

NEGOTIATING THE NEW TUKI ENGLISH-SWAHILI DICTIONARY A CRITIQUE FROM A PEDAGOGICAL AND SCHOLARLY PERSPECTIVE*

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Introduction

This paper is intended to give a somewhat personal view of the new *TUKI English-Swahili Dictionary* (hereafter TUKI). This new dictionary is the work of many years and its publication is indeed to be heralded and welcomed.¹ Both the TUKI dictionary and the publication of its earlier "companion" the *Kamusi ya Kiswahili Sanifu* (KKS), which I have consulted in reviewing TUKI, are major publishing events and important contributions to Swahili lexicography. They establish the Institute of Kiswahili Research as an important, credible, and productive African research enterprise, and all of us involved in teaching Swahili owe the Institute our congratulations and support.

The perspective that I've chosen in evaluating TUKI is that of a student learning Swahili whose first language is English. This is admittedly somewhat problematic because the dictionary is presumably intended by its compilers to first of all serve an East African Swahili-speaking constituency who need a resource to help them in understanding English. Rightly speaking it should be evaluated with that audience in mind. However, many of its potential users are non-East African students and learners who need an English-Swahili dictionary and who will be naturally interested in knowing how well their needs will be served and how best to make use of the dictionary in a pedagogical setting. So even though evaluating the dictionary from this attitude is like comparing jackfruit with mangos it is a useful exercise and one that must be done if our students will be able to optimize their use of it.

What Kind of Dictionary is TUKI?

TUKI is 883 pages long and includes over 50,000 entries. There are of course many more definitions than this, but the number is not given by the compilers and I chose not to try to estimate the number. For some idea of size and scope TUKI can be compared to *The Oxford*

* Institute of Kiswahili Research (= TUKI or *Taasisi ya Uchunguzi wa Kiswahili*), University of Dar es Salaam, 1996. (Price: about \$20.00 locally, \$60.00 overseas orders, \$120.00 airmail orders)

¹ The actual lexicographical work began in July of 1982.

Modern English Dictionary (1992; hereafter OX) of 1267 pages with 90,000 entries and 130,000 definitions. A sample TUKI entry follows:

peep *vi* 1 ~ (at) chungulia kwa kuibia. ~ing Tom mtu achunguliaye watu kwa siri (bila wao kutambua). 2 chomoza, onekana (kwa sehemu tu) *the sun ~ed out from behind the clouds* jua lilichomoza kidogo tu katika mawingu *n* 1 kuchungulia kwa kuibia. 2 mapambazuko, mwanzo. ~hole *n* tungu la kuchungulia. ~show *n* nelikioo² (ya filamu), (maonyesho yaliyomo ndani ya kisanduku chenye tundu). ~er 1 mtu achunguliaye 2 mapambazuko. 2 (sl) jicho

For much longer and more complicated entries see "Twenty TUKI Examples" in Part A of the Appendix.

In general, an entry set consists of a headword, printed in bold type-face (see **peep** above), followed by definitions and other material in normal font settings. Entry-text lines are indented after the first so each entry stands apart. The headword is followed by its part of speech in italics, e.g. *vi* (verb transitive). If more than one sense of the word is being defined they are usually indicated by numbers. Words in a derivative relationship to the headword, and compounds of the headword, are also in bold. Headword "complements", that is, those speech elements such as prepositions and conjunctions, that are grammatically linked to the headword, or that are commonly associated with the headword, are also in bold, with the position of the headword, in respect to its complement, indicated by a tilde (~), thus ~ (at) in the example above is to be read as **peep (at)**. Contextual and illustrative examples are written in italics with the position of the entry word also indicated by a tilde. In some cases "subject and usage labels" are given in italics, as for example in the entries, **neuter** (*gram*) and **prehensile** (*bio*) where *gram* is for "grammatical terms" and *bio* for "biological terms." These are intended to help the user know the scope of usage of the word. Others such as *US* (United States) and *GB* (Great Britain) indicate the geographical area where a word is commonly used, or *colloq* (colloquial) and *vul(g)* (vulgar), the social status of the word. English nouns are identified as nouns (and verbs as verbs, etc.), but neither gender information nor plurals of Swahili nouns are indicated in glosses and definitions.

Homographs, which are separate words but are spelled the same with or without the same pronunciation, e.g., **bear**¹ (the animal) and **bear**² (carry, or convey), are set apart by marking them with superscript numbers, as in this example.

The TUKI dictionary apparently follows the Oxford family of dictionaries in its practice of listing word senses according to their chronological appearance in usage. The American Merriam-Webster family of dictionaries follows this practice too, while the Random House dictionary (hereafter RH), which I also consulted for this paper, lists words according to frequency of usage like other dictionaries in the Century tradition.³ An illustration of this difference is seen in how the

² *neli tube, kioo* glass, mirror

³ Thanks go to Prof. Robert Stockwell, Department of Linguistics, UCLA for this information about dictionary organization

OX and RH dictionaries define the word *racy*. In RH the sense of *risqué*, the most frequent sense in American usage, is listed first, while in OX the less familiar sense, but chronologically earlier, of *lively and vigorous in style* is listed first. The implication of this for TUKI is that very often less common meanings of an English word are given first, rather than the more frequently used senses of a word.

There is a foreword, preface, and several pages of instructions on how to use the dictionary. The forward is dedicated to naming and thanking the various teams of lexicographers, and others who worked on the dictionary. The preface gives information about the nature of the dictionary itself. In the foreword it is stated that a goal of the TUKI compilers was "to introduce language learners and dictionary users into current usage" (p. v). This is ambiguous in at least two ways: language learners can be learners of English or Swahili. I have assumed throughout that the compilers were indeed thinking of East African learners of English. "Current usage" can refer to English or Swahili usage, but again my working assumption is that this refers to English usage although there is language in the preface that might lead to a different conclusion. This touches on several other questions that are not addressed in the prefatory pages. What is the dictionary's orientation in respect to the kind of Swahili that is used in defining and glossing English entries: does the Swahili used reflect actual usage, or is it prescriptive, that is, intended to suggest Swahili equivalents that could be used to express a corresponding English word, or do definitions and glosses involve a mixture of both? To what extent can we, as learners of Swahili, rely on TUKI as a record of current Swahili usage? After reading several thousand entries, I'm still not sure about the answers to any of these questions.

Definitions in TUKI often consist of single word glosses (see e.g. *antibody* and *climax* and others in "Twenty TUKI Examples," Part A of the Appendix), rather than definitions, but see *batting*, *faux pas*, and *rhapsody*). This is consistent with TUKI practice as articulated in the Preface: "This dictionary is both a decoding and an encoding dictionary. Efforts have been made to give every English word an equivalent word in Swahili and where no equivalent one word (= *gloss* TJH) is found a phrase (= *definition* TJH) is provided" (p. ix).

Methodology

In evaluating TUKI, I first of all worked out several procedures to check on how well it covers appropriate English lexis (this I refer to as the Quantity question), and then, how well a job it does in defining lexis (the Quality question), a much more difficult and somewhat tedious endeavor. To check on inclusivity, I put together a 1000 word list of English items and checked the dictionary for those words. Second, I tested the dictionary for coverage of certain selected semantic fields, and finally, put together a list of Americanisms to find out how well TUKI represented such lexis for that audience. In the quantification tests I also examined Frederick Johnson's (hereafter FJ) *English-Swahili dictionary* (1939) which provided a basis for comparison. The choice of Johnson was dictated by several assumptions. First, FJ has been the dictionary most frequently used for the

last 58 years by learners of Swahili, it is a bilingual dictionary, and, it just seemed like a logical point of comparison—here I am tempted to say that TUKI is "offspring" of FJ and it is worthwhile seeing how the offspring has or has not surpassed its "parent".

To assess quality and adequacy of entries, I then compared them against a "standard," usually the Oxford or Random House dictionaries. Here I used two lists, one set up randomly, and the other in a systematic fashion as described later in the paper.

The 1000 word comparison list. In this test I set up a table of 1000 words taken from *The Oxford Modern English Dictionary*. These 1000 words were checked for inclusion both in TUKI and in FJ. The 1000 words were selected by taking the "guide word" in the header of every 100th page in TUKI and then every 150th page. Then that guide word (from TUKI) was used to begin listing words from the Oxford dictionary until there was a list of 1000 words. A small sample of these is given in Part B of the Appendix to illustrate the process. I excluded certain items, such as proper names for places and people, foreign language expressions (such as *ipso facto*), abbreviations, and affixes, which OX consistently records but TUKI doesn't. I intentionally selected a British dictionary in order not to bias the selection in favor of Americanisms, assuming that the prevailing operative model in East Africa is the British one. After the list was compiled, I then checked each item for its inclusion in both TUKI and FJ. The results are as follows: 774 (77%) of the Oxford words are included in TUKI, whereas 676 (68%) are found in FJ. Although one might wish for a higher percentage of inclusion, this figure is respectable and an improvement over Johnson's dictionary. Many words that TUKI does leave out are often obscure and uncommon, and thus one might conclude appropriately excluded, e.g. *abele*, *abomasum*, *absinthe*, *capybara*, *dewberry*, *dharma*, *diapason*, *monady*, *monokini*, *proem*, etc. But one is puzzled by the exclusion of others, e.g. *ablative* and *vocative* (when other grammatical terms are included such as *genitive* and *subjunctive*), *bats* (*crazy*), *carcinoma*, *cardiovascular*, *careworn*, *determinism*, *detoxify*, *dewlap*, *diachronic*, *forthcoming*, *molecular*, *moneymaker*, *monocular*, *monolingual*, *p(a)edophile*, *proactive*, *shot* (*exhausted*), and *topsoil*. Readers, of course, can make their own assessment about the suitability of items that were put in or kept out, as I would imagine the TUKI lexicographers must have done, but one has to wonder what kind of test was applied in deciding what words made the cut or not. Factors that played a role here undoubtedly included a concern about the ultimate size of the dictionary and its affordability locally.⁴

Semantic field comparisons. As another check on inclusivity, I created lists of semantically associated words using an electronic copy of Roget's Thesaurus (RT). In doing this I simply downloaded lists of synonyms from the thesaurus with minimal editing and then checked both TUKI and FJ for inclusion. I also set up a number of semantic lists based on observations that I made as I perused TUKI. In the first category are lists having to do with the notion of *garden*,

⁴ Here I choose to ignore the question of the appropriateness of or necessity for including some of the words that we do find in TUKI, such as *abaft*, *evulsion*, *exequies*, *mizzle*, *rumbustious* and others.

door, window, and conduit. The second category includes a list for *astrological signs*, and one for names of *countries*.

In the first set of words from Roget's Thesaurus, a sample of which is given in the Appendix under "Semantic Lists" (Part C), there are a total of 217 words, of which TUKI defines 157 (72%), and FJ 123 (57%). TUKI's record here is better than FJ's and is close to the 77% inclusion rate for the 1000 word list. The exclusion of some items makes sense; they are either obscure (e.g. *cloche*, *fenestella*, and *fenestration*) or are compounds whose elements are listed in the dictionary (church doors, cellar door, garden hose, herb garden, oilpipe, ornamental art, vegetable garden, and waterway) and whose meanings are therefore inferable. Or they are derivatives of words that are listed (e.g. *transferrer*), but others should have been included (e.g. *carotid*, *doorman*, *spillway*, *stairwell*, *storm door*, *border* (of flowers), *cold frame*, *picture window*, and *skylight*).

As for names of astrological signs, and names of countries, TUKI is not consistent. Of the 12 zodiacal signs, 2 are missing (Part D of the Appendix). Furthermore, there is no consistency of form. For some entries usage labels are given and the names are capitalized, but others not. Similarly, there is no rhyme or reason why some country names are included and others not. One can understand why Tanzania and Zanzibar are included but why are Kenya and Uganda not. America is there but Canada not. In some cases, adjectival derivatives are listed (English, Ethiopian, and German) but not the names of the countries. This unevenness could have a number of explanations; one possibility is that different teams or individuals were responsible for different parts of the lexicon and there was no consistent editorial oversight exercised. But this is only a guess.

Americanisms. For this test I set up a table of 100 words that are usually identified as lexis specific to the American continent, and American in origin, such as *moose*, *skunk*, *White House*, and *squash*. Here I also included a number of words that are spelled differently than the corresponding British English words, e.g. *honor* versus *honour*. Finally there are a few American expressions in the list, such as *stake a claim* and *chip on one's shoulder*. For the full list see the Appendix under "Americanisms" (Part E in the Appendix). Of the 100 words checked, TUKI includes 59% versus 27% for FJ. Again TUKI does much better than Johnson—truly the American century is here—but 59% is lower than the overall norm of about 75% for TUKI. Further discussion on the British orientation of TUKI will be found below in the section entitled, "Twenty Sample Entries."

Quality and Adequacy of Entries

To assess quality and adequacy, I developed two lists of words. One was set up on a more or less random basis dictated by actual usage; the other was set up in a more systematic, less arbitrary, fashion. This latter list (Part A in the Appendix—Twenty Sample Entries) was drawn up to avoid

bias.⁵ The other list (Part F in the Appendix, entitled Commentary) is made up of words that my students were using in their essays and conversations, which I had questions about, or words that they might have asked about in class. Other words joined this list out of my own curiosity about how TUKI defined or glossed certain English words, or from mere chance as I pursued this or that word. For the "standard" I generally used definitions found in the OX and RH dictionaries. I also relied on other dictionaries to help in the assessment, such as TUKI's *Kamusi ya Kiswahili Sanifu* (1981) or Bakhressa's *Kamusi ya Maana na Matumizi* (1992), and others.

Twenty Sample Entries. These entries are listed in Part A of the Appendix. I have given specific comments about each one of these entries, attempting to focus on the question of adequacy and quality of the glosses and definitions, usually from the point of view of the learner rather than native speaker. For each of these words a definition from OX or RH is given to provide a basis for comparison. And definitions from FJ for each of these entries is also given as another point of comparison. In a few instances, KKS is also consulted. For specific detail see the material in the appendix; however, some general observations follow.

In terms of coverage, that is, how well TUKI covers the nearly hundred senses given in the OX dictionary for each of the TUKI headwords in this sample, about 60% are explicitly dealt with.⁶ For the most part, one could argue, TUKI has provided definitions for the crucial senses of each entry, but this is open to considerable discussion and perhaps argument. Over all, the glosses or definitions that are used are adequate, but the structure and organization of the senses within entries is not consistent. For instance, in some entries the senses are clearly distinguished and numbered, and in others not. For each of the twenty examples in this sample (and for those in the Commentary, Part F of the Appendix) I've included personal observations that are intended to encourage discussion and thought about how well entries are defined. Readers are encouraged to look at these and decide from their own perspective how well TUKI succeeds.

For the most part TUKI seems to improve on FJ in terms of coverage of senses, e.g. see **halt**, **liege**, **mandarin**, **page**, **universe**, and compare the TUKI and FJ definitions. However, TUKI is often inconsistent in its coverage of the full range of senses (as is FJ), e.g. see **boss**, **horror**, **pip** and **tally** in contrast to **mandarin**, **scare**, and **voice**, for which TUKI does a good job in covering most of the senses of these words. Likewise, the inclusion of illustrative contextual examples is spotty, **batting**, **page**, and **consider** are exemplified but **rhapsody** and **entrain** are not. The compilers apparently relied on FJ in some cases (see **consider**, **cudgel**, **faux pas** and others in this sample and in the Commentary, Part F of the Appendix), but ignored it in others, even in some cases where FJ's glosses or definitions seem adequate and in some instances preferable (see

⁵ This list was set up by first selecting the tenth word on every fiftieth page in TUKI, then every 75th page, and finally every 25th page until a set of twenty was listed. The list is arranged alphabetically.

⁶ For each of the twenty words in this sample I first listed the numbered senses given in the Oxford dictionary and then checked off those that were covered in TUKI. This turned out to be a difficult task, because some TUKI entries combine glosses under one sense that would be separated out in the Oxford dictionary. So there is some indeterminacy and arbitrariness behind the figure of 60%.

rhapsody). Of course, I don't wish to second-guess native speaker compilers in this area nor the process they might have followed in evaluating entries in FJ, but one wonders if there was an editorial policy about the role FJ should play in the compilation of the new dictionary. It's clear that the compilers did not ignore FJ since in some cases a TUKI entry seems modeled on a FJ entry; however I did not systematically check TUKI against FJ for this. One other difference between the two dictionaries can be pointed out: TUKI improves on FJ in not using English to explain a derivative of the entry, for example using *deer* to explain **deer-stalking** as in the following:

deer *n* mnyama, mfano wa paa, kulungu *etc.* **deer-stalking** *n* mwindo wa *deer* (FJ)
deer *n* mbawala, paa, kulungu ~ **stalker** mwindaji wa mbawala (TUKI)

From a learners perspective, entries with multiple glosses and synonyms, for instance, **antibody**, **scare**, and **straggle**, which are not illustrated by examples, or entries where senses are not well distinguished, will cause problems for learners who will not know which gloss applies in a specific context and will thus be forced to consult a Swahili-English dictionary or Swahili-Swahili dictionary, as they have to do in using Johnson's dictionary. From the learner's perspective this is the most serious problem with TUKI and limits its usefulness. For the East African user this is less a problem since in trying to understand the meaning of an English word, multiple glosses and synonyms will be helpful.

Finally, while many Americanisms are included in the dictionary, as remarked on earlier, TUKI has a British bias, e.g. see **cudgel** (cudgel one's brains), **halt** (as a train stop), and **pip** (be pipped at the post) in the sample. Besides entries listed under their British spellings, e.g. **storey**, **honour**, and **centre**, this orientation is especially apparent in subentries and illustrative examples elsewhere in the dictionary: for example, under **pan** the subentry **P~cake Day** (*Jumanne ya kabla ya Kwaresima* 'the Tuesday before Lent') is included while an important American cultural celebration, **Memorial Day**, is not listed nor defined. Under **peck**, the subentry **~er** is given. While this is appropriately glossed for both its respective British and American glosses, viz. *nose* and *penis*, we also find the somewhat amusing and vulgar British expression **keep your ~er up** (meaning 'keep up your spirits') but not the disparaging and offensive American term **peckerwood**. Such, sometimes obscure, British expressions, and the neglect of similar American expressions, obscure or not, diminishes the value of the dictionary for an American learner as well as for an East African user who is relying on the dictionary for help in understanding expressions of American origin.

The Commentary. This is a random selection of entries from the dictionary (see Part F of the Appendix). It includes entries that caught my attention as I used the dictionary, or which my students asked about. For many of the words here, besides often checking on definitions in OX and RH, I also frequently looked at how the *Kamusi ya Kiswahili Sanifu* (KKS) defined Swahili words that were being used in TUKI as glosses. This provided another way of checking on how definitions and glosses adequately defined headwords. I leave readers to peruse this section on their own with a few observations following.

Some entries are in some way inadequate from the point of view of either a learner or an East African user. The entries for **moose**, **mullion**, and **opera** are three examples. **Moose**, following FJ, is defined as a North American *kongoni* rather than a type of deer (TUKI deer: *mbawala*, *paa*, or *kulungu*). Of course it is not obvious how TUKI should define **moose** since animals of the deer family do not inhabit East Africa, but a more generic description would have been better. **Mullion** is described only as a *stone* divider between windows, when in fact it can be of stone or some other material; it is also a divider used to separate the window panes, but this information is not part of the definition. **Opera** is defined only partially as a *mchezo wa kuigiza* 'a play', rather than a play that it is sung.

On the other hand, TUKI improves on FJ in providing up-to-date, or better and more exhaustive definitions. A few examples suffice: **Rape** is updated by the use of *ubakaji* and *uporaji*, words which have a more general reference, but now being used to include this denotation (but the entry does not include *-najisi* which is defined in KKS with this sense). **Shortcut** is expressed using the up-to-date definition of *njia ya mkato*, reflecting modern usage, rather than FJ's *njia ya kukata*. TUKI includes subentries, senses and examples where FJ does not, e.g., **civil war**, **comet**, **coup**, **diaper** and **weight** (see Commentary). For other good entries, I call readers' attention to, e.g., **genocide**, **hinge**, **miscarry** and **passion**.

I should point out that my observations in the Commentary are sometimes subjective and expressive of my own opinion, and although they often point to inadequacies of various entries and include negative comment, these should not be taken as an indictment of the work, nor should they detract from the usefulness, value, and merit of the whole.

Some Pedagogical Guidelines in Using TUKI

TUKI provides the user with a guide on how to use the dictionary (pp. xiv-xix) and teachers who are serious about having their students use it should go through this guide with them. A general introduction to using a dictionary in a foreign language classroom will go a long way in making TUKI a more user-friendly tool for the learner. In addition to understanding how dictionaries in general are put together and how they can be used, students need to see how native speakers and authors use lexical items to convey notions and concepts whose expression English speakers take for granted in their own language. This can be done by including some translation work among the learning tasks expected of students. Even though most "modern" methods of language instruction eschew translation, this is an excellent tool to bring students to some awareness of how Swahili expresses things lexically. Teachers and students should also be aware of other pedagogical considerations specific to the use of TUKI itself; some examples follow:

The Structure of Entries. Students have to be alerted to how TUKI constructs entries. This can be done by first going through the dictionary and discussing a number of entries. Several distinctions can be made in how TUKI defines words. If students understand the differences they can generally avoid the pitfalls in using TUKI. Definitions of English words for which there are

indigenous Swahili words normally utilize either a gloss or a definition, sometimes both. The distinction can be seen in the following entries for **drill**:

drill¹ *n* keekee *vt vi* toboa shimo kwa keekee.

drill² *n* 1 mafunzo ya wanajeshi juu ya matumizi ya silaha; kwata. 2 mafunzo kamili yenye mazoezi mengi ya kurudiarudia. 3 taratibu (k m wakati wa dharura).

drill³ *n* mfuo (wa kupandia mbegu) *vt* panda mbegu katika mfuo.

drill⁴ *n* dreli (aina ya kitambaa kigumu)

In the first case, the gloss *keekee*, is an equivalent of an instrument, a drill, that is used in drilling holes. The second example, defines three senses of the word. For the first, a definition (*mafunzo ya wanajeshi juu ya matumizi ya silaha* 'military instruction on the use of weapons') is given before the gloss, namely, *kwata* 'parade, drill'. In composition or speech the student would be advised to use the gloss and not the definition. For the second sense, only a definition is used (*mafunzo kamili yenye mazoezi mengi ya kurudiarudia* 'instruction involving repetitive exercises'), but one that incorporates an appropriate word, *zoezi/ma-* 'drill, exercise'), that could be used by the student. The third sense (as in 'drill for an emergency') only gives a gloss, followed by a contextual example. The third example gives a gloss, *mfuo*, which is a groove or a furrow (also the tool that is used in scoring lines, grooves, or furrows) followed by a descriptive modifier which provides a context which further elucidates the meaning. The final example in this set utilizes a gloss, in this case a neologism, based on the English, followed by a definition for a type of cloth. This final example follows a pattern frequently utilized by TUKI for English entries for which native words do not exist in Swahili. In addition to this pattern of "gloss and definition"—which I will exemplify further—there are two others that TUKI uses to define such words. I refer to these two patterns as "definition" and "gloss only" and discuss them below.

The Gloss and Definition pattern is used for many items of modern technology or for words that might not be familiar to East Africans, thus both a gloss and a definition are given. Many of the glosses are neologisms, mostly borrowings. And definitions are given following these, presumably because of their unfamiliarity. A typical example, in addition to **drill**⁴ given above, is **oasis**. The headword is followed by a gloss, in this case, *oasisi*, which in turn is followed by a definition: *mahali penye miti na chemchemi katika jangwa* 'a place in the desert with trees and a spring'. If a student were to use *oasisi* in a composition, he might want to also use the definition as well, as for example, *Wapelelezi walipokuwa wakisafiri jangwani wakafika kwenye oasisi, yaani mahali penye chemchemi na miti* 'When the explorers were traveling in the desert they reached an oasis, a place ...'. Other examples, taken only from the -O- and -H- sections of the dictionary, are given in Part F-a of the Appendix.

For the Definition pattern the compilers give only a definition, presumably because the equivalent term in Swahili does not exist, the neologism has not yet been coined, or there is no record of its existence, or through oversight, the gloss was inadvertently omitted. An example is **relativity**: *nadharia ya Einstein isemayo kwamba vipimo vya mwendo, nafasi na wakati vinawiana/kadiriana* 'Einstein's theory which holds that motion, space and time are relative'.

Finally, there is a pattern in which only a gloss is given without a definition, e.g. *hormone: homoni*. Since these are not distinguished from other words of technological reference which are defined with a gloss and definition, I suspect the lack of definitions for these is an oversight.

Spelling. Spelling of entries for American users may create difficulties since British spelling conventions are the norm in TUKI although cross-listings for American spellings are often included, but not always. And sometimes American spelling is used in entries without cross-reference to the British variant. Thus students need to know to look for a word under the British spelling if they can't find it in its American form and vice-versa for those accustomed to British spelling. The following examples will give users and learners some idea of the variation that does exist:

harbour	harbor	devilry	deviltry
orthopaedics	orthopedics	dialyse	dialyze
toxaemia	toxemia	mollusc	mollusk
paediatrics	pediatrics	programme	program
caravanserai	caravansary	townee	townie
diaeresis	dieresis	halliard	halyard

Derivatives and Head Words. In the Oxford and Random House dictionaries consulted in this study, derivatives of nouns and verbs are generally listed separately under their own headings. This is the lexicographical practice most learners of Swahili will be used to, but this is not the practice in TUKI. For example, under *fear* are listed *fearful*, *fearfully*, *fearfulness*, *fearless*, *fearlessly*, *fearlessness*, and *fearsome*. In OX *fear*, *fearful*, *fearless* and *fearsome* are all listed separately with "second-level" derivatives listed as subentries under their respective headings, e.g. *fearlessly* and *fearlessness* under *fearless*; and *fearfully* and *fearfulness* under *fearful*. With all such related words under one headword in TUKI, students will be challenged to find the word they are looking for, especially in entries of several columns length. They will need to be aware of this and shown how to work with the dictionary. They also need to be alerted to the fact that some combined entries are unusual, e.g., *entry* is listed under *entrance* with no cross referencing given.⁷ Because such combinations sometimes violate alphabetical placement students will not easily find such entries. Furthermore, TUKI is not consistent in combining etymologically related words, for example, *eulogize* and *eulogy* are in separate entries.

Social Norms. Learners will have no guide on appropriateness or other operative social norms surrounding the use of words. An obvious case in point are words, for example, having to do with sex, reproduction, reproductive organs, homosexuality, and elimination of bodily waste. Many English terms of these sorts are glossed or defined in TUKI. Usually usage labels are assigned for the English terms, such as *vulg* for *shit* and *piss*, but not always. However, usage levels or other explanatory information are never included for the Swahili glosses of these words, presumably

⁷ FJ also lists *entry* as a subentry under *enter* and then under *entrance* but with cross referencing. TUKI evidently followed FJ here but failed to give cross referencing.

because most East African users of the dictionary will be aware of the taboo associations of these words or their inappropriateness in many discourse contexts. Students will need to be alerted to this and be informed that such words are generally avoided by Swahili speakers and often replaced by euphemisms, none of which are part of the TUKI definitions of these words.

Order of Meanings in Entries. Because of the TUKI practice of listing senses in their chronological order rather than by commonness of usage, students should be aware that often times the sense of the word they are seeking for—assuming it is a frequently used one—will often not be the first gloss or definition listed. Thus *store* has *akiba* 'storehouse' first and *duka* 'shop' listed 4th. Students should be advised to read the whole entry, where practical, before making a selection.

Synonyms. In defining a word TUKI will often list a series of close synonyms, only some of which will be appropriate for the sense intended by the student (see *basin*, *chauvinism* and *explorer* in the Commentary). As with the Johnson dictionary which followed a similar practice, appropriate choice depends on context and intended sense. Students should get in the practice of using a Swahili-English, or Swahili-Swahili dictionary in tandem with TUKI to help decide on the appropriate choice when the TUKI entry does not provide enough information for the student to make a choice. While some students will chafe at the extra work involved, if they are convinced of the value of expressing themselves appropriately, they will find the extra investment of time worthwhile.

Swahili Noun Classes. Because neither gender information nor plurals are given for the Swahili nouns that are used to gloss or define an entry, students will need to consult other dictionaries for this information. This problem can be ameliorated by teachers who instruct students on how to predict nounclass membership based on given information or other redundancies in the entry itself. Thus for the noun *store* both *akiba* 'storehouse/room' and *duka* 'shop, store' are listed without nounclass designations, but given the shape of both nouns, namely prefixless, an intermediate or advanced level student can predict that they either belong to Class 9/10 (N-/N-) or Class 5/6 (JI-/MA-). The examples, often given in an entry, will then allow the student to deduce the correct choice for each: *kuna akiba yako* and *duka kubwa la bidhaa* shows *akiba* to be Class 9/10 and *duka* to be Class 5/6, thus *akiba/akiba* and *duka/maduka*.

Clipped Forms. Because some entries use "clipped" verb forms without subject prefixes marked, or other function words without agreement prefixes, students need to be taught how to interpret these. Thus, *rapacious* is defined as *-enye tamaa* where the hyphen stands for the appropriate agreement prefix, as underlined in *mtu mwenye tamaa* 'a rapacious person', or where the hyphen, as in *-siopendeza*—one of the glosses given for *horrible*, would be rendered as *lisilopendeza* in modifying *jambo*, thus *jambo lisilopendeza* 'a horrible affair'.

Glosses and Definitions. Students should be aware of the distinction between "gloss" and "definition." Glosses, which are more or less single-word, or short-phrase translational equivalents of words they are searching for, will, as given, usually serve their purposes in writing or speaking,

whereas definitions will often not. For example the gloss *kichwa* for **head** will serve most student purposes, but *mtu anayeshawishi kwa nguvu ujunge na shirika, jeshi n.k.* ('a person who invigiles you to join a company, the army, etc.') for **head hunter**, is a definition for which no equivalent gloss, as far as I know, yet exists in Swahili and its use in speech or writing other than as an explanation of what a head hunter is, as such, will be awkward at best. In such cases students will have to improvise or be taught strategies that will allow them to express themselves in areas that are not culturally equivalent.

Conclusion

A dictionary is always a work in progress because the lexical stock of a language is ever changing. This can be seen just in the number of neologisms that TUKI includes that are not to be found in other English-Swahili dictionaries. While TUKI is indeed a most welcome addition to Swahili lexicography and a most useful resource, as well as being a marvelous source and mine of interesting things about Swahili, it will not prove to be an easily used tool by students. We still need a pedagogically oriented learner's dictionary. As for how good a dictionary it is, this will certainly be a function of how useful East African users find it to be and how accurately it serves their purposes. In the meantime, lexicographers should continue to hold TUKI under close study and scrutiny. As it is used, its strengths and weaknesses will emerge, but some organizational structure will have to be in place to capitalize on this experience. Other studies of a systematic nature of the sort done here, but from different perspectives, could and should be carried out to critically examine how well and comprehensively entries are defined. If I may be so bold I would like to make the following recommendation. We need two dictionaries. One that will serve the needs of learners and one that will in fact serve East Africans as OX, RH, and others serve English speakers, one that consistently and fully defines words for all of their common and most important senses. If a standing committee of lexicographers is not in place in East Africa that will continue to work on future editions of TUKI, then the Taasisi ya Uchunguzi wa Kiswahili or BAKITA (Baraza la Kiswahili la Taifa) surely must be the venue for such a group and must ensure its continuation now and in the future. The handicaps are great. For one, dictionary projects, outside of developing countries, are usually commercial ventures with sufficient capitalization to see them to completion in a reasonable amount of time. This will probably never be the case in East Africa, at least in the near future. Instead, a group of dedicated academics with long-term institutional commitment and support should be able to continue the work so ably commenced by the compilers of TUKI. Their advancement and promotion, and monetary reward, of course can't rest merely on publication, but must take into account the daily, tedious, on-going work of checking, editing, supervising, adding to citation files, and the many other dictionary-making enterprises involved. Dictionary makers have to be adequately rewarded for the mundane that leads to publication. Finally, based on my own work with the dictionary, I would think a systematic survey of TUKI—of the sort I did only somewhat randomly—would be a valuable exercise and one that would lead to an improved second edition. To begin with, this task, among other things, would

compare entries with those in English dictionaries, such as OX or RH to determine how good the TUKI definitions are, and secondly, to assess how consistent in form they are, and finally, how comprehensive the content of the dictionary is. Continuing work and study will indeed bear fruit and make TUKI, in its second-coming, an even better tool for all.

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Appendix

Part A — Twenty TUKI Examples

antibody (25)

zindiko, kingamwili (TUKI). Not in FJ

any of various blood proteins produced in response to and then counteracting antigens (OX)

zindika fanya kuwa imara kwa kufanyia dawa zenye uwezo wa kuinga madhara (KKS) **zindiko** kitu kinachohusiana na mambo ya dawa kinachowekwa mahali fulani k.v kwenye nyumba n.k ili kuzuia madhara; fingo (KKS) ("protect with a spell or charm, keep away evil spirits (*pepo*) by charms." (FJ)

kingamwili not defined in KKS. (But see UKIMWI 'Upungufu wa Kinga Mwili')

COMMENT: OX gives a technical definition TUKI gives corresponding glosses without a definition, thus no explanatory material is provided for the learner to make a choice. Moreover, *zindiko* has a reference to traditional medicine (see KKS and FJ) Is its extension to the modern medical term widely understood? *Kingamwili* does not have this association and is possibly the better choice for the learner

batting (50)

pamba ya kutengeneza tandiko la kitanda (TUKI) Not in FJ, nor OX

cotton, wool, or synthetic fibers, used as filling for quilts or bedcovers (RH)

COMMENT: The TUKI entry is a definition and adequate in light of the RH definition

boss (75)

(*colloq*) (*master*) bosi, mzee, vt tawala, amuru, simamia, ongoza ~ *the show* fanya mipango yote. ~y *adj* (TUKI)

(2) *n* (*master*) bwana, msimamizi, mwenyewe — *v t* (*control*) tawala (amuru, simamia, ongoza) hasa kwa nguvu ya kujipa (FJ)

1 a person in charge: an employer, manager, or overseer 2 *US* a person who controls or dominates a political organization —*v tr* 1 (usu. foll by *about, around*) treat domineeringly; give peremptory orders to. 2 be the master or manager of. OX

COMMENT: Two of the four senses in OX are covered in TUKI TUKI includes the English loan, *bosi*, not cited in FJ; it excludes two glosses in FJ: *msimamizi* now more properly used for **supervisor** (as in TUKI) and *mwenyewe* which normally means **owner** (also *self*). We might ask why *bwana* and *mkubwa* are left out of the TUKI definition. For the verb, the lack of contextual material will make a choice of the various glosses difficult for the learner. This final comment can be made for many entries throughout the dictionary where neither context or explanatory examples are given

climax (125)

upeo, kilele *vt, vi* fikia/fika/fikisha kilele(ni) **climatic** *adj* -a juu kabisa, -a upeo, -a kileleni (TUKI)

mwisho, kikomo, kipeo (FJ)

1 the event or point of greatest intensity or interest; a culmination or apex. 2 a sexual organism. 3 *Ecol.* a state of equilibrium reached by a plant community (OX)

COMMENT: OX has separate entries for *climax* and *climatic*. TUKI gives a series of general glosses which more or less have to do with the first sense of the word as given in OX; the 2nd (sexual) and 3rd (ecological) senses are ignored and not necessarily inferred by the glosses or meanings given by TUKI

consider (150)

1 (*deliberate on*) fikiria, dhukuru, angalia **one's ~ed opinion** wazo la mtu baada ya kufikiria sana 2 (*take into account*) zingatia, kumbuka, pima **all things ~ed** baada ya kufikiria yote 3 wazia, dhania, fikiria, ona **~able** *adj* kubwa, -ingi **~ably** *adv* mno, sana. **~ate** (*important*) -a kustahili kufikiriwa, -enye kufikiria wengine, -enye huruma, -enye busara *it was ~ of him* alifanya busara **~ately** *adv* **~ateness** *n* **~ation** *n* 1 (*deliberation*) fikra, shauri, nadhari **take into ~ation** angalia **under ~ation** inayofikiriwa **in notion of ~ation** kwa sababu ya *give sth careful* ~ fikiria kwa makini **leave out of ~ation** saha, shindwa kufikiria. 2 (*kindness*) huruma wema. 3 (*motive, reason*) sababu kisa, jambo, hoja *these are the ~ations which influenced him in making his plans* haya ndiyo mambo ambayo yalimwathiri sana katika kufanya mipango yake **on no ~ation** (isiwe) kwa vyovyote vile, hapana kabisa. 4 (*rare use*) umuhimu. 5 (*compensation, reward*) tuzo, malipo **~ing** *prep* -a kuzingatia, -a kulinganisha *he scored highly ~ing his long illness* amefaulu sana ukilinganisha na kipindi kirefu alichokuwa mgonjwa (TUKI)

(*deliberate on*) fikiri, dhukuru, angalia; (*take into account*) kumbuka; (*suppose, judge*) dhani, dhania, ona **considerable, a. (important)** -a kustahili kufikiriwa, -a kukumbukwa; (*more than a little*) -kubwa kidogo, -ingi kidogo, -a kadiri **considerably, adv** sana **considerate, a.** -enye huruma, -pole, -angalifu, -enye busara **considerately, adv** kwa huruma, kwa upole, kwa kufikiri (wengine). **consideration** *n.* (*deliberation*) fikira, shauri, nadhari, (*importance*) cheo sifa; (*kindness*) uangalifu, huruma upole, wema; (*motive or reason*) sababu, kisa, jambo, hoja, (*compensation, reward*) lipo, tuzo *Take into consideration, angalia, kumbuka* **considering, prep.** kwa kuwa, kwa sababu (FJ)

1 contemplate mentally, esp in order to reach a conclusion. 2 examine the merits of. 3 give attention to. 4 reckon with; take into account. 5 (*foll by that + clause*) have the opinion. 6 believe; regard as (*consider it to be genuine, consider it settled*). 7 (*as considered adj.*) formed after careful thought (*a considered opinion*) (OX)

COMMENT: The TUKI entry, as does the entry in FJ, includes subentries (**considerable, considerate, consideration, and considering**) that OX and other dictionaries generally deal with as separate entries. Including these derivatives in this way, and where it is done elsewhere, in my view, makes it difficult to search for words and senses. The OX entry covers 7 senses, while the TUKI entry (just looking at **consider**) covers only 4 (*contemplate mentally = deliberate on; take into account; give attention to* (-angalia); and *considered adj.*). Other comparisons can be made, for instance, part of the TUKI entry for the **consider** follows FJ almost word for word. For the subentries similar observations can be made, for example, for **considerate** TUKI includes an older sense not found in OX or FJ, but included in RH and AH (*viz. characterized by deliberate, careful thoughts*)

cudgel (175)

kigongo, kirungu *take up the ~s for*; pigania, tetea *vt* 1 piga kwa gongo. 2 (*fig*) ~ one's brains fikiri sana, tafuta sana shauri la kufaa, jaribu kukumbuka (TUKI)

n gongo, rungu *Take up the cudgels for*, pigania, tetea — *v t* piga kwa gongo *Cudgel one's brains*, fikiri sana, tafuta sana shauri la kufaa, jisumbua akili (FJ)

a short, thick stick used as a weapon — *v tr* beat with a cudgel [also includes the expressions *Take up the cudgels for* and *Cudgel one's brains*] (OX)

COMMENT: Except for using the diminutive, the TUKI entry appears to be modeled on the FJ entry. The expressions *Take up the cudgels for* and *cudgel one's brains* in both TUKI and FJ are archaic and not in common American usage.

entrain (250)

(*of troops*) pakia, ingia (katika gari la moshi) (TUKI)

pakia, pakiza (katika gari la moshi); — *v i* ingia, jipakia (katika gari la moshi) (FJ) Not in OX.

entrain¹ 1 To pull or draw along after itself 2 *Chemistry* To carry (suspended particles, for example) along in a current **entrain**² To go aboard a train *verb, transitive* To put aboard a train (AH)

COMMENT: The TUKI entry, as in FJ, only covers the second homograph listed in AH. TUKI ignores the transitive use (*-pakiza*) which is part of both the OX and FJ entries.

faux pas (275)

tendo/neno linalovunja heshima k m kujamba (TUKI) tendo la kukosa adabu (FJ)

1 a tactless mistake; a blunder. 2 a social indiscretion (OX)

COMMENT: The TUKI entry adds an example which illustrates the second sense given in OX; both TUKI and FJ fail to cover the first OX sense.

halt (350)

1 kusimamisha (*chiefly mil, of soldiers*) call a ~ (to) simamisha kwa muda mfupi (safari/mwendo); (*fig*) kukomesha *it is time to call a ~ to vandalism* (*fig*) wakati umefika kukomesha uharibifu. 2 (*more general use*) come to a ~ simama, (kwa muda) 3 kituo kidogo cha treni *vt, vi* (*as a mil command*) simama, hima *the officer ~ed his troops for a rest* ofisa alisimamisha kikosi chake kwa mapumziko H~ ! Hima! *vi* sita; tembea/sema kwa kusitasita *talk in a ~ing voice* zungumza kwa sauti ya kusitasita *adj* (*arch*) -a kusitasita; -a kuchechemea ~ingly *adv* (TUKI)

v t simamisha; — *v i* simama; (*on a journey*) tua; (*limp*) chechemea; (*hesitate*) sita **halting**, a -a kusita, -a kutanga **halting-place** *n*. kituo, kikomeo; (*camp*) kambi, kigono, rago. (FJ)

halt¹ 1 a stop (usu. temporary); an interruption of progress (*come to a halt*) 2 a temporary stoppage on a march or journey 3 *Brit* a minor stopping-place on a local railway line —*v intr. & tr.* stop; come or bring to a halt **call a halt (to)** decide to stop. (OX)

halt² *v & adj* —*v. intr.* 1 (esp. as **halting adj.**) lack smooth progress 2 walk hesitatingly 3 *archaic* be lame —*adj. archaic* lame or crippled **haltingly adv.** (OX)

COMMENT: This is a good but complex entry, covering most of the senses dealt with by OX, with illustrative examples which will be helpful for the learner. However, the entry lacks the organizational structure and clarity of the OX entries, mainly because TUKI does not distinguish the homographs recognized by OX

horror (375)

kitisho, tisho; chukizo. **chamber of ~s** makusanyo ya vitu, vielezo n.k. vya kutisha/kikatili **strike with ~** ogofya; shtusha ~ **film** filamu ya kutisha.

~ **struck/stricken adj.** -a kutishwa, -a kustushwa **horrible adj.** 1 -a kuogofya; -a kutisha 2 (*colloq.*) -baya, -siopendeza **horribly adv.** (TUKI)

hofu kuu, tisho, machukio, kirahi, karaha; (*horrible object*) kitisho, kioja, maafa, kitu cha hofu *Strike with horror = horrify.* **horrible, a** -a kuogofya, -a kutisha, -a kuchukiza, -a kukirihi **horrid, a** -a kuchukiza, -baya sana **horrify, v t.** ogofya, hofisha, tia hofu, tisha, chukiza mno, kirihi (FJ)

1 a painful feeling of loathing and fear 2a (often foll. by *of*) intense dislike b (often foll. by *at*) *colloq.* intense dismay 3a a person or thing causing horror b *colloq.* a bad or mischievous person, etc 4 (in *pl.*; prec. by *the*) a fit of horror, depression, or nervousness, esp. as in *delirium tremens* 5 a terrified and revolted shuddering 6 (in *pl.*) an exclamation of dismay —*attrib. adj.* (of literature, films, etc.) designed to attract by arousing pleasurable feelings of horror **Chamber of Horrors** a place full of horrors (orig. a room of criminals etc. in Madame Tussaud's waxworks) **horror-struck** (or **-stricken**) horrified, shocked (OX)

COMMENT: While TUKI does not include the range of synonyms that FJ has, it does have examples which are helpful to the learner. FJ includes **horrid** and **horrify** which are in a separate entry in TUKI, a departure from the usual TUKI practice of lumping related items under one headword

liege (450)

(*leg*) (*only in*) ~ **lord/sovereign** (*feudal times*) mtawala, mwinyi ~ **man** *n (pl)* watwana wa mwinyi (TUKI)

-enye amri, bwana (FJ)

(of a superior) entitled to receive or (of a vassal) bound to give feudal service or allegiance. —*n* 1 (in full **liege lord**) a feudal superior or sovereign 2 (usu. in *pl.*) a vassal or subject (OX)

COMMENT: TUKI covers both senses treated in OX and improves greatly on FJ in adding examples

mandarin (475)

1 (*hist*) afisa wa juu katika serikali ya China 2 Kichina sanifu. 3 mrasimu, kiongozi (*agh mpinga maendeleo*). 4 ~ **duck** bata mdogo wa China ~ **orange** chenza, kangaja. (TUKI)

mtu wa serikali wa China; (*orange*) chenza; (*smaller kind*) kangaja (FJ)

mandarin¹ 1 (**Mandarin**) the most widely spoken form of Chinese and the official language of China 2 *hist.* a Chinese official in any of nine grades of the pre-Communist civil service 3a a party leader; a bureaucrat b a powerful member of the establishment. **mandarin collar** a small close-fitting upright collar **mandarin duck** a small Chinese duck... (OX)

mandarin¹ 1 a small flattish deep-coloured orange with a loose skin 2 the tree... (OX)

COMMENT: TUKI collapses to one the two homographs given in OX and defines or glosses most of the senses given in OX. The TUKI entry improves on FJ and includes a sense, viz 3 *mrasimu, kiongozi (agh mpinga maendeleo)* 'bureaucrat, leader (usually a reactionary)', political jargon, which likely reflects Ujamaa politics and Chinese influence of the time.

page¹ (550)

1 (*hist*) askari mwanafunzi 2 mtoto mtumishi, tarishi *vt* pitapita na kuita majina (*hotelini, kilabuni n k.*) (TUKI)

mtoto mtumishi, boi (FJ)

1 a boy or man, usu in livery, employed to run errands, attend to a door, etc 2 a boy employed as a personal attendant of a person of rank, a bride, etc 3 *hist* a boy in training for knighthood and attached to a knight's service... (OX)

COMMENT: TUKI supplies more detail than FJ and covers two of the three senses given in OX. While TUKI does indicate that one sense is *historical*, missing is the reference to 'knights' and 'knighthood', a lexical ingredient needed to denote **page**. Compare this with the treatment of **knight** (in TUKI) where the 'Middle Ages' is referred to in the definition.

pip³ (575)

1 piga risasi 2 shinda **be ~ped at the post** shinda mwishoni kabisa (TUKI). Not in FJ.

Brit. colloq. 1 hit with a shot. 2 defeat 3 blackball. **pip at the post** defeat at the last moment. **pip out** die. (OX)

COMMENT: TUKI only covers two of the three meanings of this British colloquialism, and ignores the meaning of the example **pip out**.

rhapsody (650)

n 1 maneno ya kuonyesha furaha/shauku, sifa/maneno ya nderemo 2 (*music*) tungo isiyokuwa na ulinganifu/isiyofuata kanuni *vi* **rhapsodize** ~ (*about/over/on*) sema/andika kwa shauku/furaha, sifia sana, husudu (TUKI)

n maneno (utenzi, ngoma) yaliyotungwa na mtu alipotaharuki kwa (aliposhikwa sana na) furaha (ashiki *etc.*), kama mapayo; (*poetical*) fungu la utenzi **rhapsodical**, *a.* kama *rhapsody* **rhapsodist**, *n.* mwandishi wa *rhapsody* (FJ)

1 an enthusiastic or extravagant utterance or composition 2 *Mus.* a piece of music in one extended movement, usu emotional in character **rhapsodic** *adj* **rhapsodical** *adj* (in sense 1, 2) **rhapsodist** *n.* (*rhapsodize* talk or write *rhapsodies*) (OX)

COMMENT: In general the TUKI entry treats the senses listed in OX. But in the definition of the *musical* sense of the word it ignores the emotional element that both FJ and OX include

scare (675)

vt, vi 1 *ogofya*, *gutua*, *tisha*; *ogopa*, *gutuka*, *tishika*; *be ~d to death* *tishika sana ~ away* *fukuza*. 2 *winga*, *gutusha* *shtusha ~ sb to death/out of his wits/stiff (colloq)* *gutusha/tisha sana n hofu*; *fadhaa*; *kitishotisho* *give s a ~ ogofya ~-crow n sanamu* (la kuwingia ndege) *~ headline n* *kichwa cha habari za kutisha* *~ monger n* *mzushi wa vitisho/mvumisha vitisho* **scary** *adj* (TUKI)

v t *shtusha*, *gutusha*, *fadhaisha*, *ogofya*, *tisha*; (*drive off*) *fukuza*, *winga* — *n* *hofu*, *fadhaa* **scare-crow** *n* *sanamu ya mtu kuweka shambani kutisha ndege*; *mtoto aliyewekwa kufukuza ndege shambani* (kuamia shamba) (FJ)

1 *tr.* *frighten*, esp suddenly (*his expression scared us*) 2 *tr.* (as **scared** *adj*) (*usu. foll. by of, or to + infin*) *frightened*; *terrified* (*scared of his own shadow*) 3 *tr.* (*usu. foll. by away, off, up, etc.*) *drive away by frightening* 4 *intr.* *become scared* (*they don't scare easily*). — *n* 1 a sudden attack of fright (*gave me a scare*). 2 a general, esp baseless, fear of war, invasion, epidemic, etc. (*a measles scare*) 3 a financial panic causing share-selling etc. (OX)

COMMENT: Most of the senses, at least 5 of the 7 in OX, are covered in TUKI but somewhat lumped together in two categories. TUKI does not list *ogopesha* which is becoming common whereas KKS lists it as a possible derivative of *-ogop-*. Is this a case of prescriptivism or just oversight? Also the glosses are not distinguished, as in many other entries throughout the dictionary, and the learner would need to use a Swahili-English dictionary to make an appropriate choice

straggle (750)

vi 1 *tawanyika*, *tapakaa*, *enea* 2 *baki nyuma*; *potea n mcheleweaji*, *aliye nyuma*; *mpoteaji* **straggly** *adj* *-liotawanyika*, *-liotapakaa* (TUKI)

v i *tawanyika*, *tapakaa*, *enea*; (*be behindhand*) *chelewa*, *potea*, *baki nyuma* **straggler**, *n* *aliyepotea*, *mchelewa* **straggling**, *a* *-liotawanyika*, *-liotapakaa*; (*late*) *-liochelewa*. (FJ)

1 lack or lose compactness or tidiness 2 be or become dispersed or sporadic 3 trail behind others in a match or race etc 4 (of a plant, beard etc) grow long and loose — *n* a body or group of straggling or scattered persons or things

COMMENT: This entry follows FJ quite closely and includes more than half the senses given in OX. **Straggler**, as in FJ, is missing for the nominal designations

tally (775)

~ (with) (of stories, amount, etc.) patana, lingana *n* 1 hesabu, kuweka hesabu 2 tiketi, kitambulisho, cheti chenye maelezo ~ clerk *n* karani wa forodha (wa kukagua mizigo) ~man *n* guoguo, mwuza mali anayelipwa kwa wiki (TUKI)

n kipande cha (kitani ya, alama ya) kuhesabia; (duplicate) nakala ya hesabu; (label) kipande chenye anwani au maelezo — *v i* -wa sawa, lingana (FJ)

1 the reckoning of a debt or score 2 a total score or amount 3a a mark registering a fixed number of objects delivered or received b such a number as a unit 4a *hist* a piece of wood scored across with notches for the items of an account and then split into halves, each party keeping one 4b an account kept in this way 5 a ticket or label for identification 6 a corresponding thing, counterpart, or duplicate — *v* (often foll by *with*) 1 *intr* agree or correspond 2 *tr* record or reckon by tally (OX)

COMMENT: The OX entry is quite long and rich and only about three of the senses treated there are covered in the TUKI entry. Nevertheless, the essentials are covered. In some respects the FJ entry is better in so far as it indicates, for example, that a tally can be a counter, such as string, or a mark (OX 3a) or a duplicate (OX 6)

voice (850)

n 1 sauti; mlio 2 (uwezo wa) kutoa sauti 3 sauti ya mtu *in a loud* ~ kwa sauti kubwa **lift up one's** ~ (*old use*) toa sauti (imba, sema) **shout at the top of one's** ~ toa usiyahi **with one** ~ (*liter*) kwa kauli moja 4 **a/some/no etc.** ~ **in sth** haki/ kutokuwa na haki ya kutoa maoni 5 wito; hiari; maono; hisia *the ~ of God Nature; the ~s of the night dhamira* 6 (*in phonetic*) sauti irabu/-konsonanti 7 (*gram*) kauli (ya kutenda/kutendwa *vt* 1 sema, eleza 2 tamka irabu/konsonanti ~*d adj* (*in compounds*) -a ghuna ~*less adj* -sighuna (TUKI)

n sauti, mlio; (*speech*) usemi; (*words* maneno); (*in grammar*) namna ya *verb* inayoonyesha kutenda au kutendwa; (*choice*) hiari, uchaguo; (*opinion*) maono, shauri — *v t* sema, taja, eleza **voiceless**, a pasipo sauti, bubu, -liopwewa sauti (FJ)

1a a sound formed in the larynx etc. and uttered by the mouth, esp human utterance in speaking ... 1b the ability to produce this (*has lost her voice*) 2a the use of the voice; utterance (esp *give voice*) 2b an opinion so expressed 2c the right to express an opinion (*I have no voice in the matter*) 3 *Gram.* a form or set of forms of a verb showing the relation of the subject to the action (*active voice, passive voice*) — *v. tr.* 1 give utterance to; express (*the latter voices our opinion*) 2 esp. as **voiced adj.** *Phonet.* utter with vibration of the vocal cords (OX)

COMMENT: Most of the OX senses are covered in the TUKI entry in a nicely organized and numbered fashion

world (875)

1 **the ~** dunia, nchi zake na watu wake **the Old ~** Ulaya, Asia na Afrika. **the New W~** Marekani **make a noise in the W~** vuma, -wa maarufu. **a citizen of the ~** raia wa dunia **It's a small ~!** vilima havikutani 2 (*as 1 above; used attrib*) -a dunia, -a ulimwengu *a ~ language* lugha ya ulimwengu **the W ~ Bank** Benki ya Dunia. ~ **wide adj** -a duniani kote 3 wakati, maisha *this ~ and the next* maisha ya sasa na baada ya kifo ~ **weary adj** -liochoka kuishi 4

ulimwengu in the ~ ulimwenguni all the ~ like sb/ sth -nayofanana kabisa na be all the ~ to sb -wa pekee kwa mtu fulani not for the ~ kamwe, kabisa, asilani be/feel on top of the ~ jawa na furaha/hamasa. be out of the ~ (of sth) (s!) -wa bora sana, -wa -a ajabu. carry the ~ before one fanikiwa. a ~ of sth (-ingi/kubwa) sana. think the ~ of sb/sth penda/husudu/stahi sana mtu/kitu 5 vitu/shughuli za watu, mambo ya dunia the ~, the flesh, and the devil majaribu. the best of both ~s mema kutoka pande zote (hata yakikinzana) forsake/renounce the ~ fuata mambo ya kiroho, hama dunia 6 mambo ya kibinadamu; maisha, malimwengu know the ~ pata uzoefu wa maisha 7 ulimwengu, jamii the ~ of sports ulimwengu wa michezo 8 the ~ watu, Jumuiia (pamoja na taasisi na kawaida zake) what will the ~ say? watu watasemaje? ~ly adj -a dunia; -a malimwengu, -a kupenda anasa za dunia ~ wisdom akili/hekima ya kuendeleza maisha ~liness n (TUKI)

ulimwengu, dunia; (people)walimwengu; (affairs) malimwengu, mambo; (total, sum) jamii; (evil) watu waovu All the world, kila mtu, kila kitu. A world of . . . , -ingi sana a man of the world, mtu mwenye maarifa ya malimwengu, mjuzi, mtu wa anasa, ajuaye mambo For all the world like, sawa kabisa, mfano mmoja The Old World = Europe Asia, Africa. The New World = America. The vegetable world, jamii ya mimea yote The animal world jamii ya wanyama wote The heathen world, jamii ya watu wasiomwamini Mungu. The religious world, jamii ya watu wa dini na mambo ya dini The world to come ahera. What in the world will you do? Utafanyaje basi? worldliness, n tabia ya kupenda mambo na anasa za dunia worldling, n mtu apendaye mambo na anasa za dunia worldly, a -a dunia, -a kusahau Mungu, -a kupenda mambo ya anasa za dunia worldly-wise, a -enye maarifa mengi ya mambo ya dunia world-wide, a -a kuenea pote pote (FJ)

1a the earth, or a planetary body like it. 1b its countries and their inhabitants 1c all people 2a the universe or all that exists; everything 2b everything that exists outside oneself (*dead to the world*). 3a the time, state, or scene of human existence 3b (prec by *the, this*) mortal life 4 secular interests and affairs 5 human affairs; active life (*how goes the world with you?*). 6 average, respectable, or fashionable people or their customs or opinions. 7 all that concerns or all who belong to a specified class, time, domain, or sphere of activity (*the medieval world; the world of sport*). 8 (foll by *of*) a vast amount (*that makes a world of difference*). 9 (*attrib*) affecting many nations, of all nations (*world politics, a world champion*)

COMMENT: This is another complicated and rich entry in all the dictionaries I consulted for this study. Most of the senses covered by OX are more or less included in the TUKI entry with plenty of illustrative examples which both learner and East African user will find helpful. TUKI gives more subentries and examples than FJ.

Part B — Sample from the Thousand Word List

OXFORD	TUKI	FJ	OXFORD	TUKI	FJ
aardvark	0	1	abode ₁	1	1
aback	1	1	abode ₂ (abide)	0	1
abacus	1	0	abolish	1	1
abaft	1	1	abolition	1	1
abalone	0	0	abolitionist	0	0
abandon	1	1	abomasum	0	0
abandoned	1	1	A-bomb	1	0
abase	1	1	abominable	1	1
abash	1	1	abominate	1	1
abate	1	1	abomination *	1	1
abattoir	1	1	aboriginal	1	1
abbacy	0	1	aborigine	1	1
abbatial	0	0	abort	1	1
abbé	0	0	abortifacient	0	0
abbess	1	1	abortion	1	1
abbey	1	1	abortionist	1	0
abbot	1	1	abortive	1	1
abbreviate	1	1	abound	1	1
abbreviation	1	1	about	1	1
abdicate	1	1	about-face	1	0
abdomen	1	1	above	1	1
abduct	1	1	abracadabra	0	0
abeam	1	1	abrade	1	1
abed	1	1	abrasion	1	1
abele	0	0	abrasive	1	0
aberrant	1	1	abreaction	0	0
aberration	1	1	abreast	1	1
abet	0	1	abridge	1	1
abeyance	1	1	abridgment	1	1
abhor	1	1	abroad	1	1
abhorrence	1	1	abrogate	1	1
abhorrent *	1	1	abrupt	1	1
abide	1	1	abscess	1	1
abiding	1	1	abscissa	0	0
ability	1	1	abscission	1	0

OXFORD	TUKI	FJ	OXFORD	TUKI	FJ
abject	1	1	abscond	1	1
abjection *	1	1	abseil	0	0
abjure	1	1	absence	1	1
ablative	0	0	absent	1	1
ablaut	1	0	absentee	1	1
ablaze	1	1	absenteeism	1	0
able *	1	1	absent-minded	1	1
ablution	1	1	absinthe	0	0
ably *	1	1	absolute	1	1
abnegate	1	1	absolutely	1	1
abnegation	1	1	absolution	1	1
abnormal	1	1	absolve	1	1
abnormality *	1	1	absorb	1	1
abnormity	0	0	absorbed	0	0
aboard	1	1	absorbent	1	1
deteriorate	1	1	devour	1	1
determinant	1	0	devout	1	1
determinate	1	1	dew	1	1
determination	1	1	dewberry	0	0
determine	1	1	dewdrop	1	0
determined	0	1	dewlap	0	1
determinism	0	0	dewy	0	1
deterrent *	0	1	dexter	1	0
detest	1	1	dexterity	1	1
detestable	0	1	dexterous *	1	1
detestation	0	1	dextrose	0	0
dethrone	1	1	dhal	0	0
detonate	1	1	dharma	0	0
detonator *	1	0	dhoti	1	0
detour	1	1	dhow	1	1
detoxify	0	0	diabetes	1	0
detract	1	1	diabetic	1	0
detrain	1	0	diabolic	1	1
detriment	1	1	diabolism	1	0
detrimental	1	1	diachronic	0	0
detritus *	1	0	diaconal	0	0

* Items so marked are only listed as derivatives of head words, but are not defined or glossed

OXFORD	TUKI	FJ	OXFORD	TUKI	FJ
deuce (two)	1	1	diaconate	0	0
deuce (devil)	1	1	diacritic	1	0
deuced	1	0	diacritical *	1	1
deuteron	0	0	diadem	1	1
deuterium	0	0	diaeresis	1	0
devalue	1	0	diagnose (v.tr.)	1	1
devastate	1	1	diagnosis	1	1
devastating *	1	0	diagnostic	1	0
develop	1	1	diagnostics	1	0
development	1	1	diagonal	1	1
developmental	0	0	diagram	1	1
deviant	1	0	dial	1	1
deviate	1	1	dialect	1	1
deviation	1	1	dialectic	1	1
device	1	1	dialectical	1	0
devil	1	1	dialectician *	1	1
devilish	1	1	dialectics	0	0
devilment	1	0	dialogue	1	1
devilry (deviltry)	1	1	dialyse	0	0
devious	1	1	dialysis	1	0
devise	1	1	diamante	0	0
devitalize	1	1	diamantine	0	0
devoid	1	1	diameter	1	1
devolution	1	0	diametrical	1	0
devolve	1	1	diamond	1	1
devote	1	1	dianthus	0	0
devoted	1	1	diapason	0	1
devotee*	1	1	diaper	1	0
devotion	1	1	diaphonous	1	1

Part C — Semantic Lists, An example

conduit (noun)

	TU	FJ		TU	FJ
aorta	1	1	neck (bottle)	0	0
aqueduct	1	1	oilpipe	0	0
arroyo	0	0	penstock	1	0
artery	1	1	pipe	1	1
basin	1	1	pipeline	1	0
blood vessel	1	1	plumbing	1	1
canal	1	1	ravine	1	1
canal system	0	0	river basin	1	1
canyon	1	1	riverbed	1	1
capillary	1	1	runnel	1	1
carotid	0	0	siphon	1	1
channel	1	1	sluice	1	1
chute	1	1	spillway	1	0
conduit	1	1	spout	1	1
dike	1	1	standpipe	1	0
ditch	1	1	tap	1	0
drain	1	1	throat	1	1
drainage basin	1	0	tideway	1	0
duct	1	1	transferrer	0	0
floodgate	1	1	trench	1	1
flume	1	1	trough	1	1
funnel	1	1	tube	1	1
garden hose	0	0	valley	1	1
gorge	1	1	valve	1	1
gullet	1	1	vein	1	1
gully	1	1	veinlet	0	0
gutter	1	1	viaduct	1	1
hose	1	1	wadi	1	0
hosepipe	1	1	water channel	0	0
hydrant	1	1	water main	1	1
inland waterways	0	0	water pipe	1	1
jugular vein	1	1	watercourse	1	1
lock	1	1	waterfall	1	1
main	1	1	watergate	0	0
millrace	1	1	weir	1	1
moat	1	1			

Part D — Signs of the Zodiac and Names of Countries**Astrological Signs**

Aries <i>n</i> Kondoo (alama ya kwanza ya buruji).
virgo <i>n</i> mashuke [not capitalized]
Libra <i>n</i> Mizani: alama ya Zodiaki
cancer ¹ <i>n</i> 1 (<i>astro</i>) kaa. 2 (<i>geog</i>) Tropic of ~ Tropiki ya Kansa [not capitalized]
Pisces <i>n</i> (<i>Zodiac</i>) Samaki [TJH: also includes as subentreies piscary, piscatorial, piscat pisciculture, etc.]
Gemini <i>n</i> mapacha
scorpio <i>n</i> nge: alama ya nane ya unajimu. ~ <i>n</i> <i>n</i> nge [not capitalized]
Leo [missing]
Taurus <i>n</i> (<i>astrol</i>) ng'ombe
Sagittarius <i>n</i> Mshale: alama ya tisa ya zodiak
Aquarius <i>n</i> Ndoo: alama ya kumi na moja ya buruji
Capricorn [missing]

Country Names
(a random selection)

Names	Gloss/Definition
Abyssinia	+ (Uhabeshi)
America	+ (Marekani, Amerika)
Belgium	-
Canada	-
Comoro Islands	-
Egypt	+ (Misri)
England	- (but does include English)
Ethiopia	- (but does include Ethiopian)
Europe	+ (Ulaya)
France	+ (Ufaransa)
Germany	- (but does include German)
Guatamala	-
Israel	+ (Uyahudi)
Italy	-
India	+ (Uhindi)
Kenya	-
Mozambique	+ (Msumbiji)
Somalia	-
South Africa	-
Spain	-
Tanzania	+ (Jamhuri ya Muungano Tanganyika na Zanzibar)
Uganda	-
United States	-
Zanzibar	+ (Unguja)

NB: + = found inTUKI

Part E — Americanisms

	TUKI	FJ		TUKI	FJ
backwoods	-	+	kill (stream)	-	-
banjo	+	+	lame duck (pol.)	-	-
bark up the wrong tree	+	-	landslide (pol.)	+	-
bayou (geog.)	+	-	lasso	+	+
blues, the —	+	+	levee	+	-
bonanza	+	+	log cabin	+	+
boodle	+	-	mesquite	-	-
bronco	+	-	moose (deer sp.)	+	+
buck (dollar)	+	-	muskrat (animal sp.)	-	-
buckaroo (cowboy)	-	-	mustang (wild horse)	+	-
butte	-	-	notch (geog.)	+	-
caribou	+	-	okra	+	+
catalpa (tree sp.)	-	-	pan out	+	-
caucus (pol.)	+	-	payroll	+	+
center (Am spelling)	+	-	peanut(s)	+	+
chap(s) (cowboy's —)	-	-	peccary (animal sp.)	-	-
chaparral	-	-	persimmon	-	-
chickadee	-	-	peter out	+	+
chigger (insect)	-	-	picayune	-	-
chip on one's shoulder	+	-	pickaninny	-	+
chipmunk	-	-	placer (geog.)	-	-
clearing	+	+	poncho	+	-
common people	-	-	poppycock	+	-
cooter (turtle)	-	-	portage (geog.)	-	-
corn	+	+	prairie	+	+
corn crib	-	-	pull up stakes	-	-
cornpone	-	-	raccoon	-	-
corral	+	+	rambunctious	+	-
coulee	-	-	real estate	+	-
coyote	-	-	Santa Claus	+	-
creek (geog. stream)	+	-	sassafras	-	-
dark horse (pol.)	+	-	scow	+	+
dumb (stupid)	+	-	skunk	+	+
flicker (bird sp.)	-	-	sleigh	+	+
fly off the handle	-	-	snoop	+	-

	TUKI	FJ		TUKI	FJ
foothill	+	+	spook	+	+
gerrymander (pol.)	+	-	squash	+	-
goober(s) (peanuts)	-	-	stake a claim	-	-
grits	+	-	stoop	+	-
gumbo	-	-	sweatshop	-	-
hickory	-	-	theater (Am. spelling)	+	-
hominy	+	+	toboggan	+	+
honor (Am. spelling)	+	-	tomahawk	+	+
hooch	+	-	tupelo (tree sp.)	-	-
hoodlum	+	-	underbrush	+	-
hoodoo	+	+	watershed (geog.)	+	+
hooked rug	-	-	whippoorwill (bird sp.)	-	-
hoosegow (jail)	-	-	wigwam	+	+
hornswoggle (cheat)	-	-	woodchuck	-	-
kayak	+	-	yam (= sweet potato)	+	-
TOTALS	27	10	TOTALS	32	17

Part F — Commentary

The TUKI entries in this commentary are listed first under the head word which is printed in bold. Each TUKI definition or gloss is identified as such, as are other definitions and glosses from other dictionaries. Entries from separate sources are separated with periods. The definitions are given verbatim, including punctuation and formatting, but sometimes with some incidental editing, such as eliminating the grammatical coding of entries which are not germane to the intentions of this commentary. Substantial deletion is indicated by a dieresis (.....). For comparison sake other definitions with their source identified are given. Definitions from KKS are headed by the Swahili headword in bold. Definitions from KKS are only given where they elucidate the Swahili definition of the English headword. Sometimes other TUKI definitions of English headwords are included for additional clarification and insight into the definition of the headword under consideration.

abscess

usaha (TUKI). *jipu*; (*in throat*) **halula** (FJ). a swollen area accumulating pus within a body tissue (OX). a localized collection of pus in the tissues of the body often accompanied by swelling and inflammation and frequently caused by bacteria (RH). **usaha** ute wa rangi ya majano uliyopauka unaotunga agh. katika vidonda na majipu (KKS). **usaha** uchafu unaotoka kwenye jipu au kidonda (SKB) **halula** uvimbe wa shingoni chini ya taya; mlezi 2. ugonjwa wa meno (KKS).

COMMENT: The single word gloss for this entry is not sufficient for either learner or East African user. *Usaha* basically means 'pus' and does not include the sense of 'sore, swelling, or inflammation containing pus'. FJ's definition is somewhat more explanatory.

aneurism, aneurysm

(*med*) *perema*: ugonjwa wa kuvimba tezi (TUKI). Not in FJ an excessive localized enlargement of an artery (OX). *tezi* [B] ugonjwa unaotokeza kwa kuvimba sehemu ya mwili na kuwa ngumu: ~ *ya shingo*, ~ *ya mgongo* [CH] sehemu ya mwili inayotengeneza na kuhifadhi kemikali ambayo huchukuliwa na damu na huleta mabadiliko fulanifulani mwilini. (KKS) (cf. *gland n* 1 *tezi* ... (TUKI)) *perema machapwi* (KKS). **blood vessel** mshipa wa damu (TUKI)

COMMENT: The meaning of 'glandular swelling' for *aneurism* would seem to completely miss the mark in not defining the word as a 'swelling or enlargement of a blood vessel'.

basin

1 *besini* 2 *kibia*, *bunguu*. 3 *kilindi* 4 *bonde* liliotokana na mto 5 *kidimbwi* (TUKI). *bakuli*; (*of metal, brass*) *tasa*, *kitasa*; (*of earthenware*) *bia*, *kibia*; (*dock*) *gudi*; (*valley*) *bonde* (FJ)

COMMENT: While TUKI records the borrowed term now in use, namely, *besini*, and includes others not found in FJ, it fails to provide the help that the learner would need in making a choice. FJ is more helpful in this regard. This entry can be taken as an example of many which work well for East African users but which will be problematic for English speakers.

bias

upendeleo, *upendelevu* *have a ~ towards* *pendelea* -(s)ed *adj adv* -a *chuki*, *baguzi vi athiri* (TUKI). a predisposition or prejudice ... **biased influence** (*usu. unfairly*); **prejudice** (OX). **predispose vt** (*formal*) ~ sb to sth/to do sth *elekeza*, *ongoza*, *vuta* **predisposition n** ~ to sth/to do sth *kuelekeza*; *maelekezo* (TUKI). **prejudice** 1 *maoni/hisia za mapenzi/chuki bila sababu* ... (TUKI) **preference** 1 *upendeleo*, *hiari* ... 2 *kiteule* ... (TUKI)

COMMENT: The TUKI glosses fail in not including the negative aspects usually associated with *bias* as seen in the OX definition. In contrast there is the TUKI definition of *prejudice* which is more explanatory.

chauvinism

1 *uzalendo pofu* 2 *ujinsia*. **chauvinist n. chauvinistic adj** (TUKI). No entry in FJ 1 *exaggerated or aggressive patriotism* 2 *excessive or prejudiced support or loyalty for one's cause or group or sex (male chauvinism)* (OX)

COMMENT: While *uzalendo pofu* seems to adequately express the first sense, as listed in OX, for both learners and East African users, the same cannot be said of *ujinsia* which is a neologism and not necessarily understood with the sense of 'gender oriented chauvinism'. The entry could be strengthened by a definition.

civil war

vita vya wenyewe kwa wenyewe (TUKI, and BM) *vita vya kindani*, *yaani raia za nchi moja kupigana wao kwa wao* (FJ)

COMMENT: TUKI reflects common and modern usage

coitus/coition

ngono, mtombo, mtombano, mlalano ~ **interruptus** azili, katiza kujamiiiana, chomoa kumwaga nje (TUKI)

COMMENT: In English, **coitus** is a learned vocabulary item. The TUKI glosses are not and thus problematic, especially *mtombo* and *mtombano* which are highly vulgar. Learners are vulnerable to committing major faux pas in using these. Entries for other terms of sexual reference and mores are equally problematic throughout the dictionary since usage labels for learners are not supplied. For example, all the terms used to define **homosexual** are either taboo terms in Swahili or are insulting.

comet

kimondo (TUKI). **nyota yenye mkia** (FJ). **kimondo** a meteor, shooting star (BM). **nyota ipitayo kasi angani**. Pia **kimwondo** (KKS). **nyota ishukayo chini na kutoweka kwa kasi kubwa** (SKB)

COMMENT: TUKI updates FJ's entry for 'comet' by defining it as **kimondo**, but does not note the alternate form, namely **kimwondo**. FJ gives *kimwondo* for 'meteor', 'falling star', and for 'shooting star'.

coup

mapinduzi. ~ **d'état** mapinduzi ya serikali ~ **de grace** pigo la kufa (TUKI). **kipigo**, dharuba; **kipigo au tendo** lifaalo (kwa kusudi fulani) (FJ). 1 a notable or successful stroke or move. 2. = COUP D'ETAT (OX). **coup de grâce** n. a finishing stroke, esp. to kill a wounded animal or person (OX). **coup d'état** n. a violent or illegal seizure of power (OX). **mapinduzi mabadiliko** ya haraka katika mfumo wa maisha ya jamii ambayo huwanufaisha watu walio wengi (KKS)

COMMENT: The TUKI definition of *mapinduzi*, usually glossed as "revolution" (e.g. in TUKI, and FJ) does not reflect the senses in OX (viz. "successful stroke", "illegal seizure") as in FJ; however, FJ does not include the political sense as in **coup d'état**. While *mapinduzi* may be an acceptable synonym, it does not capture the full meaning of **coup**.

diaper

1 kitambaa chororo au cha pamba kitumikacho katika kutengeneza vitambaa vya meza na taulo. 2 nepi. 3 darizi ya almasi; **nakshi** vt **nakshi**, **tarizi** (TUKI). Not in FJ. 1. US a baby's nappy. 2a a linen or cotton fabric with a small diamond pattern. 2b. this pattern (OX)

COMMENT: The first meaning listed in TUKI, as well as the third, is obscure for American speakers of English. *Nepi*, the appropriate gloss for a *baby's* diaper, will also be obscure for American users since it is borrowed from British *nappy*.

dough

kinyunya. 2 (sl) pesa, ngamia (TUKI)

COMMENT: The inclusion of *ngamia* 'camel' is a mystery.

floozy, floozie

malaya (TUKI). *colloq* a girl or a woman, esp. a disreputable one. (OX). *slang* a gaudily dressed, usually immoral woman, esp. a prostitute (RH). **malaya** 1. mwanamke au mwanamume mwenye tabia ya uzinzi. 2. mwanamke anayejiuza kwa wanaume kwa ajili ya kupata pesa (KKS)

COMMENT: Given the range of connotation associated with the term *floozy*, *malaya*, a single word gloss is inadequate. *Floozy* is a term that can be used to refer to women who are prostitutes, but not necessarily so.

funnel

1 bomba, faneli 2 (*of ship, etc.*) dohani two/three ~ed -enye dohani mbili/tatu vt, vi penya/pita kama katika faneli/dohani (TUKI). (*chimney*) bomba, dohani; (*filler*) mrija, kikopo (cha kumiminia maji, mafuta, etc. kama kawa lililopinduliwa). (FJ)

COMMENT: This is an example of a TUKI entry which includes a neologism, *faneli*, which replaces the descriptive definition given by FJ, namely, *mrija, kikopo (cha kumiminia maji, mafuta, etc. kama kawa lililopinduliwa)*. The TUKI entry is weakened by not having a definition.

genocide

uangamizaji wa kabila, taifa kwa mauaji au uwekaji wa masharti muhali kuishi. (TUKI). Not in FJ

COMMENT: In my view this is a good definition from both learners' and native speakers' perspectives

hag

mchawi; ajuzi mwenye sura mbaya (hasa anayedhaniwa kuwa mchawi). ~ridden anayeweweseka; anayesumbuliwa na mawazo (TUKI). kizee (kibaya kikongwe (sic!)), kichawi (FJ). mchawi mtu ambaye huaminiwa na baadhi ya watu kwamba huweza kuwadharu watu kwa kuwaroga; mlozi (KKS)

COMMENT: *hag* in English is [+female], whereas *mchawi* can be either male or female. TUKI obfuscates the entry by using *mchawi* as the first entry rather than *ajuzi* (mwanamke mzee sana, bikizee KKS). While *hag*, as used in English, does include the sense of 'witch', not all hags are witches, nor are *wachawi*, as used in Swahili, necessarily female or old whereas *hags* are. (In a check with a thesaurus 'witch' was indeed included with a set of other words all of which are [+female]: bag, harridan, bat, Gorgon, hellcat, beldam, battle-ax, and biddy)

hanky-panky

hila (TUKI). No entry for FJ. 1 naughtiness, esp. sexual misbehaviour 2 dishonest dealing; trickery (OX) hila hadaa, udanganyifu, ujanja, werevu (KKS). naughty 1 -tundu, -tukutu 2 (*books, magazines*) -chafu

COMMENT: The TUKI entry of *hila* only covers the second sense of the word (*trickery*) and ignores the sense of 'sexual misbehavior', thus the gloss is misleading for the learner, as well as the East African user.

harmonica

kinanda cha mkono (TUKI)

COMMENT: The gloss is ambiguous, viz. 'a *kinanda* which is played by the hand' or 'one which is played by being held in the hand'. The ambiguity needs to be resolved by a more complete definition which includes the fact that it is instrument which is held in the hands but played by blowing across/into or sucking it with the mouth (in at least one of its American senses)

hinge

bawaba; (*fig*) kiini cha jambo; kanuni kuu (ya jambo fulani) *his mind is off its ~s (or un~d)* ana wazimu vt, vi 1 pigilia bawaba 2 ~ on/upon tegemea (TUKI) pata, bawaba. *Hinge on (upon)*, tegemea, husiana na, fungamana na

His mind is off its hinges (or unhinged), ana wazimu. (FJ) 1a a moveable, usu. metal, joint or mechanism ... 1b Biol. a natural joint ... e.g. that of a bivalve shell. 2 a central point or principle on which everything depends ... (OX)

COMMENT: This is an adequate entry. TUKI deletes FJ *pata* which as near as I can determine is appropriate; it includes the second OX sense, namely 'central point', which FJ does not include

hefty

adj. (colloq) bongé (TUKI) -enye nguvu, -kubwa (FJ). 1 (of a person) big and strong 2 (of a thing) large, heavy, powerful (OX) bongé 1 kitu kilichoviringana pamoja, agh. kilicho duara; donge, tufe 2 neno litumikalo kuelezea ukubwa au uwingi wa kitu; ~ la mtu, ~ la kazi (KKS)

COMMENT: It is curious to see that TUKI does not use ordinary Swahili adjectives (viz. *kubwa, -enye nguvu/uwezo*) to define **hefty** but rather defines it by a word which in its normal referential use means "lump" and only in an idiomatic use means "large, huge, hefty" as seen in the KKS definition, *bongé la mtu*. From the learner's perspective the TUKI gloss doesn't go far enough. Preferred would be FJ's definition though obviously *bongé* would be a welcome addition if illustrated as it is in KKS, viz. *bongé la mtu*. "a large/huge/hefty person" (Cf. *pandikizi la mtu*). Nor is it clear that the non-native speaker of English would understand *bongé* in its second sense (*large*), rather than in its first sense (*lump*), as a definition of **hefty**

imp

shetani mdogo, kishetani, pepo mbaya. ~ish adj tundu (TUKI) shetani mdogo, kishetani, pepo mbaya; (of a child) mtoto mtundu (FJ). 1 a mischievous child 2 a small mischievous devil or sprite (OX)

COMMENT: Missing is the commonly used sense of a 'mischievous child', which is included in FJ. This is only hinted at in the gloss of TUKI *impish*.

intercom

mawasiliano ya ndani (TUKI) Not in FJ a system of intercommunication by radio or telephone between or within offices, aircraft, etc. (OX) An electronic intercommunication system, as between two rooms (AH)

COMMENT: The TUKI definition does not include the notion that an intercom is a communication system that utilizes a mechanical device, such as a telephone.

miscarry

1 (of plans, etc.) -tofaulu, tokea vibaya, haribika, enda kombo *the plan miscarried* mpango haukufaulu/haukufanikiwa 2 (of letters etc.) kosa kufikishwa/kufika *the letter miscarried* barua haikufika 3 (of a woman) haribu mimba. **miscarriage** *n* 1 kuharibika mimba 2 ~ of justice upotoshaji wa haki 3 kutowasilisha, kutofika mahala utakiwapo (TUKI) tokea vibaya, haribika, pooza, enda upande, koseka, kosa kupata, potea, kosa kufika; (of birth) haribu mimba *The letter miscarried, barua haikufika. The plan miscarried, shauri halikufaulu. miscarriage, n kuharibika mimba; (failure) kosa, ukosefu, upotovu (FJ) 1 (of a woman) have a miscarriage 2 Brit. (of a letter etc.) fail to reach its destination 3 (of a business, plan, etc.) fail, be unsuccessful (OX)*

COMMENT: This is a good entry and covers all the senses listed in OX with good illustrative examples.

moose

aina ya kongoni (apatikanaye Amerika Kaskazini) (TUKI) mnyama kama kongoni wa Amerika (FJ). a N. American deer; an elk (OX)

COMMENT: TUKI follows FJ in using *kongoni* to define **moose**. I'm not aware that *kongoni* has any generic application, and do not think it is an appropriate comparison or taxonomically correct. Moose belong to the deer family and *mbawala*, *paa*, or *kulungu* (used by TUKI as glosses for deer) might be better choices in writing a definition.

mullion

nguzo ya mawe kati ya dirisha (TUKI) nguzo ya kati ya dirisha (FJ) a vertical bar dividing the lights in a window (OX)

COMMENT: While a **mullion** can be made of stone it can be made of other materials, including wood and metal, thus the more generic definition provided by FJ is preferred

opera

opera: mchezo wa kuigiza (TUKI) mchezo wa kuigiza hadithi (habari *etc.*) wa waimbaji (FJ)

COMMENT: Missing in the TUKI definition is the fact that **opera** in its current meaning always involves singing, as reflected in the FJ definition. The entry could be improved by following FJ.

party

1 chama ~ **spirit** moyo na ushabiki wa chama (hasa cha kisiasa) **multi** ~ **system** mfumo wa vyama vingi 2 mojawapo wa watu/upande (katika ugomvi, mashauri, daawa) ~ **wall** ukuta wa mpaka 3 ushirika, kikosi (hasa cha shughuli, kazi) 4 dhifa, karamu. **lack the** ~ **spirit** -tofurahia karamu **make up a** ~ ungana kwa ajili ya karamu 6 (*hum*) mtu (TUKI) (*company*) jeshi, kundi, umati, watu wengi; (*faction*) jamii ya watu wenye shauri moja, upande, baadhi, madhehebu, shauri, wafuasi; (*entertainment*) kikoa, karamu, tafrija; (*partner*) mshiriki; (*person*) mtu. *He was a party to their proceedings*, alishirikiana nao, alikuwa hali moja nao. *His party*, wafuasi wake, wenzi wake, umati wake. *Give a party*, fanya karamu, alika wageni (FJ). *tafrija* shughuli maalumu inayofanywa kusherehekea au kufurahia jambo au tukio fulani; sherehe (KKS) **bottle party** tafrija (ambako kila mtu huenda na pombe yake) (TUKI)

COMMENT: These entries diverge in several areas. FJ does not reflect the modern political use as might be expected given the date of its compilation. TUKI gives *karamu* in 4, but fails to list the commonly used *tafrija*, for 'party' (entertainment) (cf. KKS entry) which it does use to define 'bottle party'. FJ also uses *kikoa* to define party, but the KKS entry indicates this would better be glossed as a 'potluck meal' (cf. **potluck** below).

passion

1 hisia kali; (*of anger*) hamaki; (*of love*) uchu, mapenzi makali; mlipuko wa hamaki *fly into a* ~ kasirika sana 2 the P~ mateso ya Yesu Kristo P~ Sunday Jumapili ya Mateso. P~ Week Wiki ya Mateso (Ya Yesu Kristo). ~flower ua la mkarakara ~less *adj* ~ate *adj* -enye kutekwa na hisia kali, -enye kujawa na/-enye kuonyesha hisia kali, shauku, n k ~ately *adv* (TUKI). bidii ya moyo, juhudi ya roho, harara; (*anger*) hasira, kiruu, hamaki; (*desire*) ngoa, tamaa, shauku, ashiki, uchu, hawa; (*suffering*) mateso, maumivu. *The Passion*, maumivu makali ya Yesu Kristo msalabani aliposulibiwa **passionate**, a -a *passion*, -epesi wa hasira, -kali, harara, -a ashiki (shauku, tamaa, uchu, ngoa) nyingi (FJ)

COMMENT: The TUKI entry is an improvement over FJ, but again there is not enough information for the learner. Also missing is *nyege* and *ashiki* for 'sexual passion' listed under **sex** in TUKI.

physic

(*colloq*) dawa (TUKI) dawa — *vt* nywesha dawa (FJ) 1 a medicine that purges; cathartic; laxative. 2. any medicine; a drug or medicament (RH). **laxative** haluli, dawa ya kuharisha (TUKI)

COMMENT: TUKI fails to include the more common US sense of 'purge, laxative'.

pogrom

uuaji wa kikatili wa jumuiya ya watu (TUKI) Not in FJ. an organized massacre (orig. of Jews in Russian) (OX)

COMMENT: Fails to mention the Russian origin of both the word and practice and that the word is commonly associated with the persecution of Jews, all important elements of the meaning of this word.

racy

1 (*of speech or writing*) changamfu, -enye kuisimua 2 -enye tabia/sifa za namna yake; -enye kuvutia ~ of the soil (sic?) -enye kuchangamsha; -enye alama za uasili *racily adv* raciness *n* (TUKI). 1 lively and vigorous in style 2 risqué, suggestive (OX). -enye tabia (utamu, moyo, etc) halisi ya namna (taifa etc) yake. *A racy story*, hadithi ya mambo machafu (FJ) 1 slightly improper or indelicate; suggestive; risqué 2 vigorous; lively; spirited 3. sprightly; piquant; pungent: *a racy literary style* 4 having an agreeable peculiar taste or flavor, as wine, fruit, etc (RH)

COMMENT: The TUKI entry ignores the "risqué" sense of this word, the most frequently understood sense of the word for Americans. In my view it is this sense that an American user may well want TUKI to supply. FJ's entry includes this meaning; it would have been instructive to see what TUKI would have done. I have no idea what "racy of the soil" might refer to (possibly 'racy of the soul')

rape

1 uporaji. 2 ubakaji *vt* pora 2 baka **rapist** mbakaji (TUKI) teka, chukua (nyang'anya, iba) kwa jeuri; (*woman*) twaa (lala na, bikiri) kwa sharti (nguvu, jeuri, bila idhini yake) — *n.* jeuri, kufanyia mwanamke jeuri (kwa kumlala, kumbikiri) (FJ). -baka kamata kwa ghafla; daka, nyaka, bamba (KKS) **pora** nyang'anya kwa kutumia nguvu; chopoa kwa nguvu kitu kilichoshikwa na mtu; bokora, bwakura, nyakua (KKS) -**najisi** *kt* [B] 1. fanya mtu au kitu kuwa na uchafu wa kutengua tohara. 2. shika mwanamke au mwanamume kwa nguvu na kufanya kitendo cha kujamii bila ya hiari (KKS)

COMMENT: TUKI updates the entry by including *-baka* and *-pora* neither of which are given by FJ in either of his dictionaries. It also updates the KKS entry which does not include the sense of 'rape' for either *-baka* or *-pora*. However, TUKI does not include *-najisi* which in its second sense is 'rape' in the KKS. Also there is no indication given in the entry, other than order, that might indicate which is more commonly used. Entries in the KKS add further detail not part of the TUKI entry. The entry only gives glosses, unlike the definitions in FJ. Given that KKS definitions of *-baka* and *-pora* do not include the sense of 'rape'—an indication that perhaps this sense is not widely known—one wonders why definitions were not included.

shortcut

njia ya mkato (TUKI subentry under **short**). njia ya kukata (FJ subentry under **short**)

COMMENT: TUKI updates the entry with the usual modern gloss.

sleazy

(*colloq*) -ovyoy ovyoy, chafu -sio nadhifu a ~ hotel hoteli chafu (TUKI). Not in FJ 1 squalid, tawdry 2 slatternly 3 (of textiles etc.) flimsy. (OX) -ovyoy 1 bila ya kufuata utaratibu; bila ya mpango 2. isiyo na maana Penguin hovyo.

COMMENT: Based on the meaning given in KKS, *ovyoy* is a poor choice in defining *sleazy*.

son

n mtoto wa kiume the ~ of God; the ~ of Man Yesu Kristo the son of men wanadamu ~-in-law mkwe. 2 (used as a form of address) mwanangu my ~ mwanangu! 3 ~ of bin a ~ of the soil mkulima ~ny n kijana, bwana mdogo (TUKI) daughter n binti, mtoto wa kike ~ly *adj* -a binti; kama binti. ~-in-law n mkwe; mke wa mwana wa kiume (TUKI) offspring n mtoto; (of bird) kinda (TUKI) mwana (1) specifically, child, son, daughter, dependent—of relationship as such, without reference to age. (Cf. *mtoto*, which often connotes age) huyu ni mwanangu, this is my child. Alioa akazaa mwana, he married and begot a child. (FJ) [A] aliyezalikana na; mtoto. [B] tamko la heshima linalotumika kabla ya kutaja jina la mwanamke; ~ Fatuma (KKS). a child (one's own) (BM). 1 mtoto wa 2 jina la heshima linalotumika kabla ya kulitaja jina la mwanamke mtu mzima (SKB)

COMMENT: Missing is *mwana* in these definitions (except FJ and KKS): while *mwana wa kiume* is used in giving the meaning of 'daughter-in-law' as *mke wa mwana wa kiume*, neither it nor *mwana wa kike/kiume* are used in glossing 'daughter' or 'son'. The use of *mtoto wa kike/kiume* instead, in contrast to the missing *mwana wa kike/kiume*, may reflect the fact that *mtoto* is commonly used in the sense of 'offspring' or 'one's own child' in addition to its common denotation of 'child'. Clearly in English a daughter is not just a female child (*mtoto wa kike*), but is one's female offspring. And surely the fact that *binti* is a common designation for 'daughter' is a factor as well. Further, the curious inclusion of *mwanangu* in the entry for 'son', as a form of address, raises a question concerning usage: is *mwanangu* only being used for 'my son' rather than 'my own child/my offspring', daughters included, or do we have a subtle reflection of sexism and thus exclusion? Or is this a simple case of oversight? (Incidentally, note the entry for *sonny* (under *son*) as *kijana* and *bwana mdogo*: missing is the information that this is a diminutive of 'son' and is only used as a familiar form of address.)

spa

1 chemchemi ya maji ya madini 2 mahali penye chemchemi (TUKI). chemchemi ya maji yafaayo kama dawa; mji wenye *spa* (FJ). 1 a curative mineral spring 2 a place or resort with this (OX)

COMMENT: The TUKI definition is missing the notion that a *spa* involves medicine and treatment

weight

uzito, uzani under/over ~ -enye uzito mdogo/mkubwa put on ~ nenepa: ongezeko uzito throw one's ~ about (*colloq*) tamba, onyesha ukubwa/ubwana, onea 2 a/the ~ (of) uzito (wa kubebwa), mzigo 3 umaarufu, maana carry ~ -wa na maana, -wa muhimu. 4 jiwe la mizani -lifting mchezo wa kuinua vitu vizito 5 mfumo wa vipimo vt 1 tia, ongeza uzito; pa nguvu, lemeza 2 ~ weight sb down lemeza 3 tumia madawa kufanya kitambaa kuwa kigumu. ~less *adj* -sio na uzito ~y *adj* zito, -a maana ~ily *adv*. ~iness n 1 uzito 2 umuhimu, maana ~lessness n (TUKI)

uzito, uzani; (gross) ghafi; (heavy thing) kitu kizito, kiinikizo; (pressure, power) nguvu, sharti; (importance) nguvu, maana; (trouble) taabu, udhia; (thing for measuring weight, weight of scales) jiwe (la mizani), kipande cha kupimia uzani. — vt 1 tia uzito, lemeza, inikiza. weighty, a -zito; (important) -kubwa, -a maana, -a nguvu (FJ)

COMMENT: This is, for the most part, a fairly comprehensive entry. Somethings covered in the FJ entry are excluded, e.g. *ghafi* 'gross weight'

Part H Typographical Errors, Mistakes, and Other Oddities

The following is a partial list of typographical errors and omissions. Missing entries: between **stave** and **sterile** there are about 65 items missing (based on a comparison with OX; missing entries includes *stay, stead, steady, steak steal, stealth, steam, steed, steel, steep, steer, stem, step, stepmother, stereotype, etc.*

Atlantic (~ *Ocean*) has its own entry **Pacific** is a subentry under **pacifism**

Amharic: *wahabeshi* should be *Wahabeshi* (Ethiopians) with the word capitalized

abberant should be *aberrant* (*aberration* within the entry is spelled correctly)

Anne Domino should be **Anno Domino**.

boodle (*US sl*) *mapesa mengi* misspelled as *boode*

cast¹ (with the superscript number and meaning 'throw' and associated senses) is given including the noun *kalibu* 'cast, mould', but **cast**² is missing and **cast** *vt* is missing

chap: *lock one's chaps* (listed under **chap**³ *taya ya chini hasa ya mnyama*); this should be *lick one's chops*

come: under a subentry, namely, ~ (to/from) (with), *jai* is give instead of *jia*.

eh *int* is listed as a subentry of **Egypt**

entrance (*mlango, etc.*) is alphabetized after **enter** (not as a subentry) and before **enteric**. **entrance** (*vutia/pendeza/furahishana*) is in its expected position.

halt¹ the superscript indicates that a homograph follows **halt**² is missing

hay:

Hebrew: *Hebarif* should be *Hebraic*

higgle which is a variant of **haggle** should be cross-referenced to the latter

imagine: (*for* (sic! should be *form*) *a mental picture of*) *waza, fikiria* ...

misery and **miserable** are listed as subentries of **miser** This is etymologically misleading (In American and British usage the two are not associated etymologically, but they are in Scottish, Australian, and New Zealand)

mollusk (US)/**molusc** (Br) is misspelled as *molluce*.

monocle is alphabetized before **monochrome** instead of after

our is listed as a subentry of **ounce**

paederast is missing but **pederast** is listed

paederasty is given without reference to **pederasty** which is also listed in appropriate alphabetical position. Slightly different glosses/definitions are given: *ulawiti* (*hasa kwa kijana wa kiume* and *ufiraji/ulawiti wa wavulana* respectively)

physician is listed as a subentry to **physical**. This is an editing mistake, because normally **physician** would follow directly after **physical**.

picalilli (*chatini*) should be spelled as **piccalilli** (OX)

raccoon (spelling variation) is listed with a crossreference to **racoona**, but the latter is missing.

Shuck! *int (US)* should be **Shucks!**

teens is entered but not **teen** as in other dictionaries.

whoremaster (entry under **whore**) is glossed as *asherati*. This is probably meant to be *mwasherati*?

Xho'sa should be **Xhosa**.