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The development of Khelovedu term bank in primary education in Limpopo, Mopani district.

BY

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A RESEARCH PROPOSAL SUBMITTED TO THE UNIVERSITY OF THE WITWATERSRAND IN PARTIAL FULFILMENT OF THE REQUIREMENTS OF THE DEGREE OF MASTER OF ARTS

IN

AFRICAN LANGUAGES AND LINGUISTICS

Supervisor: Dr Kgomotso Theledi

Year: 2020

DECLARATION.

I Thabiso Raphaphula (778488) declare that this research has not been submitted for any degree or examination at any other university. This research is my own work, unless otherwise stated. It is being submitted in partial fulfilment of the requirements of the degree of Masters of Arts by Research at the University of the Witwatersrand, Johannesburg. Consequently, I declare that:

- I have correctly acknowledged all direct quotations and paraphrased ideas. I have provided a complete reference list as required by the Harvard referencing method.
- I will not allow anyone to copy my work with the intention of passing it as his/her own work and that I haven't allowed anyone to do so.
- I therefore, understand that the University of the Witwatersrand may take disciplinary actions against me if it is found that this is not my own unaided work.

Thabiso Raphaphula (778488) 21/04/2020

Signature. Date.

DEDICATION.

It wasn't an easy journey throughout my academic years of 2019 and 2020 in completing this study, but here I am. I have worked hard against all odds. All thanks to *modimo wa bo mme lebo pape* that I kept the faith and that faith has produced this academic work.

This study is dedicated to the following people:

The man behind it all: *Modimo wa bo mme le bo pape* (God).

My late father: Frans Masilo Mashatola. You will remain in my heart forever.

My late mother: Emily Masaku Raphaphula. I am what I am today because of you. You have given birth to a king and may your soul rest in eternal peace.

My grandmother: Mamoyahabo (Mamothibi) Raphaphula. I wouldn't have made this far without you. Thank you very much and I can't thank you enough.

My sister: Vinolia Raphaphula.

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My children: Divine Lebea and Praise Onalenna Ramonyathi.

My nephews: Pholoso Raphaphula.

The list goes on, to all my family thank you once more.

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ACRONYMS AND ABBREVIATIONS.

ADJ- adjective.

AFRL's- African Languages.

CL- Class prefix.

CV- Consonant Vowel.

DAC- Department of Arts and Culture.

DoE- Department of Education.

FLEX- Filedworks Language Explorer.

HLT- Human Language Technology.

IUKI- Institutre of Swahili Research.

N- Noun.

NLB- National Language Board.

NLU- National Lexicographic Unit.

NO- Number

NS- Northern Sotho.

PanSALB- South African Language Board.

POS- Parts of Speech.

PLCs- Provincial Language Committee.

Pl- Plural

Sg- Singular

UCT- University of Cape Town.

UP- University of Pretoria.

V- Verb.

TLex- TshwaneLex.

Abstract

This research paper addresses the problem of lack of enough terminologies in African languages with a particular reference to Khelovedu. Thus, a systematic approach for this proposed study is the development of Khelovedu term bank in primary education in Limpopo, Mopani district. This research is based on the Onomasiological approach for studying and analysing terms. Thus the aim of this study is to coin new terms or expression and develop a term bank for Khelovedu in primary education. The research is based on the secondary data using existing literatures available in Khelovedu to derive its data. This paper used borrowing, compounding, inflection, derivation, reduplication or coinage to haverst its data and develop a term bank. These terms were analysed through charts, graphs, numerical analysis. Terms are found in two literatures and are in Khelovedu and were provided with equivalents. Where equivalents were not supplied, they were coined. This research is important in Khelovedu because it increase more literature and increases the language vocabulary. This research develops a term bank in Khelovedu in order to help Vholovedu schools to use them so that lack of terms is not preventing them from comprehending their lessons.

Key terms: Khelovedu, terminology, onomasiology, coin and term bank.

Chapter 1. Introduction.

1.1. Introduction.

Terminology in South Africa is still a developing field which still needs terminologists to develop new terms for the indigenous languages in the country. Msimang (2000), Mtintsilana (2012) and Alberts (2014:01), raises their concerns that many indigenous languages lack terms because terms are not created within the native languages. This can be evident in languages like Khelovedu and many others where terminology is not well developed in those languages, e.g. we still find transalation problems and learners failing to comprehend because there are no adequate terms which covers other arenas of the language. Lack of terminologies in indigenous languages results in languages not being used in formal settings e.g. in education where the language must have sufficient terms to be used for the public domains. Terms needs to be created for all the languages and must be used in all sphears of life to avoid language death and also denying people of their language use. For one to study terms, coin them and develop a term bank, one needs to first understand the difference between Terminology and Terminography. Terminology is best explained as the study of terms and their use whereas terminography is a subdivision of lexicography that deals with technical and scientific terms.

The terminology refers to a technical vocabulary, e.g. a collection of terms, which has a certain consistency because the terms belong to a single theme area. It also refers to the compilation of systematic glossaries (Sager 1990: 3). Some scholars consider the practice of terminology and terminography as a sub-discipline of lexicography. Sager (1990: 1) argues the independent status of terminology as a discipline, however, affirms its value as a subject in almost everyone's contemporary teaching program. (Cabre 1998, Msimang 2000 and Alberts 2001) elaborates that terminology is discussed in the context of linguistics,

information science or informatics. Terminology is a series of practices that have evolved around the creation of terms, their collection and explanation and finally their presentation in various print and electronic media. Msimang (2000) states that terminology can be explained as a divisions of lexicography that deals with documentation of the terminology of different thematic fields, e.g. technical and scientific terms, so is the case here where the study is looking at linguistics terms. The terminology of each thematic field (physics, mathematics, biology, chemistry, etc.) or domain (sports, music, etc.) can be documented in Terminology dictionaries, called "technical dictionaries" (Alberts 2001).

Through, the study of terminology and terminography in South Africa, the country has proven to be growing in terminology development for all the official languages of the country where terms are created within basic educational zones to facilitate teaching and learning of these indigienous languages, although some are not shared accordingly as not subjects are catered for and are struggling with terminology access from different avenues. Some of the South African schools are able to teach Mathematics and Science using African languages because they are provided with good terms to use for the technical fields, however these terms are not enough to facilitate teaching in all areas. Other languages are still lacking terms, still not used in schools and this is because languages such as Khelovedu have not gone a corpus planning and it does not have enough orthography and terminology development as the language is not yet being fully developed for teaching and learning in schools. This result in Khelovedu not being used in schools because it is not yet standardized and not regarded as an official language because; there is no adequate literature, no orthography, no enough terms and the language is still undergoing a status planning. Khelovedu experts and scholars are striving for the recognition of Khelovedu as an official language. Hence, this study aims at the development of Khelovedu terms. Some scholars pointed out that African languages should be developed as functional languages in all educational purposes and other arenas

where languages are used, that is, creating terminologies in African languages yields more to the languages and that they are motivated for growth and that vocabularies are enlarged.

1.2. Research problem.

South Africa is country with a complex language situation where many learners are attending schools where the medium of instruction is not of their mother tongue or home language. The Department of Education in Section 29(2) states that everyone has the right to receive education in the language of their choice. Learners in schools should be taught in the languages that they could understand in schools when they are taught. This is the similar case in Khelovedu where learners in schools are taught in Sepedi and not Khelovedu. They are taught in Sepedi which is not their mother tongue and in a language that is Phonetically, morphologically and phologically different from theirs. Hence, there are high failure rate in Vholovedu because teaching the Vhalovedu in Sepedi makes them unable to comprehend better as to when they could have been taught in Khelovedu. If you teach a learner in a language that they understand, they understand better but if they are taught in another language they take time to understand. It is difficult to teach a language that is not standardized because one has to know the rules of the language, hence the aim of this study is to develop a term bank for Khilovedu so that these terms will be tested to see if they can be used in schools equally as other languages like Sepedi. It is important that this research be conducted and creates more neologisms in Khelovedu so that the language can develop more literature and be taught in schools in future to avoid language decay.

1.3. Background.

1.3.1. Khelovedu.

Lovedu is known as Khelovedu or is categorized as a dialect of Northern Sotho (NS) that is according to the South African Language Board PanSALB, it exists only in an unwritten form, it uses the NS vocabulary for teaching and learning in schools. The Vhalovedu community uses the standard Northern Sotho language and orthography for teaching and learning because for them teaching includes all the learning skills they could possibly acquire such as listening, writing, speaking and viewing. Khelovedu is spoken mainly in the area of Mudjadjiskloof in the Limpopo province. It is associated with the monarch Queen Mudjadji also known as the rain queen or rain maker *khošigadi kenesabula*. Speakers of Khelovedu are known as Vhalovedu and praise themselves as Vhakhalaka (Kgalanga). Vholovedu area is roughly surrounded by the Tsonga to the east, the Venda to the north and the Pedi to the South-west. Vhalovedu people are said to have originated from present-day Zimbabwe, being the descendants of the historical Munhumutapa kingdom. The vast region of Vholovedu has a profusion of sovereign villages scattered in its plains and hills alike, each ruled by the village headman's called *Ntuna* 'chief.' Vholovedu has got two small towns within its jurisdiction namely Tzaneen and Mudjadjiskloof. To the present day Kgapane is also developing to be one of the towns in Vholovedu. The area is populated by many chiefs, but the royalty is that of the rain queen Mudjadji in Khetlhaghoni Ga-Mudjadji (the head-kraal). Culture and beliefs of the Vhalovedu are considered a treasure and are meticulously passed down to the next generations by oral traditions and other means. Through the passage of time, Khelovedu has become rather similar to Sepedi, since the latter is the home language done in schools in the greater part of Mopani district. Mopani district is one of the 5 districts in Limpopo and it covers some parts of Limpopo including Tzaneen, Phalaborwa, Mudjadji and Giyane.

The study would be of great significance because it will help Khelovedu language to undergo status planning and terminology development. It will also help in the terminology development for the purpose of teaching and learning in schools when Khelovedu is considered a standard language. Khelovedu is not used in schools because there is no status and language planning done through it. Terms are no created and people are using unstandardized terms or are using similar terms referring to different objects. This study creates terminology bank to help Vhalovedu able to use the correct terms in correct contexts and also to increase the vocabulary for the language. Since, there was no study done in Khelovedu terminology development, this study is at the initial point of doing a terminology development in the language to increase the language vocabulary so that Khelovedu is also used in schools equally as Sepedi is used.

Failing to recognize Khelovedu in schools around the Vholovedu region would result in language disappearance and it would create a sense of inferiority in those who would continue to use it in the non-standard form. This will then lead to people creating language discrimination to the low status speakers. This is to restrict parents in the Vholovedu region specifically Mopani to end up sending their children to go and learn other dominant languages as a way of accepting the dominant group in order to conform to the standard variety by neglecting Khelovedu language and the culture in which they were born in it. Ramlan (2018:27) emphasized the idea that; language has the great roles in human's lives because it is used as a means of communication among the member of society. Language is much more than a system of communication, it is a symbolical marker that distinguishes who belongs to a group and who is an outsider. Language has been traditionally considered as a central feature of ethnic identity and national identity, therefore, the identity and the integrity of a nation is well-showed by a language.

Khelovedu is also a language and its nation deserves better like all other nations. Their identity is inseparable with their language and without standardizing their language the country and the language Board would be not doing just to the Rain Queen Mudjadji's nation at large. Khelovedu needs to be promoted like any other languages of the country by giving it status in education and developing more literature in it. Therefore, this study will also show how this would benefit the Vhalovedu people by getting their language to have a terminological bank that will help them use in schools and as a point of reference for terms so that when taught in schools, the term bank servers as a point of reference where they do not understand what they are taught within their classrooms. Therefore, a language should not be a barrier in education because terminologies are not created in the native languages. The term bank created in this study tackles those language problems facing by both learners and teachers in schools.

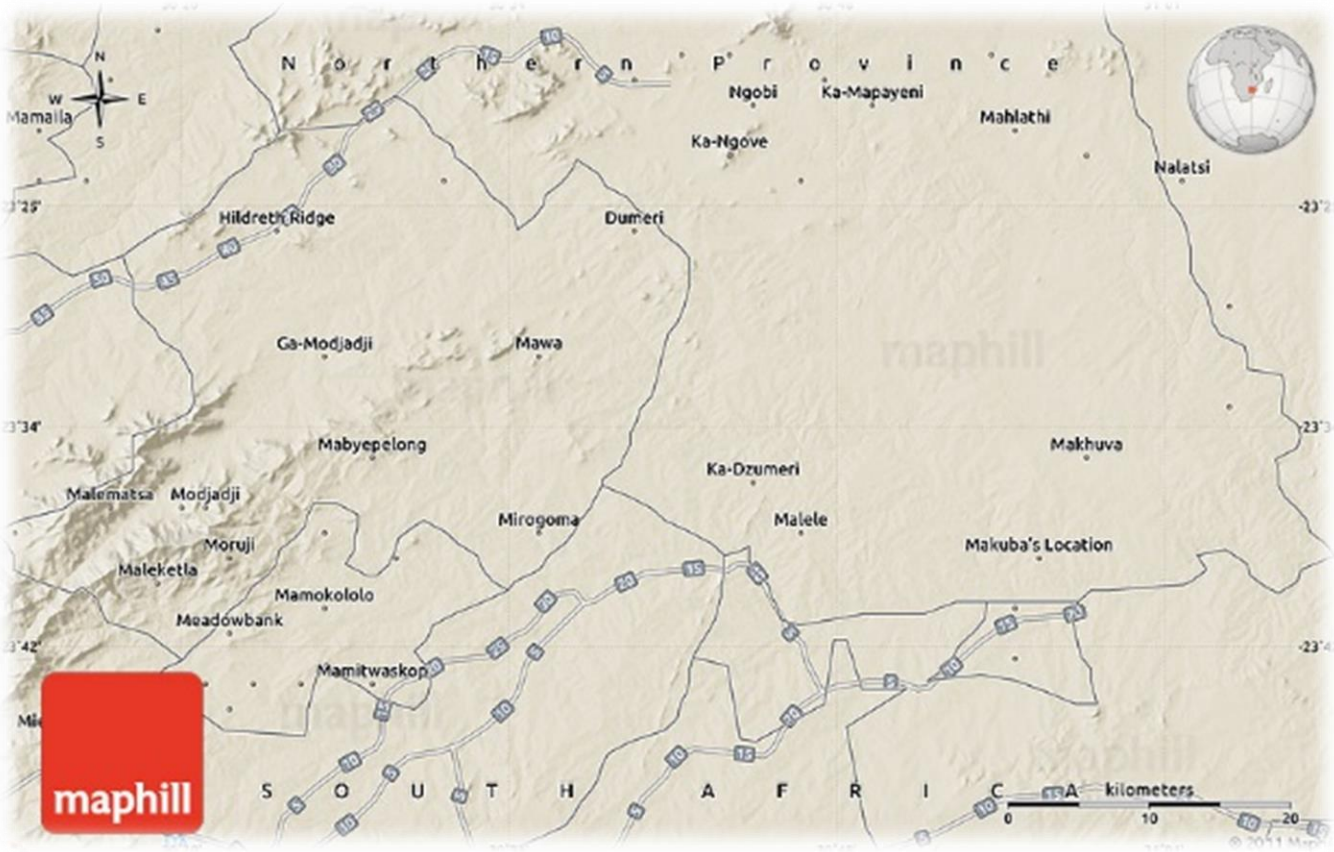


Figure 1.: Location of the Vholovedu and its surrounding villages (Google Maps, 2019)

Khelovedu is spoken by the Vhalovedu in Vholovedu Ga-Mudjadji Limpopo and the surrounding village as shown in the picture above. Their language is known as Khelovedu. Khelovedu is grammatically and syntactically like other Sotho–Tswana dialects and Tshivenda. Khelovedu is likewise like the TshiGuvhu and Tshillafuri dialects of TshiVenda. Common coherence between these Venda vernaculars and Khelovedu is high simply because the speakers of these Venda languages can speak with Khelovedu speakers without a prior language of Khelovedu. A TshiGuvhu speaker can comprehend a Khelovedu speaker so effectively, or the other way around, Khelovedu could have effectively been named a Venda language or a language on its own. For instance, Northern Sotho and its parent language Sepedi are mutually intelligible with Southern Sotho and Setswana than with Khelovedu. Most Khelovedu speakers just figure out how to speak Northern Sotho at school, all things considered Northern Sotho is one moment or third language and unfamiliar to them like English and Afrikaans. As of not long ago, Khelovedu existed just in an unwritten structure, and the standard Northern Sotho language and orthography was typically utilized for instructing and composing. Starting from 2018, a Khelovedu word reference is being arranged and a particular Khelovedu orthography is additionally being created. To the present day, Khelovedu is found in some parts of Gauteng (Tembisa, Alexander, Oliven, Pretoria and Soweto), and Mpumalanga. This is because people move to these provinces or cities in search of better opportunities and greener pasture. When they get to these places, they identify themselves as Vhalovedu and Khelovedu is used as the only language they know. As a result, this language is found to be spoken in other provinces because of people migrating from one area to another.

1.3.2. Khelovedu dialects and their location.

Khelovedu like any other languages, it also has dialects which complements it as a language. Prior studies such as Mojalefa (2007), Mojela (2008), Molepo (2014) and Khweyane (2014) have raised their concerns based on the confusion between Sepedi as a standard language and Northern Sotho (NS) left out. Following Mojalefa (2007) outlines the onesided standardization approach owing to the disregard and stigmatization of most dialects. Mojalefa (2007:119) states that; this has been aggravated by standardization which has side-lined more than half of the dialects because of factors such as the influence of colonialism and lack of government co-ordination, the missionary activities, and the influence of early writers and publications. Mojela (2007) further noted that the historical coincidence of Sepedi into the standard language in Limpopo while Molepo (2014) and Khweyane (2014) argues that it is important that whenever we speak of Standard Northern Sotho we should be aware of the historical factors which gave rise to what we today known as the standard from a purely linguistic, and more particularly a dialectological point of view. The reason why today Khelovedu is not an official language is that the missionaries only focused on the languages they had an encounter with and rejecting all the other language like Khelovedu was. Khelovedu was one of the languages that did not experience the missionaries' encounter at the time because there was nothing that attracted the missionaries in Vholovedu. Khelovedu has got its own dialects and these dialects are spoken in different parts of Vholovedu such as Khedzwabo, Kheroga, Khetlokwa kha Phukubjeng and Khebirwa. Khetzaneni is sometimes included. Khedzwabo is the main dialect spoken around the capital (*Motupa, Khetlhakone, Malematja, Sekhwe, Rasodi and Madumeleng*) and contains a lot of Venda related words. Kheroga has many variants which is the language spoken around Mooketsi all through to Mokwakwaila, Kuranta, Ramodumo etc. Depending on the area, Kheroga includes elements of Tshiguvhu (a venda dialect which is believed to be influenced by Khelovedu and

Khetlokwa), Xitsonga and Sotho (in a broad sense). Khebirwa and Khetlokwa kha Phukubjeng are both influenced by Khetlokwa kha Botlokwa, Khebirwa is spoken around Mmamaila, Sekhosese, Sephokhubje. Khetlokwa kha phukubjeng is spoken at Sekhopo. However, Babirwa and Baphukubjeng often disagree when they are called Vhalovedu yet their lands fall under Vhalovedu jurisdiction. Khetzaneni spoken from Tzaneen going to Thlabine is also one of those which is somewhat uncertain. Of all these dialects, they are mutually intelligible in Khelovedu. Speakers of these dialects can understand each other with no prior knowledge of the languages.

1.3.3. Situation and status of Khilovedu as a language.

The Vhalovedu speak Khelovedu and is grammatically similar to both Sesotho and Tshivenda. The Vhalovedu Kingdom is situated between the Venda, other North Sotho speaking peoples and the Tsonga-Shangaan. Khelovedu has become more similar to Sepedi since Sepedi became the language used in schools in all Vholovedu schools. However, Vhalovedu culture can be traced from the north (Rhodesia), in what is today Zimbabwe. The language contains sounds that do not exist in all Sotho languages hence, it uses the class 7 prefix /Khe-/ instead of using /Se-/ as in all the Sotho languages.

There is an attempt in Khelovedu in terms of producing literature written in the language, however, there is still no standard form of writing. People always write differently because there was never a good corpus and orthography planned for the language. An attempt of the literature in the language includes novel (Lekhekhesha) by (Monyela 2017) and a Grade R to Grade 3 dictionary which is still to be completed. Khelovedu is still regarded as a dialect to the present day, however, there is a plea to the government to add Khelovedu as the 12th or 13th official language of the South Africa. This study intends to develop a terminology that will help in using Khelovedu as a language of teaching and learning. Similarly, the University of Cape Town (UCT) has recently introduced Khoi as the language of teaching

and learning in the insitution. Khoi is a language spoken mainly in Southern Africa, with two outlying languages found in Eastern Africa. The Khoisan people had been fighting for the language recognition but with the language's population they had little success. The Khoi language is planned to be the forth language option at UCT with the plans of making it an official language. According to Van Dieman's article (2019) '' Starting this month, you can learn the indigenous Khoisan language Khoekhoegowab at the University of Cape Town (UCT)''. The Khoi language is introduced in the higher education as a way of promoting indigenous languages and doing away with celebrating what is not African. This can also add to the promotion of Khelovedu language as a language of teaching and learning within Mopani district.

1.4. Aims of the study.

The aim of the study is to coin new terms or expressions and develop a term bank in Khelovedu for primary education. To achieve this aim, the study will endeavour to look at the following objectives and answer the following questions:

1.5. Objectives.

- To identify mechanisms that can promote the creation of new terms in Khelovedu.
- To identify developmental needs for Khelovedu language in the education sector in South Africa.
- To see if Khelovedu terms will be used in schools equally as other languages.

1.6. Research questions.

The main research question explored in this study is:

a) What are the equivalents of the terms found in the research?

In order to address the main research question, the following sub-questions were also considered for this study.

b) How are terms going to be developed or coined?

c) To what extent will the terms be used within the educational zones to test if Khelovedu terms will be used in schools equally as other languages in Limpopo?

d) How are terms going to be stored in a term bank?

1.7. Research design.

The research design is intended to offer an appropriate framework for a study. It is a very significant decision in research design process and is the choice to be made regarding research approach since it determines how relevant information for this study will be obtained, however, the research design process involves many interrelated decisions and that is for this study, it employed a single method that is desktop review. A research design is the procedures for collecting, analysing, interpreting and reporting data in research studies (Creswell et al. 2007:58). It is the overall plan for connecting the conceptual research problems with the pertinent and achievable empirical research. In other words, the research design sets the procedure on the required data, the methods to be applied to collect and analyse data for this study, and how all of this is going to answer the research question in this study such as: what are the equivalents of the terms found in the research? This research question was answered by providing equivalents to the terms found in Khelovedu. These equivalents were found in English and before giving each term their equivalents, terms were studied and understood from which field the term belongs to. The research question was also tackled by looking at some of their equivalents in Khelovedu books or magazines or school dictionaries such as Monyela (2017) and Seshayi (2019).

1.7.1. Research methodology.

In an attempt to locate to the theory that relate to the coinage of new terms, the Onomasiology offers and analytical tool for this study. This study employed an onomasiological research approach, which is informed by a quantitative approach. Onomasiological approach offers an analytical tool with its goal of finding words that describe a given concept, idea, or object. It is a branch of lexicology that deals with concepts and the terms that represent them, contrasting terms for similar concepts. Onomasiology started in the late nineteenth century, but did not receive its name until 1902, when the Australian linguist Adolf Zauner published his study on the terminology of body parts in Romance languages (Kotch 2002). In addition, it was in the Romance linguistics that the most important Onomasiological works were written. In this study terms were studied before giving their actual terms like; *Kheputhelwa* 'gift', and *Khephophotho* 'Halmet'. According to Onomasiology, a term must have the conceptual, linguistic, pragmatic and foreign specifications and this is how terms were harvested in Khelovedu. Terms in this research were related to the concepts that relates to them, were given their linguistic speciations, and the pragmatics of the term. Onomasiology is the study of designations. Its goal is to find the words that describe a given concept, an object or idea. In this study for an Onomasiological approach a term is always a concept, it focuses on the concept itself. Onomasiology goes hand in hand with Semasiology which focuses on the term to find a definition. Semasiology considers the isolated word and the way its meanings are manifested, while Onomasiology looks at the designations of a particular concept, that is, at a multiplicity of expressions which form a whole Baldinger (1980: 278). The distinction between semasiology and onomasiology, then, equals the distinction between meaning and naming. Semasiology takes its starting-point in the word as a form, and charts the meanings that the word can occur with while Onomasiology takes its starting-point in a concept, and investigates by which different

expressions the concept can be designated, or named. This study focused on Onomasiology because it was the theory which guided the production of a term bank in Khelovedu. The term bank for this research was created by Flex and used all the words in the data and is shown in the appendixes. Since the Onomasiological approach dictates the structure of the term bank, the researcher took both the structures of the term bank and were used. The macro-structure of this term bank included word entries, i.e. lexemes that are the entry words in a term bank or glossary which are always bolded and placed on the left hand of the term bank. In this case, this term bank also placed the entry words at the left hand side and the word entries are also bolded. In the microstructure, the term bank for this study entails the definition of the word entry, the Parts of speech (POS), Gloss, pronunciation and examples or the information about the term.

1.7.2. Data collection method.

In order to use the most successful and appropriate gathering data methods, the study used desktop research. Desktop research is a research whereby the data of the study is harvested from the existing literature. The research study collected data from existing literatures and they are from Monyela (2017) and Seshayi (2019). The researcher understood what it meant to conduct a desktop research. These two literatures specified in this study were read thoroughly and terms were selected from the three categories of Parts of Speech and that is; verbs, nouns and adjectives. Terms in these literature were selected in order to provide them with equivalents in English so that a term bank could be established as per the study aim. There were 133 terms found in these two literatures and these terms covers the scope of POS and these data was from primary terms found in Khelovedu. The researcher did not apply for an ethical clearance as this research used desk research and did not involve participants. Desktop research is the gathering a secondary data from internal sources, the

internet, libraries, trade associations, government agencies, and published reports. Thus, the collection of data is at the heart of any research design, irrespective of the field of study. According to Cohen, Manion and Morrison (2017) data collection is the systematic approach to gathering and measuring information from a variety of sources to get a complete and accurate picture of an area of interest. The researcher used existing literature to harvest data and this was approved by the researcher's supervisor. In addition to the data collection instruments cited above, the researcher also used various literatures to make a thorough and critical analysis of term creation strategies in Khelovedu term bank.

1.7.3. Data analysis.

The researcher analysed the collected data by first familiarizing himself with the collected data in order to see terminology creation strategies and problems encountered in Khelovedu. Firstly, the researcher, familiarized himself with the data by studying the data. The researcher double checked the data by ensuring that the collected data made sense and were correct in accordance with the study area. Secondly, the researcher organized the data according to word formation processes and Parts of Speech (POS) such as (*Maina* 'nouns'; *Madiri* 'verbs' and *Mahlaodi* 'adjectives') to see where there was paucity in providing equivalents for the terms found in Khelovedu. The study analysed the data by the use of graphs, tables and charts to illustrate the analysis which are discussed more in chapter 4. The researcher counted each of the terms as per their category, those with equivalents were drawn and those without equivalents in the target language were also noted. The researcher also analysed the type of word formation processes used when coining new terms. Finally, the discussion of findings was made based on the categorization of these data and the analysis of data was applied through quantitative analysis.

1.8. Tools to be used.

To record these terms into a term bank, the research will use the Fieldworks Language Explorer (FLEx) and is a tool which is going to be used to develop a comprehensive monolingual dictionary of the terms provided and the equivalents to be found. Fieldworks Language Explorer (FLEx) 3.0 is software for organizing and analyzing linguistic data and is produced for free download by SIL International (SIL). FLEx is the lexical and text tools component of SIL FieldWorks. It is an open source desktop application designed to help field linguists perform many common tasks. It can help you record and manage lexical information, configure and export dictionaries, interlinealize texts, analyses discourse features, study morphology, collect and organize cultural and other notes and through this software, beautiful dictionaries can easily be exported send/receive which supports remote collaboration.

1.9. Organization of the study.

1.9.1. Chapter 1: Introduction.

Chapter 1: Gives an introduction of the study which introduces the topic its aims, objectives and research questions. It gives a brief background of the study, the rationale behind the study and its significance in the study. The problem was formulated, and the purpose of the study was outlined.

1.9.2. Chapter 2: Literature review.

A literature review is presented to further explore and attempt to place the study in a theoretical framework. With reference to various authors this chapter examines Khelovedu terminological development for primary education to critically evaluate past and recent research in the area in terms of their relevance to the present study and to identify possible

gaps in this research which could be filled by this study. The review is also intended to provide a theoretical and conceptual underpinning for the study.

1.9.3. Chapter 3: Research Methodology.

The third chapter discusses the Theoretical framework of the study, it provides a brief discussion of the theory. It is devoted to outlining the approach used in the research design, and the research methodology. In this chapter the research methodology, its specific procedures, the research population and sample, the instrumentation, data collection and treatment, and the reliability and validity of the data, are described and explained. In addition, the limitations and ethical considerations of the study are covered.

1.9.4. Chapter 4: Research results.

This chapter gives a detailed analysis of the research results. It focuses on the empirical research and the findings from the data. In this chapter, the findings of the research are presented and elucidated by means of charts and tables following the quantitative analysis, accompanied by a detailed analysis and interpretation of these. The findings of the investigation, and the discussion of those findings, are presented in chapter five, in addition to certain recommendations and conclusions arising out of these findings.

1.9.5. Chapter 5: Conclusion and recommendations.

This chapter concludes this research project by summarizing its aim, background of the study, data collection strategies, and findings. It also gives out recommendations, limitations and also suggests possible areas for future studies.

Chapter 2. Literature review.

2.1. Introduction.

This chapter gives an overview of the general literature on the foundation of terminology and lack terms, terminology development, terminology and its importance, terminology compilation, and the difference between lexicography & terminography in the South African context. The chapter also looks at the foundation of terminology from its inception to the challenges that are found within the scope of terminology in the contemporary world.

Taylor (2000:61) states that once things have been explored to ascertain the possibility of the problem that has been identified and there is a need for an investigation and asserts that certain attempts must be made in order to verify the need for the study in the context of available literature. Thus, according to Tshiyoyo (2006:41) the literature review is the powerful source of the conceptual framework, and warns that a comprehensive literature review is of utmost importance before conducting any form of research, whether the method be qualitative or quantitative research or both. Therefore, the literature review is where other literatures are reviewed in order to be able to find missing gaps for this research. Thus, this research uses other literatures to be able to identify the gaps for this study.

2.2. The sociocultural and political status of Khilovedu language status.

Khelovedu, or simply Lovedu, is a non-standard language although most academics such as Mojela (1999), Sakuneka, (2010), Ramajela (2011), Knowles (2013) and Molepo (2014) refer to it as a dialect spoken by over two million people in Vholovedu, Limpopo. Lovedu is officially categorized as one of the dialects belonging to the North Eastern cluster of Northern Sotho (Kotze, 2004). It is recognized as one of the 33 dialects in Kotze (2004)'s categorization of Bantu languages. Recent Lovedu speakers are divided into three main

groups: Vhalovedu va Sekhopo in the Sekhopo region, Vhalovedu va Mamaila in the Mamaila region and the Vhalovedu va Mudjadji in the Mudjadi region (Madiba, 2001). The researcher is of the view that of all the so-called Northern-Sotho dialects, Lovedu is the least studied. As a matter of fact, there is only one article, exist on terminology in Khelovedu. There is no extensive research that has been done in Khelovedu terminology development for primary schools. This research study is the first in conducting a research on terminology development in Khelovedu for primary education.

The rationale for this study is rooted from the lack of terminology in Vholovedu area especially in schools. Most of the terms that are there in the language are not used in educational zones because the language is not standardized and this is as a result Khelovedu is regarded as a dialect of Northern Sotho by the South African Language Board (PanSALB). Khelovedu uses the standard Northern Sotho in schools, and it is difficult for most of the learners to comprehend better in schools, hence, this study will develop terminology bank in Khelovedu.

The aim of this study is to create a terminological term bank in Khelovedu to assist learners in schools to use and refer to the correct terms for their language. This will also add to the Tshivenda vocabulary to make it more inclusive of other dialects such as Khelovedu because Khelovedu is more similar to Tshivenda that it is with Northern Sotho. Although, there is no extensive research done in Khelovedu terminology, there were some literature produced in the language such as a novel and a dictionary. The dictionary compiled in 2018 does not capture all the data in Khelovedu; however, this shows a good point of departure for the language.

2.3. The global plea of lack of terms and terminology development in primary education.

There is a global plea on the issue of lack of terminologies in African languages for better communication. In Nigeria Adegbija (2000) and Hanni (2002) are crying on the shortage of terms in Nigerian languages that Nigeria is a diverse country with about 520 regional languages and dialects that are spoken throughout the country, with English being the official language of the country. Their pleas are that, on these dialects there are shortages of terms and that terms are not created in the native languages and this result in African languages losing their statuses in the public domain. However, they are not indicating areas where there are lack of terms such as lack of terms in subject's fileds.

This is the similar case where Swahili also lacks technical terminologies. King'El (1991) and Mazrui (1995) states that there are no technical terms in Swahili and that there are problems of terminology development and usage in the country. King'El (1991) argues that terminology in Kenya has depended heavily on the terminologies developed by the Institute of Swahili Research (IUKI) of the University of Dar es Salaam and Tanzanian language development agencies. King'El (1991) and Mazrui (1995) are emphasizing the fact that there are terms in the language however; terms are not created in the technical fields.

Terminology development and lack of terms is one of the major problems affecting African languages in the country because there are no enough African linguists working on their languages to develop terms. The officialising of English other than some of African languages also results in the lack of terminologies in African languages because terms were only developed for official languages leaving most of the African languages such as the case in this study. Khelovedu is amongst the languages left out when terms were created for languages and for subject's fields. Terminology should not only be developed in the colonial languages, but rather terms should also be developed in the native languages for easy communications and for learners in schools to comprehend better. Lack of terminology in Khelovedu makes reading and understanding for learners difficult for them to learn.

Tatira (2012) states that: “speaking a mother tongue which is not one of the official languages is often a disadvantage for the learner and it is a reality the Vhalovedu learners have to contend with, especially that the Department of Education stipulates that the Foundation phase learners must to be taught in their mother tongue (DoE, 2009: 41)”. Moreover, the Language in Education Policy states that learners must be taught in their mother tongue for as long as is feasible (DoE, 2008). The Vhalovedu learners use Khelovedu for communication but they read and write in Sepedi, this is a difficult situation facing the Vhalovedu learners and as such, terminology that is created in this paper will assist where there is language paucity. (Fakude, 2014; Makalela, 2010; 2012; Makalela and Fakude, 2014; Pretorius & Lephalala, 2011; Phokungwana, 2012; Pretorius and Mampuru, 2007,) indicates that there is a gap between what is happening in schools and what the curriculum seek to achieve, hence, Vhalovedu learners are finding it difficult to adapt in schools. According to Mulaudzi (2019:26) one of the reason students are failing in schools is because there are no technical terminologies created for African Languages, hence, this study focuses on the terminology development for Khelovedu. Vhalovedu learners are failing in schools simply because they do not understand the content that they are taught, incorrect terminology is used in classrooms. There are no terms created for Khelovedu as such this study serves as the tool for terminology creation and produces a term bank for the language. Prah (2000) affirms that this view is still current and, in fact, widely entrenched. In South Africa, there is the same perception that African languages cannot be used as languages of modern rational thought, science and technology, is one of the reasons for the delay in the implementation of progressive language policies such as the National Language Policy for Higher Education (Ministry of Education, 2002). This can be argued that AFRL’s can be used within the educational zones only if there are well developed and equipped for educational purposes and includes good terminological development. African languages are languages like Khelovedu

too and they can be taught in schools in their native languages. The University of Cape Town (UCT) developed a terminology bank for mathematics in IsiXhosa, Medical terminology bank in almost all the South African official languages. This refute, the fact that AFRL's can't be taught. They can be taught the same way other languages are applied as long as there is terminology for other fields.

2.4. Terminology creation strategies.

Ndhlovu (2012 & 2014) stresses the fact that although there is term scarcity in Zimbabwe, there are terminology creation strategies that can be followed for creating terms in African languages and they are the following; compounding, paraphrasing, borrowing and coinage. There are also term creation strategies which (Ndhlovu, 2012 & 2014)) did not mention in his studies which are inflection, derivation, zero morphology and reduplication. The weakness with Ndhlovu's (2012 & 2014) is that these word formation strategies are not put into practice or they do not show how words are formed. For this study, there are few to be employed and will be seen in chapter three of this research in more detailed. Derivation as a word-formation strategy, it gives rise to new lexical items in Khelovedu, such as:

1. *rata v* 'to love' > *thato n* 'love'

rata [given verb]

rato [Derverbalize /rata/]

nrato [assign cl 9 prefix]

nthata [Devoicing /-r-/→ /-th-/]

thato [/n-/ is underspecified]

The inflectional word-formation strategy is applied, it does not form new words, but rather yields different forms of the same basic item as required by grammar and syntax in Khelovedu. e.g.

2. *Khelewa n* 'Food'> *dzelewa n* 'foods'

Khelewa [given noun]

Dzelewa [assign cl 8 prefix]

When compounding is used, Compound words are formed when two or more words are put together to form a new word with a new meaning where the words can function as different parts of speech, which can dictate what form the compound takes on (Valeontis & Mantzari, 2006). e.g. *ntwa n* 'fight' + *dumela v* 'agree' = *ntwadumela n* 'a person who like fighting'.

Compounding can also occur through affixation; there are those with and without affixes. Without affixation new lexical items: *tšhigamadi n* 'blood-vessel'. And with affixation *mulaladhadi n* 'rainbow'

mu [class 3 prefix]

lala [n stem]

dhadi [n stem]

Ndhlovu (2014:328) states that; it is a well-known fact that many African languages encounter problems of term scarcity, especially in technical and scientific arenas. Even though some examples are given above in Khelovedu, there is still scarcity of terms in Khelovedu especially in the domains of specialized fields as a result miscommunications are established. This is also elaborated by scholars such as Trew (1994), Mtintsilana and Morris (1988), Hadebe (2000, 2006), Kruger and Wallmach (1999), Van Huyssteen (1999), Gauton, Taljard and De Schryver (2003), Moropa (2005), Kruger (2010) and Ndhlovu (2012),

amongst others, who write from different perspectives and who illustrate how speakers of different African languages struggle to express themselves in specialized fields. This results to the inability to express oneself in specialized fields because of lack of terminology development for specialized fields. e.g. the word 'Oesophagus' (*Ligologolo*) which means a part of the alimentary canal which connects the throat to the stomach, seems to be difficult for a Khelovedu learner to understand it when dealing with the organ of speech in Phonology. Khelovedu learner would struggle to express him/herself phonologically through the term because it does not exist in his/her vocabulary and the terms belongs to a certain specialized fields, hence, terms should be created not only in Mathematics and Science but rather in all specialized fields to accommodate all languages in communication. Therefore, integration of terminologies is of important.

Terms are not created in Khelovedu because there are still people who believe and see terminology as a fringe discipline, or rather an interdisciplinary science located somewhere between linguistics, logic, ontology, informatics and special branches of science. Cabre (1998) elaborates that foundation of terminology started as a fringe discipline or as a science discipline which was a difficult discipline to work on. While linguists such as (Alberts 2001, 2014 and Nkomo 2010) assert it to be an independent discipline and state that terminology provides all conditions to be regarded as a proper science, critics claim that terminology lacks the very foundation of a science: an autonomous theory and methodology that is independent of other scientific disciplines. Alberts (2001) argues that although terminology had been seen as a fringe discipline it does not account that terms should not be developed or that the terms that are already there are enough. This study is of the view that terms will forever not be enough because languages are growing on a daily basis. New words, utterances, expressions and phrases are used daily and terms for them should be created and be stored for future references.

Van Huyssteen (1999) outlines the problems in terminology creation in African languages specifically in Khelovedu such as; Eurocentrism, standardization, foreign sounds, multilingualism, trendy words, purity, the abundance of synonyms, and the lack of coordination of efforts. This can also be argued that, the reason why many African languages lack linguistic terms is because colonialism where some are still stuck with the past and slow intervention and support in African terminologies. Following Mojalefa (2007) terminology development was only focused on the Western languages whose interest were in the colonial power and that these were languages of business and Economics at the time and as such terms were developed so that there could be trade amongst nationals across the borders. Trew (1994: 77-78) adds that the South African history has been such that the Indigenous South African languages (ISAL) have been little used in technical fields, in economics management and politics, hence terminology for these languages is still lacking in their terminology development. Khelovedu also experienced lack of terminology development or resources in education sector.

2.5. Terminology development.

There is a serious need for terminology development in African languages specifically in Khelovedu in the education sector, because in everyday life terms are created but no proven scientifically e.g. new terms such as download *'taulota'* and they do not cover all the scope of subjects in schools resulting in learners and students failing their subjects. Though, the social and cognitive benefits of terminology development in education through one's primary or home language has long been acknowledged (Alexander, 1992; Luckett, 1995; Bamgbose, 2000; Bloch, 2002; Heugh, 2003), there is an extensive view which states that African languages, particularly, Khelovedu, are not yet sufficiently developed to be used as medium of instruction because they lack terminological data in most specific fields. Obanya (1999: 86) identifies this view as one of the mistakes that has prevented the use of African languages

for teaching and learning in educational zones. The validity of this statement is in relation to Khelovedu where there is no move in developing terminology for education sector. In Khelovedu, there had been a stagnant of language development because the language has since still going through corpus planning and there is no enough literature for the language except being used as a spoken language.

A well terminological development in (terms that are pragmatic, conceptual and communicative) Khelovedu is needed and terminologists should start developing terminologies for their languages so that the language is full of terms in all specific fields and that are suit to be used as medium of instructions in primary educational zone. Sager (1990), Cabre (1998) and Somers (1996) view that it is difficult to draw linguist's attention to terminology field of knowledge and that it is also hard to encourage specialists from other subject's fields to consider the fundamental beyond the pure and simple functional purpose of terminology. If this can be achieved, there will be no classroom misunderstandings of the learners.

In Khelovedu, terminology development has been done on kinship terms only and as such, it covers kinship terms only and leaves other areas (Mönnig 1961). This clearly indicates that there is a lot of work that needs to be done for the development of terms in Khelovedu. It is now 59 years since after the work of (Mönnig 1961) on Khelovedu terminology and nothing to this date had been done in terminology development. Thus, terminology development in Khelovedu is moving slowly, hence, this study assist in developing terms for the language. The researcher is far from the rigid view that terms are enough in Khelovedu, rather, I feel close to say Khelovedu terminological development that was developed in the recent dictionary in 2018 is not enough. There was nothing done on primary education, and other fileds and to this day there is still a slow moving efforts to the development of Khelovedu terminologies to broaden its vocabulary, and as a result the already existing terminology

developments do not cover every field of the language. Learners in schools still find it difficult to comprehend, because most Khelovedu speakers only learn to speak NS at school, as such NS becomes a second or third language and foreign to them like English and Afrikaans does. To this date, Khelovedu exists only in an unwritten form, and the standard NS and orthography is used as a medium of teaching and writing. It is therefore, to cover most of the terminologies in Khelovedu; terminology development in the language should be an ongoing process and must keep up with the current affairs in Vholovedu because terms are created on a daily basis both consciously and unconsciously. Such terms need to be documented and compiled so that new rising terminologies following new trends are not lost because of lack of terminological management in Khelovedu.

The dependency of Khelovedu speakers on terminology bank is for referral of concepts, seeing that Khelovedu has started to take its rightful place in the South African educational landscape, by creating Khelovedu vocabulary. There is a great deal that more literature in the language will soon be produced on a large scale. The evolution of Khelovedu dictionary is a good point of departure. It is this realization that prompted the current research. Since, the trend worldwide is increasingly towards the semi-automatic extraction of terminology from corpora, Khelovedu terminologists must not only be aware of this development, but they must also be fully prepared to work on the development of new terminology.

Sager (1990), Sonneveld (1997), Hadebe (2000), Msimang (2000), (Mtintsilana (2012) and Alberts (2014:01), raise concerns about the lack of terminology in South Africa for multilingual polythematic terminology. This seems to be true to the current state of AFRL's in the country, particularly Khelovedu where there is not enough terminology for schools in Mopani district. Alberts (2000:238) discovers the main purpose of terminology development being to support, formulate, develop, and implement the national language policy on

languages with the purpose of promoting communication in the technical and science domains. Cooper (1989), Mesthrie (2001), Van Huyssteen (1999), Bamgbose (1991), Dua (2001), Magagane (2011) state that terminology development takes the same path starting with corpus development. Dua (2001) points out that terminology development is performed on the language development through the existing grammatical and orthographical terms where this work is taken by the central National Language Services where it deals with all the indigenous official languages. Most of the AFRL's are developed in order to develop terminologies and terminology development should be an unending process in language development. Terminology development caters two aspects that is; status planning and corpus planning. Status development is explained as part of language development which involves government decisions about the language policy and its implementation while corpus development is based on the language standardization, elaboration and modernization.

Terminology development is the process whereby a selected word, term or variety that is spoken is transformed into a written word, term or variety. The researcher is of the view that the main aim of terminology development is able being to support, formulate, develop, and implement the national language policy on languages with the aim of promoting communication in the technical and science domains. Khelovedu is developed so that terminology of language is also established. In the terminology development, there are two aspects being status planning and corpus planning. For this research, corpus planning was selected in order to do terminology development and increase more literature and vocabulary in Khelovedu.

The National Language Services serves as a term bank of all the eleven official indigenous languages. The Term Division of the National Language Services work in close collaboration with PanSALB. PanSALB established structures of language development. PanSALB structures are nine Provincial Language Committee (PLCs), thirteen National

Language Bodies (NLBs) and eleven National Lexicography Units (NLUs). The National Language Bodies authenticate terms while the National Lexicographic Units compile dictionaries. The terms, which are used, are all from the NLS of Department of Arts and Culture. Thus, the terminological data for this language will undergo these structures to authenticize these terms before they are used in the educational zones for Khelovedu. Magagane (2011) and Alberts (2014) view that terminology development as prepared by National Language Services (NLS) for all the indigenous official languages, while National Language Bodies (NLBs) prepares the term lists in the eleven official languages of South Africa. Since Khelovedu is not an official language, the term created for Khelovedu term bank are compared and harvested from Khelovedu literature perspectives and taken to Northern Sotho (NS) lexicographic unit and Tshivenda lexicographic unit to assess the appropriateness of them as being relevant to Khelovedu schools.

Bamgbose (2011) discovers that African languages lack status of being used in restricted domains due to lack of developed terminology. There has been a concern in some indigenous communities over the loss of their knowledge due to colonization and globalization that has raised interest in recording and preserving the knowledge in non-traditional formats. The vocabulary, which was long written, is uplifted by creating terminology to express new scientific terms in African languages. Through the expansion of vocabulary, teachers, writers and media practitioners will be of good advantage. The University of Pretoria (UP) has compiled computer terminology in AFRL's, while University of Stellenbosch is developed terminology on Human Language Technology (HLT). This seem to be beneficial for the catering of multilingualism in economic development between world countries. Although the study is not on multilingualism, this shows a great effort in developing indigenous languages. Gauton, Taljard and De Schryver (2003) note that there was a lot of miscommunication between people, due to the misunderstanding during translation sessions so there was a high

demand of terminology development. Many studies have already revealed that if children are taught in language which is different from their home language they drop out or they have low academic performance. This will alleviate the gaps and mistranslation in Khelovedu. Indeed, indigenous language is different from Western knowledge in many ways. Steven (2008) claims that there is a growing need to preserve indigenous knowledge, as indigenous community around the world face ongoing threats to the survival of their traditional languages. Some problems encountered by the department in implementing mother tongue based on instruction include the absence of resources such as books written in mother tongue, vocabulary and lack of teacher-training. Herder (2008) mentioned that Hunter's analysis of tribal law in indigenous communities found that there are common restrictions across communities that include membership of a particular clan or tribe status within the tribe or context in which resources will be reused or reproduced. Communication shouldn't be a barrier in classroom situation. Henceforth, this study created terms to create a flow of communication amongst learners and teachers at primary schools.

2.6. The importance of terminology.

Terminology is important in Khelovedu because it is the vehicle in which Vhalovedu learners will be able to communicate effectively with their teachers in schools. Alberts (2010:599) stresses the "Unless people who speak African languages realize the importance of using terms in AFRL's, the status of their languages will not improve". Terms created in Khelovedu need to be used for the improvement of the language, by showing prestige and the pivotal role the language plays in the community of the Vhalovedu.

Cluver (1989), Sager (1990), Alberts (1990), Cabre (1998), Rey (1995), Somers (1996), Sonneveld (1997), and Valeontis & Mantzari (2006) defines terminology as a principles and conceptual base which governs the study of terms. This shows that terminology is a process

of studying terms and giving terms to the concepts by relating them to the terms. Terminology can also be seen as the process of naming or giving names to concepts. The definitions are linked to the objectives of these research which is to give terms to the concepts that relates to them. Cabre (1999: 32) defines terminology as the principal and conceptual base that governs the study of terms, the guidelines used in terminographic work or its methodology as well as the set of terms of a special study and of a specific topic. Hence, terminology can be accepted as a field with its own theoretical principles, the writing of vocabularies, glossaries and dictionaries, and the standardization of designations.

Sager (1990), Cabre (1998), Alberts (2001), and Msimang (2005) consider the practice of terminology and terminography as a sub-discipline of lexicography. The independent status of terminology as a discipline affirms its value as a subject in a contemporary teaching program. This study developed terminology based on the compilation of a term bank where terms are created, descripted and processed based on specialized area in primary education.

Mabasa (2005) states that in the creation of terms when translating into and out of Xitsonga, translators are confronted with terminographical problems such as a lack of equivalent terms in the target language. This clearly shows the need for term creation in African languages because lack of terms are the results of linguistic barriers amongst people. Thus, (Ndhlovu 2014:327) states that there are many AFRL's which face the challenge of a lack of terminology, Khelovedu is one of them. That is, translators who translate from developed Western languages into African languages often encounter a lack of adequate terminology in their efforts to communicate between these languages. That is the health sector is more evident to this and seems particularly problematic, since it involves a continuously evolving discipline that requires continuously evolving terminology creation.

Lack of terms for African languages, particularly Khelovedu not only result in students failing but it also fails the nation as a whole, because terminology plays a pivotal role in the country's development. Terminologist's needs to be equipped with term creation strategies that will help them create terms that are more simple to use and exact to the object they are identifying. In the present day, the language board of South Africa PanSALB, which its duty is to promote and create conditions for the development and use of all the official languages, such as Southern Sotho, Tshivenda, English, Afrikaans, IsiZulu, IsiXhosa, Sepedi, IsiNdebele, Tsonga, SiSwati and Setswana. It is unfortunate that Khelovedu is not amongst the official languages of South Africa. The mission of the Board is to promote multilingualism in South Africa by:

- Creating the conditions for the development of and the equal use of all official l languages.
- Fostering respect of and encouraging the use of other languages in the country and
- Encouraging the best use of the country's linguistic resources.

The responsibility of PanSALB is to empower agencies both within state structures and civil society to contribute towards the development and use of all the official languages. This includes the promotion of interlinguistic skills and development of the official languages as well as other languages used in South Africa. Unfortunately, these bodies do not seem to be functioning at full capacity for the promotion of AFRL's. PanSALB has been evident in Khelovedu where it fails to support and develop the language. To this date, developments on PanSALB can be recognized as its trying to promote Khelovedu by making it one of the official languages in South Africa and encouraging speakers of the language to start working on the language by writing more literatures and developing orthographies so that by the time it is in an official status, resources would be readily available. However, PanSALB states that

the recognition of Khelovedu as an official language will want other dialects to be also included in the standardization. Khelovedu works on its own to produce its own vocabulary for its language development because PanSALB does not recognize Khelovedu as a language but as a dialect that needs to be elevated. There have been many pleas, for the recognition of Khelovedu to be an official language, but PanSALB does not support the idea Khelovedu to be one of the official language. These pleas are because of high failure rate in Mopani district because learners are offered teaching and learning in a language that is hard for them to comprehend. This hinders education developments of most learners and Khelovedu as whole. It should be noted that language is a way of living and a cultural practice of people. Offering and promoting Khelovedu will set learners in primary schools free from the bondage of not understanding what is taught. This will yield more and more literatures be developed in the language because people will be working on what they see needs them to work on.

Baker (1992: 18) explains that the choice of a suitable equivalent does not always depend on the linguistic system or systems being handled. It also depends on the way both the writer of the source text and the translator of that source text into the target text choose to manipulate the linguistic systems in question. As such, there is still a substantial task/job to be done in relation to language development in Khelovedu because there are not enough terms. There are challenges of providing equivalents for source language terminologies in Khelovedu. Therefore, the challenges need to be brought to the table. Challenges such as, terms that are created through word to word translation are more misleading as they do not explain exactly what the term mean e.g. *Marabo a mmele* 'skeleton.' A term must be exact and it should not be confusing to the users, hence, this paper created a terminology bank for the Vhalovedu learners in primary school that will be user friendly. The importance of this term bank is that there is no difficulty in communicating with others.

2.7. Conclusion.

The Khelovedu terminology bank will offer greater and more advanced communication skills between learners and teacher in educational zones. Not only will this edify teachers and learners, rather it will also help other members of the Vhalovedu community. This term bank adds to the existing literatures in Khelovedu. Therefore, the study has shown that, Khelovedu needs some terminological developments, the language has insuffient terms and that the progress of terminology in Khelovedu is moving slowly, however, the 2018 dictionary publication serve as the point of departure for developments in terminology. The literatures used in this chapter indicate that AFRLs are facing a challenge of the lack of terminology development for educational purposes and that lack of terminologies result in miscommunication between members of the communities. As a result, terminology in AFRLs should be developed not only for educational purposes but also for other subject fields and it should be made available for AFRLs. Although, the literatures used indicated that there is a slow moving of terminology development in Khelovedu, there is a progress of terminology developmet and this is being evident in the recent dictionaries made available in the language. Therefore, terminology development in Khelovedu is an ongoing process which is moving forward slowly to the production of many terms for other arenas.

Chapter 3: Research design and methodology.

3.1. Introduction.

Research methodology is the way in which the researchers need to conduct their research. In this study, it shows the way in which the researcher formulates his problem and objective and present the result of the study from the data obtained during the study period. This research design and methodology also shows how the research outcome will be obtained in line with meeting the objectives of the study. Therefore, this chapter includes the research strategies that will help the researcher to analyse data and how the author outlines the research strategy, research design, research methodology, theoretical framework, steps and methods, data for investigation, tools, the study area, ethical issues, and data collection methods, the reliability and validity of the quantitative data, reliability of data, data analysis and the dissemination of results. In order to satisfy the objectives of this research study, a quantitative research method is apprehended in general. Therefore, the purpose of this methodology is to satisfy the research plan and target developed by the researcher.

3.2. Research design.

The research design is intended to offer an appropriate framework for a study. It is a very significant decision in research design process and is the choice to be made regarding research approach since it determines how relevant information for this study will be obtained, however, the research design process involves many interrelated decisions and that is for this study, it employed a single method that is desktop review. A research design is the procedures for collecting, analysing, interpreting and reporting data in research studies (Creswell & Plano Clark 2007:58). It is the overall plan for connecting the conceptual research problems with the pertinent and achievable empirical research. In other words, the research design sets the procedure on the required data, the methods to be applied to collect and analyse data for this study, and how all of this is going to answer the research question in this study such as: what are the equivalents of the terms found in the research? This research question was answered by providing equivalents to the terms found in Khelovedu. These equivalents were found in English and before giving each term their equivalents, terms were studied and understood from which field the term belongs to. The research question was also tackled by looking at some of their equivalents in Khelovedu books or magazines or school dictionaries such as Monyela (2017) and Seshayi (2019).

This main research question was guided by subsidiary research questions and they are the following:

a) How are terms going to be developed or coined?

b) To what extent will the terms be used within the educational zones to test if Khelovedu terms will be used as other languages in Limpopo?

c) How are the terms going to be stored in the term bank?

Then the aim of this research is to coin new words or expression and develop a term bank in Khilovedu in primary education such as: *Liuva la Khorona* ‘corona’; *Diphensele dja mevala* ‘crayons’; *Khengwaya dzeve* ‘ear bud’; and *Khephuthelwa* ‘gift.’

3.3. Lexicography versus Terminography.

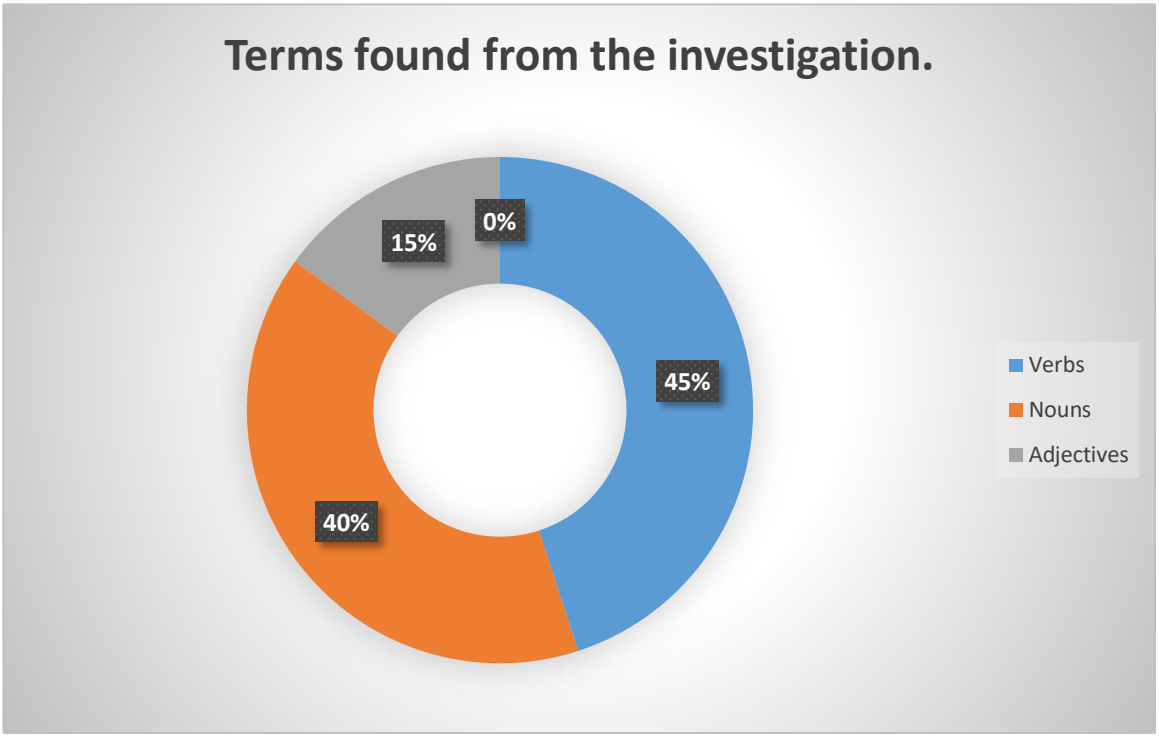
When a research on terminology is done, there is always a confusion between Lexicography and terminology which often lead to people regarding these as one thing. It is necessary to describe their respective domains as well as their practical's and objectives. Lexicography is the applied branch of lexicology and is concerned with dictionary making. Rey (1995) explains terminography as the collection of words, and describing by giving meanings to them. The point of departure for terminography is to describe an object, produce a coherent collection or set of entries which are ordered systematically in a dictionary format. The researcher is of the view that the output of both is that it takes the complications of terminological units, i.e. dictionaries. The two professions are very distinct professions with clearly demarcated working areas. Thus, the function of the other profession cannot be shared to the other profession and their point of departure differ and are not the same. This study adopts terminology because the main focus is on terminology development. One can say that in lexicography the task is writing and editing dictionaries, which deals with the compilation of dictionaries. Here the study used systems of symbols and linguistic signs employed for human communication in specialized areas of knowledge and activities. Terminology is a subdivision of lexicography and it is the collection of terms. Therefore, Alberts (2001) states that the different between these two is that terminography is prescriptive, while lexicography is descriptive in its nature.

The theoretical framework for this study followed an Onomasiological approach. Onomasiological approach was used to gain insight into the collection of terms and how terms were created in Khelovedu. The emphasis was on the cognitive-semantic component of language and the primacy of extra-linguistic reality in the process of naming. Steps, methods, were used to present data and tools that were used for coining new terms. A quantitative research based on the development of a term bank in Khelovedu was looked at.

Thus, Leedy & Ormrod (2001); Williams, (2011); and Ingwenagu (2016) describes the research methodology as a set of systematic technique used in research. This simply means a guide to research and how it is conducted. Therefore, a quantitative research method deals with quantifying and analysis variables in order to get results. It involves the utilization and analysis of numerical data using specific statistical techniques to answer questions like who, how much, what, where, when, how many, and how, quantifying the number of words formation processes used in the study, e.g.

Word formation processes	**Number**
Derivation	20
Compounding	8
Borrowings	13
Reduplication	9
Paraphrasing	6
Infection	3
Total	59

Elaborating on this definition, Aliaga, and Gunderson (2002), describes quantitative research methods as the explaining of an issue or phenomenon through gathering data in numerical form and analysing with the aid of mathematical methods; in particular statistics. The research relied on this method to offer reliable answers raised by the research questions for this study and to be able to analyse data accurately and that is, data in this research is presented numerically in tables, charts and graphs, e.g.



3.4. Theoretical framework.

In an attempt to locate to the theory that relate to the coinage of new terms, Onomasiology offers an analytical tool for this study. This study employed an onomsiological research approach, which is informed by a quantitative approach. Onomasiological approach offers an analytical tool with its goal of finding words that describe a given concept, idea, or object. It is a branch of lexicology that deals with concepts and the terms that represent them, contrasting terms for similar concepts. This theory is of most important and it is relevant in developing term bank in Khelovedu for primary education. Onomasiology is the study of terms and understands terms by relating them to the concepts. (Grzega 2005) states that onomasiology characterizes a term and that a term must be conceptual, linguistic, pragmatic and communicative. On other hand, opposite of Onomasilogogy is Sesmasiology which is within the scope of lexicography which is excluded from this paper because it does not offer analytical framework in this kind of data. Dominguez (2019) sees Onomasiology as

theoretical framework that emphasizes the cognitive semantic component of language and the primacy of extra-linguistic reality in the process of naming.

Onomasiology started in the late nineteenth century, but did not receive its name until 1902, when the Austrian linguist Adolf Zauner published his study on the terminology of body parts in Romance languages (Kotch 2002). In addition, it was in the Romance linguistics that the most important Onomasiological works were written. In this study terms were studied before giving their actual terms like; *Kheputhelwa* 'gift', and *Khephophotho* 'Halmet'. According to Onomasiology, a term must have the conceptual, linguistic, pragmatic and foreign specifications and this is how terms were harvested in Khelovedu. Terms in this research were given related to the concepts that relates to them, were given their linguistic speciations, and the pragmatics of the term. So Onomasiology is the study of designations. Its goal is to find the words that describe a given concept, an object or idea. In this study for an Onomasiological approach a term is always a concept, it focuses on the concept itself. Onomasiology goes hand in hand with Semasiology which focuses on the term to find a definition. Semasiology considers the isolated word and the way its meanings are manifested, while Onomasiology looks at the designations of a particular concept, that is, at a multiplicity of expressions which form a whole Baldinger (1980: 278). The distinction between semasiology and onomasiology, then, equals the distinction between meaning and naming. Semasiology takes its starting-point in the word as a form, and charts the meanings that the word can occur with while Onomasiology takes its starting-point in a concept, and investigates by which different expressions the concept can be designated, or named. This study focused on Onomasiology because it was the theory which guided the production of a term bank in Khelovedu. The term bank for this research was created by Flex and used all the words in the data and is shown below. Since the Onomasiological approach dictates the structure of the term bank the researcher took, both the structures of the dictionary and were

used. The macro-structure of this term bank included word entries. Word are the entry word in a dictionary or glossary which are always bolded and placed in the left hand of the term bank in Khelovedu. In this case, this term bank also placed the entry words at the left hand side and the word entries are also bolded. In the microstructure, the term bank for this study entails the definition of the word entry, the Parts of speech (POS), Gloss, pronunciation and examples or the information about the term: e.g.

Khilovedu Term Bank.

A a.

Abara. [Abara] *v.* 'Wear/ dress'. Ho chireledja mmele ga digovo/ Ho abesa mmele digovo.

e.g. *Apara digovo dja khale.*

Abarela. [Abarêla] *v.* 'Dressing on behalf of someone'. der. of Abara.

e.g. *Ge dha o abarela phuraphura ya hao.*

Aberi. [Abĕri] *v.* 'Dressed'. der. of Abara.

e.g. *Ge aberi burukhu maavane.*

Abeya. [Abêya] *v.* 'cook'. Ho lugisedja dzwa ola ka mokgwa wa o shumisa boto molloni.

e.g. *Maria o abeya dzwelelwa molloni.*

Abeyisa. [Abêya] *v.* 'Helping one to cook'. der of Abeya.

e.g. *Lethavo o abeyisa Gogo wawe mulloni.*

Abeyelana. [Abêyĕlana] *v.* 'Cooking for one another'. der of Abeya.

e.g. *Vasadi va modze wa Rasodi va abeyelana megetene.*

Abeyela [Abêyĕla] *v.* 'Cooking for someone'.

e.g. *Ge abeyela vo-Mme le vo-babe.*

Abeyile. [Abêyilĕ] *v.* 'cooked'. der. of Abeya.

e.g. *Va abeyile nama malova.*

B b.

Bebedhedja [Bêbêdhêdja] *v.* 'to pumper'. Ho tshwara khilo hova motho a bodze ga o khe rateledja.

e.g. *1. O bebedhedja ngwana wawe djadji le lengwe le le lengwe.*

2. Va bebedhedja goloi ya vona ore va khone o fitlha haye ga yona.

Synonym. Rateledja.

3.5. Steps/Methods.

The theoretical framework presented four steps/ methods that were used when gathering data for this study and they are the following; 1. To look for the terms. 2. To note the terms and study them. 3. Supply the equivalents. 4. To create/ coin terms where there is paucity.

In this study data was collected from Khelovedu vocabulary, and in works such as (Monyela 2017) and (Seshayi 2019). Secondly, terms found were noted, recorded and grouped according to their Parts of Speech (POS). These terms were studied and were linked to the concepts that they relate to and definitions were established. Thirdly, where certain terms had no equivalents, neologisms were coined to establish the nomenclature. On this study before coining terms in Khelovedu, Onomasiology was studied and understood from which specific field the concepts belong to. Then terms were defined in relation to other concepts and then given linguistic specification in the language of the study. Before coining terms or analysing concepts, the pragmatic of the term was looked to see if the equivalent would be understood in Khelovedu e.g. *Khephuthelwa* 'gift'; *Bebedhedja* 'to pamper' and *Diphensele dja mevala* 'crayons'. Before giving equivalents to these terms the pragmatic of these concepts were looked and were related to the concepts. Thus, any person would understand these terms even before giving its definition.

Lastly, these terms were encoded in a term bank and they will be shared with the language board such PanSALB and other language practitioners in the field to see if the terms are acceptable for use in education for the Khelovedu.

3.5.1. Methods of how terms were formed.

In this section, the methods of how terms were formed (word formation) in Khelovedu are discussed. The methods of terminology formation are important in this study because they are considered part of language growth where new lexical entries are expanded or formed to

increase Khelovedu vocabulary. There are lots of new words brought to the language both consciously by language trends and unconsciously through language change over time. As such new words may be introduced into Khelovedu by borrowing, compounding, inflection, derivation, reduplication or by coinage. In this study, these are word-formation processes which assisted in producing new words in Khelovedu. Whenever a new object in Khelovedu, or concept is discovered, a word has to be found for it e.g. Corona Virus which in Khelovedu is explained as '*Liuva la Khorona'*. Words come from anywhere: from the mother language, from a foreign language or from people's imagination. In this way, new terms are introduced in the language and this is called neologism where new terms are used to refer to new concepts. Below are the term formation strategies that were used in this research to expand Khelovedu vocabulary.

1. ***Derivation.***

Derivation is a word formation process or one of morphological process which builds words using affixes by changing the meaning of the base and the category of the newly formed word. It is concerned with the ways in which morphemes are connected to existing lexical forms as affixes. Derivation occurs because there is a need for vocabulary increment (Valeontis, & Mantzari, 2006). We use derivation to derive new words from primitive words through affixation and infection. It can happen at the initial part of the word through prefixing or assigning the class prefix, or at the medial part of the word using verbal extensions and finally at the end of the word using the suffixes. In Khelovedu, words are derived from primitive verbs to form nouns.

e.g. (a) rata v 'to love' > thato n 'love'

rata [given verb]

rato [Derverbalize /rata/]

nrato [assign cl 9 prefix]

nthata [Devoicing /-r-/→ /-th-/]

thato [/n-/ is underspecified]

(b) vona v ‘see’ > livone n ‘light’

vona [given verb]

vone [Deverbalize /bona/]

livone [Assign cl 5 prefix]

(c) dula v ‘sit’ > Khetulo n ‘a chair’

dula [given verb]

dulo [nominalize verb stem]

tulo [assimilation /d-/→ /t-/]

Khetulo [Assign cl 7 prefix]

The above examples indicate the use of derivation as a term creation strategy in Khelovedu where words are derived from verbs to form nouns. In Khelovedu nouns can also be derived from verbs as indicated above. When the word is derived from a verb to noun, the meaning of the word change and the grammatical information also is affected. Therefore, derivation in Khelovedu was employed and words were decomposed to form new lexical entries.

1.1. Verbal extension.

Verbal extensions are also used in this research as part of word formation strategies to extend words so that new words are formed. Verbal extensions are an integral part of verbal morphology in most Bantu languages. A suffix, more often than not consisting of vowel

consonant, is inserted between root and final vowel. It modifies the meaning of the basic verb. More common extensions are applicative, causative, passive, reversive, reciprocal and stative. In this research, applicative, causative and reciprocal were used. E.g.

(a) *Abara* v 'wear' > *abar**el**a* 'dressing on behalf of someone' (applicative)

(b) *Dzekha* 'cool down'> *dzekh**is**a* 'making things cool down' (causative)

(c) *Abeya* 'cook'> *abeyel**an**a* 'cooking for one another' (reciprocal)

The above examples show that in Khelovedu, terms are also formed through existing terms by sing verbal extension to derive other words. These words were derived by inserting the verbal extensions immediately after stem or before the nominal suffix. That is, this is another strategy were words were formed in Khelovedu in this research. The bolded affixes at the middle of the above examples are the type of verbal extensions used.

2. Inflection.

Inflection was also another term creation strategy used in this paper to form words. During inflection words do not change the meaning and their grammatical information but rather words are modified and only class number do change. In Khelovedu inflection produces grammatical variants of the same word, information is added onto the word and mostly nouns are used, e.g.

(a) *Phensele n* 'pencil'> ***Di**phensele* 'Pencils'

(b) ***Khe**lewa n* 'food'> ***Dze**lewa* 'foods'

(c) *Bugu n* 'book'> ***Di**bugu* 'books'

The meaning of the words and their grammatical information did not change, instead what changed from these words are the class prefixes of these words. In this case, in Khilovedu when inflectional affixes are used they are used to change words from singular to the plural form. Therefore, class prefixes are used to change words in Khelovedu, and this can only

happen if the words used are nouns. In Khelovedu derivation and inflection are differentiated as follows;

Infection	Derivation
Produces grammatical variants of the same word.	Produces a new word (distinct lexeme).
Inflection adds information to words	Derivation changes information to words.
Does not change the grammatical category of a word.	Often changes the grammatical category of a word.
Typically occur with all members of some large class of morphemes.	Typically occur with only some members of a class of morphemes.
Inflection is syntactically motivated word-formation/ driven.	Derivation is not motivated by syntax; its role is to generate new lexical items.

3. Compounding.

Compounding in Khelovedu was also applied and it occurs through affixation. Compounding is putting together two or more words to form a new word. There are those compounding which occurs through affixation and without affixation. Below is an example of compounding without affixes, e.g.

(a) *tšhigamadi* n 'blood-vessel'.

The word is decomposed as follows;

Tšhiga- vein/ vessel

Madi- blood

The above compound word was formed through combining two nouns. That is, in Khelovedu, some compounding words are formed without affixation combining two nouns. Compounding with affixation is explained as forming compounds by attaching affixes to form a meaningful word, e.g.

(b) *mulaladhadi* n 'rainbow'

mu [class 3 prefix]

lala [n stem]

dhadi [n stem]

This compound was made by combining two nouns, e.g. *mulala* ‘neck’ and *dhadi* ‘lightning.’ Other compounds in Khelovedu are made through the combination of nouns and adjectives as in muthomuholo ‘giant’. *Mutho* is a noun and translated as a person and *holo* is an adjective which describe the size of a thing and is translated as big in English.

Khelovedu also uses verbs and nouns to make compounds and this was seen in word like *Khefatameedzi* in the term bank. The word is derived as follows;

Fata v ‘dig’- *meedzi n* ‘water.’

Fata+meedzi

Khefatameedzi [assign class 7 prefix]

4. Reduplication.

Reduplication is a morphological process in which the root or stem of a word or part of it is repeated exactly or with a minor change. It is used to show plurality, distribution, repetition, customary activity, increase of size, added intensity, continuance etc. This is a process of repeating a syllable or the word as a whole (sometimes with a vowel change) and putting it together to form a new word. For example: *Khule-khule* ‘very far’ (exact reduplication). In this example, the whole word was repeated to from one new word. In Khelovedu, when a whole word is reduplicated, they are used to emphasise an idea in the word. In this case, the emphasis on the word is that it describes a place which is very far that one cannot attempt to walk but will need any mode of transport to get there. Other cases of reduplication are when the stem of the word is reduplicated, e.g. *Liratorato* n ‘Real love.’ The stem of the word is /-rat-/ and the stem here was reduplicated also to emphasize the love. Reduplication is one of

word formation processes of forming new words either by doubling the entire word or part of it. One of the common functions of reduplication in Khelovedu is to show intensity. When Khelovedu speakers want to show the intensity of something, they simply use reduplication by repeating a whole word or part of a word, e.g. For instance, the adjective *ntsho* 'black' in Khelovedu. When reduplicated, it becomes *ntshontsho* meaning extremely black. Thus, Khelovedu speakers will say *ntshontsho* when they want to show that what they are referring to is really black.

5. Borrowing.

In terms of borrowing in Khelovedu, terms were formed by borrowing the word from the source language to the target language. Borrowing is then explained as the process of obtaining a word from another language with little or no transformation. The borrowed words are called loan words or taking words from another language. Borrowing was used in Khelovedu and this is how it was applied in this study to form new words and to increase Khelovedu vocabulary.

(a) Pen- *Phene*

(b) Pencil- *Phensele*

(c) Pill- *Philisi*

(d) Ruler- *Rula*

(e) Table- *Tafola*

(f) Code- *Khoutu*

The above words are borrowed from English and Afrikaans and are adapted into Khelovedu. They are changed into more similar forms and the meanings of these words do not change into the target language. Sounds from the source languages have been changed into the Khelovedu alphabetic writing because in all African languages, the writing rule is that all consonants must be followed by a vowel, and that is the way this words were changed. In

English, some of this examples end s with consonants and this is not allowed in AFRL's specifically Khelovedu. The only time when this is allowed is when a word is a locative with /-ng/. Therefore, to form new words in this study through borrowing, the AFRL's writing rule was applied.

6. Coinage.

Coinage in Khilovedu was used to coin new terms were there was paucity of finding the equivalents in English. This strategy was used in this research form new words to establish the nomenclature. Coinage in this study is explained as the invention of new words. In Khelovedu when coining words, the onomaiological approach was followed whereby by before coining a term, the term itself must be looked at and be understood. The terms that were coined in this research are conceptual, pragmatic and communicative. These are some of the words coined in this research; *Khengwayadzeve* 'earbud', *Diphensele dja mevala* 'crayons' and *liuva la Khorona* 'corona.'

3.6. Data for investigation.

Data for investigation is explained as the data that was found during the study period and is used to solve a certain specific problem through data analysis. In this case, terms found are used and analysed in this research to assess their appropriateness. The data for this research covers the scope of Parts of Speech (POS) in Khelovedu and that is verbs, adjectives and nouns. The data gathered comprises of 133 terms and were provided with glosses, pronunciations, examples in usage and definitions. Of these 133 terms, there were 58 verbs, 59 nouns and 16 adjectives found from desktop research. There were 114 terms found from Monyela (2017), 13 terms found in Seshayi (2019) and six (6) terms were added by the researcher. All these terms from these literatures, were used to form the term bank in Khilovedu. These terms were single word expressions and not word phrases.

3.7. Tools used.

Tools to be used in a research or data collection tools are explained as the devices/instruments used to collect data. For other researches questionnaire or computer-assisted interviewing system, Case Studies, Checklists, Interviews, Observations, and Surveys or Questionnaires are often tools used to collect and record data, however, this study uses its own designed tool based on the nature of its data. For this research, Fieldworks Language Explorer (FLEx) is the tool that is used for this kind of data. The research required a software tool to record data and produce a term bank for Khelovedu language. Therefore, the researcher used the Fieldworks Language Explorer (FLEx) which is a tool used to develop a term bank of the terms found in the desktop research. This software helps the researcher to store terms alphabetically in a glossary manner. Fieldworks Language Explorer (FLEx) 3.0 is software for organizing and analyzing linguistic data and is produced for free download by SIL International (SIL). FLEx is the lexical and text tools component of SIL FieldWorks. It is an open source desktop application designed to help field linguists perform many common tasks. It can help you record and manage lexical information, configure and export dictionaries, interlinealize texts, analyses discourse features, study morphology, collect and organize cultural and other notes and through this software, beautiful dictionaries can easily be exported send/receive which supports remote collaboration. With this software a term bank for Khelovedu was developed, it is user friendly and a monolingual term bank with lexical entries in Khelovedu and the explanations in English were produced. The kind of the term bank developed by this research was a comprehensive term bank with entries arranged alphabetically by the FLEx. This means that entry words in the term bank are arranged alphabetically and they were arranged by this tool. Flex was the best tool designed and suitable for this study unlike other tools such as TshwaneLex (TLex), Toolbox and

Lexique pro which are difficult to use, difficult to get and not freely to use. The reason this research does not use toolbox and Lexique Prois that the two software's are old and they do not have all the new features that are inclusive of languages. TLex was only designed for certain specific languages and cannot work in other languages. It does not take word expressions but rather it takes only word entries. With FLEx, it explores multiple activities and it is language friendly. It caters all the South African languages and other languages of the world. It takes both word entries, word expressions and it can create various dictionaries ranging from Monolingual, Bilingual and Multilingual dictionaries. Word entries can be in the AFRLs and explanations in English. Multilingual can be explained a dictionary which comprises of two or more languages. FLEx was chosen over TLex because it is easily accessible and it can be downloaded and used in any desktop. It is modern and it is updated every time to accommodate new changes in languages. It does not need a license and it is free to use for anyone who want to develop a term bank. It was also freely available for this research hence it was the major tool selected to complete a well user friendly term bank for Khilovedu terms. It can make almost all dictionary types and it is quicker to produce reliable dictionaries. FLEx started as a Lexique Pro and it was later developed into FLEx. This is the most reliable tool and most recommended by the dictionary compilers, and the study also supports it to be a user friendly tool with good results, and once information encoded inside the tool it can last for a longer period and one can always continue at any time. It allows users to send their work to one another in order to compare the terms and check for their appropriateness.

3.8. Data collection methods.

In order to use the most successful and appropriate gathering data methods the study used desktop research. Desktop research is a research whereby the data of the study is harvested from the existing literature. The researcher collected data from these existing literatures;

Monyela (2017) and Seshayi (2019). The data was collected through a desktop research and the researcher understood what it meant to conduct a desktop research. There were 133 terms collected. The data was collected by the researcher through searching other from literatures and noting Khelovedu vocabulary. The researcher did not apply for an ethical clearance as this research used desk research. Desktop research is the gathering a secondary data from internal sources, the internet, libraries, trade associations, government agencies, and published reports. Thus, the collection of data is at the heart of any research design, irrespective of the field of study. According to Cohen, Manion and Morrison (2017) data collection is the systematic approach to gathering and measuring information from a variety of sources to get a complete and accurate picture of an area of interest. The researcher used existing literature to harvest data and this was approved by the researcher's supervisor. In addition to the data collection instruments cited above, the researcher also used various literatures to make a thorough and critical analysis of term creation strategies in Khelovedu term bank. For instance, journals, textbooks and the internet were consulted as secondary sources. The different articles and books provided an insight into term creation strategies; such as borrowing, compounding, coining, derivation and term creation principles and guidelines such as; *Bugu* 'book'; *Khekhowakhowa* 'deep English'; *Khetimamollo* 'fire extinguisher' etc. Robson (2007) says that, desk review of literature has an advantage in that it is not difficult to get hold of relevant documents for little or no cost.

3.9. Secondary data collection.

Secondary data collection is the gathering of second-hand data collected by the researcher and not the original user. It is the collecting data that is already existing, be it already published books, journals and or online portals. Hox & Boeije (2005) explains secondary data as data that was originally compiled for different purposes that is then reused to address another research question. In this case, existing literatures were used to address the lack of

terminology in Khilovedu. The researcher decided to use secondary because it saves time because data is already there and needs to be arranged and studied. You do not have to go to the field and make contact with people. It is time convenient because data already exist in the format you need. In this study a desk review has been conducted to collect data from various secondary sources. This includes existing literatures available in Khelovedu although literature in the language are very limited. Secondary data sources have been obtained from literatures regarding the development of Khelovedu term bank.

3.10. Ethical consideration.

A research should be based on mutual trust, acceptance, cooperation, promises and well acceptable conventions and expectations between all parties (in most cases, the relationship between the researcher and participants) in a research project (De Vos et al., 2011: 113). It was the responsibility of the researcher to ensure that this research is in line with the rules of the Research Ethics Committee of a University of the Witwatersrand. The ethical certificate for this research was not applied. The permission to conduct this research was granted by the research promoter. The reason for not applying ethical clearance certificate for this research was because, this research used a secondary data collection. The study did a desktop research meaning that existing information was used for collecting data. This research did not involve people, only existing literatures were consulted and as such there was no need for an ethical clearance for this study.

3.11. Data analysis.

The researcher analysed the collected data by first familiarizing himself with the collected data in order to see terminology creation strategies and problems encountered in Khelovedu. Firstly, the researcher, familiarized himself with the data by studying the data. The researcher

double checked the data by ensuring that the collected data made sense and were correct. Secondly, the researcher organized the data according to word formation processes and Parts of Speech (POS) such as (*Maina* 'nouns'; *Madiri* 'verbs' and *Mahlaodi* 'adjectives') to see where there was paucity in providing equivalents for the terms found in Khelovedu. The study analysed the data by the use of graphs, tables and charts to illustrate the analysis which are discussed more in chapter 4. The researcher counted each of the terms as per their category, those with equivalents were drawn and those without equivalents in the target language were also noted. The researcher also analysed the type of word formation processes used when coining new terms. Finally, the discussion of findings was made based on the categorization of this data and the analysis of data was applied through quantitative analysis.

3.12. Validity of the study.

Validity in a research refers to the consideration of the various ways that the researcher might be wrong in his/her conclusions. According to Whittemore, Chase and Mandle (2001:534) discuss that the quality of research is "*dependent on honest and forthright investigations."* It is always important to seek alternative explanations and it is critical to have a self-critical attitude in the research field. Creswell (2008) explains validity of the study as a process of ensuring that meaningful and justifiable inferences can be made from the data obtained from the sample. Validity is a situation -specific perception. It is assessed depending on the purpose population and environmental features in which measurement takes place. It refers to the honesty of findings and conclusions (McMillan & Schumacher 2014). It is the explanations about observed occurrences estimate what is reality or truth, and the extent to which explanations are precise.

There are several validity challenges to this research. Some of these have already been touched throughout this research. Firstly, Khelovedu is not an official language in South

Africa. It is still regarded as a dialect and still undergoing corpus planning. Secondly, Khelovedu does not have orthography. There are no rules of writing and the literature in the language is very limited. As a result, it is not used in schools, hence, this study is doing a corpus planning in the language and developing more literature so that by the time the language is afforded an official status in the country, the literature would be available to be taught in schools. Finally, the study has chosen to look at two literatures because they are the only literatures exist in Khelovedu at the moment. In addition, the fact that the research only looked at these two literatures and no more, could challenge the validity of the study since the study lack developmental literatures in Khilovedu.

Despite these challenges, the researcher believe that this study is valid and makes a useful contribution to the body of knowledge regarding terminology development in Khelovedu. It is beyond the scope of this study to produce a full investigation into the landscape of the subject. As such, this study mirrors the possibilities for terminology development in Khelovedu and a mandate for Khelovedu to be taught in schools when it's given the official status in the country. In doing so, this study will hopefully serve as a basis for further studies. Some specific recommendations for this are set out in the Conclusion section.

3.13. Limitations of the study.

Some threats to validity of this research could be listed as follows: Firstly, the research did not cover all the terms in Khelovedu for this term bank and the literatures used had limited data. There are few literatures exist in Khelovedu and the research relied on those that already exist such as Monyela (2017) and Seshayi (2019) and these literatures also relied on the non-standard orthography of Khelovedu. Secondly, is not standardized or not well researched because of the system of education where NS is regarded as only the official and Khelovedu as a dialect, as such, the data would have been increased to form a lager term

bank containing almost all terms in all areas of the language. Since Khelovedu exist as a spoken language, issues of orthography were experienced during this research. The two literatures used in this research uses different orthographies and such this study had to infuse both orthographies and also use the research knowledge of the orthography since the researcher is the first language speaker of Khelovedu. Lastly, due to cultural bound specific terms, there were no glosses provided because certain terms are only specific to a culture and not the other.

3.14. Conclusion.

In summary, this chapter presented and discussed the methodology used to collect and to analyze data for this study. The research design is to a larger extent, quantitative and used a desktop to gather data and numerical analysis to present and explain the findings of the study. The total number of the data collected in this research was 133 words found in Khelovedu. The researcher used tables, to analyse, interpret and present quantifiable data. The methods of this research led to a reliable data collection strategy, and as such, increased the validity and reliability of research results and lastly the validation of the research findings. Thus the researcher made sure that the selected methodology was the most suitable for this kind of study and its data. The next Chapter presents the analysis and discussions of the research findings.

Chapeter 4: Findings of the study.

4.1. INTRODUCTION.

The objective of this chapter is to present and analyse the empirical information gathered by means of the research procedures as outlined in chapter 3 of this study. This chapter presents the data and give the analysis by answering the research questions and applying the methods. This chapter discusses the findings of the study obtained by means of a numerical analysis following the quantitative approach. The data results presented in this chapter was sourced from the two existing literatures in Khelovedu and that is from Monyela (2017) and Seshayi (2019) and is presented by using graphs, tables, and charts.

The data for this study is 133 terms found through desktop research. These terms were found in works such as Monyela (2017) and Seshayi (2019). 13 terms were found from Seshayi (2019) and 114 terms were found from Monyela (2017) and the researcher added 6 terms during the pandemic COVID19. These terms included Khelovedu vocabulary and three POS categories were found and that is verbs, nouns and adjectives. These are the main data for this investigation. The purpose of this study was to coin new terms and create a term bank for Khelovedu. To achieve this aim, data analysis is presented below.

4.2 Data management and analysis.

There is only one set of data for this study and that is 133 terms found in Khelovedu. These terms were found from three categories of the POS in Khelovedu and the researcher's encyclopaedic knowledge. Of these terms 133 terms found from Monyela (2017) and Seshayi (2018) and there were 6 terms added by the researcher. There were 47% verbs found in Khelovedu, 38% of Nouns and 15% of adjectives in total. In all these, there were 75 primary words found and that is words that are not complex or words in their default form. 73 of these words used in this study were complex words; that is, they were derived, borrowed, inflected, compounded and reduplicated from primary words. This data was used and analysed in this paper.

There were few challenges when data was collected from these literatures and one of them was that; the terms were not listed in the literature according to the need of this research, however, the researcher had read and select which terms to use. These terms had no equivalents in English and equivalents were to be provided first. From these two literatures, there were two distinct orthographies of Monyela (2017) and Seshayi (2019). Each of them had they own style of writing and this was difficult for which orthography the researcher had to follow. Thus, this study infused the two orthographies and used them according the researcher's knowledge on how Khelovedu is written. This research data also had challenges in analysing this data where some of the terms found had no equivalents in English for the same concepts. This challengs were based from the culturally bound concepts which are non existence in English are only known to Khelovedu. Such terms were not given equivalents, but word formation strategies were used to explain them. For these terms paraphrasing strategy was used to give these terms meaning and transfer knowledge from one language to another. This was done in accordance with the study aims and objectives of creating new terms for existing concepts and where there is paucity to coin them following the

nomenclature. These challenges, however, did not restrict the study from persuing its aims, but rather these challenges were tackled in order to offer favourable results to the study.

4.3. Onomasiological and quantitative analysis of data.

The study is based on Onomasiological steps outlined in chapter 3 of this paper to analyse the appropriateness of the terms found and where neologisms was applied. The research followed each step in analysing data and the first step was to; to look for the terms. These terms were sought from Khelovedu vocabulary and were noted and studied as per the step two. Equivalents were supplied for each term, however, where there was paucity in the terms the onomasiology rule governed the study to create/ coin new terms. Within the scope of quantitative analysis, the research data is used for analysis. Under the data analysis, exploration of data has been made with descriptive statistics and graphical analysis. When analysing data for this study, not all the steps were followed as by the theory suggests. Step two which states that; to supply the equivalents for the terms found. On those culturally bound specific terms, this step was not followed because there were no equivalents that could relate to these terms. A quantitative approach was chosen over qualitative study because quantitative analyisis offers good analysis of this kind of study. It offers numerical representation, manipulation of observations for the purpose of describing and explaining the study of terms. Since the study was based on terminology development, this approach offered a great critical analysis for the researcher to be able to deduce on how many terms were found in the investigation, how many were supplied with equivalents, how many were single word or phrases and how many terms were without equivalents. For this research to be able to reach a conclusion that there are no enough terms in Khelovedu was based on the quantitative analysis whereby the research data was quantifiable to see if there are enough terms or are not enough. With the use of numerical analysis through graphs and charts, the research data was interpretable and favourable results were derived based on the study aims

and objectives. Quantitative approach was chosen in this study because it provides results which can be condensed into statistics, it can measure the level of occurance of these terms, their actions and their trends, etc. This approach also provided statistical comparison between terms that were found and to those that were coined and lastly it provided the estimation of the number of terms found throughout the investigation.

4.4. Presentation of research results.

The results of this research are presented and discussed from the two sets of literatures and categorised according to the objectives of the study using the quantitative analysis approach. The nature of the research design for this study requires a quantitative set of data. Therefore, presentation of results is presented below through numerical analysis, charts, graphs and explanatory.

In this study, terms were explained as the linguistic representation of concepts and that such concepts should refer to the object that any person with or without a prior knowledge will be able to identify that particular term. A term is pragmatic, communicative and must be exact. True terms are not ambiguous but are clear easily to use. When looking at the following Khelovedu terms, there is no ambiguity and they are exact to what they are referring to, e.g. *Abara* 'to wear'; *Khengwayadzeve* 'earbud' and *Khedzenelo* 'entrance.' These terms are conceptual, pragmatic, communicative and unambiguous terms created in this paper. These terms are able to point to a concept and one can see the concept even without seeing it but visualizing it through the concept. In this paper, terms were explained based on the characteristics of such terms. When looking at the word *Khengwayadzeve*, it does not need any explanation to first explain what the term means, but a meaning can be derived from the action that the term does. A term is also a unit with similar linguistic

characteristics used in a special domain. Other than being basic units and language units, terms are also cognitive units. When terms were coined in this study, the researcher was able to establish a firm relationship between concepts and designations, by determining, if necessary prescriptively, which designations should be used and how terms should be used. Terms whose meanings are not clear cannot be standardized because they are not acceptable for use. This study also found out that there are those terms who are conceptually misleading or whose meanings are not clear and they are presented below.

Terms	Equivalents
1. Kheromabje	Sling
2. Marabo a mmele	Skeleton
3. Leaho la vokhole	Social distancing
4. Kheputhelwa	Gift

Figure 4.4.1. Conceptually misleading terms.

When looking at the above terms, they are conceptually misleading in the sense that their glosses can refer to something else other than what is being referred to as in this study. These terms are problematic; they do not follow the nomenclature rules. Theories of terminography and lexicography states that a term must be conceptual, practical and communicative. The reason why the terms are problematic it's because they are not conceptual. They do not describe the concept being referred to. They are also not communicative; it will be difficult for a person to understand what *marabo a mmele* mean without having to make a context of the term in a sentence. The phrasal word *marabo a mmele* is ambiguous because it can refer to something else on contexts. It can refer to all the bones of the body and on the other hand it can refer to skeleton. A term such as this, should not refer to a number of things but it should refer to one and not confuse the user in contexts. Terms should be exact and not ambiguous. This term is said to be not practical and cannot be understood in various contexts.

When looking at these words *Kheputhelwa* and *Leaho la vokhole*, it is noted that although these were coined, the terms are also problematic for use. In this case when looking at *leaho la vokhole*, a learner in school to use this term might think of a building in distance. This will be because if the term is written without the gloss next to it, the meaning of the true term would be totally lost. One cannot think of the term as it means social distancing, but from the first word of the term they might think it refers to a building. Another term is *Khephuthelwa* which is a gift. In Khelovedu there are many things which are wrapped such as food, tools and clothes. To use this term, the user needs to be firm with the context as it might transfer the meaning to the other object. *Khephuthelwa* can also mean something which is wrapped, gifts are also wrapped, and food are also wrapped in the form of lunch boxes. Thus, a native speaker of Khelovedu would not understand at first when he/she is asked what is *Khephuthelwa*, but will then understand when the term has a gloss next to it in English. Coinage has got its own advantages and one of them is that it gives rise to new words such as *Kheputhelwa* and it can be described as a well thought term in the sense that gift come in a wrapped package and the nature in which gifts are always made, but at the same time it can be conceptually misleading as it might point to more than one concept. Therefore, for these conceptually misleading terms outlined above, to understand their meanings and their contexts, learners in school will need to use the example sentences and contexts used in the term bank supplied by the study and that will make them able to use the term correctly. It will then be difficult to standardize such conceptually misleading terms because their meanings are not standard as well and they change in time.

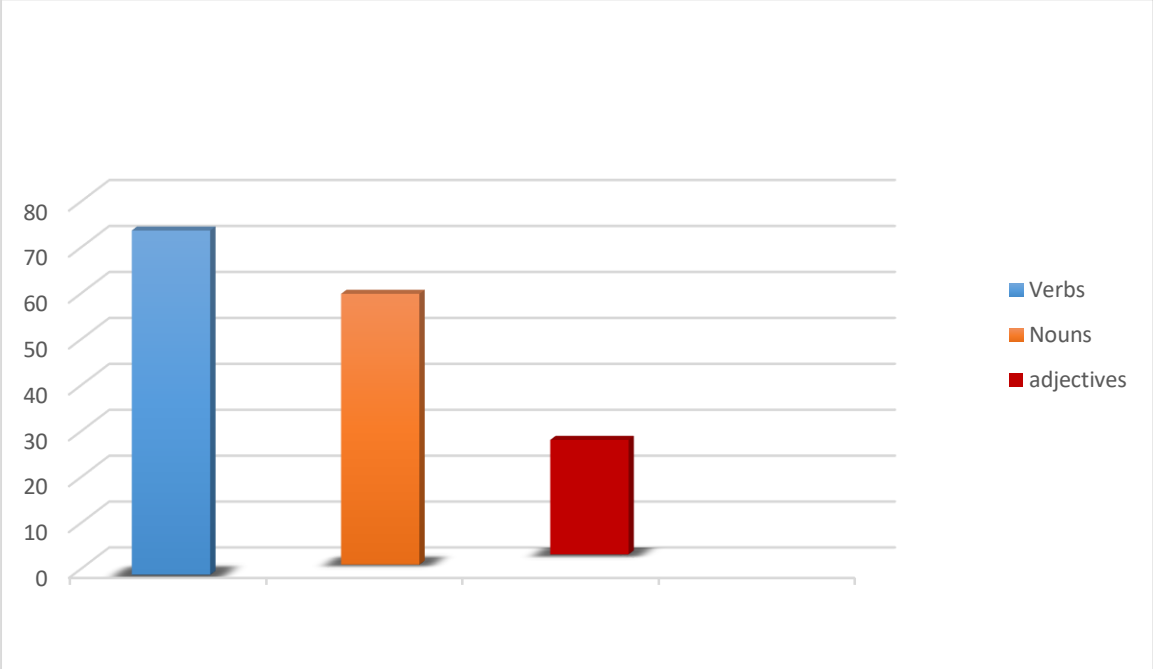


Figure: 4.4.2. Terms found from the investigation.

Figure 4.4.1. show all the terms found from the investigation. It further show that, of the 148 terms found, 75 (51%) were primary terms found in Khelovedu vocabulary and 73 (49%) were complex words found. These words were found from three categories of POS and that is verbs, nouns and adjectives. This research found 70 (47%) verbs, 56 (38%) nouns and 22 (15%) of adjectives. Verbs in this figure are represented in blue colour with the highest dominating number of terms found for this study. Nouns shown in orange and they are the second largest group from the research. Adjectives indicated in red colour were very small and this is because adjectives are small in nature. This clearly shows that there were more verbs used in this study than both nouns and adjectives. In this figure, the POS indicated show both the primary words and secondary terms. This further shows that the vertical line of this bar graph shows the number of the POS used and on the horizontal line show the POS categories.

G g.

Gaula. [Gaula] *v* Ho dula li mutho likhe a nyalana.
e.g Va gaughe mosadi wa mohu Masilu.
Mugaula. *n* 'One who decides to live in a concubinage'. pl. comp. form of Gaula.

Gemedi. [Gemedi] *n* 'Representative.' Mutho yo a khonawo ho emela vatho va vangwe khetlhopheni.
e.g. Matlhatse ge gemedi ya diphiri.

K k.

Kgolo. [Kgolo] *adj* 'Big.' Khilo khewo ga kheyemo evewo khe khe wolo.
e.g. Thava ya Rasodi ge ye kgolo gudu.

Khanyoha. [Khanyoha] *v* 'Crave.' Tumo ya mmele, nama, pelo le moya ya o khaleya khelo khe khengwe.Yena o khanyoha o la vooswa bja mavele.

Khatha. [Khatha] *v* 'Take a picture' 1. O khona o djiya motho khenepe.
e.g. Mpho o khatha vatho dzenepe.
2. O djiya garolo ga hare ha kheemo.
e.g. Mpho o khatha tema ga hare ha lenaneo la poloko ya malome wawe.

Khedheradha. [Khedheradha] *v* 'Street.' Dzela yewo i diilwewo modzini hoba toroponi yewo vatho hoba dikoloyo di tshebelaho wona.
e.g. *Khedheradha khavo Thabiso nkhe khe telele.*

Khedzenelo. [Khedzenelo] *n* 'Entrance.' Ge mo vatho va khonawo ho dzenawo wona.
e.g. *Va dzena mulomuni wa lebati la mathomo.*

Khefatameedzi. [Khefatameedzi] *n* Ge motho yo a fataho meedzi hore vatho va khone o nwa.
e.g Va fedjidje va khi movidja khefatameedzi ga hore o rata o a fata.

Khekhowakhowa. [Khekhowakhowa] *adj* 'Deep English.' Ge khekhowa kha ho se dhwisisale, kha o nyaga le ditlhalosa madzwi.
e.g. *Lerao o aba khekhowakhowa kha gua England, le mavuru amangwe a khoni o modhwa.*

Khenesapula. [Khenesapula] *n* 'Rainmaker/ Rain Queen.' Mutho yo a khonawo o nesa pula.Leina lewe le dhiile ga Kgosihadi khenesapiula Mudjadji. Ge leina laga di kgosini dja Mudjadji. Ge vona fela va khonaho o nesa bula.
e.g Mudjadji ge khensapula kha Volobedu le naha ga vophara.

Khephophotho. [Khephophotho] *n* 'Helmet.' Ge khelo khewo khe abariwaho tlhohoni ore e tshireledjehe.
e.g. *O abera khephophotho he a khe reila thuthuthu yawe ore tlhoho yawe ekhe tiwe ke moya hova e khe hobale gudu ga hare ha digodzi djewo aga tlhaganawo nadjo.*

Khephuthelwa. [Khephuthelwa] *n* 'Gift.' Khelo khewo khe phuthedhwewo kha ho fiwa motho ka lerato le peloo ndhe le

Figure 4.4.3. A representation of a term bank in Khilovedu.

This research has explained a term bank as a data bank containing terminological data where the data is related to concepts or their designations. A term bank in this study is an

alphabetical list of words or entries with information of those entries. Term bank differ according to the kind and volume of data they hold. This term bank carries about 148 word entries and their information. Thus, the above figure is a sample of the term bank created in this research. A fully developed term bank is attached on the appendixes of this study. The above figure is the representation of a term bank in Khelovedu. This term bank was generated through a software Flex to produce a well user friendly term bank. The data that was encoded in the Flex to make up this term bank was from the three categories of the POS. These were verbs, nouns, and adjectives. The bolded words on the left are the terms found in the investigation and they are called entry words and on the right is the information about the term such as the explanations, POS, examples and pronunciation. The above term bank in a comprehensive monolingual term bank for Khelovedu learners in Primary schools. The above term bank can be explained as the collection of terms that are put systematically in an alphabetic order with explanations of the terms put in a term bank format. The term bank created in this research comprises of 148 terms with more verbs than nouns and adjectives. The bolded words in blue colour are the terms whose equivalents were not found in the study. The POS in this term bank were abbreviated and for verbs (*v*), nouns (*n*) and adjectives (*adj*) symbols were used. Each term is explained in relation to its context usage. This term bank can easily be accessed by reading the terms from the left to the right finding the information about the term. Therefore, above figure is the representation of a term bank that was created as part of the study aim and its objectives.

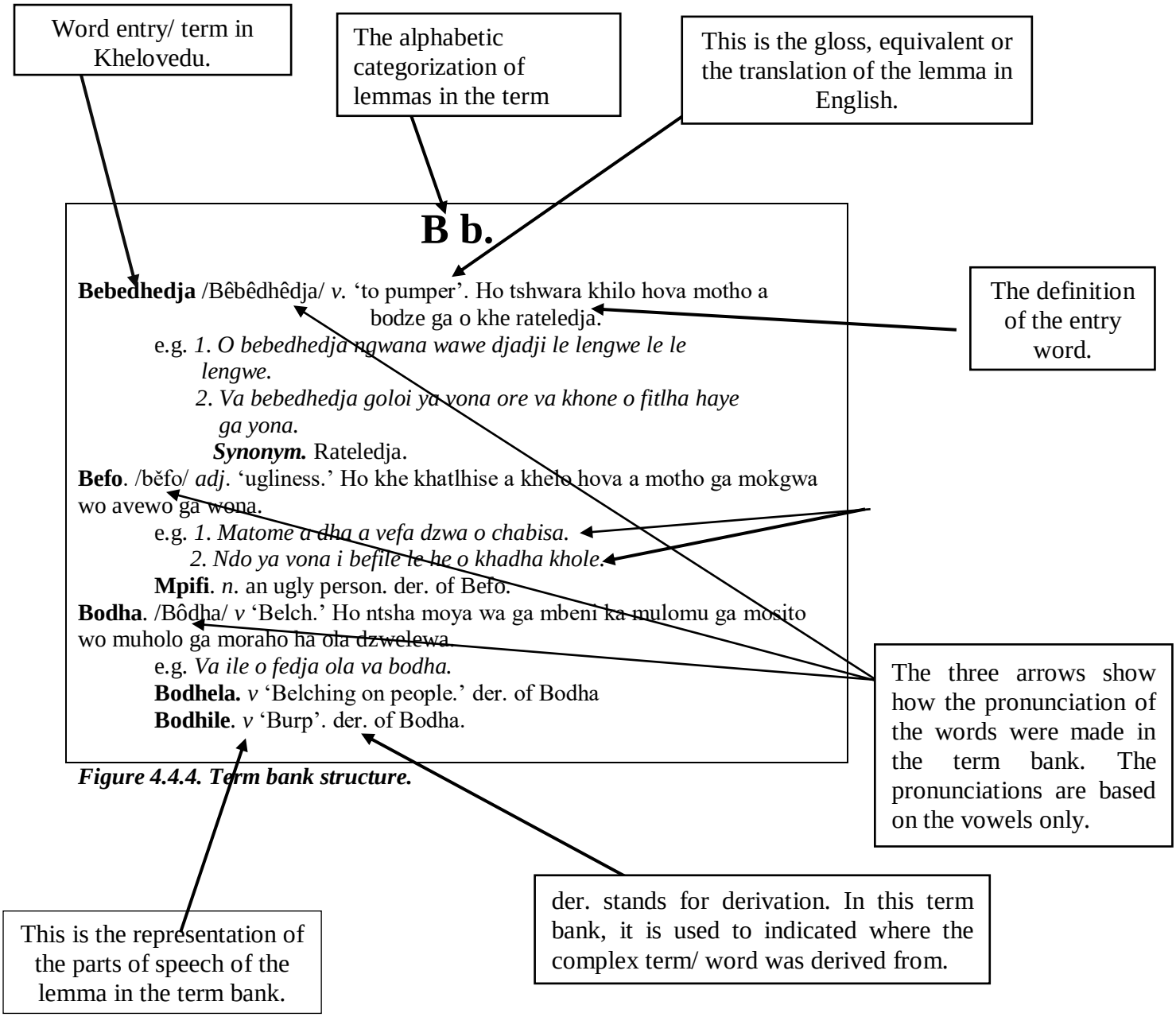


Figure 4.4.4. Term bank structure.

The above figure is the representation of the term bank in Khilovedu and the structures that were put in the term bank. This term bank is made up of two structures and that is the macrostructure and microstructure. Macrostructure of the term bank is the ordered lists of word entries. The entry word is bolded and in this term bank and the entry word were encoded in Khelovedu. The entry words are placed on the left hand side of the term bank and

are the secondary data of this research. Microstructure is the information that is put after the entry word in the term bank. The microstructure of this term bank includes the phonetic representation of the word, or the pronunciation. It also includes the parts of speech of the entry word to assess which grammatical information the word belongs to. After the POS of the entry word, follows the gloss or equivalent term which is made in English. The definition of the term and the example sentences also forms part of the microstructure. To easily access this term bank, the user can read the entry term from the left going to the right to fully get the term's information and understand what the term means and how it can be used in contexts.

The alphabetic symbol at the top middle of the page is the representation of alphabetic system and it represents the order of the head words/ entry word in the term bank and they are arranged alphabetically. Thus, each term in this term bank, is arranged alphabetically. The words that are put in slashes shows the pronunciations of the words. The pronunciation of the word in this term bank is emphasized only on the vowels because Khelovedu employ seven (7) vowels which are somewhat difficult to use or to be pronounced in words since they are written the same. The phonetic representation is used to distinguish between the primary and the secondary vowels of Khelovedu. The italicized letter '*v,' adj* or *n*' are the abbreviations of the parts of speech that are used in this term bank. They are placed immediately after the entry word to tell the user which grammatical information the word belongs to. When the entry word is explained, the example sentence on how the word can be used in contexts.

Syntactic word categories.	**Khelovedu.**	**English.**
Single word.	127	98
Phrases.	6	35

Figure 4.4.5. Number of phrases and single words.

The above figure shows the syntactic word categories in Khelovedu that were used in this study. It is clearly shown that both Khelovedu (entries) and English (glosses) used more single words in the term bank than phrases. Khelovedu used more single word and they were 127 single words encoded in the term bank and their glosses were 113 that presented the equivalent of single words. On phrases, there were six (6) in Khelovedu and 35 were word phrases of the glosses. Where Khelovedu used phrases the glosses were single word, e.g. Khelovedu used a phrase for *Diphensele dja mevala* for crayons and the reason for the use of phrase was to be able to explain the term in Khelovedu. Instead of giving a single term a paraphrasing as a word formation strategy was used. Paraphrasing in this study was seen as a way of explaining or describing a concept by making use of a phrase or even a sentence. Although paraphrases can be a very effective term formation strategy, it can indiscriminate use within the context of a translation could give rise to complicated grammatical constructions that are difficult to interpret due to lack of coherence. Phrases such as *Marabo a mmele. Khengwaya dzeve, liuva la khorona, Diphensele dja mevala, leaho la vokhole* and *Dzwalelo muga* were difficult to make grammatical constructions, because these are sentences whereby paraphrasing was used to explain the terms. Sentences are not easy to make grammatical categorization but words are easy. The reason why these phrases were difficult to make grammatical construction was that they are made with different grammatical information's. This can be noted in *Khengwaya dzeve,* where this phrase derived from on term which is a compound earbud.

In the word *Khengwaya dzeve;*

/khe-/ is the class seven prefix

/-ngwaya-/ as a verb and a free morpheme.

/-dzeve/ as noun of the boy parts.

Thus, this word is made of a verb and a noun, and as a phrase it was difficult to assign its grammatical information. In this research *Khengwaya dzeve* was made to be a noun because of the added class prefix in the phrase. All nouns in Khelovedu starts have their noun classes or class prefixes hence this phrase was assigned its grammatical function as a noun.

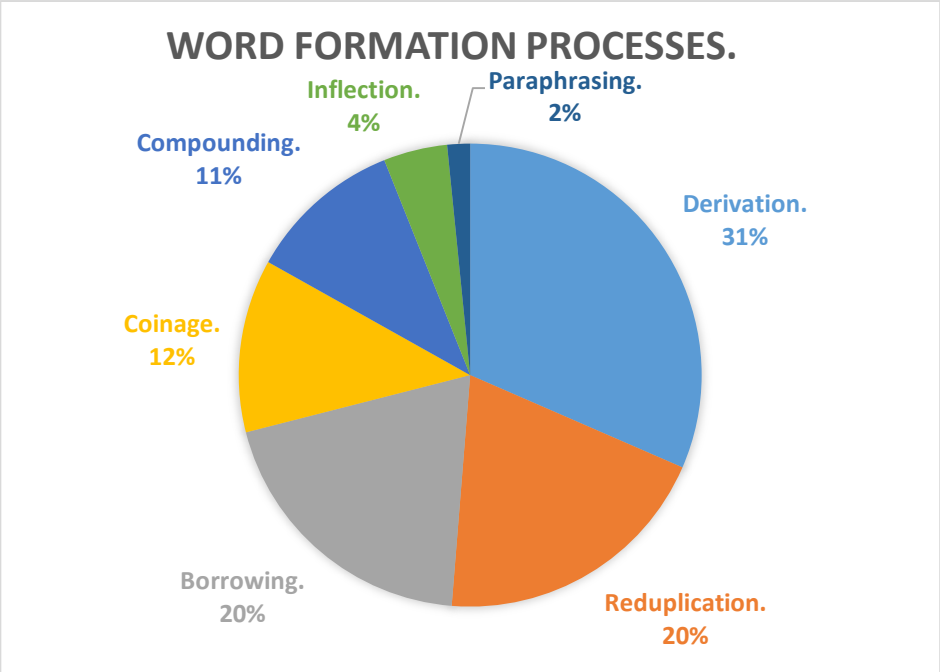


Figure 4.4.6. word formation processes used.

The above figure show word formation processes used in this research and the number of word percentages as per the process used. The research has presented seven-word formation processes that were used to form new words. The word formation processes used were derivation, reduplication, borrowing, coinage, compounding, inflection and paraphrasing. To see how these words were formed, they are presented in chapter 3 on section 3.4.1. Of these strategies used, derivation was used more with the highest percentage in the research. Derivation was used more because most of the words were derived from primary words to form other words. Thus, the mean of this chart is derivation with 31% usage and the median was borrowing and reduplication with 20% usage. Both reduplication and borrowing used the same number of words and they are equivalent to one another. This research as indicated that

paraphrasing was used less, and this is because most of the words were exact terms. Most of the paraphrasing terms are explanatory terms whereby they are more descriptive than being direct. These word formation processes were used in order to establish the nomenclature and to form neologisms in Khelovedu.

When looking at these word formation processes used in these research, these were the tendencies that each showed;

(a) Compounding.

A compound is a word made up of two or more words. Compound used in Khelovedu were made up of two words and that is either noun+ noun; noun+ verb; noun+ adverb; or verb +noun and verb+ adverb. In words like;

Khenesapula 'rainqueen'/ 'rainmaker'

/Khe-/ class 7 prefix

/-nesa-/ 'make it rain' (Verb)

/-pula/ 'rain' (Noun)

The above compound is made up on a V+N in Khelovedu, but when it is made in English the equivalent show different grammatical functions. The equivalent of *Khenesapula* in English is made up of N+N to make a compound. That is Khelovedu show a different grammatical rules during compounding of words. That is, where there is a compound in Khelobedu, a compound is also made in the target language. There cases where a word is a compound in Khelovedu and is not target language and this is evident in the word *mulwantwa* 'fighter.'

/mu-/ class 1 prefix

/-lwa-/ 'to fight' (v)

/-ntwa-/ 'a fight' (n)

Mulwantwa is a compound word made up of a verb and a noun in Khelovedu. The equivalent term is not a compound but it is one term. That is, this compound didn't don't offer a compound in the target language, but it gave rise to a noun. It can be noted that the reason why it is a compound in Khelovedu and not in the equivalent term is that when words are formed in Khelovedu, noun classes are used to form nouns. The whole word of *Mulwantwa* is a noun hence, its equivalent employed the same grammatical information of the term. Therefore, the tendencies that arises from these two examples were that irrespective of how the compound is made in terms of grammatical function, if the whole word is a noun, it should be so even in its given equivalent in the target language.

(b) Reduplication.

During reduplication words are reduplicated either by reduplicating the stem or the whole word. Reduplication had its own tendencies. Below are the examples of the tendencies.

Botabota 'bending exceedingly'; *Khulekhule* 'very far'; and *nthsonthso* 'dark black.' In these examples a whole word was reduplicated to extend the meaning of the word, however, the whole word was not reduplicated in the equivalent term. One thing that can be noted in these examples is that since Khelovedu reduplicated the whole word to extend the meanings of the words their equivalents used phrasal words. As a result, the study concluded that; since reduplication reduplicated the whole word, equivalents also followed the same procedure of employing two words.

(c) Borrowing.

During borrowing word were borrowed from one language (English/ Afrikaans) to another (Khelovedu). During these process, words were phonologized following the structure of Northern Sotho writing system since Khelovedu uses NS orthography for writing.

Phene ‘pen’; Bugu ‘book’; Phensele ‘pencil’ and Khoutu ‘code’ were phonologized following the Consonant Vowel (CV) syllable. The rule in all African languages state that a consonant must always be followed by a vowel. During borrowing in Khelovedu this rule was somehow followed in order to derive new words that do not exist in Khelovedu. Therefore, to establish borrowing in Khelovedu phonologization of sounds was made following NS orthography.

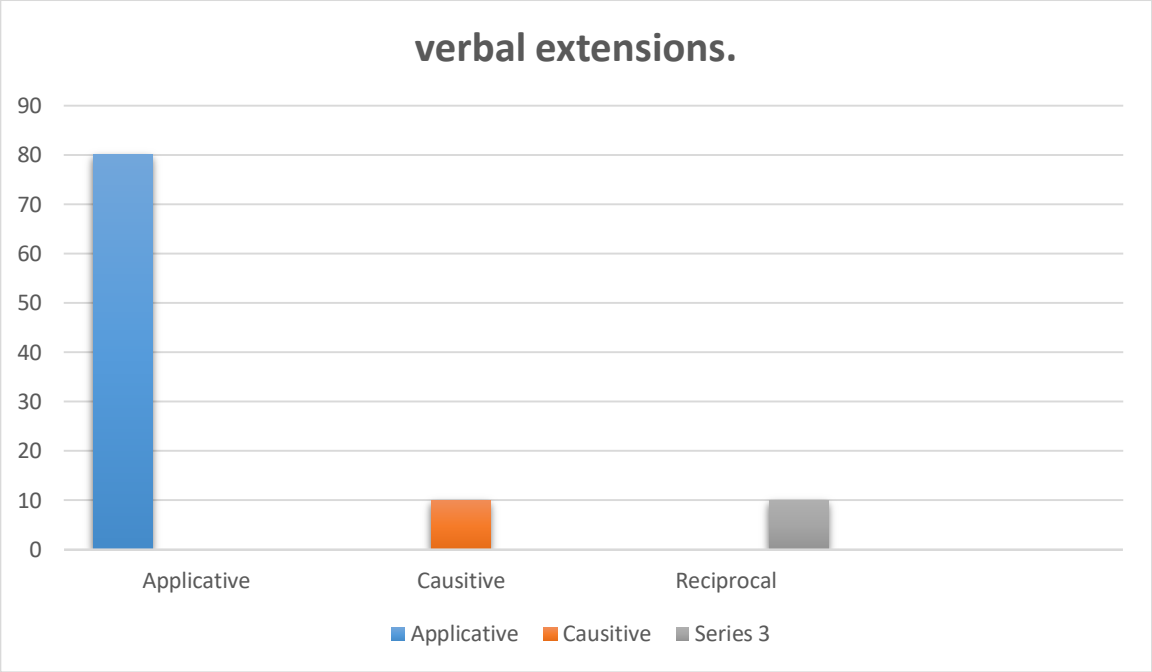


Figure 4.4.7. Verbal extensions used.

The above bar graph is the representation of verbal extensions used when words were formed. There were three (3) and that is; applicative, causative and reciprocal. These verbal extensions were infused within the derivation of word formation process because they can’t function alone without derivation. Applicative used 80% of the words in this research and both causative and reciprocal were equivalent in the usage of 10%. The applicative extension is /-el-/, causative uses /-is-/ and reciprocal is /-ana-/. In Khelovedu these extensions were

inserted in the middle of the words except for reciprocal where it is put at the final position of the words.

Applicative /-el-/	**Causitive /-is-/**	**Reciprocal /-ana-/**
Abey**el**a	Abey**is**a	Abeyel**ana**
Bodh**el**a	Bodh**is**a	Bodhel**ana**
Dul**el**a	Dul**is**a	Dul**ana**

Figure 4.4.8. verbal extension.

The above indicate the place in the word where these extensions are inserted. In applicative and causative they are extended after the root and before the default suffix of the verb. That is to say, they are extended in the middle of the word. However, reciprocal showed a different rule of verbal extension whereby its extensions are made at the final position of the word. The extension is added at the end of the word as indicated above and to avoid two vowels following another, as in *Bodhel**aa**na* the other vowel /-a-/ is deleted to avoid vowel juxtaposition. Therefore, this research has shown how each verbal extension was used and also the locations where they were used in words. Thus, verbal extensions, were used to extend words and their meanings.

Terms in Khelovedu	**Equivalents**	**Definitions**
Gaula	_____	To stay with a woman whose husband died without having to pay lovola.

Khetafameedzi	_____	A person who dig water in the river.
Mugaula	_____	A man who take a woman after the husband died.
Mudulathugo	_____	One who stays in isolation.
Mudzemuholo	_____	The family of first wife in the concubinage marriages.

Figure 4.4.9. lack of equivalents in English.

The above table show terms whose equivalents were not found in this research coinage and neologism was impossible to be applied. This was because, the research noted that these terms were culturally specific. They only exist in Khelovedu, hence, equivalents were not supplied. That is, in Khelovedu cultural bound concepts which forms part of the term bank were found and they do not have equivalents to other languages. That is to say, it is evident that the above terms show a lack of terminology development and lack of terms in Khelovedu whereby to this date there are still terms with no equivalents. Though there are culturally terms for a specific language, terms for such culturally bound specific should be created to establish multilingualism in the contemporary world. This shows that Khelovedu not only need terminology development in primary education, but rather it needs terminology development in all areas including culture specific terms. There is still a niche that is still to be filled in Khelovedu terms because some of the terms were not found. The above terms in this study were only given explanations because explanatory or paraphrasing was used to address the lack of equivalents in culturally bound specific terms. This study indicated that, although terms are developed in Khelovedu, these cultural bound specific were the only terms whose equivalents were not found.

Terms	**Equivalents**
1. Liuva la Khorona	Corona

2. Dzwalelelo	Quarantine
3. Peelothogo	Isolation
4. Dzwalelelo muga	Lockdown
5. Leaho la vokhole	Social distancing

Figure 4.4.10. Trending terms.

The above table indicate trending terms throughout the whole world due to the pandemic disease of the Corona (COVID-19). The researcher coined these terms because they are the most used terms in the world and the Vhalovedu people had to be included in these terms so that they know what these terms mean to them so that they will be able to follow safety measures around the disease. Since the Corona affected a lot of people worldwide, terms about the disease were created as part of this study so that learners would familiarise themselves with them through the use of this term bank. The word Corona, Khelovedu borrowed the word since it originated in other country and the name was derived in that country. The research coined a term called *Liuva la Khorona* for the Vhalovedu learners in schools to understand the context of the disease because since it has started, there was no literature translated in Khelovedu about Corona. *Dzwalelelo* 'quarantine' and *dzwalelelo muga* 'lockdown' were amongst the terms coined due to this pandemic disease. Since people were infected by this disease and some need to do quarantine such a term need to be made available in Khelovedu hence, the study created it for this term bank. When the President of the Republic of South Africa introduced *dzwalelelo muga* for 21 days there were still people unable to understand what it meant to undergo lockdown and this study provided a term to be used during this difficult time to be used which is explained in the appendix. Thus, this research shows a great deal of terminological development in Khelovedu and it may further open other avenues in terminology creation strategies in the language.

No	sg	examples	no	pl	examples
1.	**mu-**	*Mutho* ‘person’	2.	**vha-**	*Vhatho* ‘people’
3.	**mu-**	*Mure* ‘tree’	4.	**me-**	*Mere* ‘trees’
5.	**li-**	*Lidzoho* ‘hand’	6.	**ma-**	*Madzoho* ‘hands’
7.	**khe-**	*Khegolo* ‘school’	8.	**dze-**	*Dzegolo* ‘schools’
9.	**n-**	*Notšhi* ‘bee’	10.	**di-**	*Dinotšhi* ‘bees’
11.	**vho-**	*Vhorotho* ‘bread’	12.	**ma-**	*Marotho* ‘bread’

Figure 4.4.11. Khelovedu noun class system.

The above figure is the illustrations of the noun class system created for Khelovedu. Noun classes were used to categorize noun where each noun may belong to a given class because of the characteristics such noun possess. They comprise of a stem and one set of singular and plural prefixes and they are grouped into classes. This research has produced 12 noun classes which most of the nouns in the term bank followed these classes. In the above table, noun classes are grouped according to their class number. The odd numbers of these noun classes shows the singular (sg) for of the noun classes used in this research. On the right side it is the even numbers whose classes are in the plural form. Each class number on the left is paired with that one the right to form singular and plural of nouns. This study focused on these 12 noun classes because they were commonly used to form nouns in the term bank. It was important for this study to create a noun class system so that it will be possible for the researcher to form other nouns following the noun classes. Therefore, the noun class system is not complete, but it was made in accordance with the data that was used throughout this research.

4.5. Challenges in terminology in the contemporary world.

Although, there have been many attempts in Khilovedu terminological development, there are still challenges that are faced by terminographers. One of them is that, they are not

supported by language policies (Nkomo 2010). They work in isolation and hence, terminology is slow. Thus, Alberts (2010) elaborates that the issue of terminology development in this country is as a result of no dictionary culture where most people are not into dictionaries. Khelovedu is one of the language which is not allocated to any resources, there are no supporting structures and terms in this languages struggle to reach standardization because of the language status in the current SA language classification.

4.6. Conclusion.

This chapter presented and analysed data that was found in Moneyla (2017) and Seshanyi (2019). In this chapter terms were found, noted, supplied with equivalents, where there were no equivalents neologism was applied and were then analysed. The data analysis was followed using a quantitative approach in order to be able to answer the research questions and reach the objectives of the study. Even though there were terms without equivalents in this research, those terms were given explanations using the paraphrasing method of word formation process. With this in mind, this research has also shown that, there are no enough terminologies in Khelovedu and that terminology development in Khelovedu should be an ongoing process that keep up to the current issues of the country. Therefore, this research was able to answer its designed research question and its objectives were met. The terms that were found during this investigation were analysed for appropriateness using the Onomasiological approach to check if they are acceptable for use. Since the study has shown the need for terminology development in Khelovedu, the terms created in this study will be used in schools as point of reference between the learners and teacher. Since it is difficult to teach the Vhalovedu learners because of insufficient terms available for the language, the term bank will offer a good teaching environment where terms that do not exist in Sepedi are

explained in Khelovedu through the use of this term bank. The term bank does not only offer a refence tool, but it also facilitates learning of new vocabularies that are introduced in Khelovedu and other terms that will help in increasing more vocabulary in Sepedi so that Sepedi is rich with more dialects. Therefore, since most of the terms are no standardized in Khelovedu, this term bank will offer the appropriate use of terms in contexts.

Chapter 5: Conclusion.

5.1. Introduction.

The aim of this research study was to coin new words or expression and develop a term bank for primary education in Khelovedu. The results shown that there is still a need for terminology development in Khelovedu because terms are not enough and that terminology development in a language that is not standardized is more challenging because of lack of language orthographies. The study shows that there are terms in Khelovedu, however, they not standardized and not used within the educational zones in Khelovedu. As the literature revealed that terminology development is a global issue where terms for each language are not enough, there is a need for terminology development for AFRL's specifically Khelovedu in the education sector.

5.2. Research summary.

The research study discussed the lack of terminologies for Khelovedu language in line with the problem statement of this research, that there is a need for terminology development for Khelovedu in primary education because there are no terms that are used to teach the Vhalovedu learners in schools. As a result, this yield to high failure rate in Mopani district because learners find it hard to comprehend when the content is not made available in their

language. Khelovedu uses the NS vocabulary for teaching and learning, but NS is somehow not similar to Khelovedu ranging from Phonetics, Phonology, Morphology etc. This research aimed at coining new words or expression and develop a term bank for primary education in Khelovedu. The research followed a quantitative approach to present and analyse data. It also used the Onomasiological theory to follow the steps of coining terms and to check for the appropriateness of the terms and their equivalents. This research was based on a desktop research and used the existing Khelovedu literatures from Monyela (2017) and Seshayi (2019). In order to develop the term bank of this research, an FLex software tool was consulted to produce a comprehensive monolingual term bank for primary education in Vholovedu. Therefore, the result of this study proved that Khelovedu terminology development still need s more works to be done to cover a lot of areas.

5.3. Summary of findings.

This research found that there is no terminology development in Khelovedu that is meant for primary education. Terms which already exist in Khelovedu are no standardized and that there is insufficient literature exist in the language. Although Khelovedu is undergoing corpus planning, its processes are low because it is not supported much by the language board of South Africa. Lack of terminology development in Khelovedu was found to be as a result of the language not being used as an official language. Khelovedu is not used in schools, it does not have an orthography and it is still regarded as a dialect. As a result, it is seen as a low language than other language. It should be noted that all languages are equal and none is better than the other, hence, PanSALB afforded languages rights called ‘linguistic right’ to protect our indigenous languages. Therefore, each language has its own language planner to implement its language policy, but this was not the case with Khelovedu. Khelovedu was never planned and it’s only going corpus planning now because it was left out when other languages were going through language planning. The language policy is

drafted but has failed due to avoidance strategy because the language planners do not implement what is written in the policy of the language. Terminology development is done by agencies like government, universities, professional associations, media, research institutes, and many more. This is because these are the people who sees the niche in language and their lack of terminologies. The problem with language development is that the Government does not prioritize it specifically with Khelovedu because there is a fear that Khelovedu might give other dialects voice to be recognized as well; instead, they fund other projects leaving language development behind, hence, terminology development in Khelovedu is still left behind.

Terminology in South Africa is still a developing field which still needs terminologists to develop new terms for the indigenous languages in the country. Many indigenous languages with special focus on Khelovedu lack terms because terms are not created within the native languages. Lack of terminologies in indigenous languages results in the languages not being used in formal settings e.g. in education where the language must have sufficient terms to be used for the public domains. Terms needs to be created for all the languages and must be used in all spears of life to avoid language decay and also denying people of their language use.

Since Khelovedu exist as a spoken language and not written language, the research noted that within the two literatures used and written in Khelovedu, the orthography used is not standard. Each of the author use their own ways of writing and the writing style was not universal across the two literatures used in this research. Lack of orthography and insufficient literature in Khelovedu are the side effects of slow moving of the language and terminology development.

Terminology collection in Khelovedu has been challenging due to limited literature, lack of orthography and lack of terminology standardization in Khelovedu, however, this study has proved that terminology development in Khelovedu is possible and can lead to more works being developed in the language. The research also found that, though there are many word formation strategies in African languages, the same word formation strategies were applied in Khelovedu to form new words. The fact that Khelovedu exist only as a spoken language and uses the NS orthography for writing and learning in school, makes it harder for learners to comprehend in schools because of lack of terminologies created for Khelovedu language.

The research further discovered that; there were equivalents available for Khelovedu terms; there were terms whose equivalents were not found/ not available; there were word formation processes typologies used in the investigation which are commonly used in other languages; the number of word phrases and primary words were used in Khilovedu and the targeted language (English); terms were coined and some were ambiguous or meaningless equivalents were established; and lastly, Khelovedu term bank containing 133 terms was created as per the study aims.

5.4. Research implications.

Of all the terms found from the existing literatures, 90% of them were supplied with equivalents. Some of these terms were coined and some were found. 10% of the terms in this research, their equivalents were not found because of culture bound specific concepts. Within the two existing literatures used in Khelovedu to form part of the research, these terms were extracted from the texts and were not listed alphabetically. The terms were selected according to the research needs and they were supplied with equivalents, definitions and examples. The terms formed a comprehensive monolingual term bank in Khelovedu for primary education as per the study aim and objectives.

Since Khelovedu is a spoken language and does not have an orthography, the research relied on the first-hand knowledge of the researcher since the researcher is the native speaker of the language. Due to the limited time set for this study, the research only concentrated on three categories of Parts of Speech and that is verbs, nouns and adjectives. The amount of the terms allocated for this study were 148 terms found in Khelovedu and they were the only terms allocated to form a term bank as such this term bank does not in a way cover all filed in Khelovedu but rather it covers what was deemed necessary for the purpose of this study. The rationale for a restricted focus for this study was so the study could be completed within the scope of the search according to the university requirements for submission of this study.

Therefore, if all the recommendations are made, this research will serve as a solution to the problem of terminology development in Khelovedu instead. It will help not only academics but all the sectors of the government as well as the affected speech communities in Vholovedu.

5.5. Recommendations.

Based on the findings of this research study, the researcher makes the following recommendations for future studies that may arise from this:

Informed by literatures reflected that there is a dire need for terminology development in Khelovedu in all areas. Terminology development in this language should not only be made for the purpose of completing a level of study, but speakers of the language are encouraged to develop more terms and develop more literature in the language so that by the time Khelovedu gets to an official status, there would be resources that would be used for teaching and learning in schools. As the language board of South Africa conveys a full awareness of the complexity of language implementation, it is clear that there would have to be orthographies, dictionaries, books and terminology development coordinated as tools to

provide adequate resources and support for indigenous African languages specifically with regards to Khelovedu. Equally so, the government structures that deals with languages and language development such as PanSALB, the NLS and African Language Associations, DAC should be consolidated further and support Khelovedu's progress of developing literature.

The study recommends that teachers in primary education especially in Vholovedu can use code-switching by using terms that are known to the learners so that content is not lost for them. This can also assist in the application of translanguaging. Some of the terms that may be used are attached in the appendix of this research. Further studies that may arise from this, may start from developing Khelovedu orthographies, focus on the challenges of terminology creation, and creating more dictionaries in the language. Language practitioners working on Khelovedu are encouraged to start working in unity not in isolation to be able to reach the standardization of terms and the development of this language faster. Working in isolation progress is very slow because people might be working on the same thing but not sharing ideas or not knowing if they are on the right track with others, as such working in unity will allow multiple ideas and targets are reached within a short space of time. Language practitioners also need to familiarize themselves with the different models to enable them to select an appropriate and relevant model that can produce a well-structured language form. PanSALB should refrain from stereotype ideology by focusing only on official languages but also develop regional dialects because some of the official languages are politicised. Therefore, Khelovedu should also be included in the NS vocabulary that is used within educational zones. Since NS has got dialects in which each region uses to teach, Mopani district should also be allowed to include Kheolovedu in the teaching and learning vocabulary by using code-switching method or translanguage method.

Therefore, this research encourages the Vhalovedu native speaker to start writing more on their language in order to preserve the language for future generations. Language is culture

and people are represented through language. If people start writing in and about the language, it will motivate the idea of the language standardization and once standardized it will be fully used within educational zone. Hence, more work needs to be done.

5.6. Conclusion.

Terminology today is a growing field and one of the tools for language development and is used to increase language vocabulary through, new terms and phrases are emerged in the contemporary world. This study engaged on coined new terms, expressions and developed a term bank in Khelovedu for primary education in order to provide the education sector with terms that can be used within classrooms levels so that learners can comprehend better with what they are taught in class. Even though there were challenges in collecting and analysing data as this language is regarded as a dialect and as not official, the researcher managed to coin and develop some words in Khelovedu. The results of this research indicated there is a need for terminological development in Khelovedu and that existing terms are not enough for the educational zones. Therefore, it was important for this study to develop this term bank so that these terms are recorded and used in a proper manner for future references.

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Appendices*:*

Appendix A: Terms and equivalents found.

1. Terms	Equivalents.
2. Abara	Wear/ to dress
3. Aberela	Dressing on behalf of someone
4. Aberi	Dressed

5. Abeya	Cook
6. Abeyisa	Helping one to cook
7. Abeyelana	Cooking for one another
8. Abeyela	Cooking for someone
9. Abeyile	Cooked
10. Bebedhedja	To pumper
11. Befo	Ugliness
12. Bodha	Belch
13. Bodhela	Belching on people
14. Bodhile	Burp
15. Bota	Bend
16. Botabota	Bending something exceedingly.
17. Botile	Bended
18. Bugu	Book
19. Bugwana	Small book
20. Dibugu	Books
21. Diphensele dja mevala	Crayons
22. Djovotlha	Forage
23. Djovotlhel	Foraging for someone
24. Djovotlhisa	Helping someone to forage
25. Djuma	Catch someone off guard
26. Djumana	Catching one another off guard
27. Djumile	Caught someone guard
28. Dzekha	Cool down
29. Dzekhisa	Making things cool down
30. Dzekhile	Settled down
31. Dzelewa	Food
32. Dzena	Enter
33. Edzela	To sleep
34. Ema	To stand

35. Fa	Give
36. Fana	Giving something to one another
37. File	Gave
38. Felehedj	To accompany
39. Felehedjidje	Accompanied
40. Fema	Breathe
41. Femile	Breathe
42. File	Dead
43. Gemedi	Representative
44. Kgolo	Big
45. Khanyoha	Crave
46. Khatha	Take a picture
47. Khatha	Take part into something
48. Khedheradha	Street
49. Khekhowakhowa	Deep English
50. Khenesapula	Rainmaker/ rain queen
51. Khengwaya dzeve	Earbud
52. Khephophotho	Helmet
53. Khephuthelwa	Gift
54. Khererwa	Topic
55. Kheromabje	Sling
56. Khetha	Choose
57. Khethobo	Corpse
58. Kheyabaro	Garment
59. Khidha	Swim
60. Khelova	Yellow
61. Khetilo	Chair
62. Khethivo	Lid
63. Khethuthuthu	Motorbike
64. Khetimamollo	Fire-extinguisher
65. Khokhokho	Sweet potato

66. Khoma	Touch
67. Khontheina	Container
68. Khoutu	Code
69. Khubidu	Red
70. Khufi	Short
71. Khulekhule	Very far
72. Khutisa	Hide
73. La	Eat
74. Libodhelo	Bottle
75. Lidhalo	Skin
76. Lifasetere	Window
77. Lihedha	Shoulder
78. Liratorato	Real love
79. Lishata	Noise
80. Lishonje	Mupani worm
81. Livone	Light
82. Loga	Kind
83. Maadha	Power
84. Meroho	Vegetables
85. Mmamolabo	Mermaid
86. Mpifi	Ugly person
87. Mulwantwa	Fighter
88. Munadha	Chicken feet
89. Munate	Party
90. Munnanna	Genuine man
91. Muregi	Buyer
92. Musadisadi	Real woman
93. Muthomuholo	Giant
94. Na	To rain
95. Naledi	Star
96. Nava	Stretch out
97. Nganga	Argue

98. Ngedhela		Eating slowly
99. Nona		Fat
100.	Ntsho	Black
101.	Onyana	Shrink
102.	Ota	Thin
103.	Phagisa	Walking fast
104.	Phate	Mat
105.	Phene	Pen
106.	Phensele	Pencil
107.	Philisi	Pill
108.	Rega	Buy
109.	Rula	Ruler
110.	Shaya	Lack
111.	Tafola	Table
112.	Tanya	To fish
113.	Thato	Lesson/ education
114.	Tlhagatlhantšha	Mixing up
115.	Tlhakhuna	Chew
116.	Tlhokho	Small
117.	Vulwedhe	Disease/ sickness
118.	Vutlhale	Wisdom
119.	Vutlhogo	Pain
120.	Vesa	Grill
121.	Vodze	Beautiful
122.	Voima	Heavy
123.	Vola	Decay

Appendix B: Lack of equivalents.

Terms	
124.	Gaula
125.	Mugaula

126.	Khefatameedzi
127.	Mudulathogo
128.	mudzemuholo

Appendix C: Trending terms.

Terms	**Equivalents**
1. Liuva la khorona	Corona
2. Dzwalelo mug	Lockdown
3. Dzwalelo	Quarantine
4. Peelothogo	Isolation
5. Leaho la vokhole	Social distancing

Appendix D: Coinage of terms.

Terms	Equivalents
1. Diphensele dja mevala	Crayons
2. Djovotlha	Forage

3. Liuva la khorona	Corona
4. Khengwaya dzeve	Earbud
5. Khephuthelwa	Gift
6. Kheromabje	Sling
7. Khefatameedzi	
8. Marabo a mmele	Skeleton
9. Dzwalelo muga	Lockdown
10. Dzwalelelo	Quarantine
11. Peelothogo	Isolation
12. Leaho la vokhole	Social distancing

Appendix E: Khelovedu term bank.

Khelovedu Term Bank.

A a.

Abara. /Abara/ *v.* 'Wear/ dress'. Ho chireledja mmele ga digovo/ Ho abesa mmele digovo. E.g. *Apara digovo dja khale.*

Abarela. /Abarêla/ *v.* 'Dressing on behalf of someone'. der. of Abara. E.g. *Ge dha o abarela phuraphura ya hao.*

Aberi. /Aběri/ *v.* 'Dressed'. der. of Abara. E.g. *Ge aberi burukhu maavane.*

Abeya. /Abêya/ *v.* 'cook'. Ho lugisedja dzwa ola ka mokgwa wa o shumisa boto molloni. E.g. *Maria o abeya dzwelelwa molloni.*

Abeyisa. /Abêya/ *v.* 'Helping one to cook'. der of Abeya. E.g. *Lethavo o abeyisa Gogo wawe mulloni.*

Abeyelana. /Abêyělana/ *v.* 'Cooking for one another'. der of Abeya. E.g. *Vasadi va modze wa Rasodi va abeyelana megetene.*

Abeyela /Abêyěla/ *v.* 'Cooking for someone'. E.g. *Ge abeyela vo-Mme le vo-babe.*

Abeyile. /Abêyilě/ *v.* 'cooked'. der. of Abeya. E.g. *Va abeyile nama malova.*

B b.

Bebedhedja /Bêbêdhêdja/ *v.* 'to pumper'. Ho tshwara khilo hova motho a bodze ga o khe rateledja. E.g. *1. O bebedhedja ngwana wawe djadji le lengwe le le lengwe. 2. Va bebedhedja goloi ya vona ore va khone o fitlha haye ga yona.* ***Synonym.*** Rateledja.

Befo. /Běfõ/ *adj*. 'ugliness.' Ho khe khatlhise a khelo hova a motho ga mokgwa wo avewo ga wona. E.g. 1. *Matome a dha a vefa dzwa o chabisa.* 2. *Ndo ya vona i befile le he o khadha khole.*

Khebifi. *n*. an ugly person. der. of Befo.

Bodha. /Bôdha/ *v.* 'Belch.' Ho ntsha moya wa ga mbeni ka mulomu ga mosito wo muholo ga moraho ha ola dzwelewa. E.g. *Va ile o fedja ola va bodha.*

Bodhela. *v* 'Belching on people.' der. of Bodha

Bodhile. *v* 'Burp'. der. of Bodha

Bota. /Bôta/ *v* 'To bend something.'Ho khubamisa khelo. E gava terata, chibi hoba ledzoba. E.g. *Malome o bota terata ore a khone o diya lebolomu ga yona.*

Botabota. *v* ‘Bending something exceedingly’. der. of Bota.

Botile. *v* ‘Bended’. der. of Bota.

Bugu. /Bugu/ *n* ‘Book.’ Khelo khewo khe dilwewo ga madhagala khewo o ngwalelwawo hodimo a khona. E.g. *Vana ba Khegolo va ngwalela buguni.*

Bugwana. *n* ‘Small book’. diminutive. comp. form of Bugu

Dibugu. *n* ‘Books’. pl. comp. form of Bugu.

D d.

Dhudhulusa. /Dhudhulusa/ *v* ‘Rinse’. Ho tlhadzwa digovo ga hare ha meedzi a mavodze hoba hontsha khesebe digovoni. E.g. *Va dhudhulusa digovo ha raro.*

Diphensele dja mevala. /Diphênsêlê dja mêvala/ *n* ‘Crayons’ Dzwelo dzwewo dzwe shomiswawo o benta mengwalo ya dzwetshwantsho. E.g. *Vana va Khegolo va benta ga diphensele dja mevala.*

Djovotlha. /Djŏvŏtlha/ *v* ‘Forage’. Ho tobeledja manthatha hoba masaledi a dzwelewa fase. E.g. *Dikgoho di phela ga ho djovotlha hore dile.*

Djovotlhela.*v* ‘Foraging for someome’. der. of Djovotlha.

Djovothlisa. *v* ‘Helping someone to forage’. der. of Djovotlha.

Djuma. /Djuma/ *v* ‘Catch someone off guard’. Ho khuna motho a khidiya khelo a kheya nahana hore a ga khumaniwa. E.g. *Tshepo o djumile Dimpho a khe selega.*

Djumana. *v* ‘Catching one another off guard’. der. of Djuma.

Djumile. *v* ‘Caught someone off guard’ der. of Djuma.

Dzekha. /Dzêkha/ *v* ‘Cool down’. Ho diya hore meedzi a ga nukeni a felelelwe ge ditšhila dja wona hore a kgone o nweya. E.g. *Phetole o dzekhisa meedzi pele a ga nwa.*

Dzekhisa. *v* ‘Making things cool down/ settle down.’ der. of Dzikha.

Dzekhile. *v* ‘Settled down’. der. of Dzikha.

Dula. /Dula/ v ‘Sit.’ Ge ho khudja ga mašao he muthu a dudje Khetuloni. E.g. Thabiso o dula Khitiloni.

Dzelewa. /Dzêlĕwa/ *n* ‘Food’ Zwelo dzwa o lewa ho swana le booswa, meroho, marotho hoba dienywa. E.*g. Dzelewa dzwa yesu ge dze dze ndji.*

Dzena. /Dzêna/ *v* ‘Enter’ Ho dzena ga hare ha khelo. E.*g. Mma o dzeni ga ndhoni.*

Dzwalelelo. /Dzwalêlêlô/ *v ‘Quarantine.’* Ge he motho yo mongwe a tlhagane le motho yo a diilweho ditego dja volwedhe bjo vongwe evile a na le bjona volwedhe bjabjeho a emedji o vona hore o dhava le diga dja vovlwedhe bjabjewo. *E.g Mpho o ile o voya China a dzwalelelwa Polokwane muraho a hore a tlhagane le vatho va volwedhe bja Liuva la Khorona.*

Dzwalelo muga. /Dzwalêlêlô muga/ *v ‘Lockdown.’* Ge khevaga nyana kha ga pela khewo khe nyagaho hore MaAfrika Borwa a dule ga mahaye a vona hore va khe khone o dzenelwa ge volwedhe hova hobudhisa vulwedhe ho vatho va vangwe. *E.g. Moetabele wa hana Ramaphosa oile Dzwalelo muga ya naha ya rena e dha thoma ga di 27/03/2020 o fitlha ga 17/04/2020.*

E e.

Edzela /Edzêla/ *v* ‘To sleep’. Khevaga khewo motho a khonawo hore a khudjise mmele wawe ga moraho ha molabo ga ho edzela. E.*g. Vona vaile ho fogadja va khona ho edzela.*

Ema. /ĕma/ *v* ‘To stand’ Ho khona ho shomisa maoto hore ove lefeloni ga lithiyi. E.*g Maoto awe abe ale votlhogo ga moraho ha o ema nago ye telele.*

F f.

Fa. /Fa/ *v* ‘To give’ Ho nekhedja khelo ho motho. E.*g. Ge dho fa Teboho malegere.*

Fana. *v* ‘Giving something to one another’. der. of Fa.

File. *v* ‘Gave’. der. of Fa.

Felehedja. /Fĕlĕhĕdja/ *v* ‘Accompany.’ Ho khona ho dzamayisana le motho. E.*g. Va felehedja boma vona toroponi ga mmotoro.*

Felehedjidje. *v* ‘Accompanied someone’. der. of Felehedja.

Fema. /Fĕma/ *v* 'Breathe.' Khonahalo yewo motho a khonawo o wowa moya mmelene wawe. E.*g. Re no levoha mudimu ga hore re kha khona o fema.*

Femile. *v* 'Breathe.' Khonahalo yewo motho a khonawo o wowa moya mmelene wawe. der. of Fema.

File. *v* 'Dead.' Ho khekha phela a motho, phoofolo hova muri. E.g.1. *Motho o tlhogofadhe.*

2. *Muri hova Phoofolo i file.*

G g.

Gaula. /Gaula/ *v* Ho dula li mutho likhe a nyalana. E.*g Va gaughe mosadi wa mohu Masilu.*

Mugaula. *n* 'One who decides to live in a concubinage'. pl. comp. form of Gaula.

Gemedi. /Gĕmĕdi/ *n* 'Representative.' Mutho yo a khonawo ho emela vatho va vangwe khetlhopheni. E.*g. Matlhatse ge gemedi ya diphiri.*

K k.

Kholo. /Khŏlŏ/ *adj* 'Big.' Khilo khewo ga kheyemo evewo khe khe wolo. E.*g. Thava ya Rasodi ge ye kgolo gudu.*

Khanyoha. /Khanyôha/ *v* 'Crave.' Tumo ya mmele, nama, pelo le moya ya o khaleya khelo khe khengwe. Yena o khanyoha o la vooswa bja mavele.

Khatha. /Khatha/ *v* 'Take a picture' 1. O khona o djiya motho khenepe. E.*g. Mpho o khatha vatho dzenepe.* 2. O djiya garolo ga hare ha kheemo. E.*g. Mpho o khatha tema ga hare ha lenaneo la poloko ya malome wawe.*

Khedheradha. /Khĕdhêradha/ *v* 'Street.' Dzela yewo i diilwewo modzini hoba toroponi yewo vatho hoba dikoloyo di tshebelaho wona. E.g. *Khedheradha khavo Thabiso nkhe khe telele.*

Khedzenelo. /Khĕdzênêlo/ *n* 'Entrance.' Ge mo vatho va khonawo ho dzenawo wona. E.g. *Va dzena mulomuni wa lebati la mathomo.*

Khefatameedzi. /Khĕfatamêĕdzi/ *n* Ge motho yo a fataho meedzi hore vatho va khone o nwa. E.*g Va fedjidje va khi movidja khefatameedzi ga hore o rata o a fata.*

Khekhowakhowa. /Khěkhŏwakhŏwa/ *adj* ‘Deep English.’ Ge khekhowa kha ho se dhwisisale, kha o nyaga le ditlhalosa madzwi. E.g. *Lerao o aba khekhowakhowa kha gua England, le mavuru amangwe a khoni o modhwa.*

Khenesapula. /Khěnĕsapula/ *n* ‘Rainmaker/ Rain Queen.’ Mutho yo a khonawo o nesa pula. Leina lewe le dhiile ga Kgosihadi khenesapiula Mudjadji. Ge leina laga di kgosini dja Mudjadji. Ge vona fela va khonaho o nesa bula. E.*g Mudjadji ge khensapula kha Volobedu le naha ga vophara.*

Khengwaya dzeve. /Khěngwaya dzeve/ *n* ‘earbud.’ Ge khelo kha o shomiswa o ngwaya dzeve le o ntsha ditshila dzeveni. E.*g. Mmanape o ngwaya dzeve ga khengwaya dzeve khe khe telele.*

Khephophotho. /Khěphôphôthô/ *n* ‘Helmet.’ Ge khelo khewo khe abariwaho tlhohoni ore e tshireledjehe. E.g. *O abera khephophotho he a khe reila thuthuthu yawe ore tlhoho yawe ekhe tiwe ke moya hova e khe hobale gudu ga hare ha digodzi djewo aga tlhaganawo nadjo.*

Khephuthelwa. /Khěphuthêlwa/ *n* ‘Gift.’ Khelo khewo khe phuthedhwewo kha ho fiwa motho ka lerato le peloo ndhe le ho patedisa motho. E.*g. Va mphile khe phuthelwa ga ledjadji la varatani.*

Kherayone. /Khěrayônĕ/ *n* ‘Crayon’. Ge mofuta wa dzelo dzwa ho ngwala, yona e ya khavisa le ho benta. E.*g. Moshe o beta ga Kherayone.*

Khererwa. /Khěrêrwa/ *n* ‘Topic.’ Taba yewo vatho va abawo ga yona. E.*g. Khererwa kha vo vona kheve e khe khe tlhokho.*

Kheromabje. /Khěrômabje/ *n* ‘Sling.’ Ge kheyale khewo khe dilwewo ga lefiga le dithapo. E.*g. Dafida o khonne o fenya Goliath ga kheromabje.*

Khetha. /Khêtha/ *v* ‘Choose.’ Ho khona o djiya khelo hare ha dzwelo. E.*g. O khetha vorotho bjo vo vodze bele haka rega.*

Khethobo. /Khěthŏbô/ *n* ‘Corpse.’ Mme wa motho wo o tlhogofadhewo/ Mmele wo o feledhweho ge moya. E.*g. Khethobo khawe khe dho voya ga Lavotlhanu.*

Kheyabaro. /khěyabarŏ/ n ‘garment.’ Khilo khewo mutho a ga abarawo kha o diwa ga masela o swana le vurukhu hova khekhipha. E.*g. Keyabaro kha vasadi va gerege khe vodze.*

Khidha. /Khidha/ *v* 'Swim.' Ho khona ho dzena ga hare ha meedzi ga mmele ga moga ndhe le o nwelela. E.*g. Lesiba o khona o khidha bjalo ga khove.*

Khelova. /Khilŏva/. *Adj* 'Yellow.' Ge mmala wo e gavawo wa mabolomu hova wa digovo. E.g. *O na le mmala wa khilova.*

Khetilo. /Khitilô/ *n* 'Chair.' Khelo kha o beregiswa o dula. E.*g. Papa o dudji hodimo ha khitilo.*

Khethivo. /Khithivô/ *n* 'Lid.' Khe dzwalelo kha o dzwalela dzwelo, e gava libodhelo, boto, khontheina etc. *Syn. Khikhurumelo*. E.*g. O dzwaledhe bagete ga khethivo ore meedzi a khe falale.*

Khethuthuthu. /Khithuthuthu/ *n* 'Motorbike.' Kinamelwa kha mavele a mavedi, kha mudumo wo moholo. E.*g. O ya mmerekoni ga khethuthu hore a khone o fitlha ga pela.*

Khetimamollo. /Khetimalmollô/ *n* 'Fire extinguisher.' Goloyi yewo e diyedhwewo hore e khone ho tima mollo. E.*g. Khitimamollo khe khondhe o tima mollo wo moholo.*

Khokhokho. /Khôkhôkhô/ *n* 'Sweet potato.' Khekhengwe kha dzelewa kha o tantela kheo khe tshwanawo le botata. E.*g. Matome o rata dikhokhokho ga nago ya khelimo.*

Khoma. /Khôma/ *v* 'Touch.' Ho tshwara khelo ga madzoho. E.*g. O khoma mmele wawe handji.*

Khontheina. Khŏnthĕina/ *n* 'Container.' Khelo kheo khe shomiswawo o tshela dilo hova o vologa dzwelo. E.*g. Mmane o tshela dzwelewa ga hare ha khontheina hore di khe tshenyale.*

Khoutu. /Khôutu/ *n* 'Code.' E gava nomoro hova dinomoro dja khiphiri dje dishumiswawo o bula phouno, khomphuthara, ndho, muchine wa banga etc. E.*g. Khoutu yaga ya banga e dzebiwa ge nna fela.*

Khubidu. /Khubidu/ *adj* 'Red.' Ge muvala wa madi. E.*g. O a beri kheyabaro khe khe khubidu.*

Khufi. /Khufi/ *adj* 'Short.' Khelo kha ho seve khe telele. E.*g. Vana va Matlhodi ge va vakhufi ga moka.*

Khulekhule. /Khulêkhulê/ *adj* 'Very far.' Felo mo o gareho he o khe nyaga oya wase fitlhe ga maoto. E.*g. Bomme gwa khulekhole mosa mawadhe.*

Khutisa. /Khutisa/ *v* 'Hide.' Ho veya khelo mo vatho va ga sekhe voneho. E.*g O khutisa tshelete ga fase ha mmbete.*

L l.

La. /La/ *v* 'Eat.' Ho tlhakhuna le ho medja a dzwelewa. E.*g. Va la dzwelewa djadji le lengwe le le lengwe.*

Liaho la Vokhole /liahô la vŏkhulê/ *v 'Social distancing.'* Khelo khewo mutho yo mongwe le yo mongwe a ga khe diyaho hore a khone o fogodja phetelelo ya volwedhe.

Libodhelo. /Libôdhêlô/ *n* 'Bottle.' Khelo khe khe tshekhene khe khe telele kha ho tshela dzewelo dzwa ho ela. etc: lebodhelo la khokhe. E.*g. Va nwele meedzi a ga hare ha lebodhelo.*

Lidhalo. /Lidhalô/ *n* 'Skin.' Nama ya ga ndhe ya motho hoba phoofolo ya o tshireledja mmele le marabo. E.*g. Lidhalo lawe le bodze.*

Lifasetere. /Lifasĕtêrê/ *n* 'Window.' Ge khekhova khewo khe diilwewo ndhoni ga halase ore khe khone ho dzentsha moya ga ndhoni. E.*g. Yena o budje Lifastere ndhoni yawe.*

Lihedha. /Lihêdha/ *n* 'Shoulder.' Ghe kheriba khe khengwe kha mmele, khewo khe bewo maharene ha molala le voga hodimo ha madzoho. E.*g. O na le mahedha a matelele.*

Liratorato. /Liratôratô/ *adj* 'Real love.' Ge lirato la mannete la ho tlhoga le bilaelo. *E.g. Lirato la hona le tshwana le la Romeo & Juliet.Vatho vale vana le liratorato vaneni va vona.*

Lishata. /Lishata/ *n* 'Noise' Modumo wa hodimo wawo se thakhadje. *E.g. Va dira lishata ga kheyalemoya kha vona.*

Lishondje. /Lishôndje/ *n* 'Mupani worm' Khevungu khawo dhefa kha o khumaniwa murine wa motlhanare lifiloni la Mobani. E.*g. Lishondje li dhefa li omile.*

Livone. /Livônê/ *n* 'Light' Khelo kha o khona ho diya kheedja le o vonega hore vatho va khone o vona litshwifini. E.*g. Re obela hore le diye livone hore re khone hovona.*

Liuva la Khorona. /Liuva la Khôrôna/ *n 'Corona.'* Ge volwedhe bjo voswa bjo vu thomileho ga ngwaha wa 2019 Guwa China bjo vo dzenelaho matshwafo a mutho le dingo. *E.g. Liuva la Khorona le dzenedhe di naha ga vophara lefase ga moga.*

Livônê. /Livonê/ *n 'Light.'* Khelo kha o diya kheedja ga hare ha litshwifi. *E.g. Livone la ga ndhoni ya Thabiso le tuga ga madha.*

Loga. /Lŏga/ *adj* ‘Kind’ Dzela yewo motho abewo ga wona ya wo selabise vatho va vangwe. E.*g. Mmata waga o logile o budha vatho va vandji.*

M m.

Maadha. /Maadha/ *adj* ‘Power/ strength’ Vokhoni bja o guga dzwelo ndhe le ho odhwa voima a muthu. E.*g. O na le maadha a mandji gudu.*

Marabo a mmele. /Marabŏ a mmĕlĕ/ *n* ‘Skeleton’ Marabo gamoga a mmele wa motho hova phoofolo. E.*g. Ge marabo a mmele wawe.*

Meroho. /Mêrŏhŏ/ *n* ‘Vegetables.’ Meroho ga moga ya ho hashiwa. E.*g. Meroho e dhefa ho phala dinama.*

Mmamolabo. /Mmamôlapŏ/ *n* ‘Mermaid’ Ge mutho wa musadi wa mmele le motshela wa khove. E.*g. Va khumane mma-molapo maavane.*

Mpifi. /Mpifi/ *adj* ‘Ugly person’ der. of Befo. E.*g. Matlhadze ege mpifi gudu.*

Mudulathogo. /Mudulathogo/ *n* Mutho wa o rata o dula ale nosi. E.*g. Thavo ge modulathogo*

Mudzemuholo. /Mudzemuhôlô/ *n* Mudze wa mosadi wa mathomo monneni wa vasadi va vandji ga mo monna a dulaho ga wona. E.*g. Mudzemuholo wa Rakhadi o bodze.*

Mugaula. /mugaula/ *n* One who decides to live in a concubinage.pl. comp. form of Gaula.

Mulaladhadi. *n* /Mulaladhadi/ ‘*Rainbow.*’ Ge mevala ye mendji ya motholo wo o gwawo pula e khene le ledjadji le tlhavile.

Mulwantwa. /Mulwantwa/ *n* ‘Fighter’ Munna hova Musadi wa olwa ntwa. E.*g. Peter ge molwantwa wa digolove dja Mudjadji.*

Munadha. /Munadha/ *n* ‘Chicken feet’ Ge leoto la khoho. Liina lewe li thomile o dzeveya gudu muraho ha King Monada yo ailewo a wina ga gosha yawe ya Malwedhe. E.*g. Mma o rata o la monadha.*

Munate. /Munate/ *n* ‘Party’ Khelo kha o dhefa, e gava getego ya djadji la madzwalo. E.*g. Re ya monateni.*

Munnanna. /Munnanna/ *adj* ‘Genuine man.’ Munna wawo getiya dikhara ore yena ge yena munna. E.*g. Thabiso ge monnanna hare ha vanna.*

Muregi. /Murĕgi/ *n* ‘Buyer.’ Motho yo a regaho dzwelo. E.*g. Abe naase o moregi, bona ore o rega bjane.*

Musadisadi. /Musadisadi/ *adj* ‘Real woman.’ Musadi yo akhonawo wo khodhelela bohadi bjawe nago ye telele ndhe le o fela pelo. E.*g. Mmaphefo ge musadisadi, o khodheledhe munna wawe nago ye telele.*

Muthomuholo. /Muthômuhôlô/ *adj* ‘Giant.’ Mutho yo moholo ga khevobewo. E.*g. Phetole ge mutho-moholo hare ha vatho va vandji naheni ya havo.*

N n.

Na. /Na/ *v* ‘To rain.’ Ho rotha ha meedzi ogwa lihodimoni hova maruni. E.*g. Pula e ya na.*

Naledi. /Nalĕdi/ *n* ‘Star.’ Khelo kha o diya kheedja maruni vosiu. E.*g. Naledi e gwa vosiu fela.*

Nava. /Nava/ *v* ‘to stretch out’ Ho dula fase ka dzela ya rangaladja maoto. E.*g. Va navile maoto gamoga.*

Nganga. /Nganga/ *v* ‘Argue.’ Ho phikhisana levatho ga ntwa boleloni. E.*g. Rebotile o nganga gudu*.

Ngedhela. /Ngĕdhĕla/ *v* ‘Eating slowly’ Ola dzwelewa havodze ndhe le ola ga livelo. E.*g. Mpho o phela a khela ga o ngedhela.*

Nona. /Nŏna/ *adj* ‘Fat/ Chubby’ Mmele wa mutho hova phoofolo wa o dhala ga makhura. *E.g. Thabiso o nonndhe.*

Ntsho. /Ntshô/ *adj* ‘Black’ Muvala wa liswiswi. E.*g. Kgomu ya papa geye ntsho.*

Nthsonthso. /Ntshŏntshŏ/ *n* ‘Dark black.’ Ge vontsho bja o tobela ga maadha. *E.g. Pudi ya Ramoholo ge ye nthsonthso.*

O o.

Onyana. /ŏnyana/ *v* ‘Shrink’ Ghe he khilo khi khiva khe khi tlhokho ga vaga o tlhadzwiwa. E.*g. My trouser shrank in the washing yesterday.*

Ota. /ŏta/ *adj* ‘Thin.’ Dzela yewo mmele wa motho o vontshawo marabo le o tlhoga makhura mmeleni. E.*g. Wena o otile ga maadha.*

P p.

Peelothogo. /Pĕêlôthŏgô/ *v* '*Isolation*.' Ge he motho a diilwe ditego dja bolwedje e vile a ena le bjona volwedhe bja bjeho a feleledje a viwa khole le vatho va vangwe.

Phagisa. /Phagisa/ *v* 'Walking fast.' O tshebela ga livelo. E.*g. Vona va phagisa.*

Phate. /Phatê/ *n* 'Mat' Khelo kha ho hala fase kha o dula khewo khe diilwewo ga matlhaga. E.*g. Vakhegulu va dudji phateni.*

Phene. /Phênê/ *n* 'Pen.' Ge khelo kha o ngwala pukuni. E.*g. Phene ya vona e ngwala bo tala.*

Phensele. /Phênsêlê/ *n* 'Pencil' Ge khelo kha o thala dze tshwantsho. E.*g. Vana va ngwala ga phensele khegoloni.*

Philisi. /Philisi/ *n* 'Pill' Dithorwana dja o gaonafadja le o fodisa volwedhe. E.*g. Va mufile diphilisi maavane ngageni.*

R r.

Rateledja. /Ratêlêdja/ *syn* of. Bebedhedja

Rega. /Rêga/ *v* 'Buy.'Ho khumana khelo ga o khe batelea ga tshelete. E.*g. Lina le dha rega vorotho ga tshelete.*

Rata. /Rata/ *v* 'to love.' Khonahalo yewo motho a khonawo wo rata mothpo yo mongwe. E.g. *Divine o rata kgaedjedi yawe Praise.*

Rula. /Rula/ *n* 'Ruller.'Khelo kha o berekiswa o thalela ore dzwelo dze khekhopame. E.*g. Re veregisa rula khegoloni o thalela.*

S s.

Shaya. /Shaya/ *v* 'Lack' Kheyemo khe ele hore motho ha ana khelo. E.*g. Maria o shaya vubi bja o abeya.*

T t.

Tafola. /Tafõla/ *n* 'Table.' Ge khe khengwe kha difenitshara kha maoto a mane kha o beya dzwelo hodimo hova ho ngwalela hodimo. E.*g. Matome o la hodimo ha tafola.*

Tanya. /Tanya/ *v* ‘To fish’ Ho theya dikhove ga molavo hore o khone o di tshwara. E.*g. Va tantdje dikhove dje tharo maavane.*

Taulota. /Taulôta/ *v ‘Download.’* Ho djiya khelo inthanetheni ga mokgwa wa o khe batela. *E.g. Phetole o taulota digoša ga inthanethe.*

Thato. /Thatŏ/ *v ‘Love’* Ga mokgwa wo mutho a dzedwawo ga wona a khe rata mutho yo mongwe.

Thuto. /Thutŏ/ *n* ‘Lesson’ Education’ Khelo kheo motho a ithutaho khona. E.*g. Thuto ya maavane ya muruti eve ele votlhokwa gudu.*

Tlhagatlhagantsha. /Tlhagatlhagantsha/ *v* ‘Mixing.’ Ho dzwagantsha dzwelo dzwa o fabafabana bolege ga u thii. E.*g. Va ve va khe tlhagatlhagantsha mavu le meedzi ore va khone ho aha*.

Tlhakhuna. /Tlhakhuna/ *v* ‘Chew.’ Ho sila dzwelewa ka meno hore dzwe khone o leya. E.*g. O tlhakhuna gudu hore akhe khamiwe.*

Tlhokho. /Tlhôkhô/ *adj* ‘Small.’ Khelo khewo ga khiyemo evewo khona kha o nyadjewa hova khe bodhiwawo. E.*g. Va mphile namune ye tlhokho.*

Tšhigamadi. *n* /Tšhigamadi/ *’Blood vessel.’* Ge dilo dja o dzamaisa madi mmeleni wa motho.

V v.

Vesa. /Vĕsa/ *v* ‘Grill’ Mokgwa wa ho abeya nama ga mahala hodimo ha sefo. E.*g. Va vesa nama handji ga kheresemose.*

Vodze. /Vôdzê/ *adj* ‘Beautiful.’ Ho nakha ha khelo, e gava goloyi, motho, libolomu etc. E.*g. Goloyi ya kagaedjedi waga e vodze.*

Voima. /Võima/ *adj* ‘Heaviness.’ Dzela yewo mutho a gedhwawo a khe imelwa he a khe guga khelo kha u budha maadha a mmele wawe. Saga ya vubi e voima. E.*g. E nyaga khelo kha o goloisa.*

Vola. /Vôla/ *v* ‘to decay.’ Ho sina ha khilo, e gava dzelewa dzwa khale hova khilo khewo khi fileho. E.*g. 1. Dzelewa dzwa Maite dze vodhe ivile dze ya nkha. 2. Gadze e file mmavane ivile eya vola.*

Vona. *v* /Vôna/ *‘see.’* Ge vona vatho ga matlho. *E.g. O khona o vona motshehare.*

Vulwedhe. /Vulwedhe/ *n* '*Sickness/Disease.*' 1. Twadji yewo e khonawo ho fetelela vatho ya valwadja. E.*g. Mushe o tshweri ge vulwedhe bja Malaria. 2. 'Disease'* Twadji yewo e khonawo o fetela vatho hova diphoofolo. *E.g. Volwedhe bjawe ha vo foli.*

Vutlhale. /Vutlhale/ *adj 'Wisdom.'* Dzevo yewo muthu a vewo le yona ga khelo khe khengwe. E.*g. Mphabi o vutlhale ga dipalo khegoloni.*

Vutlhogho. /Vutlhogho/ *adj* 'Pain.' Dzela yewo mutho a sogolaho hore o ya fadjedja mmelene wawe. E.*g. Mma o tlhavilwe ge moodhwa evile odhwa votlhogo.*