

With regard to the example given above, the English lexical item *book,* which is the source language item, can be translated with the Oshiwambo lexical item *embo,* which is the target language item in all its occurrences. For lexicographers, this type of equivalent relation does not have many problems as it is regarded as the simplest type.

2.4.2 Partial equivalence (divergence)

Partial equivalence, also known as *divergence*, is regarded as the most typical equivalent relation when it comes to translation dictionaries. Gouws (2002) and Gouws and Prinsloo (2005) define partial equivalence or divergence as a type of equivalence which is characterised by a one to more than one relation between source and target language forms. This simply means that translation equivalent paradigm should at least be made up of more than one translation equivalent in a certain lemma.

According to Gouws (2002), partial equivalence can be distinguished into different subtypes, namely, lexical divergence, semantic divergence and poly-divergence. When a monosemous lexical item, which functions as a lemma is believed to have more than one translation equivalent, lexical divergence occurs. These equivalents are believed to be synonyms or partial synonyms in the target language. For example.

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The lexical item *bush* in *EKD* has more than one translation equivalent that are all target language partial synonyms, as follows:

> **bush**, n., (shrub) *osixwa*; (scrub) *ofuka*, (bushveld, thickly wooded) *omufitu*.

It can be seen in the above article that the lexical item (the lemma) *bush* has three translation equivalents of which *osixwa* is partial synonymous with *ofuka* and *omufitu*, while *ofuka* and *omufitu* are synonyms. In this article the target language synonyms are separated by semicolons. Therefore, partial equivalence prevails.

Wang (2012) emphasises that supporting information on the synonyms is salient, otherwise the user will have a problem when choosing the correct translation equivalent to use. This is important for *EKD* users to have an understanding of how to use synonyms, otherwise they will use them wrongly, and therefore, it is important that supporting information, such as examples, may be used on synonyms for the user to understand and use them correctly.

On the other hand, semantic divergence is believed to prevail at instances "where the lemma sign represents a polysemous lexical item" (Gouws, 2002, p. 198). If there are no complementing entries, the dictionary user will find it very difficult to choose the correct translation equivalent. The following dictionary article from the *EKD* serves as an example:

> **buttock,** n., *olupanda*; *omatako*.

The English word *buttock* above has presented different senses or polysemic values in Oshikwanyama, which the first translation equivalent is *olupanda* and the second translation equivalent is *omatako*. The difference between these two translation equivalents is that *Omatako* are the two round parts of the human body that form up the bottom while *olupanda* is either part of the human face which is below the eye. It cannot be assumed by any lexicographer that the users of any dictionaries will have a

knowledge on which translation equivalent to use or select for a situation given, therefore, lexicographers should use extra approaches or strategies to help the target users to retrieve information (Gouws, 2002).

2.4.3 Zero equivalence (Surrogate equivalence)

Lexical gaps in any given language are believed to exist, and they are believed to be common. When the target language is believed not to have lexical items or expressions as equivalents for the item of the source language, then zero equivalence, also known as surrogate equivalence, prevails. Surrogate equivalence belongs to different categories and the nature of a particular lexical gap determines their choice (Gouws & Prinsloo, 2005; Gouws & Prinsloo, 2008).

Gouws and Prinsloo (2005) and Wang (2012) identify two lexical gap types, namely, *linguistic gaps* as well as *referential* gaps. According to Gouws and Prinsloo (2008, p. 20), linguistic gaps refer to a situation that arises when "the speakers of the two languages are both familiar with a certain concept but one language, especially the target language, does not have a word to refer to it, but the other language, that is the source language has such word." For example, there is no translation equivalent in Oshikwanyama for the name *HIV/AIDS,* but a phrase can help in translation, for instance, *Omukifi omudipai hau tandavele okudilila moixulo* [a deadly infectious disease that spreads through sexual intercourse]. Therefore, for the user to accurately understand lexical items such as *HIV/AIDS*, a short explanation or phrase is needed.

On the other hand, according to Wang (2012), referential gaps do occur when the equivalent meaning or referent in the target language does not exist. This simply means that the target language users do not have an idea to which the source language item is referring, because the referent does not exist in their language. The

majority of these words are believed to be culturally bound, therefore, a short explanation of meanings is given as a surrogate equivalent.

Furthermore, language changes are treated differently when it comes to lexical gaps, for instance the use of loan words, such as *computer* as provided in the preceding paragraph. The lexical gap is filled with a loan word which is functioning as a surrogate equivalent when language contact occurs (Wang, 2012).

This simply means that lexicographers do not necessarily initiate these loan words but when they do exist in a language, then the lexicographer has to treat them as part of the lexicon of the language given. Furthermore, Gouws (2002, p. 202) explains that the existence of loan words do not cause any serious problems to lexicographers, but "when a loan word is not that well established in the target language of a translation dictionary, the lexicographer often complements this translation equivalent with a paraphrase of meaning." For example:

Internet: ointaneta [exwata lokuyandja omakwatafano nomauyelele opakompiuta mewangadjo mounyuni] (It is a global computer network that provides a variety of information and communication facilities).

 The English lexical item *internet* is given the translation equivalent *ointaneta* (a loan word) and a brief explanation accompanies it. Gouws and Prinsloo (2008) suggest some methods of treating zero equivalence. The methods that can be used by compilers of dictionaries are, among others, glosses, paraphrases of meaning, pictorial illustrations or text boxes which are accompanied by lexicographic comments.

2.5 Evaluation of dictionaries

As it is a matter of fact that every lexicographical work has its unique characteristics and structures, it is crucial that it is evaluated. Dictionary evaluation is a significant element in theoretical lexicography. This section focuses on criteria for evaluating a dictionary as proposed by different scholars in the field of theoretical lexicography.

Due to the fact that different types of dictionaries are consulted by different users, it is also important for them to be evaluated to assess their appropriateness. Jackson (2002) maintains that many dictionaries are published for commercial purposes. It is believed that various publishers do invest a reasonable amount of money in their development, and they are tailored to perceived market needs. Therefore, there is a need to select the criteria for evaluating a certain lexicographical work. The criteria proposed by various scholars for the evaluation of dictionaries are discussed in this section.

Cambridge Advanced Learner's Dictionary (2008, p. 480) has given a simplified definition of the term *evaluate:* "to judge or calculate the quality, importance, amount or value of something." In expansion of the above definition, one critically analyses a document, a book or any other type of information in order to establish its quality or value. Therefore, the analysis is conducted by drawing conclusions or by applying some judgment criteria to establish the reliability, authenticity, and credibility of the source and the validity of the information.

Collins COBUILD Student's Dictionary Plus Grammar (2005) also defines the term *evaluate* as follows: "If you *evaluate* something or someone, you consider them in order to make a critical judgement about them, for example about how good

or bad they are." In this study, the term *evaluate* means that one has to judge a certain dictionary based on certain criteria, in order to determine its appropriateness.

Jackson (2002) further explains that to review a dictionary is not exactly the same as reviewing a book, a newspaper or even any piece of work. It is regarded as impossible for a reviewer to review the entire volume of a dictionary, thus it is best for dictionary reviewers to search for new methods and approaches for reviewing, such as sampling, or selecting carefully a checklist of items and features to do investigations and analyses.

Furthermore, Jackson (2002) suggests that when it comes to evaluating any lexicographical work, it is crucial to, at least, have a team of reviewers, so that each will take a separate aspect for critical analysis and scrutiny, for example the treatment of pronunciation, of grammar, of equivalents in bilingual dictionaries, of etymology, just to mention but a few.

There are many reasons why one has to evaluate certain documents, more specifically lexicographical works. Firstly, the works are produced for specific purposes and uses, therefore, evaluation criteria do assist when it comes to assessing the utility and economic factors. Secondly, the number of documents and resources available is enormous and it is clear that information grows rapidly; therefore, it is not possible at all to refer to all the literature published. It is of a prime importance to select only the best out of all the documents which will give the most comprehensive understanding about a certain subject or a topic. The third reason why it is very significant to evaluate a certain work is that some information is untrue, not complete or misleading. Therefore, there is a need to evaluate and review them in order to minimise errors and draw concrete conclusions (Klapicová, 2005).

In lexicographical context, the main communicative objective of dictionary evaluation, according to Swanepoel (2013), is to give lexicographers guidelines on how to deal with the improvement of their dictionaries' functional quality. Swanepoel (2013, p. 587) defines dictionary evaluation as follows: "Dictionary evaluation as praxis, involves the analysis, description and evaluation of the design features of a dictionary on the basis of one or more lexicographically relevant evaluation criteria."

In expansion of the definition provided by Swanepoel (2013), dictionary evaluation is viewed as a practical activity that has to do with analysis, descriptions and evaluation of various features of dictionaries based on different criteria.

The term *design feature,* as mentioned in Swanepoel's definition, has to do with the major features of both printed and electronic dictionaries of various types which include content, outer texts, structure and presentation (Swanepoel, 2013). In addition, the focus of the design elements of dictionaries follows from the functional approach to dictionary design, that simply means that each and every element of the design of a dictionary should be determined by the competencies of the dictionary's target users, and the functions the dictionary has to fulfil in various kinds of communicative and cognitive contexts of usage (Swanepoel, 2013).

In general, dictionaries are used for information such as translation equivalents, spellings of words, pronunciation, etymology and usage of words, regional usage of words, synonyms, and antonyms, just to mention but a few; therefore, these aspects need to be taken into consideration when one evaluates a dictionary (Klapicová, 2005).

Svensén (2009) agrees with the above statements by Klapicová (2005) on the evaluation of dictionaries, and explains that a dictionary should be evaluated on the basis of the qualities that it is asserted by the publisher to possess. It is therefore a relevant and crucial procedure to first start by mentioning the target user groups and functions the dictionary is produced for, the type of information it contains and the properties the dictionary is believed to have. However, Svensén (2009) further establishes the idea that a large number of dictionaries fail to provide this information, and in cases such as this, the evaluation will only depend on general criteria that are in fact adopted, that are independent of the dictionary which is under review.

Further, there are different aspects of evaluation that are described by different lexicographers, as far as dictionary evaluation is concerned. The amount of information the dictionary offered, the quality of the information the dictionary offered, and how the information is presented in the dictionary, are the three main aspects to be considered, as suggested by Svensén (2009).

 Svensén (2009, p. 483) further suggests a list of 32 aspects that have to be taken into consideration when one evaluates a dictionary. These aspects are provided below:

1. dictionary functions
2. dictionary users
3. advice given to the users
4. price
5. layout / web design
6. the compilers
7. comparison with other dictionaries
8. prehistory of the dictionary
9. reference to other reviewers
10. the reviewer
11. dictionary basis
12. outside matters
13. lemma selection
14. establishment of lemma

15. search and access options
16. entry structure
17. the normative/ descriptive dimension
18. equivalents
19. grammar
20. orthography
21. pronunciation
22. semantic and encyclopaedic information
23. diasystematic information
24. etymology
25. examples
26. collocations
27. idioms
28. illustrations
29. synonymy/ antonym
30. cross-reference
31. entertainment value
32. unified concluding evaluation

There are still some other aspects, according to Svensén (2009), which could also be added to the list above, and they include aspects such as types and degrees of textual condensation, macrostructure, morphological information, as well as the requirements that the dictionary should not convey stereotypes involving nationality, sex, race, and religion.

Very importantly, a review cannot accommodate all the aspects that are mentioned above in order for it to be perfectly well. However, according to Svensén (2009), some of them must be regarded as compulsory for many dictionaries, while others are very specific to certain dictionary types, for example item number 18 in the list above, which is equivalents for bilingual dictionaries, which is also relevant for this study.

Similarly, some criteria for the evaluation of any lexicographical work were established by scholars at the University of Bielefeld in 2010 and they include colour, homonyms, users, size (number of pages, average length of definitions given), illustrations (addition of pictures), reliability (comparing set of lexical items

with other sources to fix reliability), methodology adapted (method of creation), authority, age (dichromatic perspective), clarity or blurb (providing hints on other criteria), structure or arrangement and contents, introspection, representation of language, controlled vocabulary usage, pronunciation, and authors or editors (Klapicová, 2005).

Similarly, some other criteria have been suggested for evaluating dictionaries by other different lexicographers. Jackson (1996), proposes criteria for the evaluation of dictionaries, and according to him, the main criteria are vocabulary, word formation, homographs, definitions, lexical relations, pronunciation, grammar, usage, examples, etymology, special features and criticism.

Svensén (2009) writes the following remarks when one evaluates any lexicographical work:

> In order to acquaint oneself with the dictionary, one may start by reading the preface and the user's guide. The next step could be to try to 'find one's bearings' in the dictionary by browsing here and there, reading entries of different kinds, finally, and proceeding to the back matter in order to see what it has to offer. However… the outer and inner selection must be analysed and related to the function(s) and target group(s) of the dictionary. A randomly selected number of entries should be examined from different aspects, possibly on the basis of a checklist. It is also recommendable to make spot checks crosswise examining the overall treatment given to certain information types such as pronunciation, inflection, definitions/ equivalents, grammar, collocations, and idioms. Attention must also be paid to structural

matters, such as microstructure and macrostructure, access structure and the form and function of cross-references. (p. 484).

Based on the discussion of dictionary evaluation by different researchers above, it could be concluded that the following major aspects or criteria need to be taken into consideration when evaluating a certain dictionary. They are translation equivalents, etymologies, grammatical usage, syntax, idiomatic uses, origin and history of words, regional usage of words, antonyms, synonyms, homonyms, colour, potential users, size, number of pages, illustrations (addition of pictures, statement of articles in support to discussions), reliability, methodology (method of creation), authority, age (dichromatic perspective), blurb (providing hints on other criteria), structure and contents dependent on purpose and target users of a dictionary.

It is therefore worth emphasising that dictionary evaluation as a practical activity is regarded as very important in a sense that it does not only provide informed reviews to potential users about dictionaries, but it also leads to further development in the field of theoretical lexicography and to improvements in dictionaries that will follow.

De Beaugrande and Dressler (1981) distinguish between *efficiency*, *effectiveness* and *appropriateness* of a text. Efficiency relates to "communicating with a minimum expenditure of effort by the participants"; effectiveness relates to the extent to which a text creates "favourable conditions for attaining a goal"; and appropriateness of a text is "the agreement between its setting and the ways in which the standards of textuality are upheld" (De Beaugrande & Dressler, 1981, p. 11). With regard to a dictionary, efficiency and effectiveness refer to how easy it is for a target user group to use the dictionary and how effective the dictionary is in achieving its purposes when actually used by the target group. Appropriateness refers to whether the

structures and contents in the dictionary are in line with the dictionary as a text, including its purposes. Determining a dictionary's appropriateness is done by means of text analysis, while determining its efficiency and effectiveness is done by empirical study of actual or simulated dictionary use by actual target users. The evaluation in this thesis focuses on the appropriateness of *EKD*.

Bergenholtz and Gouws (2016) advise reviewers that anyone reviewing a dictionary should be fair. Although it is believed that publishing houses expect positive comments from reviewers, negative comments can also assist compilers to improve future dictionaries. Furthermore, any type of dictionary, whether it is good or bad, is a tool that a user uses in a real situation; therefore, it should be evaluated.

Bergenholtz and Gouws (2016) further suggest that for a review to be fair, it should be correct. Citing and summarising correctly without omitting essential information offer significant conclusions. The review does not only need to be fair, it also needs to be critical in a way that reviewers do present their own personal views or evaluation. In other words, it needs to be balanced, both subjective and objective. Bergenholtz and Gouws (2016) further inform reviewers that any user of a dictionary is a good candidate for reading reviews; therefore, reviews do not only target experts but also the less experienced ones.

2.6 Theoretical Framework

This study employs two important theories of lexicography developed by well-known scholars in the field of theoretical lexicography, namely the *Function Theory* and the *Text Theory*.

2.6.1 The Function Theory

The *Function Theory*, also known as *The Modern Theory of Lexicographic Functions*, was developed by scholars at the Centre for Lexicography at the Aarhus School of Business in Denmark since the late 1980s (Tarp, 2008). Many scholars then, including the two leading proponents, Sven Tarp and Henning Bergenholtz, have published a sequence of several articles for the establishment of the *Function Theory*.

The *Function Theory,* according to Tarp (2008), is based on two main ideas. The first idea is that of regarding lexicography as an independent discipline and not a sub-discipline of linguistics as other studies argue. The *Function Theory* presents an argument that dictionaries, as human made products, are the subject field of lexicography, while language, something which is believed to be inherent in human beings, is regarded as the subject field of linguistics.

The second idea with regard to the *Function Theory*, according to Tarp (2008), is that dictionaries are regarded as utility products that, in fact, can satisfy certain human needs. The purpose of the dictionary, according to Tarp (2008, p. 43), is "to satisfy these specific types of needs, and they are not regarded as separate and isolated, instead they are seen as being closely linked to specific types of potential user in specific types of situation."

In addition, according to Tarp (2008) and Tarp (2013), there are four main components in the *Function Theory* namely*, user, user needs, user situation* and *the assistance* that dictionaries give to satisfy the user needs. It is further added that these four components are interconnected and therefore, need to be analysed in a separate

way and then they need to be compared with other components to make it possible for synthesising the elements that are identified by analysis (Tarp, 2008).

According to Tarp (2008), the first three of the four elements, *user*, *user situations* and *user needs,* are regarded as the starting point for both theoretical and practical lexicography. The four elements are dealt with later on in this chapter. For now, it is significant to discuss the principles underlying the *Function Theory*.

2.6.1.1 The principles of the Function Theory

Tarp (2008, p. 43), explains that the *Function Theory* is regarded as a theory based on the idea that:

> …dictionaries are objects of use which are produced or should be produced to satisfy specific types of social needs. These needs are not abstract- they are linked to specific types of user in specific types of social situation. Attempts are made to cover these needs, using specific types of lexicographical data collected and made available in specific types of dictionary.

In extension of the above statement, it can be concluded that the specific types of user in specific types of situation is exactly the same as the potential users and the social situations. Tarp (2008, p. 40) further clarifies that "the basic difference between Wiegand's general theory and the theory of lexicographical functions is that, the latter shifts the focus from actual dictionary users and dictionary usage situation to potential users and the social situations in which they participate."

Tarp (2008) further explains that the task of lexicography involves tracing and examining social needs. Such needs, according to him, are not abstract in themselves, which is why they are always connected to a specific user situated in a specific

situation where the needs dealt with come to light. It is therefore emphasised that the task of lexicography involves classifying different types of persons, situation and need in question and then finding out which of these needs can be satisfied using lexicographical data or information.

Only when seen in this light do the various types of person become types of potential dictionary user, and the various types of situation become types of user situation, and the types of user need.

Tarp (2008) and Wang (2012) point out two very important things, based on the concepts of potential users as well as the social situations in which they participate. In the first place, it is established that the theory takes into consideration the idea that potential users are not living in a vacuum, but each user needs to use a dictionary in a particular situation. In the second place, the concept of potential users enlarges the scope of users that lexicographers have to take into consideration, allowing lexicographers to open their intellectual capabilities and explore all possible users' needs and extend the field of research from lexicographic situations to extra-lexicographical situations.

2.6.1.2 The four elements of the Function Theory

As mentioned earlier, Tarp (2008) and Tarp (2013) have emphasised the four elements of the *Function theory* as *user, user situation*, *user need* and *lexicographic assistance*. A brief explanation for each element is presented below:

2.6.1.2.1 The user

According to Tarp (2013), the potential dictionary user is the focus of the *Function theory*, even though it also does not ignore or reject the actual user. The reason

behind this approach is the fact that the demands and dictionary user's expectations may only be mirror images or shadows of their real need. It is worth pointing out here that, in fact, users do consult their dictionaries when they expect them to provide answers to their questions, and do not consult dictionaries if they do not expect to find answers to their questions there (Tarp, 2013).

As producers of dictionaries, lexicographers need to determine the type of intended user group as well as a type of the user situations to which needs or problems may be identified that can easily be covered when lexicographical data is provided, so that the functions as well as the dictionary's genuine purpose can easily be established (Bergenholtz & Tarp, 2003).

In order to have a good understanding of the potential dictionary user, the *Function theory*, according to Tarp (2013), establishes a typology of relevant user characteristics. The list of lexicographically relevant criteria in terms of user characteristics are given below, as in Tarp (2008, p. 55) and Tarp (2013, p. 463):

- What is the mother tongue of the users?

-To what extent do they master their mother tongue?

-To what extent do they master a specific foreign language?

-To what extent do they master a specific specialised language in their mother tongue?

-To what extent do they master a specific specialised language in a foreign language?

-How much experience of translation do they have?

-How great is their general cultural knowledge?

-How great is their knowledge of culture in specific foreign language area?

-How much do they know about a specific subject or science?

Apart from the nine characteristics given above, there are also some relevant characteristics, for instance, lexicographical qualifications, which are activated when users change from being potential dictionary users to being actual dictionary users when consulting a dictionary, thereby generating a new kind of need aimed at finding and interpreting the lexicographical data that has been gathered and structured in the dictionary. Therefore, Tarp (2013, p. 464) has summarised the criteria for defining these qualifications into three questions as follows.

1. How much do users know about lexicography?
2. What general experience of dictionary usage do they have?
3. What specific experience do they have of specific dictionary?

Based on the nine questions plus the other three provided above, Tarp (2013 p. 464) has established the fact that answers to them "make it possible to define the most important characteristics of potential users, and thereby to classify the various types of user."

2.6.1.2.2 The user situation

The *Function Theory* does not only focus on the potential dictionary user, but it also focuses on the user situation, where lexicographically relevant needs may arise that may lead to an actual dictionary-usage situation (Tarp, 2013). In this regard, a distinction is made between two different types of user situation, namely, *communicative situation* and *cognitive situation*.

As far as the two various situations under the title *situation of potential users*, namely communicative situations and cognitive situations exist, the cognitive situations do relate to an area of knowledge which is fixed and which is not so complicated to

study, while the communicative approach is a little bit more complex. There are many changing factors to take into consideration when any communicative situation prevails, for example, the sender-receiver model (Wang, 2012). As far as communicative situation is concerned, potential users may run into problems that have to be solved in order to guarantee a successful communication process, i.e. text reception, text production or translation. In a cognitive situation, potential users, for one reason or the other, may wish or need to increase their knowledge about some subject or topic (Tarp, 2013).

2.6.1.2.3 The user needs

Wang (2012) expresses that it is very difficult to talk about user needs separately or in isolation, because user needs should be put into a specific situation's context, and can only be established when the characteristics of potential users are identified. With regard to the user needs, they are sub-divided into two main groups (Tarp 2013). The first group is *primary user needs*, which are referred to as needs that lead to the usage situation of a dictionary, and the second group is the *secondary user needs*, which are referred to as needs that develop when users search for help in a dictionary. Tarp (2013, p. 465) explains that "primary user needs are always needs for information, which can be used to solve problems or gain knowledge. Secondary needs are needs for particular information, needs for instruction as well as education in dictionary usage."

2.6.1.2.4 Lexicographical assistance

As explained earlier on the user need, the assistance from lexicographical works is what assists in the fulfilment of the needs mentioned in the previous sub-section. Tarp (2013) explains that the assistance that dictionaries can give for users is made

up of lexicographical data that the users can obtain information from, to cover and solve their problems in specific situations. The satisfaction of user needs in such a way is referred to as the dictionary's function(s). In addition, the lexicographic data all aim to satisfy the user's information demands with regard to the primary user need. Tarp (2013) names this concept primary or function-related data.

Besides primary related data, according to Tarp (2013), there is also what is called secondary or usage related data, which is contained in the lexicographical tools, where users can extract information about the usage of dictionary and thereby cover their secondary needs.

The assistance from dictionaries is crucial in such a way that it helps to fulfil the needs mentioned earlier, therefore, the content of dictionaries is an abstract element that is comprised of lexicographical data, where users can get information from, in covering their needs in specific situations (Wang, 2012).

The *Function Theory* is a significant theory in theoretical lexicography as it gives lexicographers ideas, functions and purposes of dictionaries. The *Function Theory* is applied in this study in order to investigate its principles, its elements and its functions, that will be applied in analysing *EKD*. Important concepts have been investigated when it comes to this theory. Elements, such as *user*, *user situation, user need* and *assistance* that the dictionary provides to cover the needs are also discussed in this section.

2.6.2 The Text Theory

The *Text Theory* is also important to this study because it is used in studying and evaluating *EKD*'s textual structures. According to Tarp (2008), one of the most influential and active researchers in this field was Herbert Ernst Wiegand.

Wiegand established the *Text Theory* or *The Theory of Lexicographical Texts* at the University of Heidelberg, Germany in the 1990s on the basic principle that dictionary articles are texts (Müller-Spitzer, 2013; Beyer & Augart, 2017). Wiegand developed this theory based on his belief that dictionaries or lexicographical tools should be useful. His investigations into dictionaries as well as dictionary articles have helped lexicographers to understand the different textual structures in dictionaries and dictionary articles. Due to different distinctions, his theory assists lexicographers to compile better dictionaries. According to Müller-Spitzer (2013), Wiegand's *Text Theory* has been commonly and frequently used in both theoretical and practical lexicography.

Tarp (2008, p. 102) states that Wiegand was the first scholar to identify "dozens of types and subtypes of structure, the most important of which are overall text structure, macrostructure and microstructure." These structures, such as microstructure and macrostructure, are essential in any lexicographical work.

Müller-Spitzer (2013) also concurs with Tarp (2008) that dictionaries, according to Wiegand's *Text Theory*, consist mainly of a central list of dictionary articles that are accompanied by some external texts such as, among others, user guidelines and indexes. These elements of a dictionary are partial lexicographic texts with some special structural properties. For planning and analysing dictionaries, it is suggested that several kinds of structures are crucial and differentiated: (i) the data distribution

structure, which in fact determines the distribution of lexicographic data to various parts of a dictionary (article stretches, outer texts, etcetera), (ii) access structures, which determine how lexicographical data can be accessed by users, (iii) the macrostructure, which is made up of guiding elements which determine how the lemmata should be ordered, (iv) the microstructure, which consists of the lexicographic items in one article with their typographic and non-typographic structural markers, and (v) the mediostructure (Müller-Spitzer, 2013).

Svensén (2009) concurs with Müller-Spitzer (2013) and highlights seven different types of dictionary structures. These structures are macrostructure, megastructure, microstructure, distribution structure, cross-reference structure (mediostructure), access structure and addressing structure. Svensén (2009) has suggested that three structures among the seven listed above, are crucial and need to be considered by any lexicographer, especially when it comes to compiling or evaluating any lexicographical work. The three structures are the megastructure, macrostructure and microstructure. Each of these three structures, according to Svensén (2009), operates on its own level.

As far as *megastructure* is concerned, Svensén (2009) explains that it deals with the overall structure of the dictionary, while *macrostructure*, as stated already, deals with the structure of the lemma list, and *microstructure* deals with the structures of dictionary articles. The other four structures, according to Svensén (2009, p. 77), "distribution structure, cross-reference structure, access structure and addressing structure, operate at several levels, often cutting across the main structures."

The cross-reference structure, according to Svensén (2009), also known as mediostructure, is regarded as the structure of the markers, which give directions to

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the users between different places in the dictionary with the reason of giving them access to additional information, apart from what they found already. In print dictionaries, according to Svensén (2009) one of the significant functions of cross-reference is that of saving space.

Apart from the cross-reference structure, there is also an access structure which is regarded as the structural markers that direct the users of any dictionary to the information they are looking for. It has two types, the first type is the outer access structure and the second type is the inner structure (Svensén, 2009). The structural markers which direct the users to the lemma they are looking for in the dictionary is regarded as the outer access structure, for instance the running heads, which are always located at the top-left of the left hand pages and the top-right of the right hand pages. It shows the first lemma, and the last lemma on a particular page in the dictionary. Further, the manner in which lemmata are ordered (e.g. strictly alphabetical) is also part of the outer access structure, because it guides the users to the lemma they are looking for.

The inner access structure, according to Svensén (2009), is the structural markers which show the users the information they are looking for about the lemma. It is made up of typographical structural markers, for example, typefaces (Times, Helvetica), font types (bold type, italics, and small capital), and some colours. It also consists of non-typographical structural markers that usually consist of numbers, letters, punctuation marks, brackets, as well as symbols.

Gouws and Prinsloo (2005) further add that each dictionary consists of a considerable number of various texts which are believed to be functional components of the dictionary as a "big" text. Text positioning in any dictionary is made up of

three major areas, the front matter, the central list and the back matter. It is further stated that this distinction encourages and motivates two different approaches to dictionary structures, the word book structure and the word list structure.

The word book structure, according to Gouws and Prinsloo (2005), only deals with the central list of a dictionary. The central list, which is often regarded as the heart of any dictionary is, in fact, a compulsory and crucial element of any dictionary. In addition, Gouws and Prinsloo (2005) have added that the central list primarily accommodates article stretches that are representing the full alphabet, but it can also include article stretches that do represent letters or combinations of letters that are not occurring in the dictionary alphabet, but part of an alphabet of a specific language.

Apart from the word book structure there may be extra texts which are located either before or after the central list. These texts, according to Gouws and Prinsloo (2005) are collectively known as *outer texts,* and then within the outer texts, a difference can also be concluded between the front matter texts and the back matter texts as main components of a dictionary structure.

Front matter texts contain all the texts that precede the central list and the back matter texts make up the outer texts that come immediately after the central list. Therefore, both texts (the front and the back matter) make up the outer texts of any dictionary, and their occurrence set up a type of dictionary structure, which is known as the frame structure of a dictionary (Gouws & Prinsloo, 2005).

The important point here with regard to the central list of any dictionary is that, it is regarded as a compulsory structure in any dictionary, compared to the outer text, which is regarded as optional. According to Gouws and Prinsloo (2005), there is one

outer text that has to be included in the dictionary, which is regarded as the second compulsory text, in many cases presented in the front matter, which includes guidelines that will assist the users on how to use the dictionary.

Gouws and Prinsloo (2005) further add that there is no way for any lexicographer to presume that the specific dictionary's target users will have a knowledge on how to use, to interpret and to understand the full presentation of lexicographical work, unless otherwise the structure, contents, presentation as well as the usage of a dictionary are clearly explained to the user. Therefore, this type of the text should also be incorporated separately. A user's guidelines' text is a good example.

2.6.2.1 Microstructural elements

This subsection briefly presents elements that are part of the microstructure as discussed by several scholars. As defined by Jackson (2002), dictionary microstructure has to do with the information which is arranged within the dictionary articles. This simply means that both the range and the type of information within a dictionary article will differ based on the kind of lemma and the type of dictionary, but of course will have to include some of the following aspects as provided by Jackson (2002) and Gouws and Prinsloo (2005):

2.6.2.1.1 Spelling (Orthography)

The normal spelling is indicated by the lemma sign, but any variations will follow as variant of lemma signs. Gouws and Prinsloo (2005) further add that orthographical guidance is very salient because it helps users to find the lemma sign as well as to retrieve the necessary information on spelling of a certain lexical item. Extra spelling information or guidance is accommodated, especially when any given lexical item which is functioning as a lemma has spelling variants.

2.6.2.1.2 Pronunciation

This is usually within brackets [ ] or slashes // in conjunction with any variations. Gouws and Prinsloo (2005) write that various methods of presenting pronunciation in dictionaries prevail. These methods are different when it comes to the amount of pronunciation guidance a dictionary article offers. Some dictionaries can provide comprehensive phonetic transcription using the symbols from the International Phonetic Alphabet, while others indicate a partial transcription of the word or rather "only an orthographic transcription, trying to capture the word in the ordinary writing system" (Gouws & Prinsloo, 2005, p. 119).

2.6.2.1.3 Inflections

Formation of words is the prime focus of this element. Existing words may change depending on their grammatical meaning, for example plurals, past tense, and so on Furthermore, some spelling adjustments here have to be indicated, such as doubling of consonants, and dropping of sounds, such as [e], or changing the glide [y] to [i]. Gouws and Prinsloo (2005) also assert that entries that indicate morphological data such as plurals as well as diminutives are also accommodated.

2.6.2.1.4 Part of speech

What plays a dominant role here when it comes to indication of this part of the microstructure is *conventional abbreviations*. The abbreviation such as *adj.* usually stands for 'adjective', *n.* stands for 'noun', and *adv.* stands for 'adverb'. Verbs are also marked *v.t.* if they are transitive and if they are intransitive they are marked as *v.i.*

2.6.2.1.5 Senses

When a lexeme has different meanings, then each sense has to be clearly separated, and when the different senses belong to different word class or subclass then it has to be indicated before the concerned sense.

2.6.2.1.6 Translation equivalents

Translation equivalents are the main foci of bilingual dictionaries. Modjadji (2012) clarifies that structural markers that are frequently used, as far as translation equivalents are concerned, are a comma (,) and a semi-colon (;). A comma separates synonyms and partial synonyms (lexical items that replace each other in all occurrences) and a semicolon separates polysemous senses, which are lexical items which cannot replace each other in any context. Every translation equivalent can stand on its own due to its different meaning. This study then adopts the numbering style of separating polysemous senses, for the user to simply get the information quickly and with ease.

2.6.2.1.7 Examples

Examples or illustrations are usually provided for the clarification of meanings. That means, contextualisation plays a very dominant role here. Examples can also implicitly provide grammatical information about the lemma and/or translation equivalents. Examples in many cases are usually given in italics.

Other elements such as usage, run-ons, and etymology are also included in the microstructure of some dictionaries. Colocations, or the syntactic operation of words, are also information that is included in the dictionary's microstructure.

2.6.2.3 The types of microstructure

Based on the *Text Theory,* Gouws and Prinsloo (2005) assert that a dictionary's microstructure consists of two major components. These components are th*e comment on form* and *the comment on semantics*. The former is the search field in which all the types of data that have to do with the form of the lemma sign are accommodated. These data types include, among others, phonetics, orthographic forms, pronunciation, morphological data, and parts of speech. It is also worth pointing out that the lemma sign is part of the comment on form in a sense that it gives information on the spelling of the relevant lexical item.

The comment on semantics is the search field in which all the data types that concern and reflect semantic as well as pragmatic features of the lexical item which is presented by the lemma are accommodated, such as definitions or translation equivalents, etymological data, lexicographical labels, co-text entries (words that precede or come after a given lexical item, that assist in the understanding of the meaning) and context entries (the information about the given lexical item) and other data such as inserted inner texts (Gouws & Prinsloo, 2005).

2.6.2.3.1 Monosemous lemma articles

Another important structure in the microstructure of a dictionary is a monosemous lemma article. This is actually a simple structure where the lexical item is presented by the lemma that belongs to a single part of speech and is monosemous. Although dictionary articles of this kind can be organised in different ways, many of them have certain basic features in common as regard the most important types of information and their structural interrelationships.

2.6.2.3.2 Polysemous lemma articles

When there is only one part of speech presented in an article and the treated lexical item has only one meaning, certain basic principles have to be followed. The article has to be divided into different senses, and the senses are separated in some order. For each sense, the same type of information is given as in the article of a polysemous lemma. With regard to structural indication, senses are usually separated by structural markers in the form of a section mark consisting of bold Arabic numerals (sense number) each section may start a new paragraph for great clarity (Svensén, 2009).

With regard to positioning of translated examples, Svensén (2009) distinguishes between three microstructure types, namely, integrated microstructure, unintegrated microstructure, as well as partially integrated microstructure.

Svensén (2009) defines integrated microstructure as if every translated example included in the article is allocated to an individual sense of the lemma. Therefore, the article is regarded to have an integrated microstructure. This type of microstructure seems clear and easily understood. It does not have problems because the division into senses is mostly based on semantic criteria, and it is obvious which sense of the lemma a particular example should be considered to represent.

Unintegrated microstructure is a microstructure, where all the translated examples are brought together by some dictionaries into a syntagmatic block at the end of the dictionary articles. Therefore, an entry which is organised according to this principle has an unintegrated microstructure (Svensén, 2009).

Apart from the microstructure type chosen, it is also worth pointing out the positioning or ordering of translated examples. The translated examples included in

an article must be arranged according to the principle which the users understand. The only possibility is to let the context form the basis of the ordering. Sorting according to context partners can be done by categorical sorting and by alphabetical sorting, according to Svensén (2009). Sorting first by categories and then within each category, alphabetically.

Within each category, according to Svensén (2009), the expressions are alphabetically ordered according to the spelling of the base form of the context partner. In order to facilitate searching, these words can be provided with a special structural marker, that is, either underlining or bold type.

2.6.2.4 Lexicographical labels

Lexicographical labels are also among the elements that are part of the comment on semantics as far as dictionary article structures are concerned. Gouws and Prinsloo (2005) explain that lexicographical labels' prime function is to give a clear contextual guidance to the dictionary's target user. An item in a dictionary is used by the pragmatic markers label in order to relate it to the world outside a dictionary article. Labels can be used to indicate whether a certain term either belongs to a particular field, it is colloquial, or it is old, among others. Gouws and Prinsloo (2005) categorise lexicographical labels that are commonly used into three different classes. These three classes are *subject field labels*, *stylistic labels*, as well as *chronolectic labels*. Subject field labels are used to show that a particular item belongs to a specific specialised field which is not part of the lexicon targeted in a specific dictionary. Subject field labels do not only deal with academic, but also with sports and hobbies, for example, music.

The second category is the stylistic labels that "are used in general dictionaries to mark deviations from the standard variety and neutral register and style of everyday language use" (Gouws & Prinsloo, 2005, p. 130). The more often used labels are *slang, figurative, formal* or *informal,* and *colloquial.*

The last category is the chronolectic labels that are in fact used "to mark a word or one of its senses or uses as deviating in terms of its typical time of use" (Gouws & Prinsloo, 2005, p. 131). It might be archaic or outdated or a new form. Archaic forms can be labelled, but neologisms might not, because they become part of the standard variety (Gouws & Prinsloo, 2005).

2.6.2.5 Article structure types

Before the different types of articles in printed dictionaries are briefly discussed, it is important to look at the definition of the term *dictionary article* as given by Wiegand, Feinauer and Gouws (2013) in their discussion of textual structures. Although many scholars have attempted to define *dictionary article*, this study has selected the definition by Wiegand, Feinauer and Gouws (2013, p. 137) in that it "is an accessible dictionary entry characterised by three distinctive features." These distinctive features are:

(a) A dictionary article shows at least one external access text element.

(b) It is a constituent of a word list.

(c) It consists of lexicographical data made accessible, including at least one such part, by means of which the dictionary user can unlock lexicographic information mentioned by the access text element.

According to the above mentioned researchers, *external access text element* is the hyperonym for all types of text segments of a structure carrying set for an external

access structure. These hyponyms for external access text elements are, for example, external text entrance, outer text entrance, insert entrance, index entrance, carrier of the guiding element and carrier of a cross reference. Lemmata are regarded as the most familiar carriers of the guiding elements, which is why it is also regarded as a hyponym for carrier of the guiding elements (Wiegand, Feinauer & Gouws, 2013).

Wiegand, Feinauer and Gouws (2013) provide several classes of article formation features in dictionary articles that can be distinguished with the framework of a general theory of lexicography, and they are condensation features, access structural features, data distribution features, medio structural features, text architectural features, microstructural features, quantity features, standardisation features, addressing features and search area structural features. In addition, features such as dictionary subject related features, process related features, user related features and function related features have also been distinguished, even though they have no reference to dictionary form.

Gouws and Prinsloo (2005) provide four different types of articles in printed dictionaries. These types of articles are *single-complex articles, cross-reference articles, main* and *sub articles,* and *niched and nested articles*. They are briefly discussed as follows:

2.6.2.5.1 Single articles and complex articles

A large number of articles in any lexicographical work (dictionary) may provide a space for a set of search fields where specific data types have to be assigned to. Therefore, these search fields may include, for example, a zone of items providing information on pronunciation, for items providing morphological data, for items

providing a paraphrase of meaning or the translation equivalents in bilingual dictionaries. The data distribution structure does make provision for the above mentioned search fields that have to accommodate the data types that occur mostly in all the articles. These search fields, in fact, need at least to be presented in a systematic and undeviating way to lead to a search area structure. A certain user who familiarises themselves with the contents of the user's guidelines text of any dictionary should have a knowledge of what type of data they could expect in an article in a dictionary and also in which search field a given type of data will be located (Gouws & Prinsloo 2005).

Gouws and Prinsloo (2005, p. 95) express the idea that "displaying a standardised structure and microstructural data categories that is characteristic of the default article of a given dictionary leads to these articles to be classified as single articles." This simply means that single articles indicate the primary treatment assigned to the average lemma sign and represent the standard article structures.

Gouws and Prinsloo (2005) further maintain that an important role can be played by complex articles in providing a lexicographer with opportunity to represent more data in an article than the prescribed minimum which is catered for in default articles. One of the types of lexical items that qualifies to be treated in a complex article is the category of culture-bound items. When it comes to culture-bound items, a more complete treatment than a simple definition is necessary. Therefore, in this case the lexicographer may add a cultural notation as an extra microstructural category or a paraphrase of meaning may be elaborated for inclusion of data on the cultural characteristics of the lexical item given.

2.6.2.5.2 Cross reference articles

Dictionary articles often consist of a limited treatment with fewer data categories on offer than the minimum required to qualify the article as displaying an obligatory microstructure. Gouws and Prinsloo (2005, p. 94) have given an example of the article as follows:

> **woodman** *n*. forester.

Compared to the other articles in this dictionary, the article which is introduced by the lemma sign *woodman* offers a limited treatment of the lemma sign. Therefore, this kind of restricted treatment prevails when the lemma is a lesser used member of a synonym group and the treatment is mainly guided at a cross-reference entry that directs the user to the lemma which represents the synonym with a higher usage frequency. It also occurs for example where the user is cross-referred to a lemma representing a spelling variant or a plural form of the lexical item represented by the guiding element of the article with the limited treatment. Compare Gouws and Prinsloo (2005, p. 94) below:

> **pollock** var. of *pollack
> **women** pl. of *woman

Therefore, it can be concluded that articles that show a limited treatment with a cross-reference entry often being the main entry in the article are referred to as cross-reference articles. Some cross-reference articles, according to Gouws and Prinsloo (2005, p. 94), consist of only the lemma sign as well as the cross reference entry. For example:

> **molelo**, see mollo.

2.6.2.5.3 Main articles and sub-articles

There is a difference between main lemmata and sub-lemmata. Articles with main lemmata as guiding elements are referred to as main articles while articles with sub-lemmata as guiding elements are known as sub-articles. Although it is noted that both main and sub-lemmata are macrostructural elements that deserve an equal microstructural treatment, many dictionaries offer a less important or at least a limited treatment of sub-lemmata. It is further added that sub-articles often display a less comprehensive lexicographic treatment in comparison with articles with main lemma as guiding element (Gouws & Prinsloo, 2005).

2.6.2.5.4 Niched and nested articles

The above mentioned dictionary articles, such as single articles, complex articles, and cross reference articles are classified on the basis of microstructural criteria. A typology of articles can also be determined on a macrostructural base and therefore, a distinction between niched and nested articles is made.

In a dictionary, there are two ways of ordering the lemmata. They can either be ordered using a straight alphabetical ordering in which the lemmata are presented in a vertical ordering or in a horizontal ordering.

A niched article operates within a cluster of niched articles, for instance, articles with niched lemmata as guiding elements. Apart from the fact that these articles are presented in a horizontal ordering, they are ordered in strict alphabetical order.

Within any cluster of articles ordered horizontally, various subgroupings are identified. Within each subgrouping, an alphabetical ordering occurs but the cluster like that does not display a strict alphabetical ordering, therefore, nested articles in

this cluster occur. A nested article is an article that is functioning within a cluster of nested articles, which is a cluster that displays a deviation from the strict alphabetical ordering (Gouws & Prinsloo, 2005).

To simplify the above, nesting interferes with alphabetical order. It creates sub-articles of main articles. To that extent, nesting produces a hybrid transition between the macrostructure and the microstructure.

In short, very significantly, lexicographers need to have knowledge of the various types of lemmata and the various types of articles when compiling dictionaries. Therefore, careful consideration should be given to the types of lemmata as well as the types of articles that will be suitable for a specific dictionary, in terms of its typology, its target user as well as its usage situations. Therefore, these decisions should have an effect on the identified functions for the specific dictionary (Gouws & Prinsloo, 2005).

2.7 Dictionary purposes

The preceding chapters have discussed the crucial functions of both the text theory as well as the function theory of lexicography. These two theories focus on the concept *genuine purpose* of any dictionary in describing the intended dictionary's purposes. In addition, Beyer and Augart (2017) identify three very essential types of dictionary purposes, based on the *Communication Theory* proposed by Beyer (2014). These purposes are *macro-contextual purposes*, *meso-contextual purposes* and *micro-contextual purposes*.

The first class of purposes, according to Beyer and Augart (2017), is called the *macro-contextual purposes,* which, in fact, deals with the socio-cultural contributions that any dictionary compiled would provide in the general public in which it is

functioning. For example, by documenting the lexical stock of a language to help in the standardisation of a language and to assist in language and teaching. Further, Beyer and Augart (2017) emphasise that the macro-contextual purposes could aim, for example, for the improvement of the status of a language.

The second class of dictionary purposes is called the *meso-contextual purposes* which are related to the user situation, the situation, for instance, in which the target user experiences specific information needs that result in user questions and user consultation objectives. These purposes according to the function theory are also referred to as dictionary functions (Beyer & Augart, 2017). Therefore, meso-contextual purposes are described as the user situation for which it is designed.

The third class of purposes is called the *micro-contextual purposes* which Beyer and Augart (2017) define as the dictionary purposes that relate to the usage situation. This is "the immediate situation in which the target user is in the process of consulting a dictionary in order to achieve a user consultation objective, which is usually to find an answer to a set of user questions as they arise in a particular user situation" (Beyer & Augart, 2017, p. 11). The micro contextual purposes of a dictionary can therefore be described as to produce accessible and decodable lexicographic messages (data) in answering various user questions as they develop in a certain user situation; therefore, the majority of the dictionary structures described in the text theory focus on the dictionaries' micro-contextual purposes which could also be referred to as immediate purposes or usage situation purposes. Dictionary purposes are dealt with in Chapter 3 of this thesis.

2.8 User situation

Another aspect of prime importance of *function theory* is user situation. Tarp (2004) asserts that since the foreign language learning is regarded as a complex process, three partial processes that mutually interact with one another, prevail. These processes are *text reception*, *assimilation of the language system* and then *text production*.

With regard to the text reception, the lexical items of a particular foreign language are collected and learned by coincidence and in the same vein, little by little, the lexical as well as grammatical structures of the language. For the assimilation of the language system, the reception as well as the understanding of more complex texts presuppose the gradual assimilation of the foreign-language system as such. For the text production process, the acquired vocabulary is initialised and confirmed and the same with the general knowledge and understating of the lexical and grammatical structures.

Furthermore, Tarp (2008) gives two important different types of situations in which dictionaries can be of a major assistance. These situations are *communicative situations* and *cognitive situations*. Communicative situations are situations in which problems arise when a current or planned communication is in progress. Cognitive situations refer to situations in which there is a need for knowledge about a given topic. Communicative situations entail a simple communication model that includes sender-text production, and receiver-text reception. In other words, the text has to be produced by the sender and it has to be received by the receiver for the communication to take place. Therefore, the need for the user that will impel them to use the dictionary arises during communication. Therefore, as Tarp (2013) asserts,

the type of user situations to which needs or problems may be covered easily when the lexicographical data is provided in order to easily achieve the prime functions of any dictionary should be identified.

2.9 A comparison between Oshikwanyama and English

In dictionary evaluation, as it has already been discussed in the preceding section, one has to consider the grammar for the languages that are used in any dictionary under evaluation, especially in bilingual dictionaries. Therefore, this subsection gives a pure comparison of the two languages used in *EKD*, namely, Oshikwanyama and English, on the basis of grammar and lexis between them. English is used as the source language, while Oshikwanyama is used as the target language, therefore, it is very essential to find similarities and differences between these two languages.

Before the pure analysis on the differences between English and Oshikwanyama on the basis of grammar and lexis, it is also crucial however to establish the fact that the languages in question belong to different language families of the world; therefore, this section briefly gives the characteristics of these two languages and situates their language families. Maho (1998) and Haacke, Kavari, Mbenzi, and Namaseb (2009) briefly situate these two languages into their families.

Languages have been classified into different types, in the world in general and in Africa in particular. So far it is not known as to how many languages are spoken on the continent of Africa, but it is estimated that there are about 1300 languages spoken by about 400 million people. Some of the languages have not been described or recorded because researchers did not get access to them due to the fact that their places were very hard to be reached. Languages in Africa have been linguistically classified either typologically or genetically (Haacke et al. 2009).

Haacke et al. (2009) define typological classification as the process of classifying the nature of a particular language in its present state, while genetic classification classifies languages based on their historical origin as well as their development.

Haacke et al. (2009) have also established the fact that it is very hard to classify languages historically (genetically) because of the absence of written records of earlier times. Therefore, typological classification is regarded as the best and will be adopted in this study.

African languages are therefore classified into four major families, also known as *phyla* (the singular form: *phylum*). The classification was made by an American linguist, known as Joseph Greenberg, who classified them into four families. The four families are Congo- Kordofanian, Niro Saharan, Afro-Asiatic, and Khoesaan (Haacke et al., 2009). An overview of the phyla, especially the Congo-Kordofanian, will briefly be explained in the following subsection.

2.9.1 The classification of Oshikwanyama

2.9.1.1 Congo- Kordofanian

Congo-Kordofanian, being the major phylum, is made up of two branches. The major branch under this phylum is *Niger-Congo* family, which is regarded as the third largest family in the world, after having been dominated by Indo-European and Sino-Tibetan in eastern Asia. It is also regarded as the largest family in Africa with the figure exceeding about a thousand languages, "ranging from South Africa to a northern border that stretches from Kenya in the east to Senegal in the west" (Haacke et al., 2009, p. 13). Another branch, which is the small group indeed, is the Kordofanian with isolated group of about 30 languages in Kordofan of the central

Sudan. Niger-Congo then consists of six sub-families of which the largest is *Benue-Congo* located somewhere in southern and central Africa. Within Benue-Congo is what is called the *Bantoid* (Bantu-like languages), which includes the "family" of *Bantu* languages (Haacke et al., 2009).

Before a closer look at Bantu languages, it is worth explaining here the origin of the term *Bantu*. The term *Bantu,* according to Maho (1998), is a linguistic term that has to do with an entire family of *languages*. Haacke et al. (2009) also emphasise the fact that as a linguistic term the word Bantu is fully acceptable internationally and in Africa in particular and it does not have any stigma as others used to abuse it in the colonial era. Furthermore, it was in the middle of the previous century when a German linguist in Cape Town, Wilhelm Bleek, undertook a first comparative study of "Bantu" and "Hottentot" languages (Bleek, 1862) and demonstrated that some of these languages, for example Isizulu, Isixhosa, Sesotho, Setswana, Sepedi, Tshivenda and many others, have very similar grammars (for example, noun class system and that many words of their vocabulary were of the same origin. Furthermore, these languages have proven to relate to languages described from countries further north, for example in the Congo (Maho, 1998; Haacke et al., 2009).

In addition, since these different peoples did not know each other, they naturally had no own name to refer to all these related languages. Therefore, Bleek had to come up with an artificial name for the identification of this family that he was describing. Therefore, he then chose a word that appears in all of the *Bantu* languages in some form or other, depending on its sound system. He chose the word *abantu,* which simply means "people" in Isizulu (Maho, 1998 & Haacke et al*.,* 2009). Furthermore, Haacke et al. (2009, p. 2) give an example of different *Bantu* languages where there

is a plural prefix with a stem meaning "person". The stem is bolded in the following examples:

Otjiherero *ova+**ndu***   Oshindonga *aa+**ntu***

Oshikwanyama *ova+**nhu***   Silozi *ba+**tu***

Shiyeyi *ava+**tu***   Rukwangali *va+**ntu***

Setswana *ba+**tho***   IsiXhosa *aba+**ntu***

Kiswahili *wa+**tu***

Based on the examples above, it can clearly be confirmed that Oshikwanyama is a *Bantu* language, because of its suffix stem *–nhu*. In Namibia, there are different *Bantu* languages. As shown above, Oshikwanyama is one of the eleven Oshiwambo dialects of Namibia. Within Oshiwambo language, Oshikwanyama and Oshindonga are the only dialects that are used in schools. Oshikwambi is only used in some religious books that were written by the missionaries before and during the colonial era. Given the above explanation, the following figure gives a summary that classifies Oshikwanyama in its family:

Congo- Kordofanian

⬇

Niger-Congo

⬇

Benue-Congo

⬇

Bantoid

⬇

Bantu

⬇

Oshiwambo

⬇
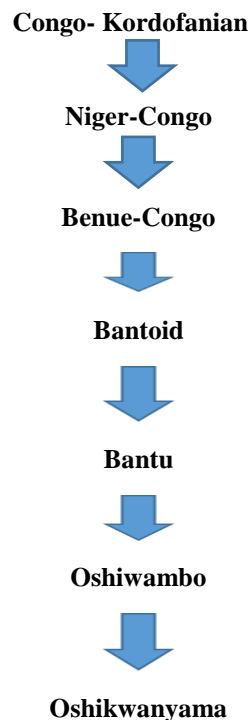
Oshikwanyama

Figure 2: Typological Classification of Oshikwanyama

The other three families, Niro Saharan, Afro-Asiatic, and Khoesaan have not been emphasised in this study since they are beyond the scope of this study.

2.9.2 The classification of English

Given the fact that Oshikwanyama belongs to the Congo-Kordofanian phylum, it is also important at this point to situate English language in its family.

English is regarded as one of the Indo-European languages. It has been found that a large number of the world population in general and the Namibian population in particular speaks Indo-European languages either as their mother tongues or their second languages. According to Maho (1998) and Haacke et al. (2009), the Indo-European phylum of languages is believed to be a family which originally spread through the entire Europe and Southern Asia during the times before Christ.

In Namibia, Maho (1998) has established the fact that there are two major families in which the languages of the Indo-European phylum fall. These two major families are Germanic and Romance.

2.9.2.1 Germanic Languages

Under Germanic languages, two major languages that are spoken in Namibia are German and English. It is believed that these two languages were introduced in Namibia during the colonial time by the occupants. German occupants are believed to dominate Namibia from 1884 while English was established somewhere after 1915 through the South African colonial occupants (Haacke et al., 2009). In the present time, English is regarded as the only official language of Namibia.

Apart from English and German there is another Germanic language in Namibia called Afrikaans. Afrikaans developed out mainly from Dutch and replaced Dutch as

the official language of South Africa in 1925. It therefore gained an influence as a result in Namibia as a joint official language with English after the South African occupation in 1915. Currently, Afrikaans is a Namibian language, and in many cases, it is used as a *lingua franca*.

2.9.2.2 Romance Languages

Apart from Germanic languages, Romance languages are believed to have developed from Latin which is believed to be documented from the 6th century before Christ. Italian, French, Spanish, and Portuguese are some of the most important Romance languages in the world. Due to colonialism that was dominating in the world, it is believed that the three languages, Spanish, French and Portuguese had spread all over the world. In Namibia, research has indicated that Portuguese and French are spoken by a smaller number of people (Maho, 1998 & Haacke et al., 2009). Given the above explanations, the following figure, taken from Crystal (1987, p. 299) presents the Indo-European languages in the world, where English is situated.
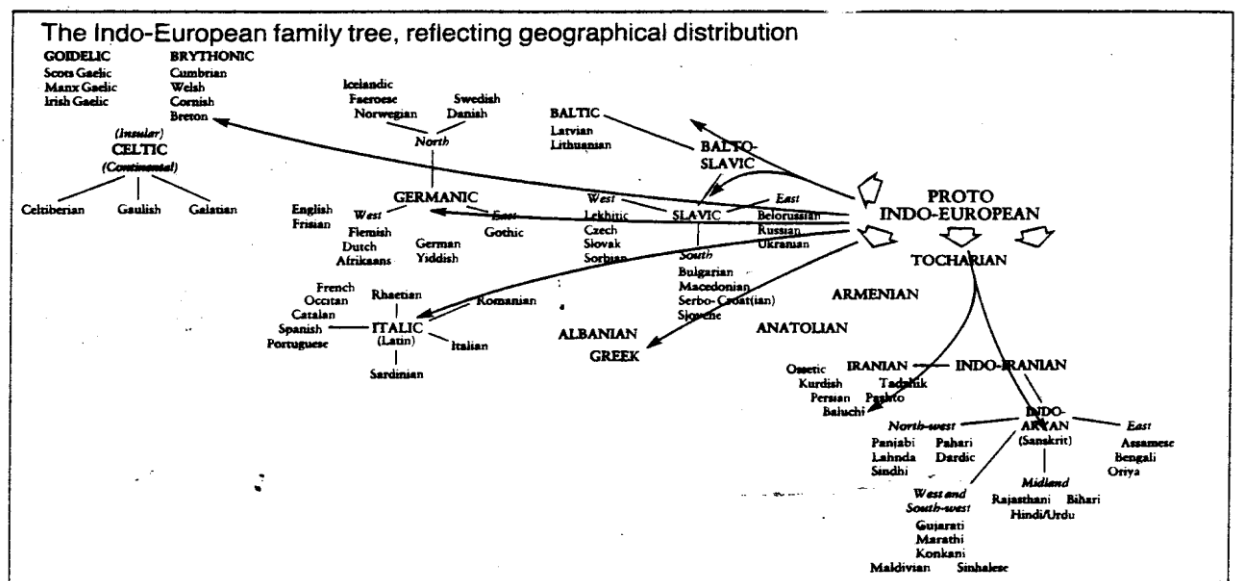
Figure 3: Indo-European languages phylum

The above figure indicates the language phylum of Indo-European languages in which the two major families, Germanic and Romance languages, are situated. English language is situated within the Germanic languages.

2.9.3 Grammar, morphology, phonetics, and tone for both English and Oshikwanyama

Based on the above explanations about the origins of Oshikwanyama and English, it is clear that they do not belong to one language phylum. It is established that Oshikwanyama emerges from the phylum called Congo-Kordofanian, while English emerges from Indo-European phylum, hence they are different. The following explanation presents several aspects that show their similarities and differences in terms of grammar, morphology, phonetics and tone.

Svensén (2009) expresses that a lexicographical work should provide some grammatical information which, in fact, can be used to describe how the lemma functions, when it comes to the rules. This is very clear that the dictionary cannot explain everything, only what is hard to understand or not so regular can be given. Therefore, this subsection will not compare all aspects of grammar, morphology, phonetics and syntax, but it will only discuss some aspects, that are relevant to lexicography.

2.9.3.1 Grammar

So far there is no modern grammar that exists in Oshikwanyama dialect. A little information about Oshikwanyama grammar is taken from Hasheela (1986), Zimmermann and Hasheela (1998), Crane, Lindgren-Streicher and Wingo (2004), Halme (2004) and Haacke et al. (2009). Other studies that investigated other Bantu languages such as Cole (1975), Maho (1998) and Fivaz (2003) have also contributed

to this discussion, as Oshikwanyama is one of the Bantu languages, as explained above. The first attempt of the Oshikwanyama grammar is an investigation of some Oshikwanyama different word classes.

2.9.3.2 Parts of speech

Oshikwanyama, just like English, also has different word classes to which every word of the language belongs. Hasheela (1986) identifies the eight different parts of speech in Oshikwanyama, such as nouns (*oityadina*), pronouns (*oityaponhele*), adverbs (*oityahololi*), verbs (*oityalonga*), demonstratives (*oityaponheleuliko*), conjunctions (*oikwatakanifitya*), adjectives (*oityalupe*), and interjections (*oihololimaliudo*).

In Oshikwanyama, there are no articles (definite and indefinite) like in some European languages, particularly in English. These articles, definite and indefinite, in Oshikwanyama, are part of the stem of either a noun or a pronoun or an adjective. It is usually an affix, which is, in some cases, added at the beginning of a noun, a pronoun or an adjectival stem. For example: *otuwa* ≈ **the** car.

(In this thesis, the sign "≈" is used to indicate translation equivalence.)

The morpheme o- in *otuwa* is a pre-prefix that stands for *the*, the definite article that precedes the word *car*. Similarly, in English, according to Greenbaum and Nelson (2002), words that name people, places and things are called *nouns*. For example, *cashier*, *Carol*, *cat*, *province* and *happiness*. Sometimes sentences can contain either one noun or several nouns. One way to find nouns apart from proper nouns is to look for articles (*a*, *an*, and *the*). Articles, as emphasised earlier on, function as determiners. They combine with nouns. Sometimes nouns appear without these

words, but they can be inserted without changing the meaning of the sentence. Nouns have different types, such as proper, abstract, common, collective, etcetera.

Like other European languages such as English, Oshikwanyama also has different types of nouns, such as proper nouns, abstract nouns, collective nouns, common nouns, and countable and uncountable nouns. In English, according to Crane et al. (2004), nouns can be grouped into two groups, singular and plural.

There is one specific difference between Oshikwanyama and English. With regard to Oshikwanyama, like other Bantu languages, there are many different classes of nouns, which are determined by the prefix of that particular noun, also known as a morpheme subject marker, while in English there are no such things. English, as explained above, only has different types of nouns such as common, proper, count and non-count nouns (Allan, 1980). When it comes to noun classes in Oshiwambo, it is also established that each class makes plurals in their different manner. Furthermore, Maho (1998) explains that Bantu languages including Oshikwanyama have between ten to fifteen nominal classes, sometimes less or rarely more. Each class is distinguished by a class prefix, which precedes the nominal root. Meinhof (1899) reconstructed 23 nominal classes that later reduced to 21 for all Bantu languages. The following sub-section presents the Oshikwanyama noun classes.

2.9.3.2.1 Oshikwanyama noun classes

According to Maho (1998), Bantu languages have classified nouns according to various nominal classes which are comparable to gender classifications based on grammatical sex but not on biological sex. A prefix and a stem, according to Halme (2004), have made up Oshikwanyama nouns. Sixteen (16) basic noun classes and the

three locative classes are observable in Oshikwanyama. What differentiates the noun classes from each other is the form of the noun class prefix as well as the noun's pattern of agreement. As for this study, the class numbering adopts Bleek-Meinhof's traditional Bantu noun class system. In Oshikwanyama, it is observed and concluded that class 13 does not exist. Class 13 exists in other languages, such as Otjiherero. It has a singular prefix (*oru-*) and a plural prefix (*otu-*) (Zimmermann & Hasheela, 1998). Very importantly, Halme (2004) maintains that a prefix is a significant part of the noun in a sense that the stem cannot be uttered on its own. Noun class 1(a) is excluded in this regard because it does not have its own prefix. Oshikwanyama noun classes with their noun class prefix, as well as an example of a noun for each class are listed in the following table based on Halme (2004, p. 29). The following table lists the eighteen (18) Oshikwanyama noun classes with their examples:

Table 1: The eighteen Oshikwanyama noun classes with their examples

Noun Class	Prefix	Example
1	omu-	omunhu (person)
1a	-	meme (mother)
2	ova-	ovanhu (people)
2a	oo-	oomeme (aunts, women)
3	omu-	omuti (tree)
4	omi-	omiti (trees)
5	e-	ekala (a piece of coal)
6	oma-	omakala (coal)
7	oshi-	oshipundi (chair)
8	oi-	oipundi (chairs)

9	o(n)-	ongobe (head of cattle)
10	ee(n)-	eengobe (cattle)
11	olu-	oluvala (colour)
12	oka-	okati (stick)
14	ou-	ounongo (wisdom)
15	oku-	okuulu (leg)
16	pu-	pomuti (beside the tree)
17	ku-	komuti (to the tree)
18	mu-	momuti (in the tree)

A basic class belonging has been designed for all nominal roots. Due to the fact that singular and plural nouns are separately classified, the concept of gender is mainly only applied to various class pairings. The most common pairing or gender in Oshiwambo, particularly in Oshikwanyama, according to Halme (2004), and perhaps Maho (1998) and Fivaz (2003), are 1/2, 1a/2a, 3/4, 5/6, 7/8, 9/10 (or 9/10-9), 11/16, 12/14, 14/6, and 16/6. Classes 6, 14 and 15 often include nouns that do not have plural correspondences just like classes 16, 17 and 18.

The brief summary of Oshikwanyama noun classes that has been provided above is sufficient for this study, since this study's primary focus is not necessarily on linguistic issues, but rather on lexicographic issues. For a further analysis and understanding of Oshiwambo noun classes, Maho (1998, pp. 69-79) has explicitly discussed them. Fivaz (2003, pp. 32-39) has also investigated Oshindonga noun classes. Halme (2004, pp. 29-32) also analysed Oshikwanyama noun classes.

Furthermore, there are nouns that are derived from verbs especially when the root or stem of a particular verb is attached an additional prefix or suffix. To form the infinitive, *oku-* is prefixed to a verb stem, for example; *-denga* (≈ *strike*) which is in the imperative form. This word becomes *okudenga* (≈ *to strike*) which is an infinitive. When the prefix *oku-* is added to the root, then the word is no longer a verb but it functions as a noun (Fivaz, 2003).

Tobias and Turvey (1954) argue that every verb infinitive is a verbal noun or gerund, and therefore, it can be used as the subject of a sentence to describe an action. For example, *okuenda ohaku ehameke oshingudu ≈ the act of walking causes pain to a cripple* (p. vii). In addition, nouns which are abstract that begin with [e] may be formed from verbs. For example: e + *dala = edalo* (≈ *birth*); *oku + dala = okudala* (≈ *to bear/bring to birth*); *e + amena = eameno* (≈ *protection*); o*ku + amena = okuamena* (≈ *to guard*).

Another important part of speech that prevails in these two languages is the **pronoun.** The function of a pronoun in English is more or less similar to that of Oshikwanyama in that it stands in a place of a noun or a noun phrase. In English, there are many different types of pronouns, including personal pronouns. With regard to personal pronouns, there are three persons, *I* (first person)*, you* (second person) and *she/he/it* (third person), as well as their plural counterparts which are *we, you,* and *they* respectively. This case is more or less the same as in Oshikwanyama (Crane, et al., 2004). The following examples show this similarity:

I ≈ ame

you ≈ ove

he/she ≈ ye

we ≈ fye

you all ≈ nye

they ≈ vo

In English, nouns can be replaced by pronouns. For example, the word *car* can be replaced by a personal pronoun *it*. A cup can be replaced by *it*, and a goat can be replaced by *it*. On the contrary, Oshikwanyama pronouns are determined by the different classes of nouns they belong to. The word *otuwa* (≈ *car*) is replaced by a pronoun *yo*, *okakopi* (≈ *cup*) can be replaced by a pronoun *ko*, and *oshikombo* (≈ *goat*) can be replaced by a pronoun *sho*. Therefore, it can be concluded that personal pronouns in Oshikwanyama operate according to their noun classes, a case which is different from English. The following table highlights the 18 Oshikwanyama personal pronouns according to their noun classes:

Table 2: A list of pronouns and their classes.

Noun Class	Example of a noun	Pronoun
1	omunamaano (clever person)	Ye
1a	Selma	Ye
2	ovahongwa (learners)	Vo
2a	oomeme (aunts, women)	Vo
3	omuti (tree)	Wo
4	omilunga (palm trees)	Do
5	eyoka (snake)	Lo
6	omakala (coal)	o / wo
7	oshilongo (country)	Sho
8	oipundi (chairs)	Yo
9	onghaku (shoe)	Yo

10	eendongi (donkeys)	Do
11	oluvala (colour)	Lo
12	okati (stick)	Ko
14	ounghundi (weakness)	Wo
15	okutwi (ear)	Ko
16	pomuti (besides a tree)	Po
17	komuti (at a tree)	Ko
18	momuti (in a tree)	Mo

Furthermore, according to Crane et al. (2004), there is no distinction between personal pronouns *he* and *she* in Oshikwanyama. They are both referred to as *ye,* whether the person referred to is a female or a male. Pronouns can occur in a sentence with a noun, especially when the subject which is acting in a sentence is what it is being referred to (P. Mbenzi, personal communication, May 15, 2018). For example: *Vo ovamati ove li peni?* (≈ *Where are the men?*). Therefore, nouns in Oshikwanyama can co-occur with pronouns in the same sentence while in English it is impossible.

Another part of speech that prevails in both English and Oshikwanyama is the *adjective*. In English, to add descriptions to those nouns that give the reader a clearer picture of what the writer means, they add "detail" words in front of the noun like *little, blue, rich* and *old*. Words that modify or tell more about nouns or pronouns are called *adjectives* (Greenbaum & Nelson, 2002). A modifier is a word that limits, changes, or alters the meaning of another word. Therefore, an adjective limits, changes, or alters the meaning of a noun or pronoun. Adjectives are sometimes

placed before the noun, for example *the white, puffy clouds* or after the noun, such as *the clouds are white*. Adjectives also tell how many, as in *many people*, *several people*, and *four children.*

According to Tobias and Turvey (1954), in Oshikwanyama, adjectives are formed when the root of the word is fixed with an appropriate particle or prefix. This prefix is determined by and in agreement with the noun qualified. For example: *nene ≈ big* becomes *oshinima shinene ≈ a big thing*; *big kraal ≈ eumbo linene*. The prefix *oshi-* is added to the root *nene* to form up an adjective *shinene*. Therefore, the adjective *shinene* (≈ *big*) modifies the noun *oshinima* (≈ *thing*) and becomes *oshinima shinene ≈ a big thing*. Fivaz (2003) expresses the same idea that adjectives provide information on referents in connection with qualities, for example size, age, weight, temperature, colour, etcetera, for example, *-kulu ≈ old, -nene ≈ big*, and so on. In Oshikwanyama, in numerous occasions, adjectives come after a noun or a pronoun. For example: *Omunhu mulaula* (≈ *black person*). It can be seen that *omunhu* is a noun while *mulaula* is an adjective.

Another part of speech that prevails between English and Oshikwanyama is the *verb*. Verbs are words that show actions or state of being. In English, verbs change their forms to agree with the subject of the sentence, for example, *I **run** – he **runs***. In Oshikwanyama on the other hand, Crane et al. (2004) explain that verbs are made to agree with their subjects by the use of a morpheme or a subject marker. These morphemes or markers are called *subject concords*. For example between *ame* (≈ *I*) and *li* (≈ *eat*), there must be the first person subject concord, ***-ndi***: for example: Ame *oha**ndi*** li (≈ *I am eating*). Furthermore, Fivaz (2003) has established that subject concords or subject markers can be plural or singular. Subject concords also operate

according to noun classes the subjects belong to (cf. Fivaz, 2003, Halme, 2004; Mbenzi, 2010).

Many Bantu languages have adopted the foreign system of writing, and this system has overpowered them in dealing with division of words, especially verbs. For example:

Ohandi li (≈ *I am eating*).

From the example above, three English words (*I, am* and *eating*) are seen standing on their own. In Bantu languages, including Oshikwanyama, writers tend to imitate the English system of writing words, by writing disjunctively, that is dividing morphemes and words according to the English structure, a case which is incorrect.

Cole (1975) argues that if Bantu languages want to have a proper and satisfying analysis, all foreign preconceptions should be discarded. Bantu languages should be examined by following a point of view of Bantu word structure. Therefore, a disjunctively writing system should be avoided.

A conjunctively writing system is preferred for Bantu languages. This system requires all prefixal and suffixal formatives to be attached to the stem or roots, especially the verbal stems (Cole, 1975). For example, *I am eating* ≈ *ohandili*

Another part of speech is the *adverb*. An adverb modifies verbs, adjectives and other adverbs. Furthermore, an adverb limits, changes, or alters the words it modifies (Greenbaum & Nelson, 2002). The functions of adverbs in English are the same as those in Oshikwanyama. Just like in English, Zimmermann and Hasheela (1998) show that in Oshikwanyama, there are also adverbs of locality, time, manner, mode and quantity. For example: *Okwe shi tula* **pomuti** ≈ *He put it at a tree*. In the above given example, *pomuti* is regarded as an adverb of locality (place) in Oshikwanyama,

while in English, if one takes a closer look at the above statement, it can be seen that *at* in English is regarded as a preposition, *a* is an indefinite article, and *tree* is functioning as a noun.

Conjunctions, according to Greenbaum and Nelson (2002), are called joining words or connectives. Conjunctions are used to join words, phrases, or clauses. Conjunctions can be placed at any position in a given sentence, except the very end, provided that that one and the same sentence makes sense. *When lightning struck the old barn, it burned quickly*. The word *when* looks like an adverb, but does it tell *at what time*? No, the word itself does not add any new information. What it does is to introduce a group of words that tells specifically when something happened.

Also in Oshikwanyama, sentences may be classified either as co-ordinate or as compound depending on the type of conjunction. This simply means that there are types of conjunctions in Oshikwanyama, namely, coordinative conjunctions and compound conjunctions, according to Zimmermann and Hasheela (1998). Coordinative conjunctions are words such as *na* (≈ *and*), *hano* (≈ *thus*, *therefore*, *hence*, *then*), *ile* (≈ *or*), *ashike* (≈ *but only*), etcetera. Compound conjunctions are words such as *fiyo* (≈ *until*), *ngeenge* (≈ *if*), *nghee* (how) and so on (Zimmermann & Hasheela, 1998).

2.9.3.3 Phonetics

Just like all other Bantu languages, Oshikwanyama, according to Zimmermann and Hasheela (1998), can boast of a consistent orthography in which a letter or a combination of letters always represents the same speech sound. Maho (1998) also agrees with Zimmermann and Hasheela (1998) that Oshikwanyama has only five vowels which are either short or long. The short vowels are ([**a**], [**e**], [**i**], [**o**], and [**u**]).

This means that a short vowel can be represented by a single letter, for example, *kala* ≈ *stay*; *eta* ≈ *bring*; *tete* ≈ *first*; *tila* ≈ *be frightened* (Zimmermann & Hasheela, 1998, p. 4). Furthermore, long vowels are also represented by doubling the short vowel concerned. For example: *dipaa* ≈ kill, *omaanda* ≈ grain basket, *teelela* ≈ wait, *shiiva* ≈ know" (Zimerman & Hasheela, 1998, p. 4).

Although there are diphthongs in English language, Oshikwanyama, according to Zimmermann and Hasheela (1998) does not have diphthongs. This means that when two different vowels stand next to each other, for example when they are juxtaposed, each vowel retains its exact phonetic value. For example: *ai* –pronounced as a+i = *oshitai* (≈ *branch*); *au*- pronounced as a+u = *omaufiku* (≈ *nights*).

With regard to consonants, according to Zimmermann and Hasheela (1998), mother tongue speakers of languages such as English and German tend to pronounce these plosives [p], [k], and [t] with aspiration depending on the nature of these sounds in their mother tongue. In the language under concern, plosives, [p], [k], and [t] are pronounced without aspiration, a case which is exactly the same as in French or Afrikaans. **k** – *kokule* (≈ *far*); **p** - *popepi* (≈ *near*); **t**- *tota* (≈ *begin*). Moreover, Zimmermann and Hasheela (1998) clarify that the sound [x] in Oshikwanyama is pronounced differently as in English. In Oshikwanyama, [x] sound sounds the same as *g* in Afrikaans, for instance, *gaan*. For example, *xe* ≈ his/her father; *xupi* ≈ short; and *xwa* ≈ *thresh*.

Furthermore, consonants in combination with the semi vowel [y] are usually accompanied by a sibilant [s] or [z] for example, *fya* sounds like *fsa, pya* sounds like *psa, vyula* sounds like *vzula*. Zimmermann and Hasheela (1998) provide the reasons why these words in Oshikwanyama are not written as they are pronounced mainly for

very important grammatical reasons. The first reason is that, in the present tense indicative, the form of the verb *fya* (≈ *die*) is *fi*, for example, *ota fi ≈ He is dying.* The second concrete reason is that both the infinitive and the past tense are formed by suffixing – *a* to the verb stem. That is why fi+a= *fya* which sounds like *fsa*. In addition, Tobias and Turvey (1959) and Zimmermann and Hasheela (1998) concur that in most Bantu languages, it is a very consistent phonological rule that whenever a vowel /i/ is followed by another vowel, except the vowel /i/, it becomes a semi-vowel or a glide /y/. When /u/ is followed by another vowel, except /u/, it becomes a semi vowel /w/.

Another aspect with regard to the Oshikwanyama pronunciation, according to Zimmermann and Hasheela (1998) is the pronunciation of the syllable *mu*. The Oshikwanyama vowel of the syllable *mu* is not pronounced audibly. This means that it is only the sound [m] which is heard. This signifies the phonological rule that the pronunciation of the sound [m**u**] is deleted. It is not prolonged like what Zimmermann and Hasheela (1998) claim. The syllabic status of what is referred to as a syllabic nasal has not been lost. For example, *omunhu* (≈ *person*) is pronounced as *omnhu; ohandi mu kwafa* (≈ *I help him*) is pronounced as *Ohandi m kwafa*. Fivaz (2003) further clarifies that the vowel of the gender-number prefixes of classes one and three is dropped just before a stem which commences with a consonant. When the **/u/** is lost, then **/m/** becomes syllabic. This is because it still carries the tone that would have been carried by the **/u/** which has been dropped. For example:

> *om**u**lumenhu → omlumenhu* (≈ *man*)
>
> *om**u**pangi → ompangi* (≈ *nurse*)
>
> *om**u**teleki → omteleki* (≈ *cook*)

Therefore, this study concludes that the vowel sound **/u/** of the *omu-,* prefix of class one and two nouns, is very short and it is seldom pronounced at all. This applies as well to the **/u/** *sound* in the object marker *mu*, and to the subject marker *tamu.*

With regard to the aspirated nasals, [*mh-, nh-, ngh-*], it is believed that many foreigners find it very challenging to pronounce them and the assistance of an Oshikwanyama speaking person is required to learn the correct pronunciation. These three sounds are devoiced nasals released into voicing, and in all cases the aspiration precedes the voiced part. For example: *onhapo* (≈ *speed*); *omhepo* (≈ *wind*); *onghenda* (≈ *mercy*).

2.9.3.4 Tone

Another difference that can be seen between Oshikwanyama and English is that English is not a tone language, while Oshikwanyama, like other Bantu languages, is a tone language (Maho, 1998). Maho (1998) further gives three types of tone that prevail in Bantu languages in Namibia and they are lexical tone, grammatical tone and expressive tone. It has also been emphasised that vowels and syllabic consonants are the ones mostly affected by tonal features. This similar analysis is also done by Halme (2004) who analyses Oshikwanyama tonology.

Halme (2004) identifies two tone systems. These two tone systems are High (H) and Low (L) tones. Low tones are marked with a grave adjacent (`) and the high tones are marked with an acute accent (´). It is believed that vowels and syllabic nasals are the tone bearing units, which Halme (2004) calls them *moras.*

There is a critical example given by Zimmermann and Hasheela (1998) and it reads as follows: *Etango ola toka.*

There is one interesting issue that Halme (2004) clarifies when it comes to the verb root *–toka* in the above example. This verb has either a high tone or a low tone depending on the context in which it is used and on the meaning it gives. Zimmermann and Hasheela (1998) only referred *-toka* as to *Etango ola toka ≈ The sun becomes white* and *The sun is in the Western sky ≈ Etango ola toka* as having a similar tone. The *-toka* in both statements is marked a low tone.

According to Halme (2004) in connection with the above statement, *-toka* of high tone ≈ *become white* and *-toka* of low tone ≈ *sun declines* are not homonyms, but two different verbs. The former is believed to have a lexical high tone and the latter is believed to have a lexical low tone.

Lexical tone, as emphasised by Maho (1998) and Fivaz (2003), gives or specifies the meaning of a lexical item. Maho (1998) gives a distinction between the word *okupángela* (≈ *to repair*) and *okupángelá* (≈ *to rule*). This is shown by low and high tones that are found in Namibian Bantu languages, except Thimbukushu, where there are three distinctive tones; high, mid and low tones (Maho, 1998). Fivaz (2003, p. 12) also gives a long list of words (noun tones, verb tones etcetera) that have different tones, e.g. words such as *ongólo* (≈ *zebra*), *ongoló* (≈ *knee*).

Fivaz (2003) also gives another example of the noun *ongunga.* When this word is indicating a low tone especially on its last syllable, its translation equivalent is *rain*. In this case, low tones are not indicated. But when this noun is marked as a high tone on its last syllable, its translation equivalent is *credit* (cf. Fivaz, 2003, p. 41).

Furthermore, grammatical tone has to do with different grammatical categories, such as tenses, modes, etcetera. It will be emphasized in the last subsection of this section, which is about questions.

Another tone type is an expressive tone that indicates or shows the speaker's attitudes toward what is being spoken. It is also regarded that every language has this type of tone function. Some studies, for instance Maho (1998), believe that it is not regarded as a tone feature, as languages that do employ this tone type only, without the other two tone types, are not classified as tone languages.

The brief information on tone that has been provided in the preceding paragraphs is sufficient for this study. For further readings on tonology, a detailed information on tonal features of Bantu languages, particularly Oshikwanyama, have been provided by Maho (1998), Fivaz (2003), and Halme (2004).

2.9.3.5 Pronominal concords

Pronominal concords are also very significant features in Oshikwanyama. Maho (1998) establishes the fact that they are usually prefixed to the verbal root. For example in Oshindonga dialect, which is exactly the same as Oshikwanyama, in the indicative mood, polarity marker, which is regarded as the first element indicates whether the verbal phrase is affirmative or negative. For example: *Ovanhu otava li ≈ People are eating.*

o- in *otava* indicates that the verbal phrase is in an affirmative form.

    *Ovanhu **i**tava li ≈ People are not eating*.

    i in **i**tava indicates that the verbal phrase is in a negative form.

Pronominal roots function exactly as subject concords as provided already in the previous subsection of this section. Therefore, it is crucial if object concords are dealt with.

In connection with the objective concords, Maho (1998) has explained that it is placed immediately preceding the verbal root. Zimmermann and Hasheela (1998) also concur with Maho (1998) that the objective concords come before verb stems. Objective concords are created when the object nouns or pronouns are known by both the speaker and the listener, therefore, they have to be replaced, instead of being repeated. Zimmermann and Hasheela (1998) regard them as of syntactical nature rather than of morphological nature. For example:

*Eembunga oda kalukila **ependa** nouladi.* (≈ *The crowds cheered the brave man with enthusiasm.*)

The above sentence should read as follows:

*Eembunga ode **li** kalukila nouladi.* (≈ *The crowds cheered him with enthusiasm.*)

It can clearly be seen here that *li* is an object concord, because it stands before the verb root *kalukila* and it replaces the word *ependa*.

2.9.3.6 Syntax

With regard to syntax, two important issues, namely, *negation and questions*, between English and Oshikwanyama have been investigated.

(i) Negation
Another issue that has to be investigated in both Oshikwanyama and English is the issue of negation. In English, negation words, for example *not*, are added to the sentence to indicate negation. In Bantu languages, especially in the indicative mode, negation is formed by substituting the affirmative marker *o-* with the negative marker *i-*, *ka-*, *nghi-* or *ha-*. For example:

***O**handi li* (≈ *I am eating*).

The above statement will be changed into negative and becomes:

 ***I**tandi li* (≈ *I am not eating*).

It can clearly be indicated that *i-* has replaced *o-* to form negative (Maho, 1998).

(ii) Questions

Another issue that has to be dealt with in this study is the way questions are constructed in both English and Oshikwanyama. In Oshikwanyama, some ways of phrasing a question are observed. One way of asking a question, according to Zimmermann and Hasheela (1998) is based on the tone pattern. This simply means that statements can become questions without changing the word order or sequence. Compare the following example by Zimmermann and Hasheela (1998, p. 148):

Affirmative: *Okwa kwata eeshi dihapu* (≈ *He caught a lot of fish.*)

Question   : *Okwa kwata eeshi dihapu*? (≈ *Did he catch a lot of fish?*)

Affirmative: *Aame* (≈ *It is I*).

Question: *Aame*? (≈ *Is it I?*)

2.9.4 Oshikwanyama verbal extensions

Extensions of verbs in Bantu languages is an interesting topic. The meaning of verbs completely change when they are extended. Many scholars have thoroughly dealt with verb extensions in Oshiwambo language. Some of them are Fivaz (2003) Crane et al. (2004), Halme (2004) and Mbenzi (2010). Halme (2004) and Crane et al. (2004) discuss more specifically Oshikwanyama verbal extensions. The following is a discussion of verbal extensions in Oshikwanyama as emphasised by Halme (2004) and Crane et al. (2004). Some examples are also provided by Fivaz (2003) and Mbenzi (2010).

Fivaz (2003) explains that several verb formations, which are better known as extensions, take place instantly after the verb root and just before the final suffix of the verb. The extensions imply various changed relations within the sentence in

comparison with a particular sentence whose verb does not include one of the extensions.

Verb extensions have several types. In both Oshikwanyama and Oshindonga, these extensions semantically function in a similar way. The following is a brief discussion of different verb extensions in Oshiwambo, particularly in Oshikwanyama.

Halme (2004) explains that a large number of verb extensions are very productive. Oshikwanyama verb roots can be derived extensions to attach the final vowel. Another common process in Oshikwanyama as far as verbs are concerned is the reduplication of verb stems. Duplication of verb stems will be emphasised in the final sub section of this section. The following section presents a brief explanation of derivational extensions, also known as verbal extensions.

Halme (2004) believes that applicative extensions, causative extensions, and the passive extensions are the most productive extensions in Oshikwanyama. Neuter extensions, separative extensions, intensive extensions and reciprocal extensions are believed to be less productive in Oshikwanyama. Imposive, stative and contactive extensions are believed to be frozen, and are not productive in Oshikwanyama, although they are recognisable in most Bantu studies.

2.9.4.1 Passive (-w-)

It is established that the passive extension for this type of extension is *(-w-).*

For example: i*mba (≈ sing) → imbwa (≈ be sung)*

landa (≈ buy) → landwa (≈ be bought)

Halme (2004) maintains that the passive form of verbal roots that end in **/w/** has a high vowel just before the final consonant and the root-final **/w/** is deleted. For example:

dimbwa (≈ forget) = *dimbiwa* (≈ be *forgotten*).

Furthermore, as far as the passive derivations of monosyllabic verb stems are concerned, glides are more likely to have corresponding high vowels. Therefore, the stems with palatal consonants take *(-iw-)* and then the stems with other consonants take *(-ew-)*. For example:

fa (≈ *dig/resemble*) → *fewa* (≈ *be dug*)

ka (≈ *cut*) → *kewa* (≈ *be cut*)

pa (≈ *give*) → *pewa* (≈ *be given*)

xwa (≈ *thresh*) → *xuwa* (≈ *be threshed*)

2.9.4.2 Applicative (-il-, -el-)

The Oshikwanyama's applicative extension is *-il- or –el-*. Halme (2004) claims that the vowel for this extension has to do with vowel height harmony. It is */i/* after a high vowel and then */e/* after a non-high vowel. A good example is provided below:

imba (≈ *sing*) → *imbila* (≈ *sing for someone*)

landa (≈ *buy*) → *landela* ≈ (*buy for someone*)

The applicative extension may also be taken by the monosyllabic verb stems. For example: *pa* (≈ *give*) → *pela* (≈ *give at or by*)

lya (≈ *eat*) → *lila* (≈ *eat for / at*)

2.9.4.3 Causative (-if-)

Fivaz (2003, p. 94) explains that this extension "specifies the verb action as being the result of an action caused by an agent other than the grammatical subject." For Oshikwanyama, Halme (2004) maintains that the causative extension for this type is *(-if-).* For example:

     imba (≈ sing) → imbifa (≈ make someone sing)

     landa (≈ buy) → landifa (≈ sell)

2.9.4.4 Neuter (-ik-, -ek-)

The Oshikwanyama's neuter extension *–ik-* is fairly common in its verbs. This extension expresses a condition or a state. When it is preceded by /a/, /i/ and /u/, then the neuter extension is *–ik-* and when it is preceded by /e/ and /o/ then it is *–ek-*. For example:

     hala (≈ want) → halika (≈ be wanted)

     shiiva (≈ know) → shiivika (≈ to be known)

     pata (≈ close) → pateka (≈ to be well locked)

Very importantly, according to Fivaz (2003), both *neuter extension* and *passive extension* have to do with passive. Neuter extension implies that the verbal action is properly or well done.

2.9.4.5 Impositive (-ik-, -ek-)

The impositive extension's vowel depends on the height of the preceding vowel, a similar case as in the applicative extension. The impositive form is a *transitive verb* form with the meaning "to put something somewhere". For example:

kala (≈ *stay*) → *kaleka* (≈ *put in position*)

kula (≈ *put*) → *tulika* (≈ *put somewhere up*)

2.9.4.6 Separative or reversive (Trans- ul-, -ulul-, -unun- intrans- -uk-, -uluk-)

Fivaz (2003, p. 97) maintains that "A verb whose action or motion may be conceived of directionally can be specified as occurring in the "non-normal" mode, that is, of reversing or "undoing" (doing again) the action denoted by the verb." Halme (2004) further explains that this type of extension always comes in pairs, consisting of a transitive and an intransitive form. For example:

pata (≈ *shut*) → *patuluka* (≈ *open*) intransitive.

patulula (≈ *open*) transitive

tonya (≈ *wrap*) → *tonyununa* (≈ *unwrap*)

2.9.4.7 Intensive (-ilil-, -elel-,-enen-, inin-)

The intensive extension deals with and expresses speedy actions. Furthermore, this extension is formally a duplicated applicative extension. The nasal harmony and the vowel height harmony take place as in the applicative extension. For example:

enda (≈ *walk*) → *endelela* (≈ *hurry*)

shinga (≈ *drive*) → *shingilila* (≈ *drive fast*)

toma (≈ slaughter) → *tomenena* (≈ *slaughter expertly*)

kuna (≈ *sow*) → *kuninina* (≈ *sow expertly*)

2.9.4.8 Stative (-am-)

This type of extension, according to Halme (2004), is believed to be a frozen extension in Oshikwanyama. It only occurs in some verbs that do not have the equivalent base form in use in present day Oshikwayama. For example:

kanghama (≈ *halt/ pause*)

2.9.4.9 Contactive (-at-)

Just like stative extension, contactive extension is believed to be a frozen extension as well, because it only occurs in some verbs that do not have equivalent base form in use in present day Oshikwanyama. For example:

ukata (≈ *take someone on one's lap*)

lumata (≈ *bite*)

homata (≈ *armed*)

2.9.4.10 Reciprocal (-afan-)

According to Halme (2004), the reciprocal form expresses the idea of doing something to each other. This verbal extension is frequently used and it is very productive in Oshikwanyama. For example:

mona (≈ *see*) → *monafana* (≈ *meet/ see one another*)

denga (≈ *beat*) → *dengafana* (≈ *beat one another*)

2.9.4.11 Reflexive, prefixal formative (li-)

Zimmermann and Hasheela (1998) have given the prime function of the prefix *li-*, which is to indicate reflexive actions. The actions concerned have to do with or concern the subject. For example:

*Ye ote **li**denge* ≈ (*He hits himself*).

*Ye ote **li**pe omaano* (≈ *He gives himself presents*).

Another interesting issue when it comes to the reflexive extension *li-* is that it also expresses reciprocal actions. In other words, it may replace the reciprocal extension -*afan-* without changing the meaning of the sentence. For example: *okulidenga* or *okudengafana* (≈ *to hit each other*). Therefore, the prefixal formative *li-* has a dual function (Zimmermann & Hasheela, 1998).

2.9.5 Reduplication of verb stems in Oshikwanyama

The reduplication of verb stems is applied to the entire stem in which the final vowel is also included. For example:

enda (≈ *walk*) → *enda-enda* (≈ *walk around*).

Furthermore, when the verb root starts with a consonant, an additional vowel –*a-* appears, right before the reduplication. For example:

nhuka (≈ *jump*) → *nhuka-a-nhuka* (≈ *jump around*).

Halme (2004) emphasises that the meaning of a reduplicated form is either intensive or repetition. In some cases the meaning is implying a diminutive notion.

The information provided above about Oshiwambo verb extensions as well as reduplication of verb stems is sufficient for this study. For scholars and researchers interested in these topics, relevant studies such as Maho (1998), Fivaz (2003), Crane et al. (2004), Halme (2004) and Mbenzi (2010) are the answers to their questions.

2.10 Summary

In short, what is important to differentiate between English and Oshikwanyama is that Oshikwanyama, as a Bantu language, is more synthetic, while English, as an

Indo-European language, is more analytic. Oshikwanyama has an agglutinative word forming process which includes a wide variety of derivative suffixes, while English is a more inflectional language because words are modified in expressing grammatical function. Oshikwanyama has a grammatical noun class system with concordial agreement while English does not have a noun class system. Its nouns are free (cf. Maho, 1998).

2.11 Conclusion

This chapter first discussed the general dictionary typology and situated the bilingual dictionary within the discussed typology. Then followed a brief discussion of the concept *bilingual dictionary* in which different definitions of bilingual dictionary were provided by different lexicographical scholars across the world. Another part of the concept *bilingual dictionary* which focuses on the general functions and purposes of a bilingual dictionary was also provided in this chapter. The third section of this chapter focused on the types of equivalent relation, namely, full equivalence, partial equivalence and zero equivalence. Dictionary evaluations as dealt with by different researchers in the field of lexicography was also given a full attention in section four of this chapter. Dictionary purposes, namely, macro-contextual, micro-contextual and meso-contextual purposes were also briefly discussed in section five of this chapter. In the theoretical framework, two important theories of lexicography, namely the *Function theory* and the *Text theory*, were also briefly discussed. The last section of this literature review compared Oshikwanyama and English on the basis of their families, grammar, phonetics, tone and morphology.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter presents research design, population, sample and sampling procedure, data collection, data analysis, research ethics and evaluation criteria, which consist of the identification of the user profile and *EKD* purposes.

3.2 Research design

A qualitative research design in a form of text analysis is adopted in this study. According to Wiersma (1995), qualitative research is a system of inquiry which seeks to develop a broad, largely narrative, description in informing the researcher's understanding of either social or cultural phenomena. Einstein (2007) also defines qualitative design as a research design which is featured by its aims and purposes, which relate to its understanding of some aspects of social life, and its methods, which generally generate words, instead of numbers as data for analysis. Based on the above definitions, since this study seeks to understand the appropriateness of *EKD*, the researcher found a qualitative design relevant because it allowed him to have an in-depth understanding of the structures and contents of *EKD* from findings generalised from the sample. In this chapter evaluation criteria are identified and defined in terms of the relevant literature in Chapter two.

3.3 Population

While Check and Schutt (2012) define population as the whole set of individuals or rather other entities to which findings of a certain study are to be generalized, Creswell (2012) defines population as a group of individuals who have the same

characteristics. The target population for this study are all the data contained in *EKD*.

3.4 Sample and sampling procedures

The method of sampling that was employed in this study is systematic sampling. Systematic sampling was used to analyse and evaluate the central list of the dictionary. Furthermore, Babbie and Mouton (2001) suggest that in order to avoid any possible human bias in using the systematic sampling method, the first element should be selected at random. This method is also known as a systematic sample with a random start. The central list of *EKD* consists of 199 pages and the needed sample size was 15 pages (7.5%). The first page, which is Page 2, was selected randomly, with intervals of 13 pages following. The pages that were sampled are therefore 2, 15, 28, 41, 54, 67, 80, 93, 106, 119, 132, 145, 158, 171 and 184. The *EKD* sample consists of 693 main lemma signs and 133 sub-lemmata. Therefore, the sample consists of 826 dictionary articles. In addition to systematic sampling with a random start, features to be investigated and analysed have been carefully selected. All outer texts in *EKD* were also included in the study.

3.5 Research instruments

The researcher used text analysis in evaluating the structures and contents of *EKD*. This means that the researcher did not conduct any interviews or surveys as methods of collecting data. In other words, there were no participants in this study. The evaluation was done based on criteria derived from the relevant literature.

3.6 Data collection procedures

Texts from both front and back matters of the dictionary under the present study were studied in full. Sampled dictionary articles were entered in a corpus for focused analysis and evaluation in terms of structure and contents.

3.7 Data analysis

Systematic dictionary research was used in analysing the data in *EKD*. Schierholz (2015) explains that, among other methods, *functional text segmentation* and *philological methods* are methods used in systematic dictionary research for analysing the data in dictionaries. Therefore, they were also employed in this study. *Functional text segmentation* was used for studying the structures, for example, the number of data categories and types of dictionary articles. These structures were then analysed and criticized based on the dictionary's type, function and the group of users. In addition, *philological methods* were used to evaluate the contents of the articles, primarily lexis. Oshikwanyama lexis was compared to that of English, using Zimmermann and Hasheela (1998), among others.

3.8 Research ethics

Firstly, the researcher avoided personal bias by being objective when analysing and evaluating the sample. Secondly, all the sources, whether primary or secondary, that were used in this study, were fully acknowledged. Furthermore, no section of *EKD* was reproduced and used for personal gain, but it was strictly used for study purposes only. Lastly, in any publication that might result from this thesis, it should be acknowledged that said publication is a part or whole (as adapted) of this thesis as submitted for the MA (Oshiwambo Studies) degree at the University of Namibia.

Ethical clearance for this study was granted by the University of Namibia Research Ethics Committee under resolution FHSS/244/2017.

3.9 Evaluation Criteria

The target user profile, dictionary purposes and user situation are the essential evaluation criteria applied in the evaluation.

3.9.1 Target user profile

The target user profile is constructed based on answers to the questions of Tarp (2008, 2013) listed in 2.6.1.2 (a) that are relevant to *EKD*.

(a)   What is the mother tongue of the target users?

For *EKD*, two distinct potential target user groups can be distinguished, namely mother-tongue speakers of English and mother-tongue speakers of Oshikwanyama. Each group is given an index to facilitate future reference:

E(UG) = Target user group consisting of mother-tongue speakers of English.

O(UG) = Target user group consisting of mother-tongue speakers of Oshikwanyama.

(b)   To what extent do they master their mother-tongue?

Mother-tongue competence of E(UG) is designated as $L1_E$, and that of O(UG) as $L1_O$.

$L1_E$ = Given that instruction in and through the medium of English is readily available internationally and in Namibia, members of E(UG) are expected to have the following L1 competencies:

$L1_E$-1 = completely literate

L1$_E$-2 = advanced competence in English grammar

L1$_E$-3 = advanced competence in English lexicon

L1$_E$-4 = advanced competence in English orthography

L1$_O$ = Due to more limited instruction and availability of literature in their mother-tongue (medium of instruction up to Grade 3, after that Oshikwanyama is offered as optional language subject up to tertiary level, see 1.9), members of O(UG) are expected to have the following L1 competencies:

L1$_O$-1 = literate to an advanced degree

L1$_O$-2 = intermediate competence in Oshikwanyama grammar

L1$_O$-3 = intermediate competence in Oshikwanyama lexicon

L1$_O$-4 = intermediate to basic competence in Oshikwanyama orthography

(c)   To what extent do they master the relevant foreign language?

For E(UG), Oshikwanyama is regarded as the foreign language (FL), and for O(EG), English is regarded as the FL. FL competence of E(UG) is designated as FL$_E$, and that of O(UG) as FL$_O$.

FL$_E$ = Given that no instruction in Oshikwanyama is generally available for E(UG), members of E(UG) are expected to have the following FL competencies in Oshikwanyama:

FL$_E$-1 = literate to the limited extent that texts can be read without comprehension and with partially correct pronunciation because the same alphabet is used in English

FL$_E$-2 = zero competence in Oshikwanyama grammar

FL$_E$-3 = zero competence in Oshikwanyama lexicon

FL$_E$-4 = zero competence in Oshikwanyama orthography

FL$_O$ = Given that instruction in English starts only at school and English is generally not spoken at home, members of O(UG) are expected to have the following FL competencies in English:

FL$_O$-1 = intermediate literacy in English

FL$_O$-2 = basic to intermediate competence in English grammar

FL$_O$-3 = basic to intermediate competence in English lexicon

FL$_O$-4 = basic to intermediate competence in English orthography

(d)   How great is their general cultural knowledge?

General cultural knowledge for E(UG) is designated as CK$_E$ and that of O(UG) is designed as CK$_O$.

CK$_E$-1= advanced to expert knowledge of interacting with one another

CK$_E$-2= advanced to expert knowledge of writing and reading texts in their mother tongue

CK$_O$-1 = advanced to expert knowledge of interacting with one another

CK$_O$-2 = intermediate knowledge of writing and reading texts in their mother tongue

(e)   How great is their knowledge of the FL culture?
The knowledge of the FL culture for E(UG) is designated as FLC$_E$ and that of O(UG) is designated as FLC$_O$.

FLC$_E$ -1= zero knowledge of Oshikwanyama culture

FLC$_E$ -2= zero to basic knowledge of Oshikwanyama culture

FLC_O -1 = basic to intermediate knowledge of (international) English/Western culture

FLC_O-2 = basic to intermediate knowledge of Western culture

(f)   What general experience of dictionary use do they have?

The general experience of dictionary use for E(UG) is designated as DU_E and that of O(UG) is designated as DU_O

DU_E = Fair, because of a comparatively better reading culture and access to English dictionaries and their use

DU_E-1 = advanced experience of how to find a lemma they are looking for

DU_E-2 = advanced knowledge of how lemmata are arranged such as strict alphabetical vertical macrostructural ordering

DU_E-3 = advanced knowledge of finding translation equivalents

DU_O = Very limited experience due to a low reading culture and almost no access to Oshikwanyama dictionaries or dictionary use experience

DU_O-1 = limited experience of how to find a lemma they are looking for

DU_O-2 = limited experience of how lemmata are arranged, for instance, strict alphabetical vertical macrostructural ordering

DU_O-3 = limited knowledge of finding translation equivalents

(g)   What specific experience do they have of using EKD?

The specific experience of using *EKD* for E(UG) is designated as SE_E and that of O(UG) is designated as $SE_O.$

SE_E -1= zero experience in using *EKD*

SE_O-1 = zero to limited experience in using *EKD*

Among the nine target user questions that Tarp (2008, 2013) provides, the above seven have been selected for *EKD* and are considered relevant.

3.9.2 *EKD* Purposes

Dictionary purposes were discussed in Section 2.7. The following purposes could be assumed for *EKD* in lieu of the statement of any purposes in the front matter outer texts:

3.9.2.1 Macro-contextual purposes

MaP-1 = *EKD* serves to improve the status of Oshikwanyama as a Namibian national language by documenting a section of its vocabulary.

MaP-2 = The functional use of *EKD* contributes to facilitating communication between speakers of English and speakers of Oshikwanyama.

MaP-3 = The functional use of *EKD* contributes to insight into Oshikwanyama as an element of Namibia's multicultural setup.

MaP-4 = The functional use of *EKD* contributes to the teaching and learning of Oshikwanyama and English.

**3.9.2.2 Meso-contextual purposes (dictionary functions*)*

Meso-contextual purposes (dictionary functions) are formulated for each of the two target user groups respectively, that is a set of meso-contextual purposes for E(UG) and a set for O(UG).

Dictionary functions for E(UG) are indicated as MeP_E.

MeP_E-1 = A member of E(UG) translates a text from English to Oshikwanyama.

MeP_E-2 = A member of E(UG) is producing a text in Oshikwanyama.

$\text{MeP}_\text{E}\text{-3}$ = A member of E(UG) is learning Oshikwanyama and is acquiring vocabulary.

Dictionary functions for O(UG) are indicated as MeP_O.

$\text{MeP}_\text{O}\text{-1}$ = A member of O(UG) is learning English and is acquiring vocabulary.

$\text{MeP}_\text{O}\text{-2}$ = A member of O(UG) is reading a general English text.

3.9.2.2 Micro-contextual purposes

As is the case with meso-contextual purposes, micro-contextual purposes are formulated for each of the two target user groups respectively. Each micro-contextual purpose is linked to a meso-contextual purpose. They are formulated in the form of user questions that the functional use of *EKD* would answer.

Micro-contextual purposes for E(UG) are indicated as MiP_E.

$\text{MiP}_\text{E}\text{-1}$ = What is an Oshikwanyama translation equivalent for an English lexical item X used in pragmatic context Y? ($< \text{MeP}_\text{E}\text{-1, 2, 3}$)

$\text{MiP}_\text{E}\text{-2}$ = How does Oshikwanyama translation equivalent X change morphologically in expression Y? ($< \text{MeP}_\text{E}\text{-1, 2, 3}$)

$\text{MiP}_\text{E}\text{-3}$ = How does Oshikwanyama translation equivalent X function in a sentence? ($<\text{MeP}_\text{E}\text{-1, 2}$)

$\text{MiP}_\text{E}\text{-4}$ = How is Oshikwanyama translation equivalent X pronounced?

Micro-contextual purposes for O(UG) are indicated as MiP_O.

$\text{MiP}_\text{O}\text{-1}$ = What is the spelling of a lexical item X in English? ($< \text{MeP}_\text{O}\text{-1, 2}$)

MiP_O-2 = How does the English lexical item X change morphologically in expression Y? ($< \text{MeP}_O$-1, 2)

MiP_O-3 = How does the English lexical item X function in a sentence? ($<\text{MeP}_O$-1, 2)

MiP_O-4 = How is the English lexical item X pronounced? ($<\text{MeP}_O$-1, 2)

The above are the presumed purposes that are formulated for *EKD*. Some of them such as MaP-1 and MaP-3 might not have been valid in 1954, but given that there is no other Oshikwanyama dictionary that pairs with English, *EKD* could have assumed some of the more contemporary purposes, at least for its users. The other important fact is that not all user questions have to be answered in the microstructure. Outer texts can also provide answers.

3.9.3 User situation

The English speakers who are the first target users of *EKD* have to use the dictionary in order to have an understanding of the information or lexical items provided to them by the dictionary. Therefore, text reception as explained by Tarp (2004) prevails. With regard to the assimilation of the language system, the English language speakers have to encounter the more complex lexical items in everyday interaction with the Oshikwanyama speaking people and then expand their knowledge by using the dictionary in finding the correct translation equivalents of those complex items in the foreign language, which is Oshikwanyama in this case. When it comes to text production, the user's acquired vocabulary has at least to be initialised and the user will start using and producing texts in their foreign language which is Oshikwanyama.

For *EKD*, when it comes to communicative situation, an English speaking person might encounter a new lexical item in Oshikwanyama during communication with Oshikwanyama speaking people, but due to the fact that there are no Oshikwanyama lemmata, the user will not find the Oshikwanyama lexical item that he/she wants to understand. With regard to the cognitive situation, the English speaking person consults the dictionary to increase their knowledge about Oshikwanyama vocabulary.

When it comes to Oshikwanyama speakers, English was the only medium of instruction at Odibo St. Mary's Mission School during the colonial time, and many students were taught English; therefore, *EKD* served as an aid to them. Communicative situations occur here when Oshikwanyama speaker hears a certain English lexical item during communication and feels that there is a need to consult a dictionary to understand it via its translation equivalents. Cognitive situations arise when Oshikwanyama speaking people want to increase their knowledge in English by learning and studying new and more complex lexical items and how to use them in a given situation.

3.10 Conclusion

This chapter dealt with research design, population, sample and sampling procedure, data collection, data analysis, research ethics, and evaluation criteria, which consist of *EKD* purposes and a user profile. Although *EKD* is evaluated against modern lexicographical criteria, it should be kept in mind that the metalexicography had barely started to develop in 1954 and that *EKD* is not readily available today.

CHAPTER FOUR

A CRITICAL ANALYSIS OF STRUCTURES AND CONTENTS OF *EKD*

4.1 Introduction

The present chapter analyses and evaluates the structures and contents of *EKD*. Firstly, the outer texts of *EKD* were studied in depth and then analysed based on criteria derived from the relevant literature and set out in the previous chapter. Secondly, article structure types (which consist of the comment on form and the comment on semantics), access structures and microstructures are also evaluated in this chapter based on the relevant literature. Cited examples for the analysis are also provided per each analysed element of the sample.

4.2 *EKD*'s frame structure

Frame structure, which is also known as megastructure, refers to a relationship that prevails between dictionary's prime components. A lemma list is one of the compulsory components of the dictionary that is included in the frame structure. Other components such as the back matters and the front matters of the dictionary are also parts of the frame structure (Gouws 2004; Gouws & Prinsloo, 2005). While Bergenholtz and Tarp (1995) and Svensén (2009) give a collective name that includes front, middle and back matter as outside matters, Gouws and Prinsloo (2005) refer to them as outer texts. The term *outer texts* is used in the present study.

Some scholars including Svensén (2009) have not considered the significance of outer texts because of the view that a dictionary does not lose its focus as a lexicographical work without outer texts. Svensén (2009) further asserts that users, in many cases, do not have time to look at the outer texts. Other scholars, on the other

hand, including Gouws and Prinsloo (2005) argue that especially in foreign language learner's dictionaries, particularly in beginners' dictionaries, outer texts are important since they assist learners on the usage of dictionaries and provide additional information on the target language, like grammar, cultural information and so on. The *user's guidelines* is a compulsory outer text. The user's guidelines help the target users of a dictionary to understand how the dictionary involved works.

Given the preceding explanation, the outer texts of any dictionary are important. Therefore, the establishment of scientific and helpful outer texts is an important challenge for a compiler of any language dictionary, particularly a language learner's dictionary, including *EKD*, since it was used by learners at St. Mary Odibo Mission School to learn English. On the basis of the above explanations the first analysis is done based on the outer texts (front and back matters) of *EKD*.

4.3 *EKD*'s outer texts

Based on *EKD*'s coverage of information, as far as the front matters are concerned, they cover just four pages. It is observable that there are no back matter outer texts. The following table summarises the outer texts in *EKD*'s front matter:

Table 3: EKD's front matter texts

EKD's front matter texts
1. Preface
2. Note on the orthography
3. Abbreviations used
4. A map of Central and Southern Africa showing the position of the Kwanyama-speaking people

The above table indicates that the front matter of *EKD* consists of only four simple components. It starts with a preface, then followed by "Note on the orthography", then abbreviations used and lastly it provides a map of Central and Southern Africa showing the position of the Kwanyama-speaking people.

4.3.1 Preface

As it can clearly be observed in the table above, the front matter of *EKD* starts with the preface. It has been established that the preface of a dictionary usually includes information on the history of the dictionary project, the purposes and function of the dictionary, the target audience or users of the dictionary, acknowledgements as well as sponsorship among others (Newell, 1994). The front matter text of *EKD* is then evaluated based on the preceding explained elements.

Firstly, in the preface of this dictionary, it is observed that there is a brief history of the development of Oshikwanyama lexicography. Furthermore, the authors give their acknowledgments to the individuals and organisations that assisted them in producing and completing their work.

It is also noted that *EKD*'s compilers do not indicate the purposes and the target users of their dictionary. The purposes and the target users of a dictionary are very important and significant elements for a lexicographer not to ignore when they are compiling and establishing their dictionaries as it has been discussed in terms of the four elements of the function theory by Tarp (2013) in Chapter two.

4.3.2 Note on the orthography

Another text included in the front matter text of *EKD* is "Note on the orthography". This text includes explanations on how some sounds in Oshikwanyama are pronounced. It also gives information on grammar, for example how verbs, nouns, and adjectives are presented in the central list of *EKD*. In fact, the information which is presented on "Note on the orthography" is largely the same as that which should be presented in the compulsory user's guidelines (cf. Gouws, 2004; Gouws & Prinsloo, 2005).

Namaseb (2013) defines an orthography as a standardised writing system for a particular language which includes the rules of spelling. In other words, orthography of a language deals with a practical way of spelling. It is concluded that the outer text "Note on the orthography" is incorrectly titled because this part does not deal with spelling. It deals with several aspects such as phonology, pronunciation and parts of speech. The heading "Note on the orthography" could be replaced and become "A user's guide".

Further, in *EKD*'s "Note on the orthography" some other aspects are noted. A brief overview of how some Oshikwanyama vowel letters are presented in the central list is presented. This part indicates that the letters *w* and *y* are not used in Oshikwanyama because they are not Oshikwanyama vowel letters. Tobias and Turvey (1954) used the vowel letters *j* and *ua*. The vowel letters *ua* are used instead of *wa*. Instead of using *y*, they used *j* as in *yange = **j**ange, Kwanyama = Kuan**j**ama*. It can be emphasised here that the semi-vowel letters *w* and *y* are used in Oshikwanyama in the present, unlike during the time of the production of this dictionary. The independent grapheme *j* has become obsolete. It is clear that this

dictionary was compiled a long time ago, because the Oshikwanyama orthography ultimately never accepted the semi-vowel letters *w* and *y.*

Furthermore, a few word classes are presented to the user in this front matter section of *EKD.* This dictionary only indicates the three parts of speech that the user should take note of, and ignores the other word classes such as pronouns and adverbs, which are also very salient when one uses a language. This part only tackles how lexical items change their forms, for example from verbs to nouns or from nouns to verbs, but it ignores how lexical items can be used as other parts of speech, for example how they change their forms from adjectives to adverbs, and how this information is presented in the dictionary.

Adjectives are indicated and the target user is also well informed on how they are formed by prefixing an appropriate particle that is a prefix determined by, and in agreement with the noun qualified. Nouns are also indicated and how they should be used in a sentence, especially when they are the subject of the sentence. The manner how they are formed, especially when abstract nouns are formed is also explained to the target user. The other parts of speech such as adverbs, prepositions, conjunctions, interjections and pronouns are excluded, but they are significant and should have been included in this section in order for the user to acquire a very good understanding about them instead of just encountering them in the central list of the dictionary.

4.3.3 Abbreviations used

(a) Description

Another crucial part that has to be presented in the front matter section of any dictionary is a dictionary's conventional abbreviations. Abbreviations such as *adj.*

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usually stand for 'adjective', *n.* stands for 'noun' and *adv.* stands for 'adverb'. Verbs are also marked *v.t.* if they are transitive, and if they are intransitive they are marked as *v.i.*

Tobias and Turvey (1954) assist the target users of *EKD* by giving a list of the full forms of some of the abbreviated terms used in the dictionary's central list. Some of the abbreviated terms are as follows (cf. Tobias & Turvey, 1954, p. vii):

accus. = accusative

adj. = adjective

adv. = adverb

aux. = auxiliary

conj. = conjunction

(b) Evaluation

The abbreviations section has been presented well in this dictionary. Here the compilers of *EKD* have made a satisfactory contribution because abbreviations assist the target users on how to interpret them in the central list when they encounter them. When it comes to the *EKD* purposes, MeP$_O$-1 as well as MeP$_E$-3 have also been achieved as both English mother-tongue speakers and the Oshikwanyama mother-tongue speakers are able to interpret these abbreviations when encountering them in the central list. By interpreting the abbreviations, these users will also be able to acquire and expand their vocabulary.

Apart from the above elements that are presented in this section of the outer texts of *EKD*, other aspects have also been noted. The user is also not informed on how

lemmata are arranged, although one can infer that they are arranged alphabetically by studying the dictionary's macrostructure. Very important here is that the procedures of niching and nesting used in the dictionary are not explained, and it will be problematic as the target users may find it difficult in accessing the articles from which they would like to retrieve the information they need.

4.3.4 A map of Central and Southern Africa showing the position of the Kwanyama-speaking people

(a) Description

The compilers of *EKD* insert a map (p. viii) that indicates where Oshikwanyama is generally located in Southern Africa. The map is provided below:
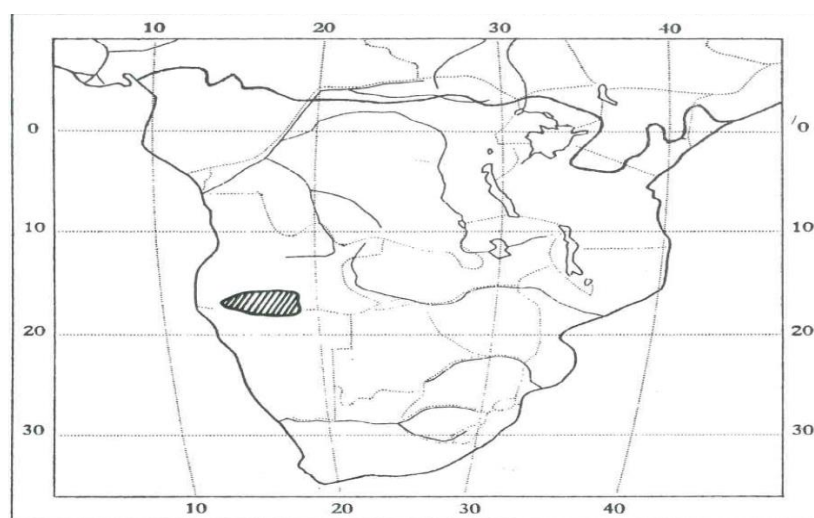
Map of Central and Southern Africa
showing the position of the Kwanyama-speaking people.

Figure 4: A map of Central and Southern Africa showing the position of the Kwanyama-speaking people

(b) Evaluation

This map is provided on the front matter text for the target user to have an insight of where in Southern Africa in general and in Namibia in particular Oshikwanyama is spoken. Although it is not a detailed map with map keys, directions etcetera, the

EKD functional purpose is that of the target users to learn more about Oshikwanyama so that the Macro-contextual purpose MaP-3 is achieved for the target users to have an insight into Oshikwanyama as an element of Namibia's multicultural setup. The users will use the map to at least know where Oshikwanyama is spoken in Namibia.

4.3.5 Additional comments on outer texts

Another important concern, as far as the front matter is concerned, is that the compilers have failed to include a table of contents in their dictionary. A table of contents is essential because it acts as an outer access structure for the target users. The compilers should have included the table of contents in order to inform the target users of the dictionary contents as well as to guide them on which page to find various frame structure texts contained in the dictionary.

Another aspect of prime importance of the outer texts is the treatment of the back matters. *EKD* has provided no back matter texts. Gouws (2004) comments that in addition to the inside matters or the central list, any other texts that occur either at the front matter or at the back matter can be extended. These extended texts can either be complete or partial extensions. According to Gouws (2004) in a dictionary, a partial extension prevails when there is either a front matter text or a back matter text, but not both. While a complete extension prevails when both front and back matter texts are presented in a dictionary. In *EKD* it is evident that only a partial extension has been presented due to the fact that only the front matter text has been presented as explained in the preceding paragraphs.

This dictionary targets two different user groups. The first one is the mother-tongue speakers of Oshikwanyama, and the second one is the mother-tongue speakers of

English. Given the fact that in the *EKD*'s back matter texts, there is no grammatical text that provides Oshikwanyama grammatical information or English grammatical information, the user will find it hard to acquire and learn the lexis of either English or Oshikwanyama. If the target user is not a mother-tongue speaker of Oshikwanyama, then an outer text with more grammatical data on Oshikwanyama is needed (cf. Section 2.9). If the target user is not a mother-tongue speaker of English, the same applies for English grammar. Therefore, MeP$_E$-3 and MeP$_O$-1 have not been well fulfilled here because of the lack of grammatical guidance in *EKD*'s outer texts.

4.4 *EKD*'s central list

The concept of the central list has already been dealt with in section 2.6.2 of Chapter two. The following is a description and an evaluation of *EKD*'s central list elements. The *EKD* presents English as the source language and Oshikwanyama as the target language. The *EKD* sample consists of 693 main lemma signs and 133 sub-lemmata. Therefore, the sample consists of 826 dictionary articles.

4.4.1 Macrostructural aspects

4.4.1.1 Ordering of lemma signs

(a) Description

When it comes to the arrangement of lemmata in *EKD*, it is observable that they are generally arranged in alphabetical order, a case which is in fact adopted in a large number of dictionaries of English worldwide. The following example, taken from Page 2 of *EKD*, shows how lemmata are arranged in alphabetical order in *EKD*:

```
acclivity, n., efilukila.
accompany, v.t., ja na (pres. i na), enda(e)
    pamue na; — a p., at outset of journey,
    to show road, findikila(e).
accomplish, v.t., (carry out) longa(o);
    (complete) mana(e), uanifa(a).
accord, v.i., lijuka(a); fafana(a). According
    to, ngasi, saña.
accordion, n., ongongi.
accost, v.t., popifa(a), lalekida(a).
```

Example 1: The generally alphabetical ordering of lemmata in EKD

(b) Evaluation

Example 1 shows that articles in *EKD* are generally arranged in alphabetical order. The user will easily find the lemma he/she is looking for, because the articles start with the first lemma sign that starts with the first letter of the alphabet and ends with the lemma sign that starts with the last letter of the alphabet.

4.4.1.2 A strategy of niching and nesting

4.4.1.2.1 Niching

(a) Description

However, *EKD* does not follow a strict alphabetical ordering of lemmata in all cases. It is observed that *EKD* has adopted both types of alphabetical macrostructure, namely, strict alphabetical macrostructure as well as non-strict alphabetical macrostructure. Strict-alphabetical macrostructure with grouping is adopted in *EKD*. This type of macrostructure prevails when grouping occurs, and it is therefore regarded as a *niching macrostructure.* This type of macrostructure prevails when an entry block contains several lemmata which may or may not be related semantically, and it is therefore called a *niche,* formed by a macrostructural procedure referred to as *niching* (cf. Section 2.6.2.5 (d)). The following example is taken from Page 15 of *EKD*:

blind, adj. –pofi. Be blind, v.i., tuika(e);
he is blind, ke nosipala; v.t., (make
blind) tuikifa(a). Blindness, n., oupofi.
Blind person, n., omupofi, omuñu e he
nosipala.

blink, v.i., pakauma(a), fifikina(e).

bliss, n., ehafo la uana.

blister, n., epuva.

blithe, adj. expr. by v.i., kala(a) nehafo,
be blithe, gay.

bloated, adj. expr. by v.i., dinda(i) be
bloated, swollen.

block, v.t.; (stop up) fitika(e), fufalifa(a);
(lie athwart an entry or passage) kunda-
kana(a); v.i., be blocked up, fita(i),
fufala(a); the pipe is blocked, ombia oja
fita; indikua(a); the doorway is blocked,
obstructed. osimango sa indikua.

e.g. you have blunted my axe, eruva
lange ue li fiñika. Bluntness, n., (of a
point) enguba.

blur, v.t., filila(e).

blurt, v.t., xutuifaia) mokutonga.

blush, v.i., dindaii) omutue kelengua, lit.
swell the head for shame; be ashamed,
fia (fi) ohoni.

bluster, v.i., linoma (boast, brag).

boa, n., ombome.

boar, n., onguluve.

board, n., osipilange, (from Engl. plank);
(meals, food) oikulia; (cardboard) osipeko.
V.t., (board a ship) ja (i) mosikepa.
Boarding-house, n., ondjuo jovaenda (lit.
guest-house); boarding-school, n., osi-
kola jovakaleli.

boast, v.i., litada(e); boast of, v.t., litade-

Example 2: Niching in EKD

In example 2, the entry block or the first article with the lemma sign *blind* is arranged in a strict alphabetical order due to the fact that the lemmas are semantically related. The sub-lemma *blindness* is semantically related to the lemma *blind* and follows alphabetically on *blind*; therefore, the user will have an idea that the lexical item *blind* is related to the lexical item *blindness.* Here niching prevails.

It is established that a niche grouping can be identified in two various methods. Either all the sub-lemmata are grouped or arranged in a vertical way (listing), or they run on to one another, a term referred to as clustering (cf. Gouws & Prinsloo 2005; Svensén, 2009), as applied to lemmata *blind* and *block* in the example above. In the example above, the main lemma, which is *blind*, has a sub-lemma, *blindness*, which follows horizontally. Another example is the main lemma *board*, which has sub-lemmata that run on one another, for example, *boarding-house* and *boarding-school*. Therefore, it can be concluded that *EKD* has adopted a niching macrostructure.

(b) Evaluation

Niching requires experienced users. Therefore, this strategy of niching is not good in *EKD* due to the fact that at least a subset of the target users do not have much experience in dictionary use, especially where the Oshikwanyama mother-tongue speakers have a low reading culture and in many cases they do not have access to or experience in using Oshikwanyama dictionaries.

4.4.1.2.2 Nesting

(a) Description

A nest consists of at least one sub-lemma that deviates from or disturbs the normal alphabetical ordering in a lemma grouping or cluster. Nesting is mostly applied due to words or lexical items that represent main or sub-lemmata that are semantically related (cf. discussion in Section 2.6.2.5 (d)). Nesting prevails in the following example from Page 64 of *EKD*:

> **grand,** adj., *–kulu* (big, important); *osike-ngeli* preceded by g.p. Grandfather, n., *tatekulu, xokulu, xekulu* (my, your, his —). Grandmother, *mekulu, njokokulu, inakulu* (my, your, his —); (pl., *ōtatekulu* etc. and *ōmekulu* etc.). Grand-child (infant) *okatekulu*, (adult) *omute-kulu*.
> **grandiloquent,** adj. transl. by v., *tonga(o) elaka lokosi* (be given to tall talk).
> **grant,** v.t., *pa (pe)* (give); *efa(a)* (permit); *dimina(e)* (agree to, admit, be reconciled to). N., *omulongelo* (gift).

Example 3: The presentation of nesting in EKD

Example 3 shows six dictionary articles, including sub-articles. The first article with the main lemma *grand* is followed by three sub-lemmata, for example, *Grandfather, Grandmother* and *Grandchild*. First of all, the sub-lemma *grandchild* is presented as

the last sub-lemma, although alphabetically, it should have come before *grandfather*. This is an instance of first level nesting. Another consideration is the sub-lemma *grandmother* which interferes with the horizontal strict alphabetical order. In a strict alphabetical ordering, this sub-lemma would have been located between the main lemmata *grandiloquent* and *grant*. This is an instance of second level nesting.

(b) Evaluation

Nesting will confuse the target user when it comes to searching for lemmata such as *grandmother*, *grandfather* and *grandchild*. The target user might conclude that the dictionary does not contain those lemmata, although the information was presented in the article block of one lemma sign *grand*. It would have better served the target users if these lemmata were presented as main lemmata instead of them being sub-lemmata. It can be concluded that this strategy of ordering lemmata is not appropriate for the mother-tongue speakers of Oshikwanyama, because of the limited experience of dictionary usage as well as knowledge of English vocabulary. For the mother-tongue speakers of English, this strategy might be good, although sometimes it can confuse the user.

4.4.1.2.3 Summary

Based on the preceding analysis on the arrangement of lemmata in *EKD,* as far as macrostructure is concerned, it can be concluded that *EKD* has adopted the alphabetical method of arranging lemmata as one of the types of macrostructure. A strict alphabetical macrostructure with grouping where niching prevails is also adopted. Furthermore, a non-strict alphabetical macrostructure is also adopted in *EKD* in which nesting plays a role. By alphabetically ordering, the *EKD* target user

will successfully find all the lemmata they are searching for in the dictionary with ease, especially when they know the alphabetical way of ordering lemma signs.

For the target users of the *EKD* who are mother-tongue speakers whose culture of reading as well as experience for dictionary usage is limited, the strategy of niching is not good. Nesting is also regarded as not so good because it requires more experienced users that know how to use a dictionary as those of the mother-tongue speakers of English who know the source language well enough for nesting to be an appropriate strategy.

4.4.2 Microstructural aspects

The following microstructural elements are evaluated based on the comment on form as well as the comment on semantics as two components of the article structure of a dictionary as proposed by the *Text theory* (cf. Chapter 2, Section 2.6.2).

4.4.2.1 The comment on form

The comment on form consists of four elements. The lemma sign, data on part of speech, data on inflection and data on pronunciation.

4.4.2.1.1 The lemma sign

The evaluation is done on the two types of lemmata: main lemmata and sub-lemmata. The first analysis is done on the main lemmata.

    (i)   **Main lemmata**

    (a) Description

The sample consists of 693 main lemmata. When it comes to the spelling of the lemma signs throughout the sample, it was found that all of them are spelt correctly.

That means the target users, particularly the mother-tongues speakers of Oshikwanyama will not be misguided or learn incorrect spelling in the source language. Apart from spelling, it can also be indicated that all the lemma signs are bolded (typographical structural marker). This is done to assist the target users to identify them easily when they are looking for them in the dictionary. Compare the following four dictionary articles taken from pages 2 and 28 of the sample:

> **acclivity**, n., *efilukila*.
>
> **acme**, n., *oxulo*.
>
> **concert**, v.t., *pangelafana*(*a*) *ounongo*.
>
> **conclave**, n., *eongalo lomeholeko*.

Example 4: Presentation of main lemmata

(b) Evaluation

Particularly the mother-tongue speakers of Oshikwanyama will acquire knowledge of how lexical items in English are spelt, and that will assist them in writing correctly. The above representative dictionary articles show that lemma signs are consistently presented in bold print and spelt correctly. This is the function of the micro contextual purpose, MiP_O-1 which is to show how lemmata are spelt. *EKD* will serve as an answer to the target users who need guidance or assistance on how English lexical items are spelt.

(ii) Sub-lemmata

(a) Description

There are 133 sub-lemmata in the sample. Their treatment differs from main lemmata. They are not bolded and they start with capital letters. Compare the following example taken from Page 67 of *EKD*:

felon, n., *omukolokosi*. Felony, n., etimba.

gratify, v.t., *pandika*(*e*), be pleasing; *longe-
la*(*e*) *ouua*, do a favour to; *efela*(*e*)
indulge. Gratitude, n., *olupandu*. Gratis,
adv., *osali*, *ohali* […]

Example 5: Presentation of sub-lemmata

(b) Evaluation

Example 5 indicates that only the main lemmata, *felon* and *gratify*, have been bolded and the sub-lemmata have not been bolded. In addition, the sub-lemmata *Felony*, *Gratitude* and *Gratis* are started with capital letters each. It has been assumed that this is done due to the fact that there is a full stop that precedes them. Throughout the sample, all sub-lemmata have been presented as in the example above. This will hinder the user who is looking for the sub-lemmata, because there is no indication to show that that is the sub-lemma. Therefore, the target user might skip it and miss important information presented in the articles of the sub-lemmata.

4.4.2.1.2 Parts of speech

(a) Description

One of the most fundamental reasons for part of speech indication is that of giving information on the grammatical features and properties of the lemma, giving the user's knowledge of regularities in the grammar of the concerned language (cf. Gouws & Prinsloo, 2005; Svensén, 2009).

First of all, each lemma sign has been assigned to which part of speech it belongs. That means the part of speech markers follow immediately on the lemma signs. This is not only applied to the main lemmata, but also to the sub-lemmata. Compare the following dictionary articles from the sample:

> **democracy**, n., (democratic government)
> *oṅedi yokupangela osilongo kovaṅu avese*;
> (country so governed) *osilongo sa pange-*
> *lwa kovaṅu avese*. Democrat, n. *omuṅu*
> *ou a hala epangelo losilongo li kale momake*
> *ovaṅu avese*.

> **felon**, n., *omukolokosi*. Felony, n., etimba.

Example 6: Parts of speech indicators

(b) Evaluation

If one takes a closer look at the articles in example 6, it can clearly be observed that the main lemmata *democracy* and *felon* are indicated as belonging to the category of nouns, that is why the abbreviation *n* follows them immediately. This is not only applied to the main lemmata, but also to the sub-lemmata. The sub-lemmata *Democrat* and *Felony* have also been indicated as belonging to the category of nouns. Therefore, the target users, particularly the Oshikwanyama speaking users who are learning English, will gain knowledge of the parts of speech the lexical items belong to, that will also assist them in using them appropriately in their writing and speaking.

4.4.2.1.3 Inconsistency in presenting the parts of speech

(a) Description

Apart from the fact that all the lemma signs are assigned the parts of speech they belong to, it seems like there is an inconsistency in presenting the parts of speech. Compare the following dictionary articles from Page 54 of *EKD*:

> **egg**, n., *ei*, (pl. *omai*). V.t., *hekela*(*e*) *mo*
> (urge on); *hongaife*(*a*) (incite); egg on to
> mischief, *hekela*(*e*) *moulai*.

> **elastic**, adj., transl. by *nanunuka*(*a*), be
> ductile. N., *ekenja* (rubber).

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Example 7: Inconsistency in presenting parts of speech indicators

(b) Evaluation

Based on the above articles, it can be observed that some parts of speech markers have been written in small letters, while some start with capital letters. The parts of speech indicators that have been written with small letters are the ones that follow the main lemma while the ones that are written with capital letters at the beginning are the ones that are preceded by a full stop. They indicate that apart from the part of speech that follows the lemma, the concerned lemma also belongs to another part of speech. Lemma, *egg* is given its first part of speech as a noun (n), which is written in a small letter, but when it is a verb transitive its parts of speech indicator is in a capital letter (V.t.). This is also applied to the other article, introduced by the lemma *elastic*. This seems to have been done due to the fact that the part of speech markers that are presented with the capital letters follow a full stop. The parts of speech that are preceded by a full stop in each dictionary article in the sample start with a capital letter. The presentation of parts of speech markers has been done inconsistently throughout the sample as far as all lemma types are concerned. This is not good because it could confuse the target users in their interpretation of the indicators.

Condensing the parts of speech indicators is very important because it saves space in a printed dictionary. However, it should be done consistently.

4.4.2.1.4 Indicator of pronunciation

(a) Description

Pronunciation is not presented in *EKD*. Usually, it would be indicated between brackets [ ] or slashes //. It should follow immediately after the part of speech indicators.

(b) Evaluation

MiP$_O$-4 deals with how a lexical item in English is pronounced. Pronunciation of the lexical items, especially the lemma signs, is not indicated in the sample, but also throughout the dictionary. Therefore, the target users will find it hard, especially the non-speakers of English, which are Oshikwanyama mother-tongue users, in knowing how English lexical items are pronounced. They need to know how a lexical item is pronounced in order for them to acquire experience of pronunciation of foreign language items. Therefore, MiP$_O$-4 is not fulfilled by *EKD*.

4.4.2.1.5 Indicator of lemma inflection

(a) Description

Similar to pronunciation, throughout the sample, the inflection of lemmata has not been indicated. If a lemma is a noun, it should be indicated how it changes into its plural form. If a lemma is a verb it should be indicated what its present, past or future tense form would be. If it is an adjective, its degrees of comparison should be indicated, especially in a dictionary designed for learners.

(b) Evaluation

Indicating inflection is very important especially to the target users who are the mother-tongue users of Oshikwanyama because it will assist them in learning English and acquiring vocabulary. This is also important because it will assist them in text production. Therefore, MeP$_O$-1 has not been fulfilled.

4.4.2.2 The comment on semantics

The comment on semantics consists of translation equivalents, usage notes, grammatical notes, paraphrases of meaning as well as examples. Equivalent relations are also included in this section.

4.4.2.2.1 Translation equivalents

The evaluation of translation equivalents is done in four categories: the incorrect spelling of translation equivalents, incorrect morphology, obsolete morphology, and incorrect translation equivalents.

(i) **The typographical errors of some translation equivalents**

(a) Description

Some of the translation equivalents that are presented are not spelt correctly. This might be typing errors or because the compilers of *EKD* are not mother-tongue speakers of Oshikwanyama. Compare the following article from Page 80 of the sample.

> **gramophone**, n., *okaxumbo kēngalo*.

Example 8: Incorrect spelling of translation equivalent

(b) Evaluation

The translation equivalent of the lemma *gramophone* in example 8 is spelled incorrectly, because in Oshikwanyama there is no such a word as *okaxumbo*, but there is *okaxumba*, which is equivalent to the word *gramophone* in English. The last letter *o* of the *okaxumbo* should be replaced by letter *a* for the translation to be

correct. Therefore, the correct spelled translation equivalent should be *okaxumba*, not *okaxumbo*. Another example from Page 106 is as follows:

liar, n., *omufufi*, *omunoipupulu*.

Example 9: Incorrect spelling of translation equivalent

The second translation equivalent in the above article, *omunoipupulu*, which is a target language synonym of *omufufi*, is spelt incorrectly. In Oshikwanyama there is no such word as *omunoipupulu*, but the correct word should be *omunaipupulu*. Therefore, the correctly spelled translation equivalent is *omunaipupulu*. The probable reason behind this is the fact that the compilers of *EKD* are not mother-tongue speakers of Oshikwanyama; therefore, they might have copied or typed it incorrectly, or they might have perceived the sounds incorrectly. This is not good for the target users who are not mother-tongue speakers of Oshikwanyama because they will learn an incorrectly spelt word that will hinder them in writing and speaking effectively. Therefore, spelling correctly is needed to avoid giving wrong information to the target users.

Another typing mistake which prevails in the sample is the incorrect spelling of the translation equivalent of the lemma *imprison* in the following example from Page 93:

imprison, v.t., *paka*(*e*) *mondolongo*, *tula*(*a*)
   mondolongo.

Example 10: Incorrect spelling of translation equivalents

The translation equivalent of the lemma *imprison* in example 10 is incorrectly spelt because in Oshikwanyama, the word *mondolongo* does not have letter *n* between the first letter *o* and letter *d* as written in the above article. Therefore, the correct translation equivalents should be *paka*(*e*) *modolongo*, *tula*(*a*) *modolongo*. This will

misguide the mother-tongue users of English in pronouncing the translation equivalent correctly. Therefore, the micro-contextual purpose of pronouncing the Oshikwanyama translation equivalent (MiP$_E$-4) fails.

The last example in which the translation equivalents are spelt incorrectly is observed in the following articles, *segment* and *Tuesday* from pages 158 and 184 of *EKD* respectively:

> **segment**, n., *ositetele*.
>
> **Tuesday**, n., (*efiku*) *eti vali*.

Example 11: Incorrect spelling of translation equivalents

The translation equivalent for the lemma segment is incorrectly spelt due to the reason that there is no such word as *ositetele* in Oshikwanyama. The correct translation equivalent should be *ositetela* (*oshitetela*). In connection with the spelling of the translation equivalent for the lemma *Tuesday*, it is spelt with the first small letter, which is wrong, because *Tuesday* is a proper noun. All proper nouns, either in English or in Oshikwanyama, must be capitalised on their first letters (cf. Section 2.9.3). Therefore, the correctly spelt translation equivalent should be *Etivali.*

Overall, however, translation equivalents in the sample are generally spelt correctly.

(ii) Incorrect morphology

(a) Description

Cases of incorrect morphology occur in *EKD*, but they are rare in the sample. Compare the following article from Page 184:

> **Tuesday,** n., (*efiku*) *eti vali*.

Example 12: Incorrect morphology

(b) Evaluation

It is not only that the translation equivalent for *Tuesday* is spelt incorrectly as it is supposed to start with the capital letter as it is a proper noun, but it is also split into two morphemes, which is wrong. This is a single lexical item which refers to one of the week days and it is functioning as a noun. Therefore, it should be written as *Etivali*, as one lexical item. If the translation equivalent are split incorrectly, it will not only affect the target users in spelling them correctly, but also in pronouncing and using them properly. This might also be a typographic mistake.

(iii)   Obsolete orthography

(a) Description

Apart from the incorrect spelling and incorrect morphological presentation of some translation equivalents, another serious case, which is the obsolete orthography in some of the translation equivalents, is observed. An obsolete orthography is used throughout the sample. The following articles from Page 41 of *EKD* contain obsolete orthography:

> **delicacy**, n., *oikulia josikengeli* (dainty food).
>
> **delinquent**, n., *omunjoni*.
>
> **dell**, n., *okaṅofi* (hollow where water
>   lies in wet season, surrounded by
>   trees).

Example 13: Obsolete orthography in translation equivalents

(b) Evaluation

In the above three dictionary articles, it can be seen that all the translation equivalents contain the obsolete letters or letter combination, that is, *lia*, *si*, *j* and *ṅ*. This is due to the fact that the orthography that was used around 1954 is no longer in

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use. It was only contemporary during the time of the production of this dictionary. For example in the first article, the translation equivalent of the lemma *delicacy* is *oikulia josikengeli*. In the present orthography the letter combination *lia* is no longer in use. It has been replaced by the combination *lya*. This is also the case with the letter *j* which is replaced by letter *y*, and between letters *s* and *i*, there should be the letter *h*. Therefore, the correct translation equivalent in the present orthography is *oiku**lya** yo**shi**kengeli*. In the second article, *omunjoni* has become *omun**y**oni*, and *okaṅofi* has become *oka**nho**fi*. It is very important to realise that the dictionary is very old and it is less appropriate for modern users, particularly the mother-tongue speakers of English who are the target users of this dictionary, as they will learn orthography that is no longer in use, and their consultation of the dictionary will result in a dysfunctional effect. Therefore, the usefulness of this dictionary is compromised, especially for the English speakers who are learning to write in Oshikwanyama. This state of affairs emphasises the urgent need for modern Oshikwanyama dictionaries.

(iv) Incorrect translation equivalents

(a) Description

Apart from obsolete orthography that prevails in the sample, there are some cases in which the translation equivalents are partially incorrect. These cases are rare in the sample, though. The following article from Page 145 of *EKD* presents the partially incorrect translation equivalent of the sub-lemma *Rabies*.

> **rabid**, adj. transl by v.i., *puiduka*(*a*), rage
>   or by n., *omupuidiṅu*, one madly angry.
>   Rabies, n., *oudu uombua jemuengu*.

Example 14: Incorrect translation equivalents

(b) Evaluation

The sub-lemma *Rabies* above is given a wrong translation equivalent which is *oudu uombua jemuengu*. This translation equivalent is not correct according to the sub-lemma *Rabies*, because it is referring to something else. The correct translation equivalent should be *eemwengu dombwa*. The translation equivalent, *oudu uombua jemuengu* (*yeemwengu*) would be translated as *the disease of a dog with rabies*, which does not make sense and is partially pleonastic. Therefore, if the target users, the speakers of English, come across this translation equivalent, it will misguide or mislead them in learning wrong translation equivalents, which will not help in learning or communicating via Oshikwanyama. The correct translation equivalent of the sub-lemma should be as follows:

> Rabies, n., *eemwengu dombwa*.

Example 15: Correct translation equivalent

4.4.2.2.2 Grammatical notes

(a) Description

Grammatical notes also occur in the sample. The following grammatical notes give the plural forms of the translation equivalents of the lemmata *egg*, which is *omai*, and that of *mushroom*, which is *omaova* or *ōva*. Compare the following articles from Pages 54 and 119 of *EKD*:

> **egg**, n., *ei*, (pl. *omai*). V.t., *hekela*(*e*) *mo* (urge on); *hongaifa*(*a*) (incite); egg on to mischief, *hekela*(*e*) *moulai*.
>
> **mushroom**, n., *osihamuja*; *ova* (pl. *omaova* or *ōva*) edible fungus with long thick stem which grows in ant-heaps in wet season.

Example 16: Grammatical notes

 (b) Evaluation

In the first example in the above article, the grammatical note (pl. *omai*) shows the target user that the translation equivalent *ei* changes to *omai* in its plural form. The same applies to the article with the lemma *mushroom*. The plural form of the second translation equivalent of *mushroom* in Oshikwanyama is either *omaova* or *ōva*.

Although some grammatical notes are presented in brackets with the plural forms of the translation equivalents, preceded by the indicator *pl.*, there are other instances where only the indicator *pl.* is in brackets to indicate that the translation equivalents are already presented in their plural forms. That is the reason why the grammatical note has been presented that way. This is done only to some articles of the sample. Compare the following example from Page 119:

> **music**, n., transl. by *ēngovela* (pl.) tunes.

> **mucus**, n., *omanina* (pl.).

Example 17: Grammatical notes

The grammatical note (pl.) in example 17 is preceded by the translation equivalents *ēngovela* and *omanina* respectively, to indicate to the target users that the translation equivalents are in their plural form. Therefore, only the indicator *pl.* is in brackets, the case which is different from the articles in example 16 that are introduced by lemmata *egg* and *mushroom*. Grammatical notes are very important especially to the mother-tongue speakers of English when using the translation equivalents grammatically in their own text production activities.

4.4.2.2.3 Usage notes

(a) Description

Usage notes also occur in the sample. Many articles in the sample have been provided with usage notes in which the users are provided with guidance on how a particular lexical item, which is represented by a lemma is used in the language. These notes are similar to grammatical notes, but they also give syntactic information. Compare the following dictionary articles from Page 54 of the sample:

> **eighteen**, num. adj. and n., *omulongo na -tano na –tatu*; both *–tano* and *–tatu* prefixed by the pro. stem approp. to the pl. n., referred to; e.g. cl. 1, 9, eighteen people, *ovanhu omulongo na vatano na vatatu*; cl. 3, 6a, 7, 8, eighteen hoes, *omatemo omulongo na atano na atatu*; cl. 5, eighteen things, *oinima omu- longo na itano na itatu*. […]

Example 18: Presentation of usage notes

(b) Evaluation

In the example above, the users are shown how the lemma *eighteen* is used in Oshikwanyama by the usage note (prefixed by the pro. stem approp. to the pl. n., referred to). Its translation equivalents are formed by attaching prefixes of different Oshikwanyama noun classes to stems *–tano* and *-tatu*, a case which was not explained to the users in an outer text. This is a very serious problem, as the target users, especially the mother-tongue speakers of English, might use the translation equivalent wrongly when they come across the word *eighteen*. Therefore, it will be hard for the users to understand this, and it will cost them extra time to go and study Oshikwanyama noun classes first for them to look for the appropriate translation

equivalent. Therefore, Oshikwanyama noun classes should be presented in an outer text, and grammatical notes should refer to the relevant outer texts. Another example from Page 93 is as follows:

> **impregnable**, adj. transl. by *ihasi pondoka okuluifua* (it cannot be attacked).

Example 19: Presentation of usage notes

In the above article, the usage note *transl. by* is very important to the target users because it indicates to them that the adjective lemma *impregnable* is translated by means of a verbal phrase which is *ihasi pondoka okuluifua* (*ihashi pondoka okulwifwa*). Therefore, the usage note here is very effective in a sense that it teaches the target users, either the mother-tongue speakers of Oshikwanyama or the mother-tongue speakers of English, that there are lexical items that are functioning as adjectives or nouns, but in Oshikwanyama their translation equivalents can be a different part of speech or phrases. The grammatical divergence between the two languages are indicated effectively, which supports purposes MeP$_E$-3 and MeP$_O$-1.

4.4.2.2.4 Paraphrases of meaning

(a) Description

In the sample, paraphrases of meaning are presented in two ways. Some are presented in the form of synonyms and some are presented in the form of lexicographic definitions. Their main purpose is to give extra information that will assist the target users, especially the mother-tongue speakers of English, to understand the translation equivalents better and select the most appropriate one for the prevailing context. Paraphrases of meaning are presented in brackets throughout the sample. Compare the following dictionary articles from Page 67 of *EKD*:

female, n., (a woman) *omukaiṅu*, *omukadi*

    Adj., (anything of female sex) —*kadi*, —*nde-ma*; (mature females after mating) […]

ferment, n., (leaven) *ongudo*, *oṅafi*; (tu-mult) *epiano*, *ekulukuto* […]

Example 20 (a): Paraphrases of meaning

fender, n., *omutanda* (fire-guard).

fester, v.i., *luluma*(*a*) (smart); […]

Example 20 (b): Paraphrases of meaning

(b) Evaluation

Paraphrases of meaning are presented in two different ways throughout the sample. Some are presented before their translation equivalents and some are presented after their translation equivalents, which shows inconsistency. In the first example, the paraphrases of meaning precede their translation equivalents. While in the second example, the paraphrases of meaning are preceded by their translation equivalents, which will confuse the target user who is used to paraphrases of meaning that precede their translation equivalents. To avoid inconsistency, the correct way of presenting the paraphrases of meaning should be to present them first before their translation equivalents, just the same as presenting the lemma signs first, and followed by their translation equivalents. Therefore, the correct presentation of paraphrases of meaning is observed in the first example above. In addition, the paraphrase of meaning in the first example of lemma sign *ferment*, which is *leaven*, is very hard to be understood by the target users, because it is a word that is unlikely to be known by the mother-tongue users of Oshikwanyama. Therefore, it is very

important that paraphrases of meaning consist of very frequently used source language word synonyms or simple lexicographical definitions that will help the target users understand better. Another example from Page 93 is observed in the following article:

inaugurate, v.t., *jela*(*e*) (admit to office; […]

Example 21: Paraphrase of meaning

In this article, the paraphrase of meaning *admit to office* is preceded by the equivalent translation *jela*(*e*), although it was supposed to precede the equivalent translation. This is due to the reason that it is to it the equivalent translation is referring. Therefore, it is presented inconsistently. In addition, paraphrases of meaning in the article introduced by the lemma *inaugurate* is incorrect. In this article, the paraphrase of meaning *admit to office* is incorrect because it refers to something else. *Admit to office* would be translated as *okutambulilwa mombelewa*. The correct paraphrase of meaning of the translation equivalent *jela*(*e*) would be *to promote*. Therefore, it can be concluded that some paraphrases of meaning in the sample are correct while some are incorrect, and this could misguide the target users in understanding the translation equivalents better.

4.4.2.2.5 Indicators of context

(a) Description

The comments between brackets assist the target user in giving more information about the discourse context in which a particular meaning or translation equivalent applies. The following articles from Pages 15 and 106 of *EKD* show how the indicators of context are presented in the sample:

> **letter**, n., (written message) *ombapila*;
> (—of alphabet) *ondada*.
>
> **block**, n., (of wood) *ositetela*, *osipundi*.
>
> **blow**, v.i., (of wind) *pepa*(*e*); the wind
> blows, *oṁepo tai pepe*; blow out […]

Example 22: Indicators of context

(b) Evaluation

In the sample pages indicators of context have been presented well in a sense that they assist the target users to choose the appropriate translation equivalents. This has been done throughout the sample as the words or phrases that assist the users to choose the correct translation equivalents are written in brackets. In the first article, in example 22, it is observable that the lemma sign *letter* has two senses, which means that a relation of semantic divergence exists between the lemma and the translation equivalents. The first indicator (*written message*) differentiates the first sense of the lemma from the second sense. Context indicators are also indicated in brackets (*of wood*) and (*of wind*) in the last two articles introduced by lemma signs, *block* and *blow* respectively.

4.4.2.2.6 Examples

   (a) Description

Examples have been discussed in Section 2.6.2.1 of Chapter 2**.** In presenting the examples, there are some cases where examples are preceded by the abbreviation (e.g.), and there are instances where the abbreviation (e.g.) is not presented. Compare example 23 from Page 132 of *EKD* below:

> **perch**, v.i., *uila*(*a*), e.g. the bird perched
> on the branch, *odila oja uila kositai*.
> N., *oluti*.

> **pepper**, *ombepela* (from Engl.). Pep-
> pery, adj. use v.i., *dilulua*(*a*) e.g. He is
> peppery, *oha dilulua* (hot-tempered).

Example 23: Presentation of examples

(b) Evaluation

In the above articles, the examples are preceded by the abbreviation *e.g.* For example *The bird perched on the branch* and *He is peppery* are seen that they are examples, just because they are preceded by abbreviation *e.g.* In the sample, there are some instances where the examples are not presented with the abbreviation *e.g.* preceding them. This inconsistent presentation of examples occurs throughout the sample. Compare the following dictionary article with the main lemma *rain* taken from Page 145 of *EKD*:

> **rain**, n., *odula*; shower of rain, *okahom*a;
> downpour of rain, *osikungul*u; v.i.,
> *loka*(*o*); I am wet with rain, *onda lokua*
> […]; rain heavily, *temuna*(*a*), *peuka*(*a*),
> *talameka*(*e*); e.g. it is pouring with rain,
> *odula oja temuna*.

Example 24: Presentation of examples

In the example above, the examples *I am wet with rain* as well as *rain heavily* are not preceded by the abbreviation *e.g.*, while the last example, *it is pouring with rain,* is preceded by the abbreviation *e.g.* All of these examples should have been treated equally, as they are all examples. They could have been preceded by the example sign or other non-typographical markers such as bullets. The current system might confuse the target users. They might leave the important information, especially the examples that are not labelled that they are examples. Examples are very important as they give a clear picture of how to use a particular lexical item in a given context and to understand the use of any lexical item better.

In addition, providing examples is very important in a sense that the target users will have an idea of how to use a particular lexical item properly in a given context. The following article from Page 132 serves as an example:

> **perch**, v.i., *uila(a)*, e.g. the bird perched
>   on the branch, *odila oja uila kositai*.
>   N., *oluti*.

Example 25: Presentation of examples

In the example *the bird perched on the branch*, the mother-tongue speakers of Oshikwanyama who are the target users of *EKD* will have a knowledge on how the lexical item *perch* is used in a sentence to achieve a successful communication. This also applies to the mother-tongue speakers of English, who are also the target users of *EKD*, since they will have an idea of using the translation equivalent *uila* in a sentence properly. Therefore, providing examples to the target users is very important. Meso-contextual purposes (MeP$_E$ -1, 2, and 3) prevail as they assist the target users of *EKD* which are mother-tongue speakers of English in translating a text from English to Oshikwanyama, producing a text in Oshikwanyama and then learning Oshikwanyama and acquiring vocabulary.

Although many examples in the sample are correct, there are instances where the provided examples are ungrammatical, as in the following example from Page 15:

> **blue**, adj., *-laula*, and v.i., *laula(a)*, be
>   blue (lit. dark or black); *tuilila* is used
>   for blue; blue-grey is expr. by n.,
>   *osimbudu*, e.g. *oṅambe osimbudu*, a grey
>   horse. […]

Example 26: Incorrect examples

In the above article the example *oṅambe osimbudu ≈ a grey horse* is grammatically wrong. The prefix of the word ***oṅa**mbe* (***ongha**mbe*) should agree with the prefix of the adjectival stem *-mbudu*, according to the Oshikwanyama noun classes (cf. Section 2.9.3 (a)) which should be *i-*, but it does not occur in the above example. This will lead to wrong translation. The prefix *osi-* should be replaced by *i-* in order for the translation equivalent to be correct. Therefore, the correct translation equivalent should be *onghambe imbudu ≈ a grey horse*.

It is important that correct target language examples are provided to the target users, particularly the mother-tongue speakers of English, in order for them to achieve a successful communication when using them contextually. Therefore *EKD*'s macro-contextual purpose, MaP-2, which is to facilitate communication between speakers of English and speakers of Oshikwanyama, has not been achieved in this case. In the sample, generally, many examples are seem to be correct. Only a few examples are seem to be incorrect as the one provided in example 26.

4.4.2.2.7 Equivalent relations

Equivalent relations have been dealt with in Section 2.4 of Chapter 2. The following descriptions and evaluations are based on the three types of equivalence that are presented in *EKD*.

(i)   Full equivalence (congruence)

(a) Description

Full equivalence, also known as congruence, is a one-to-one equivalent relation whereby the source language and the target language items on semantic-pragmatic level are equivalent. This simply means that both source and target language forms have exactly the same meaning. Translation equivalents can substitute the lemma in

all its existences. The target language item can be used as a translation equivalent of the source language item without any limitations. The following articles taken from pages 15, 132 and 106 of the sample show how full equivalence is treated. The three source language lexical items *blister*, *peace* and *lees* can be given Oshikwanyama translation equivalents, *epuva*, *ombili* and *ehete* respectively, which are the target language items.

> **blister**, n., *epuva.*
> **peace**, n., *ombili.*
> **lees**, n., *ehete.*

Example 27: Full equivalence

(b) Evaluation

In the sample, this type of equivalence has been treated well, because both the source language and the target language items have exactly similar meanings, function on the same stylistic level and represent the same register.

After having critically analysed Page 130 of *EKD*, it clearly shows that full equivalence between source language and target language lexical items does exist. In fact, many lexical items in Oshikwanyama are borrowed from other languages and they have exactly the same meanings as their base words in the source language. Example 28:

> **pagan**, n., *omupaani.* adj., use n., prec-
> eded by g.p. Paganism, n., *oupaani*
> (from Engl.).
>
> **pan**, n., *osipana* (frying-pan; from Engl.).
>
> **paper**, n., *ombapila* (from Afrikaans papier).

Example 28: Full equivalence

The three source language items *pagan*, *pan* and *paper* are believed to stand in a relation of full equivalence to their target language equivalents. Therefore, it could be said that borrowed lexical items in Oshikwanyama are generally believed to be fully equivalent with the lexical items in the source language.

Furthermore, there are still lexical items with full equivalence in Oshikwanyama apart from the borrowed ones. For example on Page 130, lexical items such as *padlock (≈ ekumba), paean (≈ ekaluko), palace (≈ ombala),* and *paraffin (≈ omahooli)*, among others, are believed to be full equivalents. For example, the English lexical item *padlock* can be translated with the Oshiwambo lexical item *ekumba* which is the target language item in all its existences.

Given the above analysis, it could be concluded that both English and Oshikwanyama items have exactly identical meanings, function on the same stylistic level and then represent the same register. This simply means that the Oshikwanyama lexical items as given in examples above can be used as translation equivalents of English lexical items without any limitations. Translation of text from English to Oshikwanyama (MeP$_E$-1) is one of the *EKD*'s purposes. The mother-tongue speakers of Oshikwanyama are also at liberty of learning and acquiring English vocabulary when this dictionary is assisting with the correct translation equivalents. Therefore MeP$_O$-1 and MeP$_O$-2 prevail. The micro-contextual purpose for *EKD* is MiP$_E$-1 which is to give an Oshikwanyama translation equivalent for an English lexical item in a specific pragmatic context.

(ii)   Partial equivalence (Divergence)

The types of divergence (lexical divergence and semantic divergence) have been presented in *EKD* articles.

a. Lexical divergence

 (a) Description

In *EKD* lexical divergence occurs when a monosemous source language lexical item like *bush*, which functions as a lemma, has more than one translation equivalent, and the translation equivalents are believed to be synonyms or partial synonyms in Oshikwanyama, which is the target language. The following article from Page 132 of *EKD* shows how lexical divergence is presented:

peradventure, adv., *pamwe, sīmba.*

Example 29: Lexical divergence in EKD

The English lexical item *peradventure* has more than one translation equivalent and they are separated by colons to indicate lexical divergence as in the above example. The following dictionary article taken from Page 119 also shows how synonyms are presented:

mud, n., *omunoko*, *oňata*. Muddy, adj.
transl. by v.i., *dongala*(*a*), be muddy (of
turbid water).

Example 30: Lexical divergence in EKD

The lemma sign *mud* in *EKD* has more than one translation equivalent, that is, *omunoko* and *oňata.* These two are translation equivalents for the lemma as noun; *dongala* is a translation equivalent for the lemma as adjective. The two translation equivalents for the lemma as noun are separated by commas, therefore, lexical divergence prevails between the lemma as noun and its translation equivalents.

Furthermore, the lemma sign *munitions* (from Page 119) in the following article has more than one translational equivalent, *oiluifo* and *oiti:*

munitions, n., *oiluifo*, *oiti*.

Example 31: Lexical divergence

In this case lexical divergence applies, because the translation equivalents are separated by a comma, indicating that they are target language synonyms.

(b) Evaluation

Similar to full equivalence, the meso-contextual purpose for this dictionary is for a member of mother-tongue speakers of English as target users to translate correctly a text from English to Oshikwanyama. All in all, MeP$_E$-1, 2 and 3 prevail. MeP$_O$-1 and MeP$_O$-2 also functions in *EKD*.

b. Semantic divergence

(a) Description

In *EKD* semantic divergence prevails because many lemma signs represent polysemous source language lexical items. If there are no complementing entries, the dictionary target user will find it very difficult to choose the correct translation equivalent. The following example is taken from Page 80 of *EKD*:

grave, n., *ombila*, *ouii*, *ositumbo*. […]

Example 32: Semantic divergence

(b) Evaluation

The translation equivalents seem to be presented as target language synonyms (lexical divergence), because they are separated by a comma. They should have been

separated by a semicolon as they both have different meanings (semantic divergence). If there is a difference in their use, that should be indicated by complementing entries like labels or context indicators. The English lexical item *grave* above has three translation equivalents in Oshikwanyama of which the first translation is *ombila*, the second one is *ouii* and the last one is *ositumbo*. It cannot be assumed by any lexicographer that the users of any dictionaries will infinitely have a knowledge on which translation equivalent to use or select for a situation given, therefore, lexicographers should use extra approaches or strategies to enable the users to retrieve information.

The same case is observed on Page 2 of *EKD* in which the incorrect presentation of semantic divergence is observed:

accusation, n., *epangulifo*, *etokolo*, *epopio*

Example 33: Incorrect presentation of semantic divergence

The above translation equivalents *epangulifo*, *etokolo* and *epopio* should have been separated by a semicolon as they both have different meanings. Complementing entries like labels or context indicators should at least be indicated in order for the target user to use them properly in a given context. Throughout the sample, a good example of contextual guidance is hardly seen, as far as semantic divergence is concerned.

(iii)   **Zero equivalence (Surrogate equivalence)**

(a) **Description**

Compare Section 2.4.3 of Chapter 2 about zero equivalence. The following example is taken from Page 184 of *EKD* where linguistic gaps prevail:

treasure, n., *emona li nondilo inene*, *oma-*

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<div align="center">

mona a halua unene. V.t., *tuvikila*(*e*)

naua, kosifa(*a*) *ondilo*, *hola*(*e*) *unene*.

</div>

Example 34: Linguistic gaps in EKD

In example 34 the source language lexical item *treasure* is known by speakers of both English and Oshikwanyama, but there is no exact lexical item in Oshikwanyama for it. Therefore, the meaning of that lexical item has not been lexicalised in Oshikwanyama. The meanings *emona li nondilo, omamona a halua unene, tuvikila naua, kosifa ondilo,* and *hola unene* have not been lexicalised. Therefore, the meaning of the lexical item *treasure* is explained by means of a paraphrase of meaning instead of providing a lexical translation equivalent. The paraphrases of meaning that are provided for the lemma *treasure* above are correct and they make the target users understand clearly of what the item treasure is referring to. Therefore, lexical gap here has been treated well, and it seems to be the best strategy to use, especially when there is no exact lexical item in Oshikwanyama which is equivalent to the lexical item in English. Therefore, lexical gaps in Oshikwanyama prevail. Referential gaps do not seem to occur *EKD*.

As it has been explained in Section 2.4.3 of Chapter 2, language changes have their own treatment when it comes to lexical gaps, especially the use of loan words. The lexical gap is filled with a loan word, and becomes a proper translation equivalent. Lexicographers do not necessarily initiate these loan words but when they do exist in a language, then the lexicographer has to treat them as part of the lexicon of the language given. For example the lexical item *seraph* from Page 159 of *EKD* is given as an example of a lexical gap.

<div align="center">

seraph, n., *selafi* (from Engl.).

</div>

Example 35: Lexical gap filled by a loan lexical item

(b) Evaluation

The English lexical item *seraph* in Oshikwanyama is translated into *selafi*. Even when this item is translated into Oshikwanyama, it is crucial that an accompanying text such as a context indicator is provided to make it clear to the user in understanding its meaning better because the equivalent word in Oshikwanyama does not exist. It is observed that the compilers of *EKD* have failed to give extra assistance of the meaning of the concerned word either by a paraphrase of meaning or a pictorial indicator. An accompanying text of the English lexical item *seraph* in Oshikwanyama should have been done as follows:

seraph, n., *selafi* (from Engl.). (*Omweengeli womEulu a dja mongudu yovaengeli vakwao e na omavava ahamano. Moinyolwa nomomafano omOmbibeli, omweengeli okwa ulikwa onga okaana ke na omavava. Oshitya* **serafi** *osha hala ashike kutya omweengeli*).

[A seraph is an angel, a heavenly, human-like creature with wings. A seraph is a member of a group of angels called the seraphim, who are believed to have six wings. In paintings and sculpture, a *seraph* is often portrayed as a child with wings. Seraphic is a word meaning "angelic"] [vocabulary.com].

Example 36: The correct presentation of lexical gap filled with a loan word

4.4.2.2.8 Summary on equivalent relations

Given the explanations above and after having carefully examined and evaluated the sample as far as equivalence is concerned, the majority of lexical items either fall in the category of partial equivalence or that of full equivalence. With regard to zero equivalence, it could be concluded that between the two types, linguistic gaps have been treated fairly compared to referential gaps which do not seem to be treated.

Both micro-contextual purposes as well as meso-contextual purposes for the users of non-mother-tongue speakers of Oshikwanyama (MeP$_E$-1, 2, and 3) as well as the micro-contextual purposes of *EKD* users of mother-tongue speakers of English (MiP$_E$-1, 2, 3 and 4) can be achieved because the dictionary aims to provide correct translation equivalents to the target users, and how to pronounce them.

For the other target users of *EKD* which are mother-tongue speakers of Oshikwanyama, meso-contextual purposes (MeP$_O$-1 and 2) apply in the sense that *EKD* assists the target user in learning and acquiring English vocabulary that will also assist in reading a general English text. After that correct translation equivalents will be used because the user is exposed to English lexical items.

Lastly, it is very important to note here that the inconsistent presentation of lexical and semantic divergence is a serious deficiency in the dictionary because the target users could be confused about the status of offered translation equivalents. This problem seriously compromises the usefulness of the dictionary.

4.4.2.2.9 Lexicographic labels

EKD compilers do not present lexicographic labels in the entire dictionary, although some lexical items in *EKD* deserve this treatment so that the target user is able to avoid using them in public as they are believed to be insults, especially when the English lexical items are given their translation equivalents in Oshikwanyama. The lexical items in English may be stylistically neutral but their translation equivalents in Oshikwanyama are insults or offensive. Such items are not labelled at all and the target user who is learning Oshikwanyama, particularly the mother-tongue speakers of English, might use them at a wrong place with wrong people. Compare the following two *EKD* articles:

>**anus**, n. *onufu*

>**penis**, n. *oda*

Example 37: How lexicographic labels are not presented in EKD

The translation equivalents of the two articles, in example 37, should have been labelled as swearing, offensive or informal in order for the target user to avoid using them in formal settings or in the public at large. In order to facilitate a successful communication between speakers of English and speakers of Oshikwanyama (MaP-2) compilers of *EKD* should have labelled these items.

4.4.3 Microstructures

Microstructures have already been discussed in Section 2.6.2.5. of Chapter 2. The following is a description as well as evaluation of microstructural types in the sample.

4.4.3.1 Single and complex articles

(a) Description

The following example is taken from Page 106 of *EKD*. It shows how single articles and complex articles are presented in *EKD:*

Example 38: Single and complex articles

After having investigated and critically analysed articles in the sample, including the ones in example 38, it could be concluded that only single articles exist. It is not only that complex articles do not exist in the sample in particular but also in the entire dictionary. All the articles on Page 106 are default articles. This means that only the articles that are displaying the standard microstructural data categories occur in the sample. No additional notes or inserted inner texts at the end of each article or any of the articles or at the bottom of the page that indicate aspects such as culture-bound items, among others, as explained in Chapter 2 of the literature review, occur.

(b) Evaluation

It can be concluded that complex articles should be included in *EKD* so that they can display information such as cultural or more extensive or informative grammatical notes. By so doing the target users of *EKD*, the mother-tongue speakers of English would learn Oshikwanyama extensive or informative grammatical as well as cultural information so that their cultural knowledge of the foreign language would be expanded. This would answer Tarp's question about cultural knowledge on foreign language (FLC_E) and would ensure successful communication. Future compilers of dictionaries should be equipped with knowledge about single and complex articles and how to present them in their dictionaries.

4.4.3.2 Articles of lemmata representing more than one part of speech

(a) Description

If a lemma represents more than one part of speech, then each part of speech section needs to be at least introduced by a unique or special structural marker. This can be shown or indicated by **bold-type** Roman numerals or capital letters. For the best clarity, it is of extreme importance to start each section with a new paragraph (cf.

Section 2.6.2.3 (b) of Chapter 2). The following example from Page 54 of *EKD* shows how a lemma with two parts of speech in *EKD* is treated:

egg, n., ei, (pl. *omai*). V.t., *hekela*(*e*) *mo*

(urge on); *hongaifa*(*a*) (incite); egg on to

mischief, *hekela*(*e*) *moulai*.

Example 39: A lemma with various parts of speech

(b) Evaluation

Example 39 clearly indicates that the compilers of *EKD* have failed to precede the labels with non-typographical structural markers, either by bold-type or Roman numerals. In example 39, the article of the lemma *egg* contains different parts of speech. They are noun and verb (v.t.). These various parts of speech should have at least been introduced by Roman numbers or capital letters. It seems like the compilers of *EKD* have inconsistently treated the lemmata representing several parts of speech. In the following articles, taken from Page 15 of *EKD*, some lemmata are presented twice because they belong to more than one part of speech, a case which was not adopted in example 39 above.

boil, v.i., *fuluka*(*a*); v.t., *fulukifa*(*a*).
boil, n., *efina*.
bold, adj. expr. by v.i., *jombama*(*a*), be brave, or *kala*(*a*) *nouladi*; *kuata*(*a*) *oiti*, lit. seize weapons; *okutubukilila*(*e*), to be presumptuous, over-bold in intruding upon privacy or friendship of another. Boldness, n., *ejombamo*.
bole, n., *efina*.
bolster, n., *osiuilo*. V.t., *kuaja*(*a*).
bolt, n., *okanondje kosivela*. V.t., *pangela*(*e*) *omuvelo nokanondje kosivela*; *pata*(*e*).
bolt, v.t., (gulp down food) *fuka*(*a*); pona hamudilu; v.i., (run away) *faduka*(*a*) po.

block, v.t.; (stop up) *fitika*(*e*), *fufalifa*(*a*); (lie athwart an entry or passage) *kundakana*(*a*); v.i., be blocked up, *fita*(*i*), *fufala*(*a*); the pipe is blocked, *ombia oja fita*; *indikua*(*a*); the doorway is blocked, obstructed, *osimango sa indikua*.
block, n., (of wood) *ositetela, osipundi*.

Example 40: Lemma representing more than one part of speech

In example 40 the lemma *boil* is presented twice, as it belongs to more than one part of speech. The *boil* which belongs to verbs (v.i. and v.t) has been presented first, as the first sense, followed by *boil* which belongs to nouns. This has also occurred to lemmata *bolt* and *block*. Lexicographers should adopt one style of treating lemmata representing more than one part of speech to make it easier for the target user to find the correct lemma which belongs to a certain part of speech that he or she is looking for.

4.4.3.4 Ordering of senses of a polysemic lemma

(a) Description

It is observed that polysemous lemmata do exist in *EKD*, and they are in fact arranged in different senses. The senses are usually ordered according to several factors (cf. Svensén, 2009). Senses can be ordered from the oldest to the most recent, which will make the target users tired of searching the entire list of senses before they arrive at the one they are searching for. Some dictionaries order senses logically, and some dictionaries order senses according to the frequency of usage. It seems that *EKD* does not follow any system of ordering senses of a polysemic lemma. The following examples from Page 158 of *EKD* show how polysemous senses are ordered in *EKD*:

  secure, v.t., *xupifa*(*a*) (render safe);
       pangela(*e*) (fasten securely); *pameka*(*e*)
       (make firm); *mona*(*o*) (obtain).

  sediment, n., *edite* (in oils); *ehete* (in
       osikundu (the thick liquar in bottom of
       beer made from millet); *oṅafi* (in beer);
       onata (in water).

Example 41: Ordering of polysemous senses

(b) Evaluation

After evaluating the above articles, it can be concluded that the ordering of senses of polysemous lemmata has not been done systematically in *EKD*. The senses that are contained in the first article with the lemma *secure* are not in any identifiable order and one can also not assume that they are ordered according to the frequency of usage, because all the senses are used frequently in Oshikwanyama. If one pays another closer look at the second article introduced by the lemma *sediment*, in example 41, the senses are ordered alphabetically, from *edite*, *ehete*, *osikundu*, *oṅafi* and *onata*. However, this ordering is probably coincidental.

Polysemous lemmata senses are problematic to the target users since they have to search the relevant section of the article. Users generally look only at the first sense or the last sense of the article. They may not search the whole list of senses in the article. Therefore, it can be concluded that *EKD* compilers did not adopt to any style of ordering senses of polysemous lemmata.

4.4.4 Access Structures

The evaluation is done on the basis of the two types of access structure, outer access structure and inner access structure. Access structures are discussed in Section 2.6.2. The following is a description and evaluation about the two access structure types, outer access structure and inner access structures.

4.4.4.1 Outer access structure

Outer access deals with the table contents, guidewords and the ordering of lemma signs. The table of contents as well as the ordering of lemma signs have already been evaluated as parts of outer texts and macrostructural aspects, under Sections 4.3.5 (a)

and 4.4.1.1 of this chapter respectively. Only the guide words are given attention in this section.

(i)   The guide words

(a) Description

Guide words are very important in accessing the information that the target user is looking for in the dictionary. Instead of paging through the entire dictionary page by page looking for a lexical item which is functioning as a lemma, the target user only looks at the guide words on the top left corner of the page and top right corner of the same page. The following example is taken from Page 15 of the *EKD*:

blight	15	boor
(usu. things); *nangeka(e) noupuna* (usu. persons); (thark) *pandula(a)*. Blessing, n., *oupuna*. blight, v.t., *njona(o)*.		*nguma(a)* is used in the same way, also *lika(a)*, lit. be eaten away; *xula(u)* is used of a blunt point, lit. ended, come to an end, i.e. worn out. V.t., *fuhika,*

Example 42: Guide words

(b) Evaluation

EKD compilers have done well by presenting the guide words on top of each page. It can be seen that the guide words *blight* and *boor* are at the top of the page. One on the left and the other one on the right. These indicate to the target user that lemma signs that are alphabetically located between these guide words appear on this page. The compilers have done well as guide words have been presented throughout each page of the entire dictionary. By presenting guide words to the target users, they will get access to the lemma that they are looking for easily when they are more competent and literate and have a knowledge of searching for any lexical item in the dictionary which is explained to them on the user's guide.

4.4.4.2 Inner access structure

The following is an evaluation on the presentation of typographical and non-typographical structural markers that indicate search zones:

4.4.4.2.1 Typographical structural markers

(a) Description

Refer also to Section 4.4.2.1.1 in which spelling and bolding of the lemma signs have been discussed. In *EKD* it can be seen clearly that only the main lemmata are printed in bold but the sub-lemmata are not. Compare the following *EKD* articles taken from Pages 80 and 93 of *EKD*:

Example 43 (a): Typographical structural markers

Example 43 (b): Typographical structural markers

In example 43 (a), the main article is introduced by the lemma *grand*. The main lemma *grand* has been bolded. After this article, three sub-articles have been identified and they are *Grandmother*, *Grandfather* and *Grandchild*. In example

43(b), the main lemma *impudent* has been bolded. After this article, two sub-articles with the sub-lemmata *impudence* and *impudently* are identified and alphabetically ordered.

(b) Evaluation

Sub-lemmata also deserve to be printed in bold because they also function as guide elements. Although they are sub-articles, the lemma signs should have been bolded for the user to easily identify them when searching for them in the dictionary. Apart from the issue of bolding the main and sub-lemmata, it can also be observed that throughout the dictionary in question, all the translation equivalents and target language examples have been italicised to indicate their position in the dictionary article to the target user. The above two articles serve as examples, in which the translation equivalents are italicised. This is very important, because the target users will be able to find translation equivalents easily because their search zones are clearly marked. The other search zones, such as lemma signs, parts of speech and grammatical notes are mostly allocated their own typographical and/or non-typographical structural markers, for example, capital letters, bold-print and brackets.

4.4.4.2.2 Non-typographical structural markers

(a) Description

The use of semicolons as well as commas plays a significant role in bilingual dictionaries. While semicolons are used to separate senses of polysemous lemmata, commas are used to separate target language synonyms. However, the use of semicolons and commas in *EKD* was inconsistently applied. The following dictionary article from Page 158 illustrates this point:

seat, n., *osipundi* (stool); *omutumba* (abode);

> *olukalua* (dwelling); *omatako* (pl.) but-
>
> tocks). V.t., seat oneself, *kala*(*a*) *omu-*
>
> *tumba*.

Example 44: The incorrect presentation of semicolon in EKD

(b) Evaluation

In example 44, the treatment of the semicolon is applied incorrectly, because *osipundi, omutumba* and *olukalwa* are target language synonyms, and then *omatako* is a partial synonym. Therefore, they can replace each other in some given contexts. English context indicators indicate that they represent completely different senses, that is, *stool*, *abode* and *dwelling,* although in Oshikwanyama they are just target language synonyms, in a sense that they can replace each other in any given context. The following example taken from Page 184 illustrates how a comma was incorrectly used in *EKD*:

> **tremor,** n., *olukaka*, *onge*.

Example 45: Incorrect presentation of a comma

The use of commas in example 45 is incorrect, because *olukaka* and *onge* are not synonyms but translation equivalents representing different meanings in Oshikwanyama. These two target language synonyms cannot replace one another in all contexts, therefore, context indicators are just necessary. Since these words cannot replace each other in any given context, a semicolon should have separated them instead of a comma. The correct presentation of the semicolon should be as follows:

> **tremor,** n., *olukaka*; *onge*.

Example 46: The correct presentation of the semicolon

Lexicographers should have a good understanding of using structural markers, either typographical markers or non-typographical markers, in order for the users not to be misguided and also to use the appropriate synonyms or polysemy. Although the use of semicolon is needed in distinguishing between different polysemic values, the use of Arabic numbers instead of semicolons to distinguish between different polysemic values would be more user-friendly. The incorrect use of both typographical and non-typographical structural markers presents a very serious problem in using *EKD* as both target users, the mother-tongue speakers of Oshikwanyama and the mother-tongue speakers of English will be confused. They will not be able to properly distinguish between semantic divergence and lexical divergence. Therefore, future compilers should take this matter very seriously, to avoid users from getting confused, misguided and not be interested in using their dictionaries.

4.5 Conclusion

After a careful analysis of both the outer and the inner texts of *EKD*, it could be concluded that in *EKD*'s front matter section, the compilers have not explained the dictionary's purpose and its target users. Further, the title "Note on the orthography" is wrongly selected as it contains more elements than the expected orthographic information. The central list of *EKD* has some observable shortcomings, although at some instances, the compilers have presented it fairly well. The most serious problem relates to the presentation of an obsolete orthography and a significantly inconsistent treatment of semantic and lexical divergence. Lastly, article structure types, which consist of the comment on form and comment on semantics, access structures and microstructures were also evaluated in this chapter based on the relevant literature. Cited examples for the analysis were also provided per each analysed element of the sample.

CHAPTER FIVE

SUMMARY OF DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

In the first section of this chapter a summary of the discussion of the results derived from the evaluation of Chapter four is provided. In the second section of this chapter, general conclusions based on the evaluation of structures and contents of *EKD* are provided. Lastly, recommendations based on the findings derived from Chapter four of this study are also provided.

5.2 Summary of discussion

First of all the outer texts of *EKD* have been studied and evaluated thoroughly. Generally, it could be established that *EKD*'s section of the outer texts could be valued as an important section for users. In its front matter, any bilingual dictionary like *EKD* is expected to give a clear user's guide, but *EKD* does not adhere to this.

It can clearly be observed that the section "A note on the orthography" of *EKD* provides a little data for offering guidance on pronunciation of the target language, which is Oshikwanyama.

With regard to the treatment of translation equivalents in *EKD*, the users might find themselves in a blocked situation in getting some correct translation equivalents. The users might use the provided translation equivalents in a wrong way on the basis that some lemmata are not given the correct translation equivalents. Lexical and semantic divergence are not presented properly due to a lack of proper utilisation of both typological and non-typological structural markers.

Furthermore, although examples are provided to a certain extent, it is also worth pointing out that some of them are not provided contextually in such a way that would make the users understand well the correct translation equivalents so that they would be able to use them correctly in a given context. Some examples are also not correct at all, and this will misguide the users in their communicative contexts.

Lastly, it could be concluded that *EKD* was published about 65 years ago. It could be emphasised here that many theories and crucial issues that would assist *EKD* compilers of this dictionary did not exist, particularly the function theory, the text theory as well as the communication theory, which were later proposed. Therefore, the creators of *EKD* could be thanked for their tremendous contribution in compiling this dictionary that would provide assistance to the target user where possible.

5.3 Conclusions

As this study has been dominated by both the function theory as well as the text theory, and to a certain extent the communication theory, several conclusions are made based on the analysis and discussions of the results. After having analysed the structures such as frame structure, macrostructure, microstructure, article structure types, access structure and equivalent relations in *EKD*, some major conclusions have been made.

5.3.1 Appropriateness of the dictionary in 1954

This dictionary was partially appropriate for the users in 1954 because it was useful due to the fact that the prevailing orthography used was in use during that time. So they could use the dictionary in getting the words they were searching for that would assist them in educational settings or in their day to day interaction.

It was also appropriate as some translation equivalents are correct and some typographical and non-typographical structural markers are well presented, that would assist the users to get the correct equivalents they are searching for.

On the other hand, even in 1954, *EKD* lacked appropriateness in some respects, because some of the translation equivalents were not well presented due to the incorrect presentation of both typographical and non-typographical structural markers, which was a prevailing problem. Therefore, users of that time would still have a problem in choosing the correct translation equivalents, as far as lexical and semantic divergence are concerned.

Some examples and translation equivalents in *EKD* are incorrect, and this would also mislead the users in using them contextually.

5.3.2 Appropriateness of the dictionary to modern users

The usefulness of EKD is at least somewhat compromised for modern users because it is simply too old, as no modern words of English or Oshikwanyama are included, which raises the need of producing a modern dictionary with modern Oshikwanyama grammar for the encouragement of vocabulary development and the proper documentation of (part of) the lexicon of Oshikwanyama (MaP-1). Although there are words that are still in use today, the majority of them are no longer in use.

EKD is no longer useful because of the obsolete orthography that is used in the dictionary.

Further, *EKD* is also less appropriate for modern users because the presentation of semantic and lexical divergence is done inconsistently, and that will misguide and mislead the modern users in choosing the correct translation equivalents.

5.3.3 Target users

It has been concluded that no target user for *EKD* has been clearly defined in the dictionary's front matters. This is a fact and it is very clear in its frame structure, macrostructure as well as its microstructure which, in fact, do not appear to give much emphasis and considerations for any exact user group, but the target user has been defined based on the relevant literature and inference.

5.3.4 Dictionary function and purposes

EKD's major function appears not to be clear and it can be concluded that its compilers might have tried to create a multi-purpose dictionary, for general public as well as learners that want to expand their knowledge in English. It is also deducted that this dictionary was also created to assist the mother-tongue speakers of English who want to learn Oshikwanyama. It is also deducted that *EKD* was created for the mother-tongue speakers of Oshikwanyama who want to learn English. Dictionaries are no longer produced for all purpose usage as in the past. A particular user group has to be defined. Dictionary purposes such as macro-contextual purposes, meso-contextual purposes as well as micro-contextual purposes have assisted the researcher in identifying the major purposes of the dictionary in the present study.

5.3.5 Equivalence and non-typographical structural markers

The incorrect use of non-typographical structural markers is a very serious problem in using *EKD* as both target users, the mother-tongue speakers of Oshikwanyama and the mother-tongue speakers of English will be confused. They will not be able to properly distinguish between semantic divergence and lexical divergence. Therefore, future compilers should take this issue seriously, to avoid users from getting confused, misguided and not be interested in using their dictionaries.

5.3.6 Niched and nested articles

For the target users of the *EKD* who are Oshikwanyama mother-tongue speakers whose culture of reading as well as experience for dictionary usage is limited, the strategy of niching is not good. Nesting is also regarded as not so good because it requires more experienced users that know how to use a dictionary. For those of the mother-tongue speakers of English who know the source language well enough, and have experience on dictionary use nesting is an appropriate strategy.

5.3.7 Obsolete orthography

Another problem in *EKD* is the obsolete orthography. It is important to realise that the dictionary is very old and it is less appropriate for modern users, particularly the mother-tongue speakers of English who are the target users of this dictionary, as they will learn orthography that is no longer in use, and their consultation of the dictionary will result in a dysfunctional effect. Therefore, the usefulness of this dictionary is compromised, especially for the English speakers who are learning to write in Oshikwanyama. This state of affairs emphasises the urgent need for modern Oshikwanyama dictionaries.

5.3.8 Lexicographic labels

Lexicographic labels are very important to be considered by compilers of any dictionary, but *EKD* compilers do not present them in the entire dictionary, although some lexical items in *EKD* deserve this treatment. The target user will be able to avoid using them in public as they are believed to be insults or not appropriate, especially when the English lexical items are given their translation equivalents in Oshikwanyama. The lexical items in English may be stylistically neutral but their translation equivalents in Oshikwanyama are insulting or offensive. Such items are

not labelled at all and the target user who is learning Oshikwanyama, particularly the mother-tongue speakers of English, might use them at a wrong place with wrong people. Therefore, lexicographic labels need to be given a serious consideration.

5.4 Recommendations

Based on the critical evaluation made in Chapter four of this study, it is established that the business of bilingual dictionary creation in Namibia, particularly in Oshikwanyama, needs substantial improvement. Very important, at least the effort that was put by the two compilers of *EKD* cannot, in any way, be unrecognised, since their dictionary does serve users with some of their immediate needs.

The following recommendations need to be taken into consideration:

- Future compilers of modern dictionaries should adopt the current (orthography) spelling system and use new words that will be used by the modern users of dictionary.

- The use of typographical and non-typographical structural markers need to be taken into consideration by the future compilers when compiling their dictionaries. This will assist the target users access the correct translation equivalents they are looking for.

- Correct and consistent presentation of lexical and semantic divergence should also be taken into serious consideration when it comes to their presentation in the future dictionaries.

- Future compilers of dictionaries should make it clear in the outer texts, for instance in the user's guide, the target user groups aimed for the indented dictionary.

- Furthermore, the findings of this study must be assessed critically by each and every compiler of lexicographical tools (dictionaries) as well as the apprentices that are interested in the updating of work that was done earlier, including the dictionary in question that was published in 1954. This might assist todays' lexicographers in producing dictionaries that are of the highest quality.

- Broad scholarship access for those that are interested in the area of lexicography needs to be established. By doing this, individuals can also be trained in both language and research, as a starting point, in the hope of producing well trained lexicographers that will assist in producing high quality bilingual dictionaries.

- In addition, governmental organisations, non-governmental organisations, as well as governmental parastatals such as universities, research institutions, and so on need to take a very serious activity in the capacity building schemes in creation of awareness by exchanging ideas on training and sharing of experience as for dictionary creation.

- Further issues regarding criticisms of dictionaries should be encouraged and perhaps supported, even by the government, since it could be the best way in which the development in the field of lexicography is easily reached. Further studies also need to analyse and evaluate other Oshiwambo dictionaries for the establishment of modern dictionaries.

- Since a poor dictionary culture amongst Namibian nation, particularly in the Oshiwambo speaking people is observed, it is of utmost importance that outreach campaigns or programmes are encouraged, supported and conducted. A few lexicographers available in the country, with a help of

international lexicographers, can at least conduct campaigns, such as dictionary awareness campaigns, to all learning institutions, from primary schools up to tertiary institutions in the country. The campaigns can also be given to the local ordinary people if it is possible.

- In addition, a dictionary culture is significant, and learners of all grades from junior grades to senior grades should be introduced to this discipline. When teachers are taught how to use dictionaries properly, they will teach and impart their knowledge and skills not only to their learners, but also to the entire public. In his publication, Hadebe (2004) agrees with the above statements in that once both teachers and learners have been thoroughly acquainted with skills, as far as dictionary use is concerned, it would in fact spread to the entire community. Therefore, satisfactory evaluations and criticism of dictionaries that already exist will be necessary for the purpose of improving future dictionaries.

- Very importantly, degree courses in lexicography should be offered at institutions of higher learning, such as universities, colleges, and so on. Observably, degree courses that are currently offered at many higher institutions in the country do not offer research and training in lexicography.

- Finally, with this salient study, people will have a knowledge of why using dictionaries is of prime importance. It should also be clear that dictionaries are not only needed for professional purposes by academics and qualified users, but they can also be used for pleasure and by people with less educational qualifications.

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APPENDIX A

EKD's front cover page

ENGLISH
KWANYAMA

DICTIONARY

TOBIAS &
TURVEY
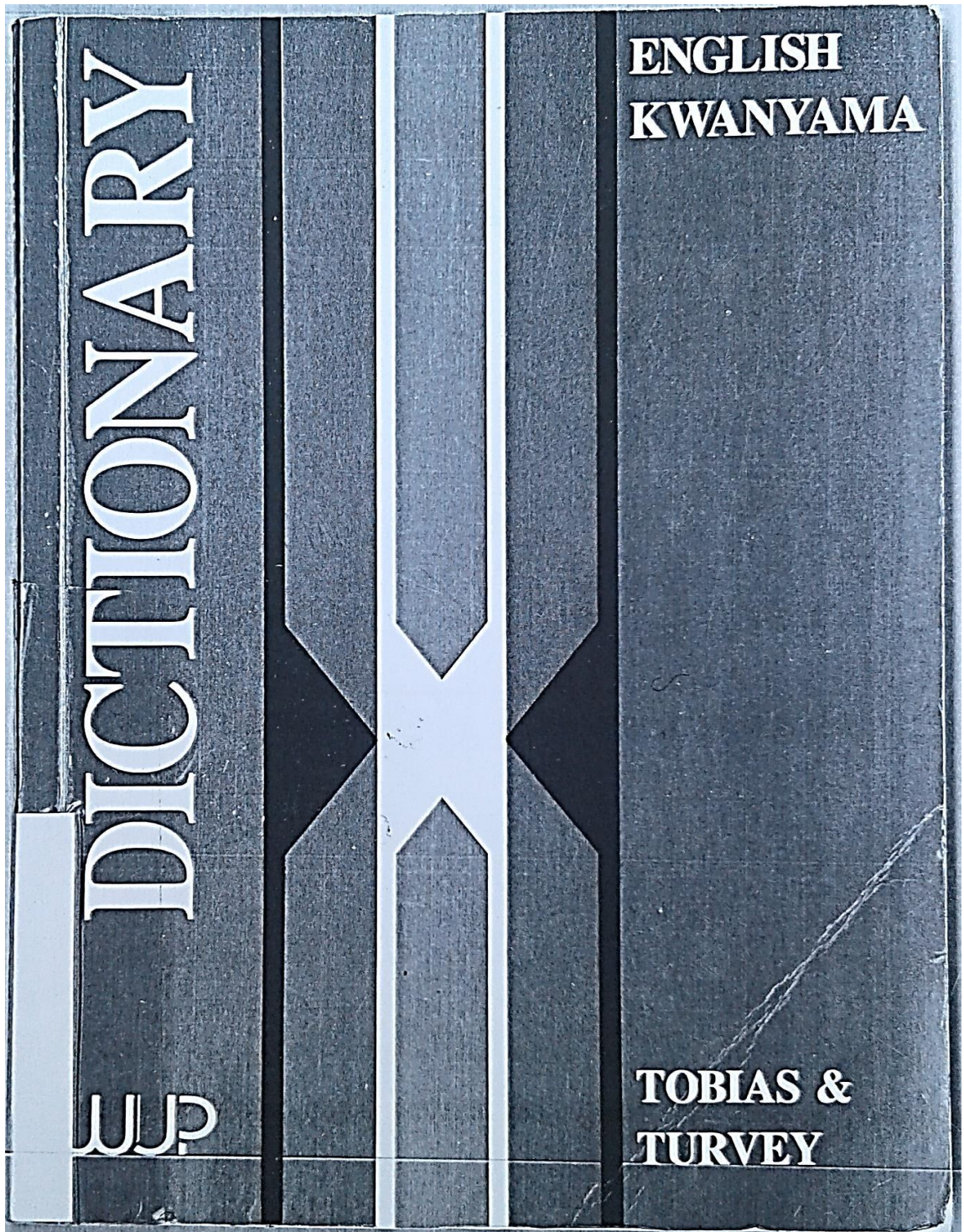
APPENDIX B

EKD's back cover page

ISBN 0 85494

APPENDIX C

EKD'S front matter texts

PREFACE

DETAILS regarding the Kwanyama language have, until recently, been known to us only through the medium of the works of the Rheinish missionary, Hermann Tönjes, who published in German in 1910 two books of considerable importance: his *Lehrbuch der Ovambo-Sprache (Osikuanjama)* and his *Wörterbuch der Ovambo-Sprache (Osikuanjama-Deutsch)*, under the auspices of the Seminar für Orientalische Sprachen in Berlin. A few months ago there appeared in roneod form a *Kwanyama Grammar and Syntax*, being an English translation of Tönjes' "Lehrbuch" — the translation was mainly the work of Rev. B. H. C. Turvey. Now Bishop Tobias has added to our knowledge of Kwanyama in this present dictionary, an entirely new work. Bishop Tobias has had years of service and experience in Damaraland; he was the founder of the Ovamboland Mission of the Church of the Province of South Africa and Bishop of Damaraland until his retirement in 1949. In the preparation of this dictionary the Rev. B. H. C. Turvey was associated with the Bishop, being responsible for the words listed from *T* to *Z*; this help is gratefully acknowledged, as well as his work in typing the whole manuscript.

The orthography used is that of Tönjes' work and the various mission publications.

We wish to acknowledge with grateful thanks generous grants from the Ukuanyama Tribal Trust Fund, the Tsumeb Corporation, the South-West Africa Company Ltd., the Anglo-American Corporation of S.A. Ltd., and the Publications Committee of the University of the Witwatersrand, which have made it possible to publish this dictionary as the first number of the "Bantu Lexicographical Archives".

C.M.D.

THE KWANYAMA language was first reduced to writing by German missionaries and we have in this dictionary followed their use of letters and signs to convey Kwanyama sounds, as these are most familiar to the people of the country. Thus we do not use the letters *w* or *y* at all. The English *w* sound is expressed before a vowel by *u*, which becomes a semi-vowel, and with the following vowel is pronounced as one syllable; e.g. *ua* is pronounced *wa*. Similarly *i* before a vowel becomes a semi-vowel, with the sound of a soft consonantal *y*. The letter *j* is a semi-vowel and is pronounced like English *y*, when this is a consonant. Thus *Kwanyama* is rendered *Kuanjama*.

Kwanyama vowels are similar to those in other Bantu languages. It should, however, be noted that the *u* of the *omu*– prefix of class 1 and 2 nouns is very short, being scarcely pronounced at all. The same applies to the *u* in the object pronoun *mu*, and to the pronominal conjunctive *tamu*.

Some of the Consonants used in this dictionary need explaining:

f	as in English, but before the semi-vowel *i* it is pronounced as a soft voiceless *s*; the *i* following the *f* is very short and is scarcely pronounced at all.
j	semi-vowel, as an English *y* when this is a consonant.
s	represents the English sound *sh*.
x	is like *ch* in Scotch "loch", or like Afrikaans *g*.
ṁ	originally *n* + *p*, is an aspirated *m*; the aspiration precedes the *m*.
ṅ	originally *n* + *t*, is an aspirated *n*; the aspiration precedes the *n*.
ṅ	originally *n* + *k*, is an aspirated guttural *n*. It somewhat resembles *hng*.
dj	as English *j*.
tj	as English *ch* in the word "church".

Verbs are given in their imperative singular form, ending in *a*. To form the infinitive, *oku* must be prefixed to this form. Thus *denga* (imperative), strike; *okudenga* (infinitive), to strike. The final vowel required in forming the present indicative tense is given in brackets after the verb. Thus *tala(e)* denotes: infinitive, *okutala*; present indicative, *ohai tale*.

Adjectives. The root only is given; to this must be prefixed the appropriate particle, that is, a prefix determined by, and in agreement with, the noun qualified. Thus, big, *nene*; big thing, *osinima sinene*; big kraal, *eumbo linene*, etc., etc. There are few true adjectives in Kwa-

nyama, but causative verbs in *–ifa* can often be used adjectivally, as: *tilifa*, frighten; *osinima sitilifa*, a fearsome thing. A very large number of verbs have an adjectival sense, e.g. *okutoka*, be white; *okulaula*, be dark; *okumia*, be sluggish; *okujombama*, be brave, etc., etc.

Nouns. Every verb infinitive is a verbal noun or gerund, and may therefore be used as the subject of a sentence, to describe an action, e.g. *okuenda ohaku ehameke osingudu*, the act of walking causes pain to a cripple; and may also be qualified by pronouns or adjectives; e.g *okudia po kuoje otaku tu njikifa oluhodi*, your going from us fills us with sorrow; *okulekelafana okudiu*, parting is painful. Furthermore, abstract nouns beginning with *e* may be formed *ad libitum* from verbs, as *edalo*, birth, from *okudala*, to bear, bring to birth; *eameno*, protection, from *okuamena*, to guard, etc., etc.

<div align="right">G. W. R. T.</div>

ABBREVIATIONS USED

accus.	accusative	num.	numeral
adj.	adjective	obj.	object(ive)
adv.	adverb	ord.	ordinal
aux.	auxiliary	part.	particle, participle
conj.	conjunction	pass.	passive
dat.	dative	p. c.	pronominal conjunctive
dem.	demonstrative		
genit.	genitive	pers.	personal
g.p.	genitive particle	pl.	plural
imperat.	imperative	plup.	pluperfect
imperf.	imperfect	poss.	possessive
indef.	indefinite	prep.	preposition
indic.	indicative	pres.	present
indir.	indirect	pron.	pronoun, pronominal
infin.	infinitive	rel.	relative
intj.	interjection	sing.	singular
interrog.	interrogative	subj.	subject(ive)
loc.	locative	subjunc.	subjunctive
n.	noun	subord.	subordinate
neg.	negative	v. i.	verb, intransitive
nom.	nominative	v. t.	verb, transitive

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accidentally, *inandi si ninga ouina*, or, *onde lihaluka nde si ninga*.

acclivity, n., *efilukila*.

accompany, v.t., *ja na* (pres. *i na*), *enda(e) pamue na;* — a p., at outset of journey, to show road, *findikila(e)*.

accomplish, v.t., (carry out) *longa(o);* (complete) *mana(e)*, *uanifa(a)*.

accord, v.i., *lijuka(a); fafana(a)*. According to, *ngasi, saṁa*.

accordion, n., *ongongi*.

accost, v.t., *popifa(a)*, *lalekida(a)*.

accumulate, v.t., *ongela(e)* ; v.i., *tana(e)*.

accurate, adj., transl. by *okufindila(e)*, to adjust, make accurate.

accusation, n., *epangulifo, etokolo, epopio*.

accuse, v.t., *tulila(e)*, *popia* (pres. *popi*), (revile) *ula(a)*.

accustom, v.t., *ikifa(a);* — one's self to a thing, *ika(a)*.

ache, v.i., *tenda(e)*, *puatauka(a)*.

acid, adj., *–lula*. Acidity, n., *oulula*.

acknowledge, v.t., *hepaulula(a);* (recognize) *dimbulukua(a)*.

acme, n., *oxulo*.

acquaint, v.t., *lombuela(e)*, *sivifa(a)*. Be acquainted with, *si* (defec. v.) with loc. part.; I am not acquainted with your country, *mosilongo seni hi si mo.*

acquiesce, v.i., *dimina(e)* ; v.t., do you acquiesce in this affair? *Osinima 'si ove to si dimine mbela?*

acquire, v.t., *likola(a);* (light upon, appropriate) *mona(o)*.

acquit, v.t., *pa (pe) ounongo*.

across, adv., and prep. expr. by v.i., *kambakana(a)*, cross from side to side; *taulula(a)*, go straight across or through a place; *sijakana(a)*, cross each other, intersect, lie athwart e.o.

act, v.i., *longa(o)*, *ninga(i);* (copy, imitate) *hopaenena(e)*, or *hopaelela(e)*. Act, or action, n., *osilonga*.

active, adj. expr. by v.i., *liangana(a)*, be active; *jambuka(a)*, be alert, agile. Activity, n., *osilonga, ejambuko;* (bustle, pre-occupation) *oupiakadi*.

acute, adj. expr. by pass. v., *sa hongua* (lit. that which is sharp).

add, v.t., *ueda(a) ko, sosa(a) ko;* add together, *paka(e) kumue*.

adder, n., *euta*.

address, v.t., *popia* (pres. *popi*), *tongifa(a);* you are being addressed, *ove ua tiua;* address an envelope, *sanga(e) oṅele*.

adept, adj., use n., *ekeka*, adroitness, skill, dexterity; n., (skılled person) *omuṅu ekeka*.

adequate, adj. expr. by v.i., *uana*, be sufficient.

adhere, v.i., *dama(a)*, *kata(a)*.

adieu, intj., *kala (kaleṁ) po naua*.

adjacent, adj. expr. by v.i., *ama(a)* or *sāma(a)*, be contiguous. Their house is

adjacent to ours, *eumbo lavo ola ama ku letu*.

adjoin, v.t., *sija(a)*, *sāma(a)*.

adjust, v.t., *jukifa(a);* (fix, fasten) *pangela(e)*.

administer, v.t., (look after, e.g. estate) *talela(e);* (dispense, e.g. justice) *jandja(e)* (rule, e.g. country) *pangela(e)*.

admire, v.t., *fimaneka(e)*, *tumbaleka(e)*.

admit, v.t., *efela(e) okuja mo* (lit. allow to go in); (agree to) *dimina(e)*. No admittance, *omu itamu iua*.

admonish, v.t., *kumaida(a); londuela(e)*.

adobe, n., *odopi*.

adopt, v.t., (take up, embrace) *likufila(e)*. Adopted child, n., *omutekulua*.

adore, v.t., *hōla unene;* (worship) *linjongamena(e)*.

adorn, v.t., *uapeka(e)*. Adornments, n., *oiuapekifo*.

adroit, adj. expr. by n., *oukeka*, skill. He is adroit, *oku noukeka*.

adulation, n., *ekomeno*.

adult, n., *omukuluṅu*.

adulterate, v.t., *ninga(i) ondubakanifa*.

adultery, n., *ehaelɔ*. Commit —, *haela(e)* v.i.

advance, v.i., *ja (i) komeso*.

advantage, n., (gain) *elikolo;* or expr. by v.t., *dule* (defec.), (surpass, exceed).

adversary, n., *omunaita na . . .*

adversity, n., *oipongo idiu; oupiakadi; oudiu*. To be in adversity, *okukala(a) moipongo*.

advertise, v.t., *udifa(a)*, *sivifa(a)*.

advice, n., *omajele* (pl.).

advise, v.t., *pa (pe) omajele; lombuela(e) omajele*.

advocate, n., *omupopili, omuameni*.

affable, adj. expr. by n., *oluikilidi*, affability. — person, *omunoluikilidi*.

affect, v.i., (pretend) *lifela(e)*, *lixunaekela(e)*.

affiance, v.t., (of a man) *valeka(e);* (of a woman) *valekua(a)*.

affix, v.t., *paka(e)*.

afflict, v.t., *jahameka(e)*, or *ehameka(e);* (hurt, injure) *hepifa(a);* (grieve) *umanifa(a)*. Affliction, n., *ehameko*.

affluent, adj. expr. by n., *osipuna*, affluent person, or n., *oupuna*, a affluence.

afford, v.t., expr. by *okunjenga(e)*, to be too costly, beyond one's means; thus : I cannot afford it, *otasi njenge nge* (lit. it exceeds me, my means); (produce, yield) *ima(i)*.

affray, n., *okaluodi*.

affright, v.t., *tilifa(a)*, *haluifa(a)*.

affront, v.t., *seka(e)*, *tuka(u)*.

afoot, adv., *kolupadi*.

aforesaid, adj. (in questions asking "which one?" or "which ones?") *pi* (with aux. v. *li*), thus, which are the boys aforesaid

effloresce, v.i., *temuna(a).*

effluent, adj. transl. by *kunguluka(a) mo,* flow out. Effluence, n., *ekungulukemo.* Effluvium, n., *edimba.*

efflux, n., *emanepo.*

effort, n., (endeavour) *ehetekelo;* (exertion) *ēṅono, elama;* with effort (difficulty), *noudiu, kelama;* he did it with —, *okue si ninga kelama.* Effortlessly, adv. *noupu* (easily).

effrontery, n., *elundu li he nohoni* (lit shameless impudence).

effulgence, n., *oujelele, evilimo.* Effulgent, adj. transl. by v.i., *vilima(a), tuima(a), konita(a),* be bright; it is —, *tasi ti vilivili, tasi ti tuitui, tasi ti konikoni.*

effusive, adj. transl. by v.t. and i., *hambana(a),* gush over.

egg, n., *ei,* (pl. *omai*). V.t., *hekela(e) mo* (urge on); *hongaifa(a)* (incite); egg on to mischief, *hekela(e) moulai.*

ego, n., my ego, *ame muene meni lange;* your ego, *ove muene meni loje;* his ego, *oje muene meni laje,* etc. Egoism, n., *elidiladilo, elikongelo.* Egotist, n., he is an egotist, *oku li sii ouṅu;* be egotistic, *li-siva(a) ouṅu.*

egregious, adj. see **altogether, exceptionally, indeed;** or use phrase, *si dule sikuao;* an — fool, *elaielela;* an — blunder, *etumakanifo loulai.*

egress, n., *oṅhito.*

eiderdown, n., *oidudilo,* breast-feathers of bird; — quilt, *ekumbafa loidudilo.*

eight, num. adj. and n., used without ref. to a subst., or in counting, *ṅano na ṅatu.* Used with a subst., *-tano na -tatu,* to both of which must be prefixed the pron. stem approp. to the pl. n., qualified, viz. with cl. 1, 9, *vatano na vatatu;* eight people, *ovaṅu vatano na vatatu;* cl. 3, 6a, 7, 8, *atano na atatu,* eight hoes, *omatemo atano na atatu;* cl. 5, *itano na itatu,* eight things, *oinima itano na itatu.* The form with cl. 2, 4, 6b is *ṅano na ṅatu:* eight oxen, *ēngobe ṅano na ṅatu.* Eight times, *lutano na lutatu.* Eightfold, *patano na lutatu; sa hapupalifua lutano na lutatu.* Eight hundred, *omafele atano na atatu;* eight thousand, *omajovi atano na atatu.*

eighth, ord. num., *-ti tano na -tatu; -ti* is preceded by the prefix of the sing. n.; *-tatu* by the pron. stem of the n., in the pl.; e.g., cl. 1, the eighth person, *omuṅu omuti tano na vatatu* (lit. the fifth person and three); cl. 3, the eighth waggon, *etemba eti tano na atatu* (*omatemba,* understood before *atatu*); cl. 5. the eighth thing, *osinima ositi tano na itatu;* with cl. 4 the form is *oṅi ṅano na ṅatu,* e.g. the eighth ox, *ongobe oṅi ṅano na ṅatu.* Eighthly, adv., *lutitano na lu tatu.*

eighteen, num. adj. and n., *omulongo na -tano na -tatu;* both *-tano* and *-tatu* prefixed by the pron. stem approp. to the pl. n., referred to; e.g. cl. 1, 9, eighteen people, *ovaṅu omulongo na vatano na vatatu;* cl. 3, 6a, 7, 8, eighteen hoes, *omatemo omulongo na atano na atatu;* cl. 5, eighteen things, *oinima omulongo na itano na itatu.* The form with cl. 2, 4, 6b is *ṅano na ṅatu,* e.g. eighteen oxen, *ēngobe omulongo na ṅano na ṅatu.*

eighteenth, ord. num., *-ti omulongo na -tano na -tatu; -ti* must be preceded by the prefix of the sing. n.; *-tano* and *-tatu* bear as prefix the pron. stem of the n., in the pl.; thus, cl. 1, the eighteenth person, *omuṅu omuti omulongo na vatano na vatatu;* cl. 3. the eighteenth hoe, *etemo eti omulongo na atano na atatu;* cl. 5, the eighteenth thing, *osinima ositi omulongo na itano na itatu;* the form for cl. 4 is *oṅi,* with *ṅano na ṅatu;* e.g. the eighteenth ox, *ongobe oṅi omulongo na ṅano na ṅatu.*

eighty, num. adj. and n., *omilongo itano na itatu.* Eighty things, *oinima omilongo itano nomilongo itatu.* (Repeat *omilongo* to avoid misunderstanding. *Oinima omilongo na itatu,* might equally well mean 53 things). Eighty thousand, *omajovi omilongo itano na itatu.* Eightieth, ord. num. *-ti omilongo ṅano na ṅatu,* with *-ti* bearing the same prefix as its noun, e.g. the eightieth year, *omudo omuti omilongo ṅano na ṅatu.*

either, adj. (in sense of each) *kese;* e.g. on either side, *moluvinga tu kese.* Either. . . or, adv., *nande . . . ile;* say either Yes or No, *tia ngo nande eua ile ahoue;* either you or your brother must come, *nande ove ile ondenge joje ṅape uje umue;* which do you want ? Either of them ; *osi li li po ua hala? Kese tu.*

ejaculate, v.t. and i., *jajuka(a).*

eject, v.t., *taataa(e) mo, singa(i) mo.*

eke, v.t., eke out, *endifa(a) ko;* we must use rice to eke out our bread, *otu nokulongifa oluisi tu endife ko omungome;* eke out a living, *mona(o) oipaluifa noudiu.*

elaborate, adj. transl. by v.i., *ṅingika(e)* be highly finished; elaborate kraal, *eumboumbo; eumbo li nēṅhaṅga dihapu.*

eland, n., *ongalangobe.*

elapse, v.i., *pita(i) po, koja(a) po.*

elastic, adj. transl. by *nananuka(a),* be ductile. N., *ekenja* (rubber).

elation, n., (high spirits) *ekevaukepo;* (pride) *oukengeli;* he is in a state of elation, *okua nuka po, a kevauka po;* (proud) *oku li sii oukengeli.*

elbow, n., *ongolo jokuulu.* V.t., *kandula(a) nongolo.*

elder, adj. (brother or sister) n., *omukulu;* (son) *omona omumati omukuluṅu.* N.,

efudepo (holiday). Take French leave, run away, v.i., *faduka(a) po*, or *suka(a) po*, leave secretly.

leaven, n., *oñafi* (yeast). V.t., *unda(u)*.

lecture, n., *eudifo* (speech); *ekumaido*, *ehanjeno* (reproof). V.t., *udifa(a)*, *kumaida(a)*.

lee, n., *oluamba*.

leech, n., *efundju*; (one who lets blood) *omukuiki*; (archaic : doctor) *ondokotola* (from Engl.).

leer, n., *efeulo losinaumbudi* (lit. villain's glance).

lees, n., *ehete*.

left, adj., adv., and n., expr. by n., *olumoso* only used adverbially, e.g. to the left *kolumoso;* turn to the left, *ama kolumoso;* and as adj. *-kolumoso* preceded by g.p., thus, the left hand, *eke lokolumoso;* the left side, *ombinga jokolumoso;* left-handed, *nolumoso;* he is left-handed, *oku nolumoso*.

leg, n., *okuulu*. Leggings, n., *oikamasa*.

legacy, n., *efia*.

legal, adj., *sa efua koveta*, (that allowed by law) or use n., *oveta* preceded by g.p.

legate, n., *omutumua uomuPapa ua Loma;* (archaic) *omutumua uohamba*.

legatee, n., *omufiilua uefia; ou a fiilua efia*.

legend, n., *ongano*.

leghorn, n., *eputukuua*, name given to all large imported fowls.

legible, adj., *(osinima) sipu okulesa* (something easy to read).

legislate, v.i., *tota(o) ẽrhango*. Legislator, n., *omutoti uẽrhango*.

legitimate, adj., *-jūka* (proper, right); *si sivike koveta* (lit. recognized by law).

leguminous, adj.: — plants, *oimeno hai imine momahakasala*.

leisure, n., *olufuo, efimbo lefudepo* (holiday), *oxungi* (leisure at fire-side after supper).

lend, v.t., *pa (pe)* give. OsiKuanjama uses the word 'give' and then explains for what purpose, e.g. lend me your spade, *pe nge osixupulo ndi ka xupife* i.e. (lit. give me a spade that I may go and dig with it); lend me your book, *pe nge embo loje ndi kale na lo*, (lit. give me your book that I may stay with it, i.e. use it for a time). *Kuafa(a)*, e.g. lend me some cotton, *kuafe nge ongodi* (lit. help me (with) cotton).

length, n., *oule ua kambakana*. Lengthy, adj. *-le*. Lengthen, v.t., *tuikila(e), lepalifa(a)*.

lenient, adj. transl. by n., *omukuañenda*, lenient person, or : *iha fikile okuhanduka*, he does not get angry quickly.

leonine, adj., *ngasi oñosi*, or *oñosi* preceded by g.p.

leopard, n., *ongue*.

leper, n., *omunaudu uetakaia*. Leprosy, n., *etakaia*.

lese-majesty, n., *ekengelelo*.

less, adj. transl. by v.i., *dulika(e);* this is less than that, *esi si dulike ku sikuao;* or use adj., *-nini* foll. by *ku:* this is less than that, *esi osinini ku sikuao*. Least, adj. transl. by adj., *-nini* foll. by *a-se*, all : the least thing, *osinima sinini ku aise*. Lessen, v.t., *ninipika(e);* v.i., *ninipala(a)*.

lesson, n., (lection, reading) *eleso;* (thing to be learned) *osilongua*. V.t., *honga(o), deula(a)*.

lest, conj. transl. by a final subjunctive in the neg. Eat it not lest ye die, *inamu si lia mu ha fie*.

let, v.t., (allow) *efa(a);* let the child play, *okāna ka efa ka dane* (lit. allow the child that it may play). Let us go, use imperat : *tu djeni*. Let us pray, *tu indileni*. Let him, let it, *ne* with subjunc. (Archaic, hinder) v.t., *keelela(e), imba(i)*. Let off (excuse) *efela(e)*, v.t., Let alone (not to mention) *hi ti*. Let down (fail a friend) v.t., *lengifa(a)* (lit. make ashamed). Let on (pretend) v. refl., *lifefa(a);* or use refl. caus. of v. concerned, e.g. he let on to be sick, *okue li-velifa* (lit. caused himself to be sick). He let on that he was going away, *okue lidifa*. Let on (reveal secret) *tia (ti)*, say.

lethal, adj. transl. by verbal n., *okudipaa* preceded by g.p. in agreement with n. preceding, e.g. lethal weapons, *oiti jokudipaa, ẽndjebo dokudipaa*.

lethargy, n., *ẽrhofi*. Lethargic, adj. transl. by neg. v., *okuhatumukua(a)*, be apathetic; or by verbal phrase, *njika(i)ẽrhofi*, be drowsy.

letter, n., (written message) *ombapila;* (— of alphabet) *ondada*.

level, n., *ositoto*, a level in a mine (lit. excavation). Adj. transl. by v.i., *jelakana(a)* be level. V.t., *jelakanifa(a)* (make level). Level a gun, *lemeka(e) ondjebo*. To be level-headed, *okukala nẽndunge de liteelela*.

lever, n., *olema* (see **jack**); v.t., *sindula(a)*.

leveret, n., *okandibuena*.

levity, n., *osindjue soulai*.

levy, v.t., *siva(a);* levy troops, *siva ovakuaita;* levy money *fendelifa(a) (ovañu)*. N., *efendelifo* (tax); *esivo lovakuaita* (troops).

lewd, adj. transl. by n., *oupote*, lewdness. Lewdness, n., *oumbudi uoipala; oupote*.

liable, adj. transl. by v. : *njamukulila(e)* be answerable, responsible for; *jeulukila(e)*, be exposed to; *pita(i)*, be subject to. He is liable to fever, *okua pita okuvela oluidi*.

liar, n., *omufufi, omunoipupulu*.

libel, v.t., *tikila(e) (omuñu) nẽndjovo* (lit. bewitch or cause death of a person with words).

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rabbit, n., *ondiba* (hare).

rabble, n., *osingonge sovañu vongaho.*

rabid, adj. transl. by v.i., *puiduka(a)*, rage or by n., *omupuidiñu*, one madly angry. Rabies, n., *oudu uombua jerhuengu.*

race, n., (nation) *omuhoko.*

race, n., (contest in speed) *sanamutete;* v.i., *ninga(i) sanamutete;* (run fast) *ningilila(e)*, *mana(e) mo;* v.t., (cause to run fast) *manifa(a) mo*, *endelelifa(a).* Horse races, *omanjandc ēñambe.*

rack, v.t., *nanumuna(a)* (stretch out). N., *osinanumunifo* (instrument for stretching).

racket, n., *eueelelo* (noise). V.i., *ueelela(e).*

radiate, v.t., *minika(e) ēhandje.* Radiance, n., *oujelele.* Radiant, adj. transl. by v.i., *jela(a)*, shine; e.g. his face was —, *osipala saje osa jela.*

rag, n., *osilapi, osinjanju.*

ragamuffin, n., *omuñu e nonai.*

rage, v.i., *puiduka(a).* N., *ehandu linene.* Raging person, n., *omupuidiñu.*

raid, n., *ositondokela.*

rail, v.i., (revile) *tuka(a), tukana(a).* Raillery, n., *osipuedela, ofandja.*

rail, n., (fencing) *einda*, (railway) *onaili jolutenda.* Railing, n., *ongubu jomcinda.*

railroad, railway, n., *olutenda.* Railway-line, *onaili jolutenda.* Rail locomotive, *esina lokolutenda.*

raiment, n., *oidialomua* (pl.), *oikutu* (pl.).

rain, n., *odula;* shower of rain, *okahoma;* downpour of rain, *osikungulu;* v.i., *loka(o);* I am wet with rain, *onda lokua* (lit. I am rained on); rain heavily, *temuna(a), peuka(a), talameka(e);* e.g. it is pouring with rain, *odula oja temuna.* Rainbow, n., *outa uodula.* Rainy haze, *odula ja tuima.* Rainy season, n., *oku-lombo;* e.g. during the rains, *pokulombo.*

raise, v.t., *tumba(u)* (raise, lift something heavy); *tumbifa(a)* (lit. cause to rise) e.g. raise a heap, *tumbifa onduba; pendula(a)* (lit. arouse, waken, cause to arise); *jambu-la(a)* (set up something that has fallen); *fikamifa(a)* (make to stand upright); *nenepeka(e)* (raise, exalt, increase status, enhance position); *hapupalifa(a)* (increase, cause to grow in quantity or number). Raise, breed (livestock) *muna(a)*, (plants) *menifa(a).* Raise, collect (money) *ongela(e)* (lit. gather together). Raise an army, *siva(a) oita.* Raise a question, a point of business, a matter, discussion, *popifa(a), tonga(u), tonga-fana(a), kundafana(a).* Raise a shout, *kuua(kuu) oñuo.* Raise a swelling, *denga(e) ombole*, e.g. *okue mu denga ombole* (lit.

he hit him a swelling). Raise to life, resurrect, arouse some one from a faint, *njumuna(a).* See **lift, erect, stand.** Be raised up (visible from afar; of trees, rising ground etc.) *tumba(u).* Be raised in one's station in life, *nenepala(a), tumbala(a).* Be raised up, resurrected, recovered from a faint, *njumuka(a);* see **rise.** Raised or erected (of the ears) (*omatui) u jeluka.*

raisins, n., *omandjebele* (pl.).

rake, v.t., *kōla(o).* N., *olukōlo.*

rake, n., (person) *ombuvi.*

rally, v.t., *ongela(e);* v.i., *ongala(a)* (assemble); *kuatela(e), ningila(e) osipuedela, kuaela(e) ofandja* (tease).

ram, n., *osipedi* (tup); *osingumunifo,* (instrument for breaking down); v.t., *fendela(e) mo* (stuff in); *ngumunifa(a)* (stave in); *valela(e)* (stamp earth until firm). Ram-rod, n., *ondongolola.*

ramble, v.i., *endaenda(a); pasiona(a)* (word from South); *jadauka(a)*, talk incoherently, esp. in sickness or sleep.

ramify, v.i., *tandavela(e).*

ramp, v.i., *kala(a) omundjonu* (be rampant, on hind-legs); *handuka(a) unene fsage).*

ramp, n., (slope) *efilukila.*

ramshackle, adj. transl. by v., *hala(a) okuua po* (lit. want to fall).

rancid, adj. transl. by v., *ninga(i) omao-lolola.*

rancour, n., *oñone.*

random, adj.; at random adv. transl. by v., *papala(a), lihaluka(a),* e.g. he shot an arrow at —, *okua papala a umba, okue lihaluka a umba.*

range, v.t., *paka(e) momutete* (set in row); v.i., *endaenda(a)* (roam).

rank, n., *oñola, omutete, onukuejo* (line, row); man of rank —, *omukengeli.*

rank, adj., *–i* (bad, vile); *–nene* (big, coarse). Be rank, v.i., *niika(i) unene* (smell strongly); *ninga(i) onaololola* (be rancid).

rankle, v.i., transl. by v.t., *tapatifa(a), lulumifa(a), fulila(e);* e.g. his words rankled in me, *endjovo daje oda tapatifa nge, oda lulumifa nge, oda fulila meni lange.*

ransack, v.t., *hada(e).*

ransom, v.t., *kulila(e).* N., *ekulilo.*

rap, v.t., *koñola.*

rapacious, adj., use n., *oluiso;* e.g. he is —, *e noluiso*, or use phrase *okuñōla oinima;* he is —, *oku hōle oinima.*

rape, v.t., *kondjifa.*

rapid, adj., use n., see **speed, haste;**

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tread, v.i., *enda(e);* tread upon, v.t. *liata(a)* (trample on). N., *omaña, ēñhadi* (lit. steps). Be trodden down, v.i., *njanjangua(a).*

treason, n., *ekengelelo, oukengeleledi.*

treasure, n., *emona li nondilo inene, omamona a halua unene.* V.t., *tuvikila(e) naua, kosifa(a) ondilo, hōla(e) unene.*

treat, v.t., (handle, manage, deal with) *viauka(a);* (tend, care for) *lungamena(e);* (deal with disease) *hakula(a), velula(a).* They treated him badly, *ove mu ningila nai;* he treated me well, *okua ningila nge naua.*

treble, v.t., *hapupalifa(a) lutatu.* Adj., *lutatu,* or expr. by v.i., *hapupala(a) lutatu,* be trebled.

tree, n., *omuti.* Tree-trunk, n., *efina.* Tree stump, n., *osifidi.* Tree lizard, n., *vandako* (pl. *õvandako*).

trek, v.i., *enda(e);* (move kraal) *tembuka(a).* N., *ouenda, etembuko.*

tremble, v.i., *kakama(a).*

tremendous, adj., *–nene –nene.*

tremor, n., *olukaka, onge.*

trench, n., *ositando, omukaña.*

trend, v.i., *sija(a),* lie in a given direction or position; *hala(a),* have disposition towards or liking for; *ameka(e),* turn towards. N., *ehalo* (personal tendency or inclination, desire); *omutima, ēndunge* (personal disposition); *elinjengo* (movement).

trepidation, n., *etilo.*

trespass, v.i., *tauluka(a), kaula(a).* N., *etauluko.*

trial, n., *ehetekelo, ejeleko.* Prosecution, *epangulifo.*

triangle, n., *osikonde.*

tribe, n., *omuhoko.*

tribulation, n., *oupiakadi.*

tribute, n., *efuto.*

trick, v.t., *njeka(a).* N., *oiñeja* (pl.).

trickle, v.i., *sisa(a).* N., *omata* (pl.).

trifle, v.i., *ninga(i) oudano.* N., *okanima.* Trifling, adj., *ongaho* preceded by g.p.; a trifling thing, *osinima songaho.* Verbal n., *oudano.*

trigger, n., *okada.*

trim, v.t., *fufula(a).* Adj., *–fūli.*

trinity, n., *outatu;* the Trinity, *Umuevatatu* or *Vatatu-umue.*

trip, v.i., (stumble) *punduka(a).* N., (journey) *ouenda.*

triple, v.t., *hapupalifa(a) lutatu.* Adj., *lutatu,* or expr. by v.i., *hapupala(a) lutatu,* be triple, trebled, threefold.

triumph, v.i., *dula(u).* N., *oñolo, ekuuililo.* Triumph-song, n., *osikuambi.*

troop, n., *eongalo;* troops, *otulupa* (from Engl.).

trophy, n., *oixūlua* (lit. spoils of war).

trot, v.i., (of horse) *njanja(e);* (of dog trotting behind waggon) *ngungula(a)*

trouble, n., *oupiakadi, osiso.* V.t., (give — to) *keleketa(a);* (take — with) *kufa(a) oupiakadi.* Be a trouble-maker, v.i., *tavatava(a).*

trough, n., *ositando.* Drinking-trough, n., *etemba lokunuefa.*

trousers, n., pl. *ombulukueua.*

truant, n., *umue ou ta faduka po.*

truce, n., *ombili.*

truck, n., *osikoto;* (car) *etukutuku.*

truculent, adj. transl. by: *ou e hōle oluodi.*

trudge, v.i., *enda(e) kolupadi.*

true, adj. expr. by n., *osili,* truth, e.g. true words, *ēndjovo dosili.* Truly, adv., *sili.*

trumpet, n., *eñuma* (lit. horn).

trundle, v.t., *alangatifa(a).*

trunk, n., (of tree) *efina;* (of elephant) *õmukati;* (traveller's) *osikefa sinene.*

trust, v.t., *linekela(e).* N., *elinekelo.*

truth, n., *osili.* Truthful, adj. expr. by n., *osili,* truth. Truthful person, n., *omunasili.* Truthfulness, n., *ounasili.*

try, v.t., *jeleka(e); hetekela(e).* Trial, n., *ehetekelo, ejeleko.*

tub, n., *eholo* (wooden bucket).

tube, n., *omumino.*

tuck, v.t., *futa(u), futika(e),* tuck in (e.g. sheathe claws).

Tuesday, n., *(efiku) eti vali.*

tuft, n., *epumbulu;* (of grass) *efinde leidi;* (in the hair of the head) *epole, oñatela;* (of hair otherwise polled) *esuku;* (on end of tail of e.g. elephant or giraffe) *ofenga;* (of tail of antelope) *olufenga* (pl. *ēfenga*).

tug, v.t., *sila(i).*

tumble, v.i., *uila(e) po.*

tumbler, n., *ekende lokunuina mo.*

tumour, n., *odindo.*

tumult, n., *epiano.* Tumultuous, adj., *nepiano.*

tune, n., *ongovela.*

tunic, n., *osikutu.*

tunnel, v.i., (dig lair or den) v.t., *fa (fe) okuena* (pl. *omakuena*). N., *ondjild jomedu.*

turbid, adj. expr. by v.i., *dongala(a),* be turbid (of muddy water).

turn, v.i., (in a given direction) *ama(a);* (roll) *alangata(a);* (rotate) *punguluka(a).* V.t., (overturn) *angula(a), angulila(e);* (trundle) *alangatifa(a);* (twist, screw) *fetela(e) mo.*
  Turn about (reverse direction of one's progress) *kundauka(a), tengauka(a);* — aside (out of a path) *japuka(a) mu;* (avert, withdraw) *pilukila(e);* — away from, *amuka(a) ko;* (in refusal) *njekuka(a) po;* — back (retrace one's steps), *suna(a) monima;* — one's back upon, *pilama(a) pilamena (e);* — backs on each other, *li-pilamena(e);* — in (to somewhere, interrupt a journey in order to pay a call) *kojanaka(a);* — (a

APPENDIX E

Ethical Clearance

UNAM
UNIVERSITY OF NAMIBIA

ETHICAL CLEARANCE CERTIFICATE

Ethical Clearance Reference Number: FHSS /244/2017   Date: 27 September, 2017

This Ethical Clearance Certificate is issued by the University of Namibia Research Ethics Committee (UREC) in accordance with the University of Namibia's Research Ethics Policy and Guidelines. Ethical approval is given in respect of undertakings contained in the Research Project outlined below. This Certificate is issued on the recommendations of the ethical evaluation done by the Faculty/Centre/Campus Research & Publications Committee sitting with the Postgraduate Studies Committee.

Title of Project: A CRITICAL EVALUATION OF THE *ENGLISH-KWANYAMA*
DICTIONARY BY G.W.R. TOBIAS AND B.H.C. TURVEY NAMIBIA

Researcher: Edward Shikesho

Student Number: 200841670

Faculty: Faculty of Humanities and Social Sciences

Supervisors: Prof. H.L. Beyer (Main) Dr. P.A. Mbenzi (Co)

Take note of the following:

(a) Any significant changes in the conditions or undertakings outlined in the approved Proposal must be communicated to the UREC. An application to make amendments may be necessary.
(b) Any breaches of ethical undertakings or practices that have an impact on ethical conduct of the research must be reported to the UREC.
(c) The Principal Researcher must report issues of ethical compliance to the UREC (through the Chairperson of the Faculty/Centre/Campus Research & Publications Committee) at the end of the Project or as may be requested by UREC.
(d) The UREC retains the right to:
(i) Withdraw or amend this Ethical Clearance if any unethical practices (as outlined in the Research Ethics Policy) have been detected or suspected,
(ii) Request for an ethical compliance report at any point during the course of the research;

UREC wishes you the best in your research.

Prof. P. Odonkor: UREC Chairperson

Ms. P. Claassen: UREC Secretary