

Kongamano la Kiswahili la 36
36th Swahili Colloquium

Kujikomboa na Fikra za Kikoloni

Kufikiria Upya Nafasi na
Jukumu la Lugha za Kiafrika

Decolonizing the Mind.

Rethinking the role of
African languages

17. - 19.5.2024
Bayreuth University

Literaturen in afrik. Sprachen | Universität Bayreuth
swahili@uni-bayreuth.de | www.afrikanistik.uni-bayreuth.de



UNIVERSITÄT
BAYREUTH



Kongamano la Kiswahili la 36
36th Swahili Colloquium
in Iwalewahaus, Bayreuth,
from 17th May to 19th May 2024

YALIYOMO

Contents

Programme/Ratiba.....	4
ABSTRACTS.....	10
1. Jaelool Amari (New York)	
The Dunyā is in the Details: Children’s Stories, Translation, and the Conceptual History of Modernity in Mombasa	10
2. Meg Arenberg (Sharjah)	
“Wenyeji Wakigenishwa” and “The Foreigner’s Home”	11
3. Caroline Asimwe (Zanzibar)	
Kiswahili kakita Ukombozi wa Fikra za Kikoloni na Ujenzi wa Jumuiya ya Afrika Mashariki	12
4. Irene Brunotti & Lara-Stephanie Krause-Alzaidi (Leipzig)	
Avoiding Onto-Epistemicide through Matterphorical Translation	13
5. Nathalie Carré (Paris)	
Code Switching and Translation of Self-Empowerment? A Case study in Kiswahili Popular Literature	14
6. Mary Zacharia Charwi (Dar es Salaam)	
Uchunguzi wa Kifalsafa juu ya Nafasi ya Lugha za Kiafrika katika Ukombozi wa Mwafrika	15
7. Roberto Gaudioso (Naples)	
Kulinganisha Fasihi Simulizi na Andishi ya Lugha Tofauti na Ukoo Mmoja: Muganga Golita and Euphrase Kezilahabi	16
8. Devet Goodness (Dar es Salaam)	
Sociolinguistics and Pragmatics of Kingship Terms in Kiswahili	17
9. Ida Hadjivayanis (London)	
Translating Home	18
10. Andrew Harvey (Bayreuth)	
Language Documentation in the Tanzanian Rift: Between Knowledge Construction and Language Work	19
11. Lightness Isojick (Dar es Salaam)	
Unveiling the Untold Wisdom in Iraqw Traditional Stories for Tanzanian Education and Swahili Children Literature	20
12. Aurélie Journo (Paris)	
Thinking <i>Uhuru</i> through Fiction and Translation with Adam Shafi Adam	21

13. Mosol Kandagor (Eldoret)	
Translation and ‘Transformation’: A Look at Tugen Community	22
14. Maureen Karanja (Bayreuth)	
“From Rhymes to Rhythm”: Exploring the Comparison between N’shishiyelo ni Lilo Poem by Abdilatif Abdalla and Wajinga Nyinyi song by King Kaka.....	23
15. Gervas Kawonga (Dar es Salaam)	
Education Curriculum in Tanzania and Mind Liberation.....	24
16. Munyao Kilolo (Irvine)	
Bridging Postcolonial Linguistic Geographies: A Delicate Balance for Kiswahili in Facilitating Inter-Africa Language Translations	25
17. Dyoniz Kindata (Lüneburg)	
Majaribio katika Ushairi wa Kiswahili Kupitia Kazi Linganishi za Shaaban Robert na Mwabondo Matano.....	26
18. Jacky Kosgei (Tübingen)	
Translating Experiential and Embodied Knowledge Anchored in Swahili Linguistic Practices.....	27
19. Pierre Leroux (Paris)	
From Individual Freedom to Political Independence, <i>Uhuru</i> as a Travelling Literary Motif in East African Literature in English and Kiswahili	28
20. Zawadi Daniel Limbe	
Sanaa ya Kitashtiti kama Jukwaa Pendwa la Kifikra Barani Afrika: Ulinganishi wa Katuni Nchini Tanzania.....	29
21. Crispin Maalu-Bungi (Kinshasa)	
Literatures with Variable Geometry. Compared Study of Swahili and Chiluba Poesy of D.R. Congo.....	30
22. Anna Samwel Manyanza (Switzerland)	
Nafasi ya Lugha za Kiafrika na Kiswahili katika Elimu ya Juu.....	31
23. Gastor Mapunda (Dar es Salaam)	
Metaphor use in Football in the <i>Uhuru</i> Swahili daily	32
24. Alamin Mazrui (New Brunswick)	
Ukomboaji wa Fikra: Ngūgi baina ya Lugha na Tafsiri.....	33
25. Emiliano Minerba (Bayreuth)	
Metrical Bantu Traditions in Comparison.....	34
26. Arthur Muhia (Pécs)	
Ukombozi wa Maarifa Asilia ya Kiafrika Katika Kipindi cha Utandawazi: Uchanganuzi wa Riwaya Tatu za Karne ya 21	35

27. Naomi Musembi (Bondo)	
Fasihi Andishi ya Kiswahili kama Chombo cha Ukombozi dhidi ya Fikra za Kikoloni:Tathmini kutoka Riwaya za G.K. Mkangi <i>Mafuta na Walenisi</i>	36
28. Aldin Mutembei (Dar es Salaam)	
“Kujikolonisha” na Hatari ya Wakati Tuliomo	37
29. Blaise Ndikumana (Kigali)	
Undugu wa Jamii Mbili	38
30. Cristina Nicolini (Naples)	
Clash of Faiths and Recentralisation of Beliefs: An Analysis of William Mkufya’s Swahili Novels.....	39
31. Geofred Osoro (North Andover)	
Swahili Proverbs and Local Knowledge	40
32. Alena Rettová (Bayreuth)	
Decolonization through Language	41
33. Daisuke Shinagawa, Makoto Furumoto, & Nico Nassenstein (Tokyo & Mainz)	
“ECS” and “Inland Swahili” Revisited: Substantiating Terminology based on Linguistic Facts and Realities	42
34. Okoa Simile (Dar es Salaam)	
Swahili as a Tool for Mental Liberation in the Digital Age.....	43
35. Kadara Swaleh (Berlin)	
<i>Kuvumilia</i> : Coping with Uncertainties in Contemporary, Post-Belt and Road Initiative (BRI) Mombasa	44
36. Rayya Timammy (Nairobi)	
Kurudia Tena Utamaduni wa Mswahili: Mifano Kutoka Tenzi za Zaynab Himid Mohamed.....	45
37. Florence Wenzek (Lyon)	
Educating Girls and Women for the Sake of <i>Ustaarabu</i> , <i>Maendeleo</i> and <i>Uhuru</i> : Debating Female Education in Tanganyika, 1940s-1950s	46
38. Mingqing Yuan (Erlangen-Nürnberg)	
Alternative Canonization: The Travel and Translation of Mau Mau War Songs in China	47
39. Shen Yuning (Hamburg/Jinhua)	
Phonotactic Signature of Standard Swahili in Diverse Swahili Language Corpora	48

PROGRAMME/RATIBA

Thursday, 16th May 2024

19:00	<i>Get together in the Thai restaurant 'Hua Hin' (located in Ludwigstr. 30)</i>
-------	---

Friday, 17th May 2024

8:30-09:00	Registration
09:00-09:30	Welcome Address (Gabriele Sommer, Director of the Institute of African Studies; Clarissa Vierke) <i>Zoom Link 1</i>
09:30-10:15	Opening lecture Jacky Kosgei (University of Tübingen): Translating Experiential and Embodied Knowledges Anchored in Swahili Linguistic Practices <i>Chair: Clarissa Vierke</i> <i>Zoom Link 1</i>
10:15-10:30	<i>Tea Break</i>
10:30-12:30	Ethics, Growth and Encounters in Translation <i>Chair: Serena Talento</i> <i>Zoom Link 1</i>
10:30-11:00	Irene Brunotti & Lara-Stephanie Krause-Alzaidi (Leipzig University): Avoiding Onto-Epistemicide through Matterphorical Translation
11:00-11:30	Munyao Kilolo (University of California): Bridging Postcolonial Linguistic Geographies: A Delicate Balance for Kiswahili in Facilitating Inter-Africa Language Translations
11:30-12:00	Mingqing Yuan (University of Erlangen-Nürnberg): Alternative Canonization: The Travel and Translation of Mau Mau War Songs in China
12:00-12:30	Ida Hadjivayanis (SOAS): Translating Home
12:30-13:30	<i>Lunch Break</i>

13.30-15.30	Swahili Lifeworlds <i>Chair: Mark Kandagor</i> Zoom Link 1	Scapes of Popular Culture and Political Visions <i>Chair: Naomi Nzilani Musembi</i> Zoom Link 2
13:30-14:00	Kadara Swaleh (Leibniz-Zentrum Moderner Orient): <i>Kuvumilia: Coping with Uncertainties in Contemporary, Post-Belt and Road Initiative (BRI) Mombasa</i>	Cristina Nicolini (University of Naples L'Orientale): <i>Clash of Faiths and Recentralisation of Beliefs: An Analysis of William Mkufya's Swahili Novels</i>
14:00-14:30	Rayya Timammy (Nairobi University): <i>Kurudia Tena/ Upya Utamaduni wa Mswahili: Mifano Kutoka Tenzi za Zaynab Himid Mohamed</i>	Zawadi Limbe Daniel (University of Dar es Salaam): <i>Sanaa ya Kitashtiti kama Jukwaa Pendwa la Kifkra Barani Afrika: Ulinganishi wa Katuni nchini Tanzania</i>
14:30-15:00	Jealool Amari (Columbia University New York): <i>The Dunyā is in the Details: Children's Stories, Translation, and the Conceptual History of Modernity in Mombasa</i>	Maureen Karanja (University of Bayreuth): <i>"From Rhymes to Rhythm": Exploring the Comparison between N'shishiyelo ni Lilo Poem by Abdilatif Abdalla and Wajinga Nyinyi song by King Kaka</i>
15:00-15:30	<i>Mazungumzo na majadiliano</i>	Lightness D. Isojick (Black Rhino Academy International School): <i>Unveiling the Untold Wisdom in Iraqw Traditional Stories for Tanzanian Education and Swahili Children Literature</i>
15:30-15:45	<i>Tea Break</i>	
15:45-16:30	<i>Book launch: "Sounds of Other Shores. The Musical Poetics of Identity on Kenya's Swahili Coast" by Andrew Eisenberg in conversation with Kai Kresse and Farouk Topan</i> Zoom Link 1	

16:30-17:30	<p><i>Book launch “Sauti ya Dhiki” with Abdilatif Abdalla, Annmarie Drury, Laura Fair, Meg Arenberg, Alamin Mazrui, Kai Kresse</i></p> <p style="text-align: center;"><i>Zoom Link 1</i></p>
17:30	<p style="text-align: center;"><i>Reception/Kiburudisho</i></p> <p style="text-align: center;"><i>Reading from the winners of the Safal-Cornell Kiswahili Prize for African Literature</i></p>

Saturday, 18th May 2024

09:00-09:45	<p>Keynote</p> <p>Alamin Mazrui (Rutgers University): Ukomboaji wa Fikra: Ngūgi baina ya Lugha na Tafsiri</p> <p><i>Chair: Jacky Kosgei</i></p> <p><i>Zoom Link 1</i></p>	
09:45-10:15	<p>Aldin Mutembei (University of Dar es Salaam): “Kujikolonisha” na Hatari ya Wakati Uliomo</p> <p><i>Chair: Jacky Kosgei</i></p> <p><i>Zoom Link 1</i></p>	
10:15-10:30	<p><i>Tea Break</i></p>	
10:30-12:30	<p>Panel “Linganisha! Comparative Literatures in African Languages” organised by Roberto Gaudioso (L’Orientale), Emiliano Minerba (University of Bayreuth), Aaron Rosenberg (Colégio de México)</p> <p><i>Chair: Emiliano Minerba</i></p> <p><i>Zoom Link 1</i></p>	<p>Panel: “Swahili Linguistics, Language, and the Construction of Knowledge” organised by Andrew Harvey (University of Bayreuth)</p> <p><i>Chair: Andrew Harvey</i></p> <p><i>Zoom Link 2</i></p>
10:30-11:00	<p>Roberto Gaudioso (L’Orientale): Kulinganisha Fasihi Simulizi na Andishi ya Lugha Tofauti na Ukoo Mmoja: Muganga Golita na Euphrase Kezilahabi</p>	<p>Maud Devos, Koen Bostoën and Mary Charwi (UGent, University of Dar es Salaam): Lexical Creativity and the Formation of Nominal Neologisms in Kiswahili</p>

11:00-11:30	Crispin Maalu-Bungi (Université de Kinshasa): Literatures with variable geometry Compared Study of Swahili and Luba Poesy of D.R.Congo	Devet Goodness (University of Dar es Salaam): Sociolinguistics and Pragmatics of Kinship Terms in Kiswahili
11:30-12:00	Blaise Ndikumana (University of Kigali): Undugu wa Jamii mbili, via Zoom	Gastor Mapunda (University of Dar es Salaam): Metaphor use in football in the Uhuru Swahili daily
12:00-12:30	Ahmad Kipacha (The Nelson Mandela African Institute of Science and Technology): Miscegenation and the Fate of Chotara in Three Post-revolution Zanzibar Novels	Shen Yuning (University of Hamburg/ Zhejiang Normal University): Phonotactic Signature of Standard Swahili in Diverse Swahili Language Corpora
12:30-13:30	<i>Lunch Break</i>	
13:30-15:30	Panel “Linganisha! Comparative Literatures in African Languages” organised by Roberto Gaudio (L’Orientale), Emiliano Minerba (University of Bayreuth), Aaron Rosenberg (Colégio de México) <i>Chair: Roberto Gaudio</i> Zoom Link 1	Panel: “Swahili Linguistics, Language, and the Construction of Knowledge” organised by Andrew Harvey (University of Bayreuth) <i>Chair: Andrew Harvey</i> Zoom Link 2
13:30-14:00	Emiliano Minerba (University of Bayreuth): Metrical Bantu Traditions in Comparison	Daisuke Shinagawa, Makoto Furumoto & Nico Nassenstein (Tokyo University of Foreign Studies, Johannes Gutenberg-Universität Mainz): “Ecs” and “Inland Swahili” Revisited: Substantiating Terminology based on Linguistic Facts and Realities
14:00-14:30	Meg Arenberg (The Africa Institute): “Wenyeji Wakigenishwa” and “The Foreigner’s Home”	Andrew Harvey (University of Bayreuth): Language Documentation in the Tanzanian Rift: Between Knowledge Construction and Language Work

14:30-15:00	Aaron Rosenberg (Colégio de México): Mikono Mitupu: Impossibilities of Return in the Songs of Cosmas Chidumule and Enrique Cadícamo via Zoom	Geofred Osoro (Merrimack College): Swahili Proverbs and Local Knowledge
15:00-15:30	Dyoniz Kindata (Sorbonne Nouvelle/Leuphana, Lüneburg): Majaribio katika Ushairi wa Kiswahili kupitia Kazi Linganishi za Shaaban Robert na Mwabondo Mwinyi Matano	Mark Kandagor (Moi University): Translation and ‘Transformation’: A Look at Tugen Community
15:30-16:00	<i>Tea Break</i>	
16:00-16:45	Decolonizing the Mind: A Conversation with Ngũgĩ wa Thiong’o, Abdilatif Abdalla and Jacky Kosgei Zoom Link 1	
16:45-17:00	<i>Tea Break</i>	
17:00-19:00	Panel “Individual and Collective Emancipation and Progress: Re-evaluating Key Concepts through Readings in Popular Media and Fiction” organised by Nathalie Carré, Florence Wenzek, Pierre Leroux and Aurélie Journo Zoom Link 1	
17:00-17:30	Nathalie Carré (INALCO): Code Switching and Translation as Self-Empowerment: A Case Study in Kiswahili Popular Literature	
17:30-18:00	Pierre Leroux (Université Paris Nanterre): From Individual Freedom to Political Independence, <i>Uhuru</i> as a Travelling Literary Motif in East African Literature in English and Kiswahili	
18:00-18:30	Aurélie Journo (Université Sorbonne Paris-Nord): Thinking <i>Uhuru</i> through Fiction and Translation with Adam Shafi Adam	
18:30-19:00	Florence Wenzek (Université Lumière Lyon 2): Educating Girls and Women for the Sake of <i>Ustaarabu</i> , <i>Maendeleo</i> and <i>Uhuru</i> : Debating Female Education in Tanganyika, 1940s-1950s	
19:00-20:00	<i>Reception/Kiburudisho</i>	
20:00-21:00	<i>Film screening: “Muhali” with introduction from the director Mariam Hamdani</i>	
21:00	<i>DJ night with DJ Ismail</i>	

Sunday, 19th May 2024

09:00-11:00	Decolonisation through Language, Literature and Education I <i>Chair: Gastor Mapunda</i> <i>Zoom Link 1</i>
9:00-09:30	Alena Rettová (University of Bayreuth): Decolonization through language
09:30-10:00	Mary Charwi (University of Dar es Salaam): Uchunguzi wa Kifalsafa juu ya Nafasi ya Lugha za Kiafrika katika Ukombozi wa Mwafrika
10:00-10:30	Anna Samwel Manyanza (African Diaspora Council of Switzerland): Nafasi ya Lugha za Kiafrika na Kiswahili katika Elimu ya Juu
10:30-11:00	Okoa Simile (University of Dar es Salaam): Swahili as a Tool for Mental Liberation in the Digital Age
11:00-11:15	<i>Tea Break</i>
11:15-13:15	Decolonisation through Language, Literature and Education II <i>Chair: Munyao Kilolo</i> <i>Zoom Link 1</i>
11:15-11:45	Caroline Asimwe (East African Kiswahili Commission): Kiswahili katika Ukombozi wa Fikra za Kikoloni na Ujenzi wa Jumuiya ya Afrika Mashariki
11:45-12:15	Gervas Kawonga (Chuo Kishiriki cha Chuo Kikuu cha Dar es Salaam, Iringa-Tanzania): Education Curriculum in Tanzania and Mind Liberation via Zoom
12:15-12:45	Naomi Musembi (Jaramogi Oginga Odinga University of Science and Technology): Fasihi Andishi ya Kiswahili kama Chombo cha Ukombozi dhidi ya Fikra za Kikoloni: Tathmini kutoka Riwaya za G.K. Mkangi <i>Mafuta</i> na <i>Walenisi</i>
12:45-13:15	Arthur Muhia (University of Pécs, Hungary): Ukombozi wa Maarifa Asilia ya Kiafrika katika Kipindi cha Utandawazi: Uchanganuzi wa Riwaya Tatu Za Karne Ya 21
13:15-13:30	<i>Concluding the Conference</i>

ABSTRACTS

1. Jaelool Amari (New York)

The Dunyā is in the Details: Children’s Stories, Translation, and the Conceptual History of Modernity in Mombasa

Recent work has underscored the importance of didactic print material to the history of Islam on the Swahili Coast, drawing attention to the place of such material in wider networks of commerce and discourse. It has also looked to engage these publications as integral components in the popular transmission of thought and practice, complicating the widely accepted polarity between the ‘Islam of the textually elite’ and the ‘Islam of everyday people.’ This paper seeks to contribute to these efforts through the adoption of four methodological postures: (1) an appreciation of the breadth of genres encompassed by the didactic mode; (2) an attention to textual language in relation to dynamics of orality and communal epistemology; (3) an assumption that explicit acts of translation offer concealed insights into the history of knowledge transmission and negotiation across languages and generations; and (4) an understanding of modernity as an essentially cosmological complex, relying upon and producing patterned configurations of key concepts and logics. Through a close reading of two translated children’s stories that lie uniquely at the intersection of these phenomena, this paper uses the creative divergences between them and their Arabic source texts - as well as the points that do not diverge - to explore articulations of an Islamic cosmology as proposed to a Swahili-speaking audience in Mombasa on the eve of Kenyan independence

2. Meg Arenberg (Sharjah)

“Wenyeji Wakigenishwa” and “The Foreigner’s Home”

Taking up the call “to consider the productive frictions, differences in use, associations, practices, and histories of terms,” this paper will offer a comparative reflection on notions of ugeni and uenyeji in Mohammed Khelef Ghassani 2016 poetry collection *N’na Kwetu: Sauti ya Mgeni Ugenini* and notions of foreignness and home in Toni Morrison’s essay “The Foreigner’s Home” in her 2017 collection *The Origin of Others* and her 2008 museum exhibition of the same name. The paper will trace resonances in the provocative destabilization of these terms to theorize questions of migration, political dispossession, and belonging in disparate sites and modes of African diasporic aesthetic practice.

3. Caroline Asimwe (Zanzibar)

Kiswahili kakita Ukombozi wa Fikra za Kikoloni na Ujenzi wa Jumuiya ya Afrika Mashariki

Makala hii inajadili dhima ya Kiswahili katika ukombozi wa fikra za kikoloni na ujenzi wa Jumuiya ya Afrika Mashariki (JAM). Hoja kuu ni kwamba wakati wakoloni walipokuja Afrika Mashariki, tayari Kiswahili kilikuwa lugha ya mawasiliano mapana miongoni mwa wananchi wa ukanda wa Afrika Mashariki. Hata ingawa hapakuwa na JAM kama muungano wa kisiasa, wananchi wa Afrika Mashariki walikuwa wanatangamana na kushirikiana kupitia matumizi ya Kiswahili. Juhudi za wakoloni kutumia lugha zao kutawala jamii za Afrika Mashariki zilikumbana na nguvu na uwezo wa Kiswahili ambayo, licha ya kunyanyaswa, iliendelea kukua na kuenea, huku ikikumbana na lugha za kigeni. Awali, ujenzi wa JAM ni juhudi zilizoanzishwa na wageni kwa maslahi yao. Hata hivyo, baadaye ujenzi wa JAM (1967-1977) uliendelezwa na Waafrika wenyewe kwa maslahi yao huku wakitumia Kiswahili kama chachu ya mwuungano. Katika awamu ya pili ya JAM iliyoanza mwaka 1999, Kiswahili kimepewa kipaumba-umbele kupitia uundwaji wa Kamisheni ya Kiswahili ya Afrika Mashariki (KAKAMA). JAM mpya inatokea katika mwelekeo wa kisasa unaotambua umuhimu wa lugha kama nguzo na uwenzo muhimu katika mwungano ya kikanda.

4. Irene Brunotti & Lara-Stephanie Krause-Alzaidi (Leipzig)

Avoiding Onto-Epistemicide through Matterphorical Translation

In our presentation we are interested in the relationship between language and materiality, and in unsettling the default assumption in language related scholarship, that these constitute two ontologically separate realms (Cavanaugh & Shankar 2017). Swahili onto-epistemologies – as well as other African, Indigenous and Southern onto-epistemologies – are relational, meaning “that all entities are always involved in a constant process of becoming” with and through each other in their entanglements. This relationality “destabilizes the primacy of being and identity in the Western philosophical tradition” (Canagarajah 2023: 5). We argue that such differences in onto-epistemologies are material-discursively expressed with and through language. Swahili, in our view, expresses a relational onto-epistemology in which words and things, or words and bodies, are situated, co-constitutive relationalities, rather than primordially divided, onto-epistemologically different entities. Against this background we ask: How and for whom does this difference in onto-epistemologies matter when we want to render Swahili terms productive as categories of analysis in English-dominated academia? If the moment in which we use Swahili terms as analytics in English we are, in fact, transporting them from a relational into an individualistic ontology, then this is a moment in which we risk, from a dominant position, to commit onto-epistemicide (Carozzi & Horner 2023). An ‘easy’ translation of Swahili ways of knowing and being might reduce encounters with radically different wor(l)ds to encounters with something we ultimately already know (Gandorfer 2020), erasing the difference we seek to render productive. We then think through matterphorical translation as a possible way to avoid onto-epistemicide and to expand our analytical vocabulary in ways that are safe for onto-epistemological difference.

5. Nathalie Carré (Paris)

Code Switching and Translation of Self-Empowerment? A Case study in Kiswahili Popular Literature

In the foreword to the French edition of *Decolonizing the Mind*, Ngũgĩ wa Thiong’o wrote: “les vrais puissants sont ceux qui savent leur langue maternelle et apprennent à parler, dans le même temps, la langue du pouvoir”^[1]. The relationships between languages, the way languages enable people to build their identity as well as bring opportunities in life and work are still sensitive issues today, especially in Africa. In a 2011 interview with Uta Reuster-Jahn, the media mogul and prolific writer Eric Shigongo, explained the significant use of English in his novels in the following way: “[...] *ninawafundisha watu Kiingereza, yaani ninapojaribu kumfundisha mtu Kiingereza, na Kiswahili chake nakiweka. Anaposoma inamsaidia kidogo kuelewa Kiingereza.*”

In this communication, I will look at the use and purpose of multilingualism in a few popular novels (analyzing mostly English and Swahili languages, but not only). I will question the kinds of representations these novels support, the skills they seek to develop but also the image they give of the global geo-political and linguistic order African youth live in today.

^[1] Ngũgĩ wa Thiong’o. *Décoloniser l’esprit*. Paris : La fabrique éditions, 2011, p. 15. “*The truly powerful ones are those who master their mother-tongue but, at the same time, develop the ability to speak the language of power.*”

6. Mary Zacharia Charwi (Dar es Salaam)

Uchunguzi wa Kifalsafa juu ya Nafasi ya Lugha za Kiafrika katika Ukombozi wa Mwafrika

Utafiti huu umelenga kuchunguza msingi wa fikra za ukombozi na jinsi matumizi ya lugha yanavyochangia kushughulikia fikra za kujikomboa na kukuza epistemolojia mbadala baada ya ukoloni. Utafiti unalenga kufafanua zaidi uhusiano kati ya lugha, nguvu na fikra za ukombozi katika muktadha wa Kiafrika. Makala haya yametumia mtazamo wa kifalsafa kuchambua nafasi na jukumu la lugha za Kiafrika katika Kujikomboa na Fikra za Kikoloni kwa lengo la Kufikiri Upya. Lengo la Makala haya ni kuchunguza sauti ya lugha za Kiafrika katika kutafuta ukombozi wa Mwafrika; pia, kubainisha na kuchambua juhudi zinazofanywa na baadhi ya viongozi wa Kiafrika katika kulinda na kujikomboa kutokana na ukoloni mamboleo. Data za Makala haya zimekusanywa kutoka kwenye andiko la Ngugi wa Thiong'o liitwalo "Kujikomboa na Fikra za Kikoloni." Uchambuzi wa data umeongozwa na Nadharia *Kujikomboa na Fikra za Kikoloni* kama ilivyoelezwa na Ngugi wa Thiong'o (1986). Matokeo ya awali yanaonesha kuwa lugha za Kiafrika ni utambulisho wa Waafrika hivyo ni lazima kutunza amali za jamii kwa kuendeleza lugha za Kiafrika; Athari za Kikoloni kwenye Matumizi ya Lugha zimeota mizizi na kuondoa uasili wa mwafrika; ili kujikomboa ni lazima kujinasua kutoka katika fikra za kikoloni; mchango wa elimu katika kukuza lugha za Kiafrika ni njia mojawapo ya kujinasua kutoka kwenye fikra za kikoloni; na juhudi zinahitajika katika kuzifanya lugha za Kiafrika ziwe na sauti Kitaifa na Kimatifa.

7. Roberto Gaudio (Naples)

Kulinganisha Fasihi Simulizi na Andishi ya Lugha Tofauti na Ukoo Mmoja: Muganga Golita and Euphrase Kezilahabi

This research stems from a line by Euphrase Kezilahabi (1944-2020) contained in the poem dedicated to his native village Namagondo (1974:67) in the poems collection *Kichomi* (Tearing pain, 1974): “wako wapi wafuasi wa Muganga Gholita?” Muganga Golita (1914-1997) was a Kerewe oral singer, dancer and composer. To understand his poetics and the influence he had on Kezilahabi, I did extensive fieldwork that led to the collection of over fifty songs. This confronts me with the difficulty of analysing poetics in an unknown language. In addition to this challenge, this paper will show my preliminary comparative analysis of the two artists and their poetics which I have called *uchokozi* (provocation).

8. Devet Goodness (Dar es Salaam)

Sociolinguistics and Pragmatics of Kinship Terms in Kiswahili

This paper investigates the sociolinguistic and pragmatic functions of kinship terms in Swahili. The study shows the role of kinship terms in different sociolinguistic situations and discourse contexts among the Swahili speakers. The study was conducted in Dar es Salaam city. Data were obtained from observation of natural conversations, social media and interview with 20 third year university students who were taking education and Swahili. The study adopts Dell Hymes (1962) Ethnography of communication (EC). The findings reveal that kinship terms in Kiswahili extend their functions beyond their primary use. They are used to pursued, to indicate a sense of belongingness, togetherness and social ties. The results have shown that the most used kinship terms outside the family use are *baba* 'father', *mama* 'mother', *kaka* 'brother' and *dada* 'sister' who belong to ones family and *shangazi* 'aunt' and *mjomba* 'uncle' who are the blood relatives of father and mother respectively. Other distant relation terms are seldom used beyond the context of their primary use. The results have shown that kinship terms may be used as vocatives, forms of address and as honorifics. It was noted that the choice of a kinship term as honorific depends on the relationship between the participants, status and age. It was noted that the young address elders by a kinship term such as *baba Juma*, 'Jumas father', *kaka James* 'James's brother' which indicates respect. The young address each other by their first names. Also elders address the young by their first names such as *Juma*, *Joni* and *Maria*. The study has revealed some common words used to express whether the participants have blood relations or not. In expressing close relationship speakers use the words: *damu* 'blood', *zaa* 'give birth to', *tumbo* 'womb', *titi* 'breast' as in *ndugu wa damu* 'blood relative', *mtoto wa kumzaa* ' a child whom I gave birth to', *kaka wa tumbo moja* 'brother of one womb', *kaka yangu niliyemwachia ziwa* lit.'my brother whom I left the breast'. Expressions used to show the participants have no blood relations include: *mtoto wa kufikia*, 'lit. A child of arrival' (i.e not one's biological child', *baba wa hiari* lit.'a father who volunteers' (i.e not one's biological father'). The study concludes that kinship terms among the Swahili community perform many other sociolinguistic functions other than their primary use.

9. Ida Hadjivayanis (London)

Translating Home

Central to my contribution is Ngugi's argument that "much of the intellectual production by the native keepers of memory in Africa has been in languages other than those of the cultures of the writer's birth and upbringing" (Thiong'o 2009, p. 138) and that translating back into African languages is part of the unshackling of the minds and restoration of the African memory.

My contribution will explore the idea of who translates what for whom and where. I situate myself as a Zanzibari and Swahili mother-tongue speaker living in diaspora translating Abdulrazak Gurnah's *Paradise* and *Afterlives* from English into Swahili, the Zanzibari author's mother-tongue too. Through this contribution I aim to uncover the translation process and challenges associated with my unique experience where I have found myself 'bringing Abdulrazak's work back home'. I take 'home' to be a floating signifier which may mean different things to different people.

10. Andrew Harvey (Bayreuth)

Language Documentation in the Tanzanian Rift: Between Knowledge Construction and Language Work

Gorwaa is a Cushitic language spoken in north-central Tanzania, in an area often referred to as the Tanzanian Rift (Kießling, Mous, and Nurse 2008). Factors such as rapid social change, demographic shifts, as well as language attitudes affected by larger hegemonic discourse contribute to Gorwaa's status as an endangered language (Harvey 2019).

While African languages, on average, are less documented and less described than the rest of the world, the languages of the Tanzanian Rift possess a level of description that is higher than most other areas on the African continent (Hammarström 2022). This is a result of a confluence of activity, including that of individuals associated with colonisation (e.g. Johnson 1923), with faith-based work (e.g. Olson 1964, Eaton 2008), and with academic institutions (e.g. Mous 1993, Kießling 1994, Griscom 2019), as well as “native informants”, “language consultants”, and “helpers”: the number of whom is unknowable, but whose contributions were the *sine qua non* of all the works cited above. In a contemporary context in which the documentation and description of minority languages is a central desideratum for both linguistics and humanity at large, the process of how the diverse languages of the Tanzanian Rift came to be described to the degree that they are is valuable.

This talk is an initial attempt at understanding this process, and focuses on this final group of actors – the local contributors to language documentation and description – because it is these actors whose voices are often silent. Specifically, this talk will center the experiences of four Gorwaa speakers – local researchers – who, as part of research convened by the author (e.g. Harvey 2017, 2018, and 2019), have been engaged in language work (Leonard 2021) for almost a decade. We will accomplish this through: 1) chronicling the work carried out by the Gorwaa local researchers during the language documentation project; 2) identify how their role in the project has contributed invaluable insight into our understanding of the language; and 3) reflect on how they conceptualise language documentation and the ends to which such a documentation must be put.

11. Lightness Isojick (Dar es Salaam)

Unveiling the Untold Wisdom in Iraqw Traditional Stories for Tanzanian Education and Swahili Children Literature

This study explores the essential messages embedded in Iraqw traditional stories that may have been overlooked by the formal education system, emphasizing the need to reintegrate these narratives into the Swahili children literature and widen its content for educational and entertainment purposes.

With Swahili serving as a lingua franca and the language of instruction in Tanzanian schools, the Iraqw language primarily survives within familial communication. The research aims to investigate the potential contribution of Iraqw traditional stories to Swahili language and formal education, proposing that these narratives hold unique values, morals, and traditions vital for the holistic development of Swahili speaking communities around the globe.

Furthermore, the study explores how the incorporation of Iraqw traditional stories can enrich the content of Swahili literature. By bringing these stories into the realm of formal education, there is an opportunity to foster a deeper understanding of cultural diversity and strengthen the ties between linguistic heritage and literary development.

In conclusion, this research advocates for the recognition and integration of Iraqw traditional stories into formal education which uses Swahili as a medium of instruction and language of communication in school, asserting their importance in conveying valuable lessons often overlooked by conventional teaching methods. Furthermore, it explores the potential synergy between Iraqw narratives and the development of Swahili literature, presenting a compelling case for the holistic enrichment of Tanzanian education through the inclusion of indigenous cultural narratives.

12. Aurélie Journo (Paris)

Thinking *Uhuru* through Fiction and Translation with Adam Shafi Adam

In *Writers in Politics*, Ngugi wa Thiong'o described literature as reflecting "people's images of themselves in history and of their place in the universe" (1997, 35). Building on the idea that literature can shape collective narratives about the past and provide direction for the future, my paper focuses on Adam Shafi Adam's novels, looking at how they present readers with ways in which to think *uhuru*, in all its facets.

From *Kasri ya Mwinyi Fuad* (1978) to *Haini* (2003), his historical/political novels are characterized by what scholars have called « socialist realism » (Rettova, 2016) or « narrative realism » (Wamitila, 2008). They offer fictional reworkings of key moments of Zanzibar history, in which movements towards freedom, emancipation and liberation – on both individual and collective levels – are pitted against various forms of oppression – whether economic, political or social. My presentation seeks to analyse how *uhuru* is embodied, represented and discussed by Shafi through the fictional genre of the novel. Tracing the evolution of his writing from the late 1970s to the early 21st century and building on my experience of translating *Vuta n'Kuvute* into French, I aim to show how Shafi's fiction sheds light on the tensions and anxieties underlying the notion of *uhuru*, which, rather than as a stable, idealized state, can be conceived as an ever-ongoing process of liberation.

13. Mosol Kandagor (Eldoret)

Translation and ‘Transformation’: A Look at Tugen Community

Translation is considered as the process of transferring words and (or) text from source language to the target language with an intention of making meaning. A good example is translation of the Bible, which probably is the most translated text. Translation can also be considered as a means of causing change depending on the context. It is also the process of moving something from point *A* to point *B*. Further, translation is an indispensable area that can help humanity to learn other cultures. Knowledge of other cultures helps humanity to develop a world view of issues. This promotes informed view, analysis and approach of cultural issues surrounding governance, religion, education, life and life after death, marriage, gender issues and many others. In this way, translation equips us with a multifaceted lens with which we can use to understand our environment and by extension, culture. The paper therefore looks at the process of transformation (change) with a close reference to the Tugen community. In many African communities, there are several stages of life that human beings are taken through as they grow up. This paper explains how transformative process in the Tugen community is an aspect of translation.

Key Words: Translation, transformation, change, culture, Tugen.

14. Maureen Karanja (Bayreuth)

“From Rhymes to Rhythm”: Exploring the Comparison between N’shishiyelo ni Lilo Poem by Abdilatif Abdalla and Wajinga Nyinyi song by King Kaka

This paper delves into a comparative analysis of two influential pieces of Kenyan literature: Abdilatif Abdalla’s poem, “*N’shishiyelo ni Lilo*” (1969), and King Kaka's hip hop song, “*Wajinga Nyinyi*” (2019). The study aims to explore the similarities and differences between the two works and how each artist addresses social-political issues through their art. The paper examines how both artists use different mediums to convey powerful messages to their readers and listeners, highlighting the significance of poetry and hip-hop as potent tools to inspire critical thinking. By analyzing the use of poetry and hip-hop as vehicles for social commentary, the study highlights the ability of both mediums to provoke critical thought and shed light on societal truths often overlooked or suppressed. Ultimately, both works serve as impassioned appeals for audiences to awaken to the realities of corrupt governance, urging active engagement in addressing these pressing issues.

15. Gervas Kawonga (Dar es Salaam)

Education Curriculum in Tanzania and Mind Liberation

Tanzanian education before colonialism met the criteria of mind liberation as a basis for social, economic and cultural independence. This direction adopted in the adult education after independence. However, the 1980s were the peak of complaints about the decline in the quality of education and the increase in the number of people who do not know how to read and write. Evidence of this issue is the creation of the Presidential Commission to investigate the education system in Tanzania in 1982 under the late Jackson Makweta. The language of instruction was found to be a major reason for the decline in the quality of education. The aim of this article is to review the extent to which Tanzanian education curricula meet the criteria of mind liberation using Ngugi wa Thiongo's Theory. According to the theory of mind liberation, language is the main tool of intellectual oppression because controlling the language of the subjects through the language of the ruler is an important tool to control the mind of the subject. The development of curricula with the aim of bringing liberation of thought to citizens should distinguish itself in the selection of the language of instruction that carries the culture of the relevant society. The results of this library research show that the vision and main goals of education in Tanzania do not explain clearly that they intend to have a Tanzanian with a free mind and freed from the oppression of his personality. Likewise, the very material of liberation which is the language of instruction of the culture of the relevant society according to Ngugi, has been strategically left out. This article calls for curriculum developers to use Ecological Linguistic Theory as a framework for language selection. The theory helps to identify all the languages that exist in the relevant geographical area and give them a place in the education curriculum. This article suggests that for the sake of emancipation of thought and knowledge, authorities should implement curricula using multiple languages in a way that is complementary.

Key vocabulary: educational curricula, Ngugi wa Thiong'o, emancipation of thought, language ecology, Tanzania, multilingualism

16.Munyao Kilolo (Irvine)

Bridging Postcolonial Linguistic Geographies: A Delicate Balance for Kiswahili in Facilitating Inter-Africa Language Translations

This paper explores the multifaceted role of Kiswahili as a linguistic bridge among the diverse languages of Africa, where the literary output in African languages remains disproportionately small. The complex linguistic map of Africa, demarcated by former colonial powers into regions like Anglophone, Lusophone, and Francophone, has entrenched a hierarchical structure for literary production on the continent. Within this structure, native African languages face marginalization and erasure as Africa continues to reel under colonial capture. Kiswahili, however, is now seen as a possible unifying lingua Franca for the continent. In order to frame this continued growth of Kiswahili through literary prizes and endorsements in regional and global organizations such as the AU and UN, the paper examines the effects of this linguistic transition, shedding light on the potential dangers of Kiswahili assuming a hierarchical position similar to its European counterparts. The paper contends that an unchecked elevation of Kiswahili could replicate the linguistic hierarchy of former colonial languages, perpetuating a cycle of linguistic dominance and attrition. By drawing on linguistic, historical, and literary perspectives, the paper underscores the need for a nuanced approach to recognizing Kiswahili's potential as both a connector and a potential threat.

17. Dyoniz Kindata (Lüneburg)

Majaribio katika Ushairi wa Kiswahili Kupitia Kazi Linganishi za Shaaban Robert na Mwabondo Matano

Wasilisho hili linaangazia ulinganishi wa kifani na kimaudhui wa tungo, hasa mashairi, ya majaribio ya awali ya washairi wawili kutoka katika nyakati tofauti za ukoloni. Washairi hao ni Mwabondo Mwinyi Matano, mshairi aliyechipukia kwenye gazeti la Kiongozi wakati wa ukoloni wa Wajerumani kwa kujaribu mbinu mbalimbali za utungaji wa mashairi kifani na kimaudhui. Pia, Shaaban Robert, mwandishi maarufu ambaye kipaji chake kilionekana kupitia gazeti la Mamboleo chini ya ukoloni wa Waingereza. Hivyo basi, makala hii inajaribu kuonyesha, kupitia mifano ya mashairi kadhaa, namna ambavyo washairi hawa wawili wanatumia dhana ya majaribio kutunga kazi zao kifani na kimaudhui, pamoja na jinsi magazeti haya yanavyowapa nafasi na jinsi kazi zao zinavyopokelewa na wasomaji wa magazeti haya. Swali muhimu ni je, utunzi wa mashairi haya unafuata kanuni zipi na upekee wao upo wapi? Lengo lingine ni kutoa sauti za kimaandishi kwa washairi ambao hawapewi kipaumbele sana katika fasihi ya Kiswahili, kama vile Mwabondo Mwinyi Matano, ingawa walikuwa maarufu katika jamii zao na walitoa mchango muhimu kwenye fasihi ya Kiswahili na usanifishaji wake.

Istilahi Muhimu: Ushairi wa kimajaribio, ulinganishi, Kiongozi, Mamboleo

18. Jacky Kosgei (Tübingen)

Translating Experiential and Embodied Knowledge Anchored in Swahili Linguistic Practices

Among others, Sara Marzagora (2015) makes a strong argument on why it is important to think of the Global South in its own languages. In my own research on Kenya's south coast over the last six years, I have encountered moments of great breakthrough, where I find expansive Swahili terms that complicate and expand existing knowledge of the region's socio-cultural histories and realities. There are also moments in which the language pool available to the researcher does not readily accommodate prevailing epistemological conditions, requiring one to enter into a negotiation. In this paper, I reflect on the possibilities and challenges that researching in Kiswahili has posed for my research on experiential and embodied knowledges of the sea on Kenya's south coast.

19. Pierre Leroux (Paris)

From Individual Freedom to Political Independence, *Uhuru* as a Travelling Literary Motif in East African Literature in English and Kiswahili

The meaning of the word “uhuru” has considerably evolved through time and space. As a consequence, its literary use is significant for texts written both in Kiswahili and in European languages. From the individual freedom implied in the title of the novel *Uhuru wa Watemwa*, to the collective independence theorized by Julius Nyerere and epitomized by panafrikan authors writing both in English and French, “uhuru” is indeed a travelling literary motif. In this presentation, I would like to compare through lexicometrics and close readings the circulation of this word in several works of fiction in different languages. In Kiswahili I have chosen to focus on a novel from Zanzibar (*Kasri ya Mwinyi Fuad* by Shafi Adam Shafi) and another from Kenya (*Mikasa ya Joseph Juma* by leo Odera Omolo). The comparison with texts both in English (*A Grain of Wheat* by Ngugi wa Thiong’o) and in French (*Une Tempête* by Aimé Césaire) will help me circumscribe the meanings of this word that came to act as a pan African symbol.

20. Zawadi Daniel Limbe

Sanaa ya Kitashtiti kama Jukwaa Pendwa la Kifikra Barani Afrika: Ulinganishi wa Katuni Nchini Tanzania

Aina mbalimbali za kazi za kitashtiti zikiwemo kazi za fasihi simulizi na andishi, komedia, vichekesho na katuni mbalimbali zimekuzwa na kuwa sehemu ya utamaduni pendwa Afrika. Hivi ndivyo ilivyo katika Afrika mashariki ambapo vipindi vya redio, Tv, Sanaa za maonesho na magazeti vimejazwa na aina hii ya mawasiliano. Makala hii ambayo itakuwa ya kinadharia na kiuchambuzi, iliyotokana na utafiti uliofanywa na mwandishi, itajaribu kuibua na kujibu maswali kadhaa kuhusu hali hii ya mambo kwa kutumia mifano ya katuni kutoka Tanzania. Kinachoulizwa katika makala hii; kazi za kitashtiti ni nini, ni hali gani inaibua kazi za kitashtiti, kwanini matumizi yake yamekuwa maarufu hususan katika kipindi cha miongo mitatu au minne nchini Tanzania? Watunzi wa katuni za kitashtiti hulenga nini na kwanini katuni hizi za kitashtiti zimesambaa na kuwa maarufu sana nchini Tanzania? Je katuni hizi ni aina tu ya sanaa ‘tupu’ ambayo huwafanya watu wacheke na kusahau matatizo yao au kwa hakika ni mbinu inayosawiri hali halisi ya jamii husika, kwa mtazamo uliogeuzwa na wa kuchekesha? Ili hatimaye kutoa suluhu kwa matatizo hayo? Maswali haya na mengine yatashughulikiwa katika makala hii ambayo itajaribu kuipambanua sanaa ya katuni za kitashtiti ndani ya utamaduni pendwa nchini Tanzania.

21. Crispin Maalu-Bungi (Kinshasa)

Literatures with Variable Geometry. Compared Study of Swahili and Chiluba Poesy of D.R. Congo

The DR Congo possesses 244 vernacular languages, four of them have the status of national languages, it means that vernacular languages that have a regional function. The Kiswahili (North-East, East and South), the Lingala (North-west, Center-North and Town of Kinshasa), the Tshiluba (Center-South) and the Kikongo ya l'Etat (West).

Actually, 3 of the 4 languages have the status of literary languages acquired at the different periods. The years 1910 for the Tshiluba, 1930 for the Lingala and 1950 for the Kiswahili. That has the consequence the fact that the written literatures Luba and Lingala are the most varied and the most developed among them we find the novels, the news, the pieces of theater, the essays and the poems.

To talk about the poesy, subject of this communication, we must notice that it's birthday was 1980/1990 years for the Kiswahili where it counts at least seven authors, where 4 Teachers at the University, have at least one book.

In revenge, in Luba-Kasai language, this literary genre is the most developed, born in the 1990 years, it has (possesses) many (several) authors (25) who, between 1910 and 1969/70, published their texts in 2 periodical Missionaries- NKuruse (the cross) and Lumu Lua bena Kasai (The news of Kasai people) and choose, after this period to diffuse them as books on viral networks. In fact, if Luba poesy varied and most diversified, It spreads almost 3 themes with the one of Swahili language, few developed, such as the denunciation of Rwandese aggression of dictatorial driftings and despots of Mobutu and Kabila regimes and to appeal to the national consciousness as condition to sort out the country in underdevelopment.

22. Anna Samwel Manyanza (Switzerland)

Nafasi ya Lugha za Kiafrika na Kiswahili katika Elimu ya Juu

Lugha za kikoloni ikiwamo Kifaransa, Kingereza, Kireno, Kijerumani na Kitaliano, zimeathiri lugha za Kiafrika ambazo zimekuwa zikizungumzwa kabla ya ujio wa wakoloni. Bara la Afrika likaathirika katika nyanja mbalimbali hasa kisiasa, kiuchumi na kijamii. Ikiwa utwanani, Afrika ilishurutika kuiga lugha, desturi, tamaduni na maadili ya mabwana wake kwa kuachilia mbali urithi wake wa asili wa UBUNTU. Ulimi wa mkoloni ukawa chombo rasmi cha mawasiliano katika kutetea sera zake. Kiswahili kilikandamizwa pia, lakini kilipata maguvu katika vuguvugu la ukombozi wa Afrika, kikatumika zaidi kwenye harakati za kukomboa nchi za Afrika Mashariki. Wasilisho hili linaangazia fasihi za kikoloni katika utamalaki wa Afrika, kadhalika, jinsi Afrika inavyojikwamua kutoka mbaroni mwa mkoloni kupitia fasihi. Wasilisho hili linamulika pia nafasi ya lugha za kiafrika na Kiswahili cha kisasa katika elimu ya juu.

23. Gastor Mapunda (Dar es Salaam)

Metaphor use in Football in the *Uhuru* Swahili daily

Uhuru (Independence) is a Swahili daily that started off the day of Tanganyika's independence on 9 December 1961. Since its early years, *Uhuru* has been reporting about football. One striking feature is the use of metaphor in its headlines. The talk is anchored on the use of metaphor: domains as well as their typologies.

24. Alamin Mazrui (New Brunswick)

Ukomboaji wa Fikra: Ngūgi baina ya Lugha na Tafsiri

Pengine tatizo kubwa zaidi linaloyakabili mataifa mengi ya Kusini hivi leo si “marekebisho” ya kiuchumi yaliyopendekezwa na taasisi za Bretton Woods. Bali tatizo kuu ni jinsi ya kuwezesha mapinduzi ya kitamaduni. Kazi moja kubwa ya utamaduni ni kuwapatia watu mtazamo wa kijamii na njia ya kuuangalia, kuuona na kuufahamu ulimwengu wao. Katika kazi yake muhimu, *The Structure of Scientific Revolutions* ([1962], 2012), Thomas Kuhn alitupatia mwangaza mpya kuhusu namna mifumo ya kisayansi inavyokuja kubadilika, na njia mpya za kuelezea matukio mbali mbali zinavyokuja kutawala mawazo ya kisayansi. Lakini je, tutasema nini kuhusu mabadiliko ya mifumo ya kitamaduni? Na hii inahusiana vipi na mabadiliko ya mifumo ya kisayansi na hata ya kiuchumi? Lengo la mazungumzo yetu hapa basi, ni kuzingatia umuhimu wa mabadiliko ya mfumo katika uwanja wa kitamaduni barani Afrika kwa mintaarafu ya "swala la lugha" kama lilivyoielezwa na Ngūgĩ wa Thiong'o katika kitabu chake *Decolonizing the Mind: The Politics of Language in African Literature* (1986), na maandishi yake mengine juu ya lugha na tafsiri, tukilenga hasa maana mbali mbali za dhana ya ukomboaji wa fikra na athari zake.

25. Emiliano Minerba (Bayreuth)

Metrical Bantu Traditions in Comparison

In the landscape of the studies on literatures in African languages, prosody and versification practices have not yet received much attention. One can find, in some cases, isolated attempts of the analysis of versification in some poetic traditions, but this topic has not yet been studied in a broader perspective, for example trying to compare the poetries of related and/or geographically close languages. This presentation is an effort in that direction. The versification practices of four Bantu languages (Swahili, Zulu, Tswana, Chewa) will be presented, and it will be remarked that all of them are based on a particular phonological device, that is, Penultimate Lengthening. Moreover, it will be put on evidence that the different ways Penultimate Lengthening occurs in each of these four languages correspond to differences in the versification practices. The conclusions drawn from this analysis can, hopefully, encourage further research in this generally neglected topic.

26. Arthur Muhia (Pécs)

Ukombozi wa Maarifa Asilia ya Kiafrika Katika Kipindi cha Utandawazi: Uchanganuzi wa Riwaya Tatu za Karne ya 21

Utafiti huu unahusu ukombozi wa maarifa asilia ya Kiafrika dhidi ya athari hasi za utandawazi katika kipindi cha utandawazi kwa mujibu wa riwaya za *Dunia Yao*, *Msimu wa Vipepeo* na *Nakuruto*. Madhumuni ya utafiti huu ni kudhihirisha athari hasi za utandawazi kwa maarifa asilia ya Kiafrika, kuchanganua ukombozi wa maarifa asilia ya Kiafrika kupitia kwa miundo ya kijamii na ya kiuchumi katika riwaya nilizozichagua. Katika miundo ya kijamii ninarejelea malezi na elimu, asasi ya ndoa, utunzaji wa wazazi na mahusiano ya kinasaba. Katika miundo ya kiuchumi ninarejelea ukulima na ufugaji, uhifadhi wa mazingira na sanaa. Nadharia ya Ujumi Mweusi ndiyo inayouongoza na kuudhibiti utafiti huu. Ninatumia mihimili mitatu ya nadharia hii ambayo inasisitiza umuhimu wa mwonoulimwengu wa Kiafrika katika kufanikisha maendeleo ya Mwafrika. Riwaya ninazozirejelea zimeteuliwa kimaksudi kwa sababu zinaelekea kuhimiza ukombozi wa maarifa asilia ya Kiafrika katika karne ya ishirini na moja hasa kipindi cha utandawazi. Utafiti huu unachunguza mchango wa riwaya hizi katika kupitisha ujumbe kuhusu ukombozi huo. Kupitia kwa muundo wa kimaelezo data ya msingi inayotokana na mitindo ya usemi kama vile jazanda, kinaya, vijembe, utundikaji na masimulizi kutoka kwa riwaya nilizozichagua imekusanywa. Data hiyo imefanyiwa uchanganuzi matini maktabani. Ili kufanikisha uchanganuzi na uwasilishaji, nimetumia tarakilishi, kalamu na karatasi kuaiainisha data katika vikundi kwa kuongozwa na madhumuni ya utafiti na mihimili ya nadharia. Uchanganuzi wa riwaya nilizozichagua katika utafiti huu umebaini kuwa, kwanza, utandawazi umeathiri maarifa asilia ya Kiafrika kwa namna hasi. Pili, riwaya hizi zimefaulu katika kumhimiza Mwafrika kuyakomboa maarifa asilia ya Kiafrika dhidi ya athari hasi za utandawazi katika miundo ya kijamii na ya kiuchumi ili Mwafrika aweze kuyadhibiti na kuyatawala mazingira yake kwa faida yake na ulimwengu kwa jumla. Utafiti huu una umuhimu kwa sababu kwanza, unafafanua mchango wa riwaya ya Kiswahili katika ukombozi wa maarifa asilia ya Kiafrika katika karne ya ishirini na moja. Pili, unawazindua Waafrika kuhusu nafasi ya maarifa asilia ya Kiafrika katika kipindi cha utandawazi ambacho Mwafrika yumo mbioni akisaka maendeleo. Tatu, unatarajiwa kuwafaa watunga sera za maendeleo barani Afrika wanapokuwa wakiainisha mambo yanayostahili kuzingatiwa ili kuimarisha maarifa asilia ya Kiafrika kwa manufaa ya Afrika na ulimwengu kwa jumla. Nne, kitaaluma unatarajiwa kuwafaa wahadhiri, walimu, wanafunzi pamoja na watafiti wa baadaye wa fasihi na maendeleo ya maarifa asilia ya Kiafrika.

27. Naomi Musembi (Bondo)

Fasihi Andishi ya Kiswahili kama Chombo cha Ukombozi dhidi ya Fikra za Kikoloni: Tathmini kutoka Riwaya za G.K. Mkangi *Mafuta* na *Walenisi*

Makala hii inadhamiria kuitanua fasihi andishi ya Kiswahili kama chombo cha ukombozi dhidi ya fikra za Kikoloni. Itafanya hivyo kwa kuhakiki riwaya mbili za G.K. Mkangi za *Mafuta* (1984) na *Walenisi* (1995). Riwaya za *Mafuta* na *Walenisi* ni za Kiukombozi. Zinafanana kwa kuwa riwaya zinazojihusisha kwa kiasi kikubwa na suala la kisiasa. Riwaya zote mbili zinachunguza jinsi mfumo wa kisiasa unaodhibitiwa na tabaka la watu wachache unavyoweza kuathiri maisha ya watawaliwa kisaikolojia, kijamii, kiuchumi na hata kidini. Riwaya hizi mbili zinaonyesha jinsi mfumo wa kisiasa wenye dhuluma unavyoundwa ili kuhakikisha wanyonge wanadhibitiwa na kutawaliwa kwa kila njia. Zinamulika uozo uliopo katika serikali zinazozingatia mfumo wa ukoloni mamboleo na wakati huo huo kutoa suluhu la namna jamii inavyopaswa kufanya juhudi za kuhakikisha kuwa, fikra za kikoloni zinazozingira asasi za kijamii zimeondoshwa ili maisha yawe bora. Riwaya hizi ni kielelezo cha jinsi jamii inavyoweza kujinasua kutokana na mfumo unaokandamiza na kuwadhalilisha wengi. Mwandishi anatumia lugha kama nyenzo ya kuizindua jamii yake dhidi ya fikra za kikoloni. Lengo kuu la Mkangi katika riwaya hizi ni kuleta ujenzi wa jamii mpya. Kiongozwa na nadharia ya Uyakiniifu wa Kijamaa, makala hii inahoji kuwa, ili fasihi iwe na manufaa kwa jamii, ni lazima iwe chombo kiaminifu cha jamii hiyo. Ni lazima iwe na jukumu la kueleza, kuchambua, kukosoa na kuongoza jamii katika lengo lake la kupindua unyonge na uhalifu uliosakini katika jamii hiyo.

28. Aldin Mutembei (Dar es Salaam)

“Kujikolonisha” na Hatari ya Wakati Tuliomo

Oktoba, 1966 kulizuka mgogoro mkubwa wa kihistoria kati ya Mwalimu Julius Kambarage Nyerere na wanafunzi wa Chuo Kikuu cha Dar es salaam na Muhimbili. Wanafunzi hawa walifanya maandamano makubwa hadi Ikulu wakipinga vikali sera ya kuwataka wajiunge na Jeshi la kujenga Taifa (JKT). Wasomi hawa walilalama kwa hasira wakisema, "afadhali wakati wa mkoloni kuliko serekali ya Nyerere. Mkitulazimisha basi tutaenda KIMWILI, lakini MIOYO yetu, aslani, haitaenda JKT..." Mawazo ya wanafunzi hao (ambao sasa waliopo ni watu wazima) yalikuwa mawazo ya kujikolonisha. Ingawa yalififizwa, mawazo hayo hayakuisha. Yanajitokeza kwa njia nyingine katika wakati huu tuliomo. Ni mawazo ya zamani katika usasa. Ni mawazo yanayoonesha kuwa jitihada walizofanya waasisi wa uhuru wa Afrika zinabezwa hasa na wasomi ambao wengi wao wanajikolonisha. Kinyume na fikra za watu kama Ngugi wa Thiongo, Makala hii inajadili dhana ya kujikolonisha ikionesha kuwa mbinu ya kisasa inadhamiria kuyarudisha mawazo ya "*afadhali wakati wa mkoloni*" mawazo ya hatari kwa uhuru wa fikra na hatimaye uhuru wa nchi wa wananchi wa Afrika. Kwa umahususi, Makala inaangalia uchapishaji unaozihusu lugha za Kiafrika na kinachoonekana ni kukwama kwa uzalishaji wa mawazo mapya kutoka Afrika. Katika mgogoro wa mwaka 1966, Mwalimu Nyerere aliwaita wanafunzi wale wakorofi na kuwachapa viboko hadharani. Katika enzi hizi, na katika mgogoro mkubwa wa kujikolonisha, hakuna viboko wala hadhara ambapo wasomi wenye fikra za kujikolonisha wangeweza kuchapwa viboko ili fikra za ukombozi ziwarejee. Mbinu mpya inahitajika ili kujenga upya ari ya ukombozi wa kifikra.

29. Blaise Ndikumana (Kigali)

Undugu wa Jamii Mbili

Lugha ni sehemu ya jamii kwa kuwa ni sehemu ya utamaduni wa jamii husika. Mwanadamu hawezi kufikiri kamwe bila kutumia lugha. Kufuatana na nadharia ya ukiliaji wa kiisimu (Linguistic Determinism) lugha ndiyo inayoongoza mawazo ya watu na huathiri hata maana ambazo watu wanazitoa kuelezea dhana na mitazamo fulani katika lugha zao.

Kuna uhusiano mkubwa wa jamii yetu (Rwanda) na jamii ya Waswahili hasa hasa kwa upande wa Fasihi. Ingawa tunatumia lugha tofauti, jamii hizi mbili zinafanana sana kifasihi. Fasihi hufafanuliwa kama sanaa ya lugha. Mtu hueleza hisia zinazomgusa kwa kutumia umbo fulani ambalo limesanifiwa. Hivyo kazi yoyote ya sanaa inategemewa ioneshe ufundi wa hali ya juu ili iwe na mvuto kwa hadhira yake.

Uchambuzi wa fasihi linganishi niliufanya kwa Kiswahili na Kinyarwanda unaonesha kwamba fasihi yetu inafanana sana na fasihi ya Kiswahili. Kuna uhusiano mkubwa wa mashairi, methali, nyimbo, hadhithi (ndefu na fupi), vitendawili, riwaya na kadhalika. Pamoja na hayo, jamii zetu ni ndugu na sisi wenyewe tunapaswa kuungana mikono ili tuwezeshe jamii zetu kujenga umoja kwa sanaa ya lugha. Kumbukeni kwamba UMOJA NI NGUVU.

30.Cristina Nicolini (Naples)

Clash of Faiths and Recentralisation of Beliefs: An Analysis of William Mkufya's Swahili Novels

The study of religious beliefs in Africa represented a clashing encounter between “civilizations” quoting Huntington (1993). This clashing encounter started since the early European missionaries' discourses (15th century) which accused the African people of the lack of complex beliefs. The counter discourse was described by John Mbiti (1969), who wrote: “Africans are profoundly religious”. Afterwards, pioneers of the movement of “conceptual decolonization” such as Okot P’Bitek, Kwasi Wiredu, and Ngugi wa Thiong’o supported both the use of African languages in literature and philosophy as well as a re-examination of African traditional religions to decolonise African knowledge. Especially, in post-independence Tanzania (1960’s), Julius Nyerere’s philosophy of *Ujamaa* produced the environment for developing secular thoughts in the country and some intellectuals, educated in the intellectual revolutionary hub of the University of Dar es Salaam, such as Mulokozi, Topan, Hussein and Kezilahabi advanced harsh critical arguments on politics and/or religion in their literary productions. In this paper, I will investigate the critique of imported religions to Africa in William Mkufya’s novels *Ziraili na Zirani* (Azrael and Zirani 1999) and *Kuwa kwa Maua* (The Existence of Flowers 2019). My interdisciplinary study investigates Swahili literature through the lens of philosophy of religion so as to highlight its contribution to both knowledge decolonisation and African philosophical debates. This empirical research made up of in-depth textual analysis and extensive conversations with Mkufya is aimed to unearth a philosophy of the meaning in life, which, as suggested by Mkufya, should be detached from any institutionalised religion but based on humanness.

31. Geofred Osoro (North Andover)

Swahili Proverbs and Local Knowledge

Proverbs are a form of language drawn from long experience and observations that have been passed orally from one generation to another for centuries. Proverbial language evolved after countless human interactions among themselves and their experience with the natural world around them. A critical view of Swahili proverbs indicates that psychological processes involved in the creation and proverbs are not only facilitated by culture and society, but also constituted by them. They show how and why sociocultural and environmental forces can be held to account for human behavioral development and expression. The psychological processes involved in the construction and use of proverbs are thoroughly embedded in and constituted by culture and society. However, little is known about the sociocultural and cognitive foundations for Swahili proverb production and use. Social cognitive approaches can show how Swahili proverbs contain general principles and possess extraordinary capacity to carry knowledge of past experience across the boundary of time into the future where this knowledge can help people to function more effectively in their lives. They can also show us the roles of sensation, perception, imagination, emotion, symbolism, and logic in human existence. This paper utilizes interdisciplinary research theoretical frameworks to show the relationship between Swahili proverbial language and culture and how proverbs are created from, reflect on, and embedded in local cultures.

32. Alena Rettová (Bayreuth)

Decolonization through Language

In the very book that coined the concept of mental decolonization – Ngũgĩ wa Thiong'o's *Decolonising the Mind* –, language was a key component of epistemic decolonization. The glaring absence of a strong language focus in contemporary decolonization studies is all the more surprising.

This paper departs from an understanding of epistemic decolonization as a culmination and prolongation of political and/or military liberation and identifies two prominent aspects of epistemic decolonization: a recentring of history and the use of language. These three aspects – violence, history, and language – often come together in narratives about violent conflicts that change the course of history.

The paper uses the term "decolonial canons" to refer to such texts: texts in non-imperial languages that articulate emancipatory thought. They reflect on the nature of violence, on existing political constellations, and strive to reconfigure power relations after violent conflicts. They effectuate the Nietzschean “transvaluation of values” in the context of a postcolonial history, reassigning the roles of historical winners and losers and repolarizing the spectrum of political power. These texts mobilize local languages to establish cohesion and continuity of history and culture. In this, they do not only articulate political liberation processes, but they indeed assume a canonical role as core texts of an epistemic emancipation.

The paper lists several such corpuses, such as Swahili poetry about African independence, Shona and Ndebele war novels, or the two-pronged reflection of history in genocide testimonies and history-writing in Kinyarwanda, and argues why these texts fulfil a revolutionary role in knowledge production. It then goes on to zoom in on aspects of language and elaborates how these texts capitalize on the qualities of their specific languages to chart a new, decolonized cognitive landscape.

33. Daisuke Shinagawa, Makoto Furumoto, & Nico Nassenstein (Tokyo & Mainz)

“ECS” and “Inland Swahili” Revisited: Substantiating Terminology based on Linguistic Facts and Realities

This study explores the essential messages embedded in Iraqw traditional stories that may have been overlooked by the formal education system, emphasizing the need to reintegrate these narratives into the Swahili children literature and widen its content for educational and intertainment purposes.

With Swahili serving as a lingua franca and the language of instruction in Tanzanian schools, the Iraqw language primarily survives within familial communication. The research aims to investigate the potential contribution of Iraqw traditional stories to Swahili language and formal education, proposing that these narratives hold unique values, morals, and traditions vital for the holistic development of Swahili speaking communities around the globe.

Furthermore, the study explores how the incorporation of Iraqw traditional stories can enrich the content of Swahili literature. By bringing these stories into the realm of formal education, there is an opportunity to foster a deeper understanding of cultural diversity and strengthen the ties between linguistic heritage and literary development.

In conclusion, this research advocates for the recognition and integration of Iraqw traditional stories into formal education which uses Swahili as a medium of instruction and language of communication in school, asserting their importance in conveying valuable lessons often overlooked by conventional teaching methods. Furthermore, it explores the potential synergy between Iraqw narratives and the development of Swahili literature, presenting a compelling case for the holistic enrichment of Tanzanian education through the inclusion of indigenous cultural narratives.

34. Okoa Simile (Dar es Salaam)

Swahili as a Tool for Mental Liberation in the Digital Age

In the digital era, Swahili serves as a valuable tool for mental liberation, enabling Swahili speakers to access information, express their cultural identities, and engage in global discourse. It is imperative to bridge the digital divide, promote language digitization, enhance content quality, and empower linguistic minorities in order to fully unlock the potential of Swahili (Kuhenga, 2019; Karangwa 2006; Khumulo 2018; Khumalo 2018., Dahir 2018). With a rich history and widespread usage across Eastern Africa, Swahili is spoken by millions. The digital age has presented new opportunities and challenges for Swahili, reshaping interpersonal interactions, information access, and self-expression. Scholars emphasize the significance of language in shaping identity and facilitating communication. The emergence of digital platforms and tools has created opportunities for the revitalization and preservation of endangered languages, including Swahili (Muaka, 2020). However, challenges exist, such as the potential erosion of linguistic diversity and the dominance of global languages. Understanding the role of Swahili as a tool for cognitive liberation in the digital age is crucial. The internet and digital technologies offer fresh avenues for linguistic expression and communication, but it is important to assess their impact on Swahili speakers' access to information, cultural representation, and agency. The influence of dominant languages and cultural hegemony in digital spaces raises questions about the extent to which Swahili can truly serve as a means of liberation and empowerment. This research aims to investigate the role of Swahili as a tool for cognitive liberation in the digital age. The study explores how Swahili speakers navigate digital spaces, access information, and express their cultural identities online, with a particular emphasis on the benefits and challenges associated with digital technologies. The Sociocultural Theory provides a framework for understanding how language usage, cultural identity, and digital engagement intersect to shape individuals' cognitive processes and perceptions of empowerment. A mixed-methods approach was employed, with purposeful sampling for qualitative interviews. Thematic analysis was utilized to identify patterns and themes within interview transcripts and field notes. The findings of the study indicate that Swahili language plays a critical role in mental liberation, particularly in navigating digital spaces, accessing information, and expressing cultural identities. The potential benefits and challenges of digital technologies include increased access to information, empowerment and inclusion, preservation and promotion of culture, and linguistic diversity.

35. Kadara Swaleh (Berlin)

***Kuvumilia*: Coping with Uncertainties in Contemporary, Post-Belt and Road Initiative (BRI) Mombasa**

Kuvumilia is a Swahili term meaning resilience, endurance, or perseverance. Synonyms for *Kuvumilia* include *Kustahimili* and *Kusubiri*. In 2018, Kenya's Standard Gauge Railway (SGR) began operation connecting the coastal town of Mombasa with the capital, Nairobi. Funded by China's Belt and Road Initiative (BRI) program, it halved the travel time between the two cities. Soon after, the Kenya government enacted policies that gave a cargo transport monopoly to the SGR. It also transferred key port functions from Mombasa to dry ports in Nairobi and Naivasha in mainland Kenya. These policies sidelined thousands of trucks that plied the Mombasa-Nairobi transport corridor for decades and undermined Mombasa's economy. It also disrupted the livelihood of thousands of labourers and small traders dependent on the informal economy. The affected labourers and small traders resorted to *Kuvumilia* to cope with their uncertainties. Defined as *a process whereby people bounce back from adversity and go on with their lives*, I examine how *Kuvumilia* functions in Mombasa. Using ethnographic research, I discuss the uses of the concept, defining attributes and consequences. I argue that there must be a protective environment from an individual, family or community for *Kuvumilia* to occur.

Keywords: BRI, SGR, *Kuvumilia*, freight monopoly, informal economy, protective environment

36. Rayya Timammy (Nairobi)

Kurudia Tena Utamaduni wa Mswahili: Mifano Kutoka Tenzi za Zaynab Himid Mohamed

Kabla ya kuja kwa Waarabu, wamisheni na wakoloni nchini Kenya , Afrika Mashariki na bara la Afrika kwa ujumla, Wenyeji walikuwa na mila zao. Wageni hao walipoingia, tamaduni na mifumo ya maisha ilibadilika. Waarabu walikuja kufanya biashara na kueneza dini ya Kiislamu miongoni mwa wenyeji. Waswahili walipokea mafunzo ya dini ya kiislamu na mambo mengine ya kigeni kutoka kwa wageni tofauti na hivyo kuasi baadhi ya tamaduni na mila zao. Hivyo kufikia leo, utamaduni wao umekuwa mahuluti yaani mchanganyiko wa tamaduni hivi kwamba kuna mambo ya kiasili yalioachwa na ambayo yalikuwa ya manufaa. Karatasi hii inataka kuangalia mambo hayo kama yanavyojitokeza katika tenzi za Zaynab Himid Mohamed na kujaribu kuonyesha hali ilivyo sasa na kupendekeza kurejelewa upya kwa mila na tamaduni hizo.

37. Florence Wenzek (Lyon)

Educating Girls and Women for the Sake of *Ustaarabu*, *Maendeleo* and *Uhuru*: Debating Female Education in Tanganyika, 1940s-1950s

In the 1940s and 1950s, the Tanganyikan schooled elite wrote many papers on the necessity to educate girls and women. They wrote in the government newspaper *Mambo Leo*, in regional periodicals such as *Maendeleo ya Shambalai* or school essays. Julius Nyerere, for instance, wrote on this topic in the last part of an essay entitled “Women’s Freedom: Women are Eagles, Not Chickens” he wrote in 1944 when he studied at Makerere University. In this presentation, I will analyse these various writings to understand why Tanganyikan men and women thought girls and women had to receive more education.

If this was a view shared by the schooled elites worldwide, close analysis of the uses of the Swahili words *ustaarabu*, *maendeleo* and *uhuru* allows us to understand the specificity of the Swahili discourse on this social issue.

38. Mingqing Yuan (Erlangen-Nürnberg)

Alternative Canonization: The Travel and Translation of Mau Mau War Songs in China

In 1962 the conference of African Writers of English Expression took place at Makerere University College in Kampala, Uganda. It was attended by Chinua Achebe, Wole Soyinka, a then young student Ngugi wa Thiong'o and many other African writers, whose names are unavoidable in the teaching syllabus of African literature nowadays. In 1964, Ngugi published his first novel and gradually became a household name. However, Ngugi's *Weep Not, Child* (1964) only appeared in Chinese in 1984. The Kenyan literature that was first known to China is Mau Mau War Songs in the 1960s. They were translated orally from Gikuyu to English in an interview and then published in Chinese, while the collection of Gikuyu Mau Mau songs was only published in English in Nairobi in 1980. Then why were Mau Mau war songs taken as the representative of Kenyan national literature in the 1960s' China? Who and how initiated this travel and translation process? This presentation reviews the context and the circulation channels of Mau Mau war songs in China to see the alternative canonization route of African literature and joint conceptualization of national literature among the Global South in the decolonizing era.

39. Shen Yuning (Hamburg/Jinhua)

Phonotactic Signature of Standard Swahili in Diverse Swahili Language Corpora

It is a myth-turned-truth that data sequences – be they letters, words or other linguistic constructs or even sequences of bits produced by data compression technology – can be utilised as classifier (Benedetto et al. 2002, Shen forthcoming). While terms like “collocation”, “co-occurrence” have traditionally been preferred among linguists in an ad hoc fashion, in recent years another term, “n-grams”, promoted by data scientists, has become more popular (cf. Google 2012). On the one hand, I see the black-box operations of tech companies as justified by copyright concerns, but on the other hand, I believe that an unjustifiably hyped publicity will only further divert meaningful resources for technology development of African languages; as a result, even basic necessities such as language corpora are not easily found. With aim of improving the awareness of the existing corpora of Swahili, arguably the best-resourced African language in the technology sphere, this paper introduces a corpora-affine feature called Phonotactic Signature (PS), a collection of most preferred sound combinations, and compare its reflections in diverse (part) corpora of Swahili, e.g. HCS 2.0 (Helsinki Corpus of Swahili 2.0; int. Hurskainen 2004, available 2004 - now), Kencorpus (A Kenyan Language Corpus of Swahili, Dholuo and Luhya for Natural Language Processing Tasks; Wanjawa et al. 2023, available 2022 - now). A further analysis will also include data from the Swahili Twitter Corpus (available 2023 – now) and describe the unique way in which the stability of PS recurs across different genres.