

included in the Sesotho section alone of the bilingual dictionary. The discussion below will focus on the arrangement of words, word-division, derivation, noun classes and plural morphemes.

4.1.1 Arrangement of words

The two dictionaries use the same orthography and the same orthographical alphabet except that the *Sesuto-English Dictionary* includes the letters *d*, *g* and *v* which are not in the *Sethantšo sa Sesotho*. All the entries in both dictionaries start with the lemma, which appears in bold type. In both the *Sesuto-English Dictionary* and the *Sethantšo sa Sesotho*, words are arranged in an ordinary alphabetical order, however, in the *Sesuto-English Dictionary* the article stretches are represented by monographs, whereas the *Sethantšo sa Sesotho* has utilised phonemic sorting. For instance, in *Sethantšo sa Sesotho*, words are arranged as follows: A, B, Ch, E, F, H, Hl, I, J, K, Kh, K'h, L, M, N, Ng, Ny, O, P, Ph, Pj, Psh, Q, Qh, R, S, Sh, T, Th, Tj, Tl, Tlh, Ts, Tš, U. The digraphs and trigraphs hl [ɬ]; kh [kxh]; k'h [kʰ]; ng [ŋ]; ny [ɲ]; pj [pʃ]; psh [pʃʰ]; qh [ʰ]; sh [ʃ]; th [tʰ]; tj [tʃ]; tl [tɬ]; tlh [tʰɬ]; ts [ts]; tš [tʃʰ] are thus treated as separate article stretches. This implies that words such as *hopola* (remember) and *hula* (pull) appear before the word *hlaba* (prick or sting) in this dictionary. The order itself might cause a problem especially during the first consultation of the dictionary because guidance is not provided to help users know how to search for words. This means that only users who are experts in Sesotho might find the order of words in the *Sethantšo sa Sesotho* easier to understand than those who are learning the language, particularly if they are not sure of the spelling of a word. The latter group might thus not find the phonemic sorting of words user-friendly, despite the fact that the dictionary is intended for both mother-tongue and second-language learners as stipulated in the back-matter, namely that it can be used by students and lecturers of African languages and literature in all the SADC countries. The dictionary does not conform to the user-perspective approach which expects dictionaries to serve the specific needs and research skills of specific target user groups, that is, dictionaries need to provide in the real needs of real users and take into consideration the users' reference skills (Gouws and Prinsloo 2005: 3). Again, those who know the spelling are also likely to be confused because they might think that the word(s) they are looking up are not in the dictionary yet they are there but placed where users are not expecting to find them. According to Prinsloo (2013: 247), dictionaries that use phonemic sorting instead of an alphabetical order, irritate users. He further states that even though the phonemic sorting is based on sound grammatical considerations, users regard it as user-unfriendly.

4.1.2 Word-division

In the *Sesuto-English Dictionary*, word-division is not indicated while in the

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

Verb-root	+	verbal-ending
kheloh	+	a

This indicates that the word is made up of two parts which are /kheloh-/ and /-a/. The first part of the word (i.e. the root) cannot change whereas the second one can change. According to Guma (1971) the verbal root is the central morpheme, which cannot change even after all affixes, whether prefixal, infixal or suffixal, have been removed. This information enables users to know where to insert or not to insert any morpheme. Some of the morphemes that can be put into that slot include past-tense morphemes.

4.1.3 Derivation

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

talima, v.t., to look at, to contemplate, to consider, to watch; to concern one; *talimana*, to look at one another, to be parallel; *taba ena e talimane le 'na*, that matter concerns me; *italima*, v.r., to look at oneself; *talimisa*, v.t., to cause to look at, to help to consider a question; to direct toward ... (Mabille and Dieterlen 2000: 436).

In the *Sethantšho sa Sesotho*, on the other hand, the derived words appear as separate headwords as in the following extracts:

talim.a(.ile & .me) /*kutu-ketso*/ ho sheba ho hong kapa e mong; ho boha ho hong ... (<talima) (Hlalele 2005: 260)

talim.an.a(.e) /*kutu-ketso*/ ho shebana; ho bohana; ho halimana. (<talima) (Hlalele 2005: 260)

talim.el.a(.etse) /*kutu-ketso-ketsetso*/ ho sheba ho hong ka morero o itseng ... (<talima) (Hlalele 2005: 261).

talim.is.a(.itse) /*kutu-ketso-ketsiso*/ ho etsa hore ho talingoe ... (<talima) (Hlalele 2005: 261)

The inclusion of (<talima) at the end of each of these articles shows that the headwords are derived from *talima* which means to look at or to watch. Some users may believe that the above headwords are not related and that also contributed to the number of lexical items treated in *Sethantšho sa Sesotho*. One would

assume that if related words are treated as separate headwords, one could have expected an increase in the number of lexical entries in Hlalele (2005) — yet this is not the case.

4.1.4 Noun classes and plural morphemes

Information regarding the noun classes and the plural morphemes is not offered in *Sesuto–English Dictionary* whereas it is provided in *Sethantšo sa Sesotho*, as in the following examples:

tinkana, n., ox with horns bent forward (Mabille and Dieterlen 2000: 457)

tinkana (li.) /lereho 9/ poho kapa pholo e linaka li koropeletseng ka mahlong (Hlalele 2005: 269).

The (li.) is a plural morpheme of *tinkana* and the number (9) indicates the noun class of the headword. Provision of the plural morphemes and the noun classes is essential for students and other people who may want to learn the language, hence, making the dictionary user-friendly. These are the major differences seen in the two dictionaries. The following section deals with the similarities.

4.2 Similarities

The gap between the last edition of the *Sesuto–English Dictionary* (i.e. 1937, before it was revised following the stem approach) and the publication of the *Sethantšo sa Sesotho* (2005) is roughly 68 years. It is therefore, surprising to see that the two dictionaries share the following features: use of foreign sounds and sound patterning, illustrative phrases and use of old/obsolete words. One would have expected a greater measure of modernisation in *Sethantšo sa Sesotho*.

4.2.1 Use of non-standard symbols and atypical sound patterning

The two dictionaries make use of some symbols which are not part of the standard practical orthography of Sesotho as is evident in their use of *d* and *g*. The symbol *d* (phonemically /l/) is utilised in words such as *daemane* (diamond) instead of *taemane* and *diabolosi* (devil) instead of *liabolosi* (Mabille and Dieterlen 2000: 54). The same dictionary also uses the symbol *g* (phonemically /x/) in words such as *gansi* (goose) for *khantši* and *galasi* (glass) for *khalasi* (Mabille and Dieterlen 2000: 69) etc.

Likewise, the *Sethantšo sa Sesotho* also uses the symbol *d* which is not represented in the Sesotho orthography. This is evident in its inclusion of words such as *adora* (to adore), *adoreha* (adorable) (Hlalele 2005: 1) and *sanadere* (particular type of gun) (Hlalele 2005: 233).

It is true that the sound [d] is part of the spoken language, but the symbol *d* is not included in the inventory of Sesotho orthography. The sound [d] is a variant of the phoneme /l/ and is perceived when the phoneme /l/ is followed by the vowels [i] or [u], i.e. when there are syllables with (l + i) = *li*; and (l + u) = *lu*. The syllables (*li*) and (*lu*) in Sesotho are pronounced as [di] and [du]. Hence, the first syllable of the Sesotho greeting *Lumela* does not sound like [lu] in Luke but rather like [du]. Hlalele (2005: v) mentions that 'd' is realised when 'l' is used with the vowels 'i' and 'u', but when 'd' is followed by the vowels 'a', 'e' and 'o' it changes to 't'. However, he failed to apply that rule to the words *adora*, *adoreha* and *sanadere*. Hlalele contradicts himself, since he says:

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

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

According to this statement, each language should use its own orthography as it is a language in its own right. However, based on Hlalele's use of symbols which are not part of the standard Sesotho orthography, one gets confused because it looks like there are exceptional cases which allow users to use *d* and not *t* even though Hlalele himself mentioned that the letter *d* should be changed to *t* when followed by the vowels *a*, *e* and *o*. Dictionaries are expected to provide users with information (for example, spelling) that is valid and acceptable, however, the inclusion of this type of information may mislead learners in particular. They might believe that the mentioned symbols can be used yet they are not among the standard Sesotho symbols.

Furthermore, both dictionaries utilised atypical sound patterning. This is seen in the inclusion of words such as *tramontene* or *tramtene* (turpentine) (p. 473) in the *Sesuto–English Dictionary* and *trakema* (drachma) and *trakone* (dragon) (p. 273) in the *Sethantšho sa Sesotho*. The dictionaries (especially *Sethantšho sa Sesotho*) did not attempt to adapt atypical sound combinations to comply with the open syllable system of Sesotho, whereby unacceptable consonant clusters should be separated by vowels. Even though /t/ and /r/ are among the phonemes of Sesotho, they are not among the consonants that can form consonant clusters. A common Sesotho syllable structure consists of a consonant and a vowel (Guma 1971: 25). On the other hand, vowels are correctly added at the end of these words to comply with the Sesotho syllable structure in a word. All Sesotho words end with vowels except for words ending with *ng* /ŋ/.

It seems that where the missionaries were unable to represent particular Sesotho sounds in the standard orthography, they utilised symbols from European languages to stand in for sounds which they could not represent otherwise. This is reasonable and understood for foreign language speakers and

particularly the missionaries for they were the first to put Sesotho into writing. However, the continued use of non-standard symbols and atypical sound patterning in *Sethantšo sa Sesotho* does not reflect that the new dictionary was produced by a mother-tongue speaker nor that it has moved away from the *Sesuto–English Dictionary*.

4.2.2 Illustrative phrases and sentences

The use of similar illustrative phrases is another factor that links the *Sesuto–English Dictionary* and the *Sethantšo sa Sesotho*. It seems that the majority of illustrative sentences which are used in the *Sethantšo sa Sesotho* are duplications of the ones used in the *Sesuto–English Dictionary*. For example:

khala, n., crab; *likhala tsa molapo o le mong*, (crabs of the same brook, people of the same kind) (Mabille and Dieterlen 2000: 127)

khala² (li.) /lereho 9/ phoofotsoana e nyenyane e phelang metsing e tsamaeang ka lekeke. **ml.** *khala tsa molapo o le mong*: batho ba morero o le mong, ba mekhoha e tšoanang, ba sepheo se tšoanang, ba utloanang (Hlalele 2005: 80)

khanyapa, n., a fabulous water serpent; *selemo sa Khanyapa*, 1840 (Mabille and Dieterlen 2000: 129)

khanyapa (li.) /lereho 9/ pula e ngata hoo meholi e phuphuthang fatše 'me lifate li kotohang ka metso; noha eo ho hopoloang hore ke ea metsi 'me ha e falla nakong ea lipula tsa melupe ea litloebelele e heletsa matlo 'me e fothola lifate. *Selemo sa khanyapa*: selemo se hlahlamang komello e kholo ea lerole le leholo le lefubelu sa 1840 sa pula e bongata bo tšabehang (Hlalele 2005: 82).

phōnyōnyō, n., something one cannot seize or hold; *ho tšoara phonyonyo*, to try and to fail (Mabille and Dieterlen 2000: 352).

phonyonyo (#bongata) /lereho 9/ eng le eng e se nang botšoareho. **ml.** *ho tšoara phonyonyo*: ho tšoara 'mamphela ka sekotlo; ho ba bothateng; ho itšoarella ka mohatl'a pela (Hlalele 2005: 182)

The italicised phrases or sentences occur in both dictionaries as seen in the above extracts. There are several instances of this, and that proves that the two dictionaries are somehow related. The use of similar illustrative phrases in the dictionary that was published many years after the *Sesuto–English Dictionary* suggests that the *Sethantšo sa Sesotho* has not moved away from the former. It is assumed that if a different source had been used instead of *Sesuto–English Dictionary*, the illustrative sentences could have been different.

Ilson (1986) posits that there is nothing wrong with using information from existing dictionaries, because lexicographers have opportunities to add value to the existing data in order to maximise the usefulness of a new dictionary for users. Bothma and Tarp (2012) concur that lexicographers do not only make use of existing lexicographical tools but they reuse and recreate existing data from the database, internet and elsewhere. Again, this is in line with the theory of adaptation, which stipulates that 'art is derived from other arts' (Hutcheon 2013: 2), which simply means that a new text is created with material from elsewhere, i.e. the product is an 'extended reworking of other texts [and] adaptations are often compared to translations' (Hutcheon 2013: 16). This indicates that in adaptation, changes can occur in terms of the order of items/events, reduction or expansion of some material that can lead to major differences between the source, and the adapted text.

4.2.3 Use of old/obsolete words

Words which were used during the compilation of *Sesuto–English Dictionary* (old/obsolete words) are also presented in *Sethantšho sa Sesotho* as if they are common. These words are mostly used by old people and are not common to the contemporary users as they are not found in the majority of literary texts or newspapers. The following words show evidence of such instances:

Table 1: Obsolete words

Unfamiliar	Familiar	Translation
lekhono	Lefutso	Heredity, resemblance
lesafo	Lelapa	Family
lesela	Lesholu	Thief
mefuthaketso (here, an indication is given in <i>Sesuto–English Dictionary</i> that the word is the old name for trousers)	Borikhoe	Trousers
'moana	Matekoane	Dagga
lekhonya	Lekhooa	White person
lengeto	Leeto	Journey
letsiboho & tsiboho	Leliboho	Ford
seate	Leoatle	Ocean, sea
senyabela	Leoto	Foot

The words presented in Table 1 above are rarely used but they are presented as if they are common in *Sethantšo sa Sesotho*. This dictionary provided these words without indicating through the use of lexicographic labels that they are archaic. For instance, the *Sesuto–English Dictionary* revealed that a word such as *mefuthaketso* (trouser) refers to the 'old' name for trouser but Hlalele presented it as if it is a normal word. Zgusta (1971) posits that all obsolete and regional words should be labelled as such by a sign or label because if this were not done, the word would be regarded as normal or current. The fact that *mefuthaketso* was already considered 'old' when the *Sesuto–English Dictionary* was compiled, shows that there is a possibility that users might not encounter it in their daily conversations.

In some instances, the *Sethantšo sa Sesotho* uses unfamiliar words as the headwords and the common words are only found in the explanation of the words in question. That is, the commonly used words do not occur as headwords in the dictionary. When going through the explanation, one notices that the word refers to a known item, which is not in the dictionary. The following extracts bear testimony to such occurrences:

lekhono (#bongata) /lereho 5/ lefutso; tšoano e tsoeleletseng
(Hlalele 2005: 115).

letsiboho (ma.) /lereho 5/ moo ho tšeloang nokeng; leliboho
(Hlalele 2005: 119).

In the above extracts, the words *lefutso* and *leliboho* are common but they are not treated as headwords in this dictionary. The fact that Hlalele used the common words while explaining the meanings of the words considered unfamiliar, shows that he was aware of their existence, but he did not include them as main lemmata for some reasons known to him. This type of presentation does not benefit the users who only know the currently used words because it is difficult to anticipate that the known words would appear under the explanation of the meanings of the less familiar words. As a result, one may conclude that *Sethantšo sa Sesotho* seems to have been neglecting the current generation since its focus is similar to that of Mabile and Dieterlen. If Hlalele wanted users to have knowledge of both versions of the words (i.e. former and current usage), he should have included the unknown as well as the known lexical items as headwords in the dictionary. Based on these findings, it is evident that the new dictionary has not distanced itself from the old one and that the changes that have occurred in Sesotho have been neglected.

The shift from dictionaries compiled by the missionaries to modern dictionaries is expected to be seen through the inclusion of current terminology. Mtuze (1992) emphasises that the latest developments are reflected in a dictionary by including neologisms introduced into the lexicon via current politics, technology, diseases, etc. The high frequency words are expected to be given appropriate treatment and consideration in monolingual dictionaries more

than in other dictionaries because they are widely used in textbooks (Holi 2012). If we concur with Mtuze's (1992) idea, that the dictionaries produced by the missionaries contain many words that have fallen into disuse, and have limited vocabulary, then Sesotho lexicography has not yet moved away from the past. Many words which are currently used do not occur in this new Sesotho dictionary. Therefore, the study concludes that *Sethantšo sa Sesotho* has moved away only slightly from the *Sesuto–English Dictionary*. It is as if it was intended for the same target users (i.e. Mabile and Dieterlen's target group). It is also assumed that much of what Hlalele has produced may soon be of little value to the current generation because many of the changes in the Sesotho language were neglected in his dictionary. As a result, the *Sethantšo sa Sesotho* is not considered to be better than *Sesuto–English Dictionary*.

5. Conclusion and recommendations

In conclusion, it was found that the two dictionaries chosen for comparative analysis in this study, revealed pertinent differences and similarities. They are different in their typology since the *Sesuto–English Dictionary* is bilingual and was produced by missionaries while the *Sethantšo sa Sesotho* is monolingual and was compiled by a Sesotho mother-tongue speaker. The former was published in the 19th century while the latter was published in the 21st century. The old dictionary is large since it consists of 20,039 headwords in the Sesotho section whereas the number of headwords in the new dictionary is less (only 9,561), contrary to the trend found in studies by Rundell (2008), Hatherall (1986), and El-Badry (1986) which revealed that new dictionaries (particularly, those derived from the former ones) were larger than the old ones and showed a spectacular increase of words over the years and throughout the editions. The *Sesuto–English Dictionary* is alphabetically ordered while the *Sethantšo sa Sesotho* followed phonemic sorting. Again, the old dictionary does not show word division but the new one does. Derived forms are treated under the same dictionary article in the old dictionary while in the new one they are presented as separate items and the word from which the word is derived is indicated at the end of the dictionary article. In addition, the old dictionary does not provide plural morphemes and classes of nouns while in the new one they are offered. The manner in which the *Sethantšo sa Sesotho* has presented information is considered beneficial to the contemporary user with regard to the indication of noun classes, plural morphemes and word-division. Regarding the similarities, the two dictionaries make use of some symbols which are not part of the standard Sesotho orthography and atypical sound patterning. This suggests that the new dictionary does not fully meet the needs of the current generation. The study concludes that the new dictionary has not distanced itself much from the old one and that the information contained in the new dictionary may soon lose its usefulness.

The study led to the realisation that there is need to produce a new mono-

lingual dictionary to improve the existing one. The dictionary to be produced should contain most current words which have entered Sesotho due to science and technology, borrowing, diseases, abuse, politics etc. that have never been written down in dictionaries and other words which are frequently used as well as words from the existing dictionaries. It is necessary to provide detailed information regarding the pronunciation of some Sesotho phonemes which could potentially be pronounced differently by people who are not familiar with the language. It is also recommended that Sesotho dictionaries should be compiled by groups of scholars and not by individuals.

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