

SWAHILI FORUM
30

SPECIAL ISSUE

CRITICAL SWAHILI STUDIES

edited by

**Irene Brunotti, Serena Talento
Duncan Tarrant & Clarissa Vierke**

2023

ISSN 1614-2373

SWAHILI FORUM 30 (2023): 1-23

SPECIAL ISSUE: Critical Swahili Studies

ed. by Irene Brunotti, Serena Talento, Duncan Tarrant & Clarissa Vierke

INTRODUCTION

**IRENE BRUNOTTI, SERENA TALENTO,
DUNCAN TARRANT & CLARISSA VIERKE**

This special issue is a continuation of the reflections initiated during two events separated in time but correlated in thinking. The most recent of these events was the 33rd Swahili Colloquium organized by the University of Bayreuth in cooperation with Moi University, Eldoret, which, due to the pandemic, was held as an online workshop in 2021. The workshop was entitled “Critical Swahili Studies” and was organized by Serena Talento, Clarissa Vierke (both Bayreuth), and Mark Kandagor (Moi University) with funding from the Bayreuth Cluster of Excellence “Africa Multiple – Reconfiguring African Studies”.¹ Secondly, this issue also builds on and includes contributions from an earlier conference “New Dynamics in Swahili Studies”, funded by the Thyssen foundation, which took place in Bayreuth in 2014, jointly organized by Irene Brunotti, Rose Marie Beck (both Leipzig) and Clarissa Vierke (Bayreuth).² The presentations and discussions during these two occasions speak back to each other with clear links in the thoughts, arguments, and discussions that have been developing over time – and are in many ways still ongoing. At the core of all of this lies an apparently simple question: What is Swahili Studies?

The conference and the workshop shared a critical impetus of taking stock of Swahili Studies, its legacies, present coordinates, and possible futures. “New Dynamics in Swahili Studies” was

¹ The Africa Multiple Cluster of Excellence at the University of Bayreuth is funded by the DFG, German Research Foundation, under Germany’s Excellence Strategy – EXC 2052/1 – 390713894.

² We are grateful to our colleagues Rose Marie Beck (Leipzig) and Mark Kandagor (Moi University) who contributed to conceptualizing, hosting and organizing the two events and to the Thyssen foundation and the Cluster of Excellence for their generous funding.

organized 20 years after the founding in 1994 of this journal, Swahili Forum. Next to the Swahili Colloquium, the Swahili Forum has played a decisive role in establishing and institutionalizing a dynamic field of Swahili Studies in Germany with an international reach – in search of its disciplinary orientation and in need of more critical scrutiny. Since the 1990s Swahili Studies has not only increasingly developed into a more widely recognized term and field with a stronghold in linguistics and literary studies; it has also developed a more interdisciplinary orientation with a broad reach across linguistic, literary, cultural, social, philosophical, religious, historical and geographical issues pertaining to the Swahili-speaking world(s). It has taken inspiration from cultural studies as well as social sciences in the broader field of African Studies, exploring, for instance, global Swahili worlds and diaspora(s).

The workshop “Critical Swahili Studies” echoed the Bayreuth Cluster of Excellence’s main aim to critically reconsider and reconfigure the broader field of African Studies, exploring the recent virulent debates around knowledge production: How can concepts but also practices of knowledge production be changed? How is Swahili Studies being perceived in different contexts and institutions? Which role can language play in epistemological endeavours of decolonization? Both events did not consider Swahili Studies a given, fixed object of study, research or discipline, but a dynamic and vibrant area of discussion around the question: What is our epistemic object? The “critical” perspective entails a question about both epistemological foundations as well as different versions and notions of “Swahili Studies” – also mirrored in the many institutions teaching Swahili all over the globe. In the same vein, this special issue shows Swahili Studies not as a fixed discipline delimited by geographical, historical, and disciplinary boundaries, and defined canons, but as a subject of an ongoing conversation: the variety of contributions that are part of this special issue do provide many different answers and often more questions, instead of definitions. The variety is also reflected in the form of the issue’s contributions. Two of them take the form of a *mazungumzo*, a conversation, which preserves the participatory character of researching practices, the polyphony of views as well as the dynamic construction of ideas in dialogue – so essential also to the cultural form of the Swahili *baraza*.

INTRODUCTION

A Reflection on Changing Swahili Studies – Taking a Look at the Swahili Forum/Colloquium

The workshop and the conference, from which the contributions in this edition originate, were both born out of concern for self-reflection on our own positions, notions, and institution; after all, we are not merely observers, but complicit in making and unmaking the field. The workshop “New Dynamics in Swahili Studies” emerged out of a concern to critically reflect upon the changes of the discipline Swahili Studies as mirrored by (but also engendered by) the principal institutions of the Swahili Forum and the Swahili Colloquium, which we have been – and still are – engaged with, or responsible for. The Swahili Colloquium as well as the Swahili Forum are a part of, emerged in, contributed to, and been co-constituted by both the specific German discipline of *Afrikanistik* – the study of African languages and literatures (Vierke 2014) – and the wider German academic context, with all of the institutions, structures, and legacies therein. Both the Swahili Forum and the Swahili Colloquium have not only witnessed but contributed to the reformulation of various versions of Swahili Studies, adding to or catalysing, for instance, its formation as a literary discipline, its part in linguistics, its increasing international understanding, and its interdisciplinary outlook with a growing inclination towards cultural studies and social sciences among other disciplines.

The Swahili Colloquium began in Marburg in 1987 in commemoration of the centenary of Carl Büttner becoming the first professor of Swahili at the Seminar of Oriental Languages in Berlin in 1987 (Vierke 2014), thus establishing Swahili as an academic discipline. The Colloquium’s heritage is ambivalent. On the one hand, it pronounced the legacy of a colonial institution; on the other, it prided itself on the teaching of an African language at various universities in Germany, also drawing on the German philological tradition of the 19th century, which put an emphasis on (not merely Western) language(s) as a key for getting to know other cultures and seeing the world through language. Swahili turned into a philology in the early 20th century, a recognized field among other so-called Oriental languages – like Persian, Turkish and Arabic. Carl Velten and Ernst Dammann were among key names linked to the field; but also Alice Werner, who played a vital role in translating and editing Swahili texts – next to describing the language (see Mieke 1995). It

is only from the 1960s onwards that Afrikanistik increasingly turned towards structural linguistics and Swahili became primarily an object of linguistic research – Swahili largely played the role of a reference language among linguists working on Africa and even beyond (see Krifka 1995). This is also echoed in early editions of the Swahili Colloquium as well as the Swahili Forum, where linguistics played the major role and many leading scholars from the most renowned universities in the West as well as Kenya and Tanzania, worked and produced substantial contributions about Swahili.

However, while compared to linguistics, African literatures have always played a marginal role in “Afrikanistik”, Swahili was and largely remains the only African language with a substantial literary but also scholarly production of literary analysis that is internationally recognized: scholarship flourished and has substantially grown and developed into an established academic network spanning around the globe, to which both the Swahili Colloquium and the Swahili Forum have added (Ricard & Veit-Wild 2005).

Although the notion of “Swahilistik”, as a philology of its own right – basically with a focus on language and literature – was not explicit during those early times; it is reflected in but also fostered by the foundation of the journal Swahili Forum.³ The journal as well as the colloquium witnessed also the widening scope of Swahili Studies, included topics from sociolinguistics (Blommaert 1994, Schicho 1994, Yathya-Othman 1997); history (Nurse 1994, Malik 1996); geography (Tolmacheva 1995); anthropology (Eastman 1994, Schulz-Burgdorf 1996); law (Rwezaura 1994, Wanitzek & Twaib 1996); material (Athman 1996); and popular culture (Topp Fargion 1995, Muombwa 1995, Khamis 2001, Beck 2001), as well as broadening contributions to neighbouring groups, such as the Mijikenda (Schulz-Burgdorf 2001). Often these contributions would draw on many theoretical inputs and disciplines – thus adding to or anticipating the turn towards interdisciplinary research.

³ In fact, the Kenyan scholar Nathan Ogechi proposed the term of “Swahilistik” for the study curriculum at the Swahili department in Moi University (Eldoret, Kenya) in the early 1990s.

INTRODUCTION

Indeed, since the turn of the 21st century, the scope of Swahili studies has widened and become an interdisciplinary field of research with a broad perspective on linguistic, literary, cultural, social, philosophical, religious, historical, and geographical issues pertaining to the Swahili-speaking world(s). Influences from cultural studies questioning the notion of a text-centered philology inspired Swahili scholars to study a wide-array of performances of popular culture, like football (e.g. Fair 1997, Tsuruta 2007); leisure (e.g. Fair 1997); hip-hop (e.g. Hacke & Roch 2006); Bongo Flewa (e.g. Englert 2003, Ferrari 2007, Reuster-Jahn 2007, Reuster-Jahn & Hacke 2011); musiki wa dansi (e.g. Suriano 2011); ngoma/taarab (e.g. Aiello Traore 2004, 2007, Askew 2000, 2002, Arnold 2002, Brunotti 2005, Fair 2002, Khamis 2004, Ntarangwi 2000); comics (e.g. Beck 2006); and film (e.g. Böhme 2012, 2013, Fair 2010). By the 1990s at the latest, Swahili Studies paid more attention to research in cultural anthropology, which focused on key notions like “identity”, “modernity”, “knowledge”, and “discourses of power”, as well as the “nation” (see e.g. Arenberg 2016, Askew 2002, Blommaert 2006, 2008, Brunotti 2017, 2019, 2021, Caplan & Topan 2004, Eisenberg 2012, Glassman 2001, Koenings 2017, 2018a, Kresse 2007, 2009, 2016, 2018, Kresse & Vierke 2022, Larsen 2009, Loimeier 2007, Myers 1995, 2011, Verne 2012, 2017, 2018).

This development from philology to Swahili Studies, however, has not been solely an internal dynamic, triggered by international conversations not only from within the Swahili Colloquium and the Swahili Forum – and we may add the annual *Baraza* at SOAS in London and the *Baraza la Kiswahili la Berlin (BALAKI-BE)* – but has also been considerably catalysed by developments in adjacent fields of cultural studies, where the performances of “texts” in eastern Africa also gained in importance (e.g. Askew 2002, Caplan & Topan 2004). In linguistics, to give another example, the pragmatic turn encouraged scholars to concentrate on language use in various forms and contexts, such as discourse analysis (Beck 2009, Maral-Hanak 2009, Waldburger 2012) or the study of emerging urban linguistic phenomena throughout Eastern Africa (on Nairobi: Ferrari 2004, 2006, Githinji 2006, 2008, Githiora 2002, Vierke 2015; on Dar es Salaam: Reuster-Jahn & Kießling 2006, D’Hondt 2009; on Lubumbashi: Mulumbwa & Petit 2005; on Bukavu: Goyvaerts 1986, 1988, etc.).

Furthermore, discussions in Area Studies have made an impact on Swahili Studies and vice versa. An interest has grown to adequately address the complexities of contemporary societies which cannot be easily defined in terms of geography, monolingual language policies, or single identities. New focuses have emerged: Swahili networks across the Indian Ocean, the re-positioning of the Swahili coast in postcolonial Africa, Swahili-speaking communities in the diaspora and diasporic communities in Eastern Africa (Chinese, Somali, other refugees) as well as the expansion of Swahili within Eastern Africa related also to new social, cultural, political and economic developments with the advent of digital technologies. These developments also had Area Studies as an important background. With the intensification of global networks and interaction, they have been at the forefront of discussions around the changing global order where new dynamics undoubtedly lead to the re-negotiation of concepts such as “local”, “translocal”, “regional”, and “interregional”. Mobile biographies of East Africans added to questioning of the area delimitations as part and parcel of the cultural and social setup of Swahili coastal worlds (see also the *mazungumzo* among Abdalla, Brunotti, Kresse & Topan). In the growing field of Indian Ocean studies, Swahili with its view on translocal identities and histories has played a crucial role in the last twenty years.

Increasingly, theoretically and epistemologically-driven discussions have come to the fore, sign of the growth of Swahili Studies into a discipline both in East Africa and beyond, which necessitates ongoing discussions about its epistemic objects, but also reflects the broader dynamics of African Studies. The lack of and need for theories and concepts has been widely discussed from the beginning of the institutionalisation of the discipline. In the *mazungumzo* in this special issue, Farouk Topan, for instance, describes the creation of literary terminology in analogy to English terms at the beginning of the Swahili department in Dar es Salaam in the 1960s. On the one hand, terminology development and language policy necessarily remain a very practical concern in East African institutions, training not only scholars but also school teachers, and serving media and political institutions with concrete recommendations: this can also be a process of theorizing by doing, as Mazrui and Njogu do in their paper where they come up with new terms to describe current dynamics. As Mutembei reports in his contribution, a recurring criticism towards Swahili

INTRODUCTION

Studies is its lack of relevance in dealing with concrete societal problems. On the other hand, we also need to critically address the question: Have Swahili departments been too conservative or stuck in pragmatism and notions of promoting the language which sometimes even run the risk of tying in essentialisms (i.e. nationalisms and monolingual states)? How conversant is Swahili Studies with current theoretical debates? How much does it contribute to it? Or to put it differently: How does Swahili Studies, a regional study, relate to the so-called systematic disciplines outside of area studies, like literature, linguistics, geography or history? The typical institutional divide between departments of Kiswahili and other African languages, on the one hand, and, for instance, literature, on the other, suggests a clear divide between the latter contributing to the so-called “systematic disciplines” (in English), and the former, which also largely deals with literature (in Swahili), excluded from wider theoretically driven debates thus not making an impact on them. In this logic, Kiswahili and African languages do not concern language, literature, theater and film in a universal sense, but merely a specific niche with hardly any theoretical relevance outside of it. This divide, grounded in problematic histories at work in East African universities, neither echoes the multilingual complexities of East African literatures and societies nor helps to question the so-called universalism of the systematic disciplines grounded in Western epistemologies.

The most interesting impetus to change perspectives and fundamentally question the epistemological foundations of our disciplines comes from the discussions about African Studies, which have gained in prominence in the last ten years. The particularly critical concern, questioning hegemonies of knowledge production and long-lasting colonial legacies (including the universities), which became the particular concern of the 2021 workshop “Critical Swahili Studies” is also reflected in many contributions. There is a chance of re-evaluating the role of language, Swahili, for broader debates in African studies. The topical debate about indigenous knowledge demands contextualized empirical research in dialogue with local communities, where language needs to play an essential role. Here, Swahili Studies can build on its broadening notion of language, not restricted to grammar or a notion of fixed meanings found in dictionaries, but a wider spectrum of practices. It is this future potential of rethinking Swahili Studies and hence continuing the debates which we will now discuss in more detail.

The Current Issue and the Critical Potential of Swahili and Swahili Studies

The twelve contributions of this special issue deliberately take different perspectives on Swahili Studies: 1. Swahili Studies as mirrored in a variety of different global histories of institutionalization; 2. Critically reflecting upon the notion of “Swahili”, its problematic geographical and linguistic fixations; and 3. Considering the specifically critical role of *uswahili/Mswahili*. These topics are not meant to categorize contributions exclusively to one or the other; rather, as we shall show in the following, many essays speak to more than one of these topics and there are many links and cross-references between them.

Swahili Studies is a globally institutionalized discipline. It has not only been the most widely spoken African language on the African continent and its diasporas, but the most widely taught and researched African language in academia all over the world with Swahili departments often embedded in broader research and teaching agendas. It is this global dimension, importantly including the Global South, which has often been ignored: There exist long traditions of teaching and research in East Africa, Europe (including Eastern Europe) and the US, but also in Ghana, Zimbabwe and South Africa. The workshop “Critical Swahili Studies” deliberately made an effort to put such contexts and traditions in communication with each other. In doing this, the workshop thus emphasised such a global perspective, particularly that of the Global South, addressing questions like how has Swahili Studies as a discipline been conceptualized and imagined in these different contexts? What are its historical trajectories, present coordinates, and future perspectives in these various institutions? How do versions of Swahili Studies relate to, build upon, and complement (but also contradict) each other?

Alaa Salah (“Hali ya Kiswahili Nchini Misri”), Josephine Dzahene-Quarshie (“What Are You Going to Do with Your Swa? Investigating Students’ Attitudes Towards Kiswahili Studies at the University of Ghana”), Aldin Mutembei (“Fifty-five Years of Kiswahili at Mlimani: Challenges, Prospects and New Perspectives”), and Alamin Mazrui and Kimani Njogu (“Kiswahili katika Enzi ya Utandawazi: Baina ya Afrika na Amerika”) consider the institutional histories of Swahili Studies in Egypt, Ghana, Dar es Salaam and the US respectively, showing points of convergence but also

INTRODUCTION

striking differences in the construction of past legacies, present coordinates, and imaginations of the future.

In the 1960s, Swahili became a globally wide-spread discipline. After the independence of the East African countries, the language policy of the newly created nation states fostered Swahili scholarship. Institutions meant to promote and develop Swahili but also bodies of research gained in scope, foremost, as Aldin Mutembei shows, in Dar es Salaam, but with a global reach. Notions of Pan-Africanism and solidarity in a context of a newly gained independence vested Swahili with a strong symbolical power, which was intensified by the dualism of the Cold War. Apart from tailored actions by language-policy makers as part of the nation-building endeavour, creative projects set forth by the common *wananchi* also contributed to the establishment of Swahili as a national language; for instance, through the use of music, as Tom Mboya shows. Early on, socialist Ghana and Egypt (see the contributions by Salah and Dzahene-Quarshie), which both had an influential role in the anti-colonial struggle, promoted Swahili as a key to forge solidarities and inner-African exchange. But both countries also constructed and conceptualized Swahili according to their own terms: In Egypt, for instance, Swahili was highlighted as a medium of Islamic conversations. For many African intellectuals, Swahili became the language of African identity and solidarity. This was true in the US too, where Black liberation movements used Swahili in their search for an African identity. As Alamin Mazrui and Kimani Njogu point out in their contribution, Tanzania's first president Julius Nyerere, who made Swahili a prime concern of the state and a pillar of his credo of *Kujitegemea*, had a great influence on Black discourses embracing Swahili in the US. In an increasingly polarizing context of the Cold War, Dar es Salaam became a global hub for leftists and Swahili became a leftist and antiracist symbol: Black power activists pushed for Swahili in school. At the same time, the Cold War also gave birth to Area Studies in the US: African studies – and Swahili as part of it – was born out of a bipartition of the world.

The notion of Swahili as a language of global solidarity has been dynamic, as the changing attitudes of students towards Swahili in both Ghana as well as Tanzania show (see Dzahene-Quarshie and Mutembei's essays). Scholars remain eager to defend Swahili as an academic

discipline, both in East Africa and across other parts of the Global South, like South Korea, Brazil, Mexico and Iran – where language teaching, researching, publishing as well as broadcasting have been reinforced or introduced. While African studies centers in the West as well as in Africa are reducing their funding, it is China, with its heavy promotion and funding of Swahili language teaching and research, that is increasingly becoming a new center for Swahili Studies. All of this, along with the African Union’s adoption of Swahili as an official language and UNESCO’s creation of an International Swahili Day, echoes the changing geopolitical shift of power and points to the interrelationship between changing historical and political contexts and the formation of disciplines, teaching and research agendas.

The special issue critically questions a fixed notion of Swahili. How can Swahili Studies, which evokes an idea of a monolingual and seemingly homogeneous culture, take the various contact zones in Eastern Africa and the diaspora adequately into consideration? How can we deal with the entanglements of local and translocal, ethnic and linguistic identities which permeate discourses about “Swahili”? How can we deterritorialize Swahili Studies so as to release them from the seemingly inevitable ethnifying tendencies and normative contents which arise when mentioning language? Many of the contributions in this special issue hint at the dynamic notions of Swahili – difficult to delimit in clear-cut terms of geography, culture or linguistic parameters.

Daniela Waldburger (“Greater Swahili – Swahili Varieties in L2+ Swahili Teaching”) criticizes the notion of an idealized standard Swahili and argues for a consideration of the many varieties of Kiswahili extending far beyond the Swahili ‘heartland’. Swahili thus refers to a multitude of practices, namely “the whole of the varieties spoken in Africa and the African diaspora”. Mazrui and Njogu address complex legacies of colonialism, slavery, and domination in ‘replying’ to the remark of Harries concerning the entanglement of Swahili (M-, KI-, and U-) with enslavement, elitism, and Omani domination: “Kwa Waamerika wa asili ya kiAfrika Kiswahili hakikuwa chombo cha mawasiliano tu, lakini pia kioo cha Uafrika wao. [...] kutoka Afrika Mashariki, walichochukua ni Kiswahili; wakakifanya moja ya nguzo muhimu ya kunadi Uafrika wao”. In a very similar way, Birgit Englert (“*Swahilité* in the Franco Comorian Diaspora”) explores the notion

INTRODUCTION

of Swahilité in a diaspora Comorian community, where the language has ceased to be spoken. In such a context “*Swahilité* is adopted as a positive concept that fulfils the desire to belong to a larger group that dates back to a pre-colonial time. This function can also be fulfilled for people who are not proficient in Swahili. Taking the focus to popular music from the Kenyan mainland, Tom Mboya also complicates the notion of Swahili and national identities, as well as notions of fixed ethnic categories by focusing on the multitude and changing notions of Kiswahili and Mswahili in the Congolese music of “Pili Mswahili” by Moreno Batamba et L’Orchestre Moja One.

This leads to the question: What is the specific role and contribution of language? How can we define the role of language anew – also in relation to other cultural practices? Iwona Kraska-Slenk (“Kiswahili Research in Cognitive and Cultural Linguistics”) shows how language provides cognitive frames and hence underlines how language shapes the very understanding of culture and the world at large. In a parallel way, Tom Mboya’s essay questions the boundaries of language and rather suggests that cultural practices perforate and extend conceptual patterns. Muchi and Bahati’s conversation engages with similar questions, departing from hegemonial representationalism, according to which a word is ‘just’ representing and meaning (some)thing, rather attending to (Swahili) wor(l)ds ‘from within’, that is to say to wor(l)ds (words, concepts and practices) as they are constantly co-constituted and negotiated in interaction. It is Richard Prins, in his essay on translating Muyaka’s poetry, who also reminds us that (in) languages, even single words are anything but clear-cuts: It is the double-entendre so typical of Muyaka’s poetry, which is brought alive in his translation.

In many ways, the move towards a critical concern with the diversity of Swahili-speaking worlds seems to bring to the fore some unavoidable and very old and troublesome questions: Mswahili ni nani? Who is a Mswahili, what is *uswahili*? What is the role of Swahili or *Viswahili* in Swahili Studies (Abdalla et al., Mazrui & Njogu, Mutembei)? Rather than falling back into rigid definitions, which strangle us theoretically, and do not do justice to complex realities and often violate complex notions of belonging – Abdalla, in conversation with Kresse, Brunotti and Topan, critically wonders why one should be bound to inert rigid definitions instead: “*kwani ni lazima tuwe na*

maana moja tu ya uswahili, au Mswahili? Si lazima sio?”. Swahili constantly changes its meanings: it refers to East African as to diasporic communities, and, beyond clear-cut meaning, takes form in a myriad of practices permeating the quotidian – which is also at the core of Muchi and Bahati’s conversation about everyday practices and lifework(s) of the *mapapasi* in Zanzibar. As Daniela Waldburger at the beginning of her contribution underlines, it is a multiplying of centres each with its own situated characteristics and with a peculiar relationship to language and cultural practices. Swahili not only criss-crosses a whole region but crosses also the ocean spanning towards other continents. What emerges is a broadening of identities, geographies, conceptualisations of Swahili worlds for which belonging and (self)identification can also be detached from linguistic competence but based on historical ties, translocal connections, and imagined spaces that are created and re-created.

The notion of uswahili, its potential, especially with regard to empirically grounded research, is the focus of the conversation between Farouk Topan – a founding member of the Swahili Department of Dar es Salaam –, Abdilatif Abdalla, Irene Brunotti and Kai Kresse. Generally speaking, the findings, or better the practices explored in the contributions open up even further the possibility of Swahili as both language and entity – Vi-Swahili. This offers a fertile terrain where both ‘new’ migrations and second / third gen. Afro (Swahili) descendant kids can find their “kwao” (Ghassani 2023). We embrace, hence, Topan’s suggestion to consider uswahili as a dynamic core – porous, changing, breathing, as he suggests: “Halafu zipo hizi segments. Sasa unapozungumzia uswahili, some segments will be active, lakini some will be dormant. [...] Kwa hivo ukitazama uswahili Pemba, uswahili Unguja, uswahili Ukerewe, uswahili Iringa, uswahili Mtwara, is different, uswahili mbalimbali, si sawa, but similar. Lazima wawe na kitu common, a common stratum, ndiyo language, and how that language seems, then, inakuwa tofauti” (Topan, *mazungumzo*). In this way, it seems to us that we can attend to the inner pluralism that is of uswahili and Viswahili (Kresse, *mazungumzo*).

This very tension between “definitions” and “practices” has evolved and changed historically in institutional spaces (as highlighted by Mutembei, Dzahene-Quarshie, Mazrui & Njogu, Kresse,

INTRODUCTION

Salah), but also in the individual research processes which we are involved in, define, and experience ourselves as scholars in Swahili Studies (Caplan, Englert, Kraska-Slenk, Kresse, Mboya, Muchi & Bahati, Waldburger). How much we as scholars and researchers are implicated in Swahili Studies, shape and shift the field, is the subject of the fine reflection by Pat Caplan (“Speaking Swahili, Being Swahili? Some Reflections on a Shifting Field over the Past Half Century”) who takes a look back at her own changing perspective on Mafia and the community where she has mostly carried out her research over decades. She combines a reflection on the notion of Swahili as being restricted to the coast or extending to Central Africa, but also on how Swahili is constantly being rearticulated. For instance, she sheds light on the potential of these changing notions and turns her reflections into an empirical question that can only be addressed and explored in culturally and historically specific contexts and in conversation with Islam, whilst never neglected her (our) own positionality as a scholar.

Hence, the notion of Swahili (Mswahili, uswahili) turns into an empirical question which needs to be addressed over and over again in historically and culturally specific contexts including a reflection on one’s own positionality. Language is, as Kresse underlines, a conceptual starting point and a lens to be worn when attending to any research which claims to be (part) of and responsive to Swahili Studies; enabling it to offer different perspectives on dynamic Swahili texts, practices, and communities. Accordingly, taking language as a starting point also entails overcoming the previously addressed dichotomy between systematic and regional disciplines. As such, concepts must be approached from within culture and elucidated in context and conversation: “[Nadharia, vilevile – as in concept-ing –] iwe nadharia inayoeleweka ‘ndani’ pia, si ‘nje’ tu. Yaani, inayoeleweka kwa kimazingira ya fasihi au ya lugha ‘ndani’, si iliyopachikwa kutoka ‘nje’ kama katika mfano huo wa kamusi la msamiati wa fasihi. We need really kuunda nadharia kutoka kwa ndani. And this is something which would be a crucial part of what we think of as Critical Swahili Studies” (Topan, *mazungumzo*)

All the contributions are, in different ways, inviting us to a critical engagement from within, an explicit de/colonizing attitude towards and within our work that “includes perspectives on ‘thinking

society’ and ‘understanding life’ from within, how it is lived, grounded upon, and seen and expressed through the lens of Swahili language-and-beyond-language” (Kresse, *dibaji ya mazungumzo*). The authors engage “from within” (U-, Ki-, M-)Swahili, being particularly attentive to words that “work translocally, translingually, intersectionally, transdisciplinarily, and transethnically”.⁴ They constantly work translingually and in translation, whereby translation is not ‘just’ a language matter (Arenberg 2021, Arnold Koenings 2021, Talento 2021), but rather a collaboratively, collective and reflexive process of sensing and sense-making of, and caring for (Swahili) wor(l)ds – as for words and (their) worlds –, for the multiple onto-epistemologies that they carry with them, and that they co-constitute in the encounter with translators, authors, readers, performers (Brunotti, *mazungumzo*).

Translation is a fundamental ingredient and practice of Swahili Studies. It was a practice inherently tied to the literary exercise of the pre-colonial Swahili manuscript culture.⁵ And also a practice that marked the beginning of the institutional study of Swahili language and literature: from the mid-nineteenth century on, translation (together with the collection and transcription) of literary oral and written texts was a staple activity of missionaries, linguists, and ethnographers. Nowadays, translation in/from Swahili is getting its official place as an object of study thanks to the introduction of graduate programmes in translation studies and institutional bodies devoted to the training of translators and interpreters in East Africa, together with dedicated conferences in and outside of the region as well as literary prizes. Translation is a practice that, no matter which field we are involved in, is inscribed in our intellectual exercise; it is an exercise of deeply knowing texts (e.g. Garnier 2018, Gaudioso 2018), but also an exercise of signification that we necessitate to make sense of other (social/cultural/historical) exercises/activities/performances we are delved into. Translation involves ethical choices, attitudes and effects (cf. Venuti 2008). If translation creates wor(l)ds, our translation practice becomes an exercise of responsibility – of response-

⁴ From a personal communication with Lara-Stephanie Krause-Alzaidi (2023).

⁵ Think about the *Utendi wa Tambuka* (‘Poem of the Battle of Tabūk’, 1728) and the *Hamziyya* (‘Poem in Hamza’, 1749).

INTRODUCTION

ability⁶ – in many directions. For instance, when attempting to preserve heterogeneity/variability in a context of literary flattening which literatures in translation often undergo (Koenings 2018b), or in the effort to promote the visibility of texts, languages, and authors in the global literary space, especially as this is marked by power relations between literary and linguistic spheres (Prins in this volume, Talento 2022).

Response-ability is to be pursued in research practices as well, as Pat Caplan in her “epistemological and reflexive account of half a century of research on the Waswahili through the medium of Kiswahili [and] raises questions around the ethics of research – taking and giving back data and acknowledging that the creation of knowledge is very much a joint venture between locals and researchers”. It is in this way, she suggests, that colonial legacies of Swahili Studies in both East Africa and Europe, can be overcome (mind: not forgotten!), through including a critical sense for de/colonial situations where Swahili has been a language of domination and subjugation.

The de/colonizing attitude must resound in teaching practices as well: in the end, it is with students that we share most of our lifetimes and work unlearning hegemonic Western accounts of U-, M- and Ki-Swahili, while consciously ‘shutting up and listening to’ the project of “‘re-writing the humanities and social sciences’, from Africa and the global South more generally (see de Sousa Santos 2014, Pollock 2017, Sarr 2019)” (Kresse, *dibaji ya mazungumzo*). The different accounts on the birth and development of Swahili Studies that we read about in this issue (Abdalla et al., Dzahene-Quarshie, Mazuri & Njogu, Mutembei, Salah) invite us to (re)think of – (re)configure – Swahili Studies as a rich contribution to these debates, both entangling and disentangling itself from, and redefining its position towards African Studies, Area Studies and *Afrikanistik* in the most fruitful way. This is also what Indigenous Studies scholars and activists invite us to do: to become ethically, relationally, trans-locally and pluri-vocally response-able towards “the different ways of knowing and being while respecting the integrity of each, the unique gifts they offer,

⁶ To be response-able is “to address the past [...], to be responsible, to take responsibility for that which we inherit (from the past and the future), for the entangled relationalities of inheritance that ‘we’ are, to acknowledge and be responsive to the noncontemporaneity of the present, to put oneself at risk, to risk oneself, to open oneself up to indeterminacy in moving towards what is to come” (Barad 2014, 183). See also Haraway 2016.

acknowledging limitations and potential tensions between them. Challenging the dominance of Western rationality, Enlightenment humanism, and liberal frameworks of justice that dominate in mainstream ethics traditions and theories of change, while recognizing the difficulties and complexities of doing so” (Gesturing Towards Decolonial Futures)⁷. Likewise, the critical effort of Swahili Studies comes into light clearly in the many contributions to this issue, in which ‘Critical’ is standing for and acting as the explicit commitment to *uswahili*. While not denying the controversial historical positioning of the Swahili in *Ki-swahili*, Critical Swahili Studies look forward to attending to the complexities of culturally, materially, and linguistically grounded humankind, life and societ(ies).

References

- Aiello Traore, Flavia. 2007. Woman’s Taarab Lyrics in Contemporary Zanzibar. *Swahili Forum* 14: 181-195.
- Aiello Traore, Flavia. 2004. Continuity and Change in Zanzibari Taarab Performance and Poetry. *Swahili Forum* 11: 75-81.
- Arenberg, Meg. 2016. The Digital Ukumbi: New Terrains in Swahili Identity and Poetic Dialogue. *PMLA* 131(5): 1344-1360.
- Arenberg, Meg. 2021. Translation in Community. Presentation at the International Workshop *TAFSIRI: Politics of Translation and Decolonisation in Swahili Studies*, organized by Franziska Fay, Irene Brunotti, Nathalie Arnold Koenings. November, 19-20, Johannes Gutenberg-University Mainz.
- Arnold, Nathalie. 2002. Placing the Shameless: Approaching Poetry and the Politics of Pembro-ness in Zanzibar, 1995-2000. *Research in African Literatures* 33(3): 140-166.
- Askew, Kelly M. 2000. Following in the Tracks of Beni: The Diffusion of the Tanga Taarab Tradition. *Mashindano! Competitive Music Performance in East Africa*, ed. by Frank Gunderson & Gregory Bartz. Dar es Salaam: Mkuki na Nyota. pp. 21-38.
- Askew, Kelly M. 2002. *Performing the Nation: Swahili Music and Cultural Politics in Tanzania*. Chicago: University of Chicago.
- Athman, Athman S. 1996. Styles of Swahili Carving. *Swahili Forum* 3: 11-29.

⁷ <https://decolonialfutures.net/shared-responsibilities/> (last visited 18-04-2023). See also Rosiek et al. 2020, Tuck & Yang 2012, Watts 2013.

INTRODUCTION

- Barad, Karen. 2014. Diffracting Diffraction: Cutting Together-apart. *Parallax* 20(3): 168-187.
- Beck, Rose Marie. 2001. Ambiguous Signs: The Role of the Kanga as a Medium of Communication. *Swahili Forum* 8: 157-169.
- Beck, Rose Marie. 2006. Popular Media for HIV/AIDS Prevention? Comparing Two Comics: Kingo and the Sara Communication Initiative. *Journal of Modern African Studies* 44(4): 513-541.
- Beck, Rose Marie. 2009. Women, Language, and Innovation: Creative Interpretations of Gendered Speech Prohibitions in Africa. *Discourse & Society* 20(5): 531-553.
- Blommaert, Jan. 1994. Ethnocoherence and the Analysis of Swahili Political Style. Steps Towards a Method. *Swahili Forum* 1: 159-167.
- Blommaert, Jan. 2006. Language Policy and National Identity. *An Introduction to Language Policy: Theory and Method*, ed. by Thomas Ricento. Malden: Blackwell. pp. 238-254.
- Blommaert, Jan. 2008. *Grassroots Literacy: Writing, Identity and Voice in Central Africa*. London: Routledge.
- Böhme, Claudia. 2012. 'Action, Cut and Roll!' The Language Question in the Tanzanian Video Film Industry. *Listening to Africa: Anglophone African Literatures and Cultures* (Anglistik & Englischunterricht Vol. 80), ed. by Jana Gohrisch & Ellen Grünkemeier. Heidelberg: Winter. pp. 121-144.
- Böhme, Claudia. 2013. Bloody Bricolages: Traces of Nollywood in Tanzanian Video Films. *Global Nollywood: Transnational Dimensions of an African Video Film Industry*, ed. by Matthias Krings & Onookome Okome. Bloomington, Indianapolis: Indiana University. pp. 327-344.
- Brunotti, Irene. 2005. Ngoma ni Uhuni? Ngoma za Kisasa Mjini Zanzibar. *Swahili Forum* 12: 161-171.
- Brunotti, Irene. 2019. From Baraza to Cyberbaraza: Interrogating Publics in the Context of the 2015 Zanzibar Electoral Impasse. *Journal of Eastern African Studies* 13(1): 18-34.
- Brunotti, Irene. 2017. 'Sauti ya Kisonge': Images and Imaginaries Debated on the Cyberbaraza. *Africa e Mediterraneo* 87 (Dossier: Africa Narrates Itself: Media, Opinions, Influential Figures): 7-15.
- Brunotti, Irene. 2021. Kifusi: Towards an Ethnography of Rubble. *Stichproben, Vienna Journal of African Studies* 41: 63-82.

- Caplan, Pat & Farouk Topan (eds.). 2004. *Swahili Modernities. Culture, Politics, and Identity on the East Coast of Africa*. Trenton, NJ: Africa World.
- de Sousa Santos. 2014. *Epistemologies of the South Justice Against Epistemicide*. London, New York: Routledge.
- D'Hondt, Sigurd. 2009. Calling the Stops in a Dar-es-Salaam Minibus: Embodied Understandings of Place in a Drop-off Routine. *Journal of Pragmatics* 41: 1962-1976.
- Eastman, Carol. 1994. Service, Slavery (Utumwa) and Swahili Social Reality. *Swahili Forum* 1: 87-107.
- Eisenberg, Andrew. 2012. HipHop and Cultural Citizenship on Kenya's Swahili Coast, *Africa* 82: 556-578.
- Englert, Birgit. 2003. Bongo Flava (Still) Hidden. "Underground" Rap from Morogoro, Tanzania. *Stichproben. Vienna Journal of African Studies* 5: 73-94.
- Fair, Laura. 1997. Kickin' It: Leisure, Politics and Football in Colonial Zanzibar, 1900s-1950s. *Africa: Journal of the International African Institute* 67(2): 224-251.
- Fair, Laura. 2002. 'It's just no Fun Anymore': Women's Experiences of Taarab Before and After the 1964 Zanzibar Revolution. *International Journal of African Historical Studies* 35(1): 61-81.
- Fair, Laura. 2010. They Stole the Show: Indian Films in Coastal Tanzania, 1950s-1980s. *Journal of African Media Studies* 2(1): 91-106.
- Ferrari, Aurélie. 2004. Le Sheng: Expansion et Vernacularisation d'une Variété Urbaine Hybride à Nairobi. *Proceedings of the 4th World Congress of African Linguistics, New Brunswick 2003*, ed. by Akinbiyi Akinlabi & Oluseye Adesola. Köln: Rüdiger Köppe. pp. 479-495.
- Ferrari, Aurélie. 2006. Vecteurs de la Propagation du Lexique Sheng et Invention Perpétuelle de Mots. *Le Français en Afrique* 21 : 227-237.
- Ferrari, Aurélie. 2007. Hiphop in Nairobi: Recognition of an International Movement and the Main Means of Expression for the Urban Youth in Poor Residential Areas. *Songs and Politics in Eastern Africa*, ed. by Kimani wa Njogu, & Hervee Mapeau. Dar es Salaam: Mkuki na Nyota. pp. 107-128.
- Garnier, Xavier. 2018. Translating Kezilahabi's Nagona and Mzingile into French. *Swahili Literature in Global Exchange: Translations, Translators and Trends* (Special Issue *Swahili Forum* 25), ed. by Uta Reuster-Jahn & Serena Talento. Leipzig: Universität Leipzig. pp. 94-100.

INTRODUCTION

- Gaudioso, Roberto. 2018. When Words Go Beyond Words: Notes on a Hermeneutical and Sensualistic Approach to Text and Translation in the Poems of Kezilahabi and Leopardi. *Swahili Literature in Global Exchange: Translations, Translators and Trends* (Special Issue *Swahili Forum* 25), ed. by Uta Reuster-Jahn & Serena Talento. Leipzig: Universität Leipzig. pp. 57-74.
- Ghassani, Mohammed K. (2023). Mazungumzo na Wanafunzi wa Darasa la Taaluma za Kiswahili I, Taasisi ya Taaluma za Afrika, Chuo Kikuu cha Leipzig (Januari, tarehe 24).
- Githinji, Peter. 2006. Bazes and Their Shibboleths: Lexical Variation and Sheng Speakers' Identity in Nairobi. *Nordic Journal of African Studies* 15(4): 443-472.
- Githinji, Peter. 2008. Ambivalent Attitudes: Perception of Sheng and its Speakers, *Nordic Journal of African Studies*. 17(2): 113-136.
- Githiora, Chege. 2002. Sheng: Peer Language, Swahili Dialect or Emerging Creole? *Journal of African Cultural Studies* 15(2): 159-181.
- Glassman, Jonathon P. 2001. Stolen Knowledge: Struggles for Popular Islam on the Swahili Coast, 1870-1963. *Islam in East Africa: New Sources*, ed. by Biancamaria S. Amoretti. Rome: Herder. pp. 209-225.
- Goyvaerts, Didier L. 1986. Indoubil: A Sociolinguistic Phenomenon. *Antwerp Papers in Linguistics* 44: 269-283.
- Goyvaerts, Didier L. 1988. Indoubil: A Swahili Hybrid in Bukavu (with Comments on Indu Bill by K. Kabongo-Mianda). *Language in Society* 17: 231-242.
- Hacke, Gabriel & Anna Roch. 2006. *HipHop in Tanzania Zwischen Message und Flava*. (Sozialanthropologische Arbeitspapiere 101). Berlin: Hans Schiler.
- Haraway, Donna J. 2016. *Staying with the Trouble: Making Kin in the Chthulucene*. Durham: Duke University Press.
- Khamis, Said A.M. 2001. Redefining Taarab in Relation to Local and Global Influences. *Swahili Forum* 8: 145-156.
- Khamis, Said A.M. 2004. Versatility of the Taarab Lyric: Local Aspects and Global Influences. *Swahili Forum* 11: 3-37.
- Koenings, Nathalie Arnold. 2017. Ikiwa Kuna Shibe, Maziwa Hayauzwi: Food, History, and Community Well-being in 20th Century Pemba, Zanzibar. *Swahili Forum* 24: 16-36.

- Koenings, Nathalie Arnold. 2018a. For Us It's What Came After: Locating Pemba in the Zanzibar Revolution. *Social Memory, Silenced Voices, and Political Struggle: Remembering the Revolution in Zanzibar*, ed. by William Bissell & Marie-Aude Fouéré. Dar es Salaam: Mkuki na Nyota. pp. 145-190.
- Koenings, Nathalie Arnold. 2018b. 'Eating the Country' and 'Aluminium Foil': Questions in the Translation of Contemporary Literary Texts from and into Swahili. *Swahili Literature in Global Exchange: Translations, Translators and Trends* (Special Issue *Swahili Forum* 25), ed. by Uta Reuster-Jahn & Serena Talento. Leipzig: Universität Leipzig. pp. 75-93.
- Koenings Arnold, Nathalie. 2021. Introduction and Conclusion. International Workshop *TAFSIRI: Politics of Translation and Decolonisation in Swahili Studies*, organized by Franziska Fay, Irene Brunotti, Nathalie Arnold Koenings. November, 19-20, Johannes Gutenberg-University Mainz.
- Kresse, Kai. 2007. *Philosophising in Mombasa: Knowledge, Islam and Intellectual Practice on the Swahili Coast*. Edinburgh: Edinburgh University Press.
- Kresse, Kai. 2009. Knowledge and Intellectual Practice in a Swahili Context: 'Wisdom' and the Social Dimensions of Knowledge. *Africa* 79(1): 148-167.
- Kresse, Kai. 2016. Kenya: Twendapi?: Re-reading Abdilatif Abdalla's Pamphlet Fifty Years After Independence. *Africa* 86(1): 1-32.
- Kresse, Kai. 2018. *Swahili Muslim Publics and Postcolonial Experience*. Indiana University Press.
- Kresse, Kai & Clarissa Vierke. 2022. Swahili Language and Literature as Resources for Indian Ocean Studies. *History Compass* 20(7): 1-14.
- Krifka, Manfred. 1995. Swahili. *Syntax: An International Handbook of Contemporary Research*, ed. by Joachim Jacobs, Arnim von Stechow, Wolfgang Sternefeld & Theo Vennemann. Berlin: de Gruyter. pp. 1397-1418.
- Larsen, Kjersti (ed.). 2009. *Knowledge, Renewal and Religion. Repositioning and Changing Ideologies and Material Circumstances Among the Swahili on the East African Coast*. Uppsala: Nordiska Afrikainstitutet.
- Loimeier, Roman. 2007. Sit Local, Think Global – the Baraza in Zanzibar. *Journal for Islamic Studies* 27: 16-38.
- Malik, Nator. 1996. Extension of Kiswahili During the German Colonial Administration in Continental Tanzania (Former Tanganyika), 1885-1817. *Swahili Forum* 3: 155-159.

INTRODUCTION

- Maral-Hanak, Irmtraut. 2009. *Language, Discourses and Participation: Studies in Donor-Driven Development in Tanzania*. Wien: Lit.
- Mulumbwa, Georges & Pierre Petit. 2005. 'La Crise': Lexicon and Ethos of the Second Economy in Lubumbashi. *Africa* 75(4): 467-487.
- Miehe, Gudrun. 1995. Forschungsgeschichtliche Einleitung. *Swahili Handbuch* (Afrikawissenschaftliche Lehrbücher, Bd. 7), ed. by Gudrun Miehe & Wilhelm J.G. Möhlig. Köln: Rüdiger Köppe. pp. 9-23.
- Muombwa, Mohamed A. 1995. Kofia in Zanzibar. *Swahili Forum* 2: 132-137.
- Myers, Garth A. 1995. A Stupendous Hammer: Colonial and Post-colonial Reconstructions of Zanzibar's Other Side. *Urban Studies* 32(8): 1345-1359.
- Myers, Garth A. 2011. *African Cities. Alternative Visions of Urban Theory and Practice*. London, New York: Zed Books.
- Ntarangwi, Mwenda. 2000. Malumbano or Matukano: Competition, Confrontation, and (De)Construction of Masculinity on the Taarab of Maulidi and Bhalo. *Mashindano! Competitive Music Performance in East Africa*, ed. by Frank Gunderson & Gregory Bartz. Dar es Salaam: Mkuki na Nyota. pp. 55- 66.
- Nurse, Derek. 1994. Historical Texts From the Swahili Coast (Part One). *Swahili Forum* 1: 47-85.
- Pollock, Sheldon I. 2017. The Columbia Global Humanities Project. *Comparative Studies of South Asia, Africa and the Middle East* 37(1): 113-16.
- Reuster-Jahn, Uta. 2007. Let's go Party! Discourse and Self-portrayal in the Bongo Flewa-Song Mikasi ('Sex', Ngwair 2004). *Swahili Forum* 14: 225-244.
- Reuster-Jahn, Uta & Gabriel Hacke. 2011. The Bongo Flava Industry in Tanzania and Artists' Strategies for Success. *Working Papers of the Department of Anthropology and African Studies, Johannes Gutenberg University of Mainz*, 127. online: <https://www.ifeas.uni-mainz.de/files/2019/07/AP127.pdf> (last visited 18-04-2023).
- Reuster-Jahn, Uta & Roland Kießling. 2006. *Lugha ya Mitaani. The Poetics and Sociology of a Young Urban Style of Speaking, with a Dictionary Comprising 1100 Words and Phrases* (Special Issue *Swahili Forum* 13), ed. by Rose Marie Beck, Lutz Diegner, Clarissa Dittmer, Thomas Geider & Uta Reuster-Jahn. Leipzig: Universität Leipzig. pp. 1-200.

- Ricard, Alain & Flora Veit-Wild. 2005. Introduction: Local Literatures Versus Global Culture. *Interfaces between the Written and the Oral/ Interfaces Entre l'Écrit et l'Oral. Versions and Subversions in African Literatures 2*, ed by Alain Ricard & Flora Veit-Wild Amsterdam: Rodopi. pp. ix-xiv.
- Rosiek, Jerry L., Snyder, Jimmy & Scott L. Pratt. 2020. The New Materialisms and Indigenous Theories of Non-Human Agency: Making the Case for Respectful Anti-Colonial Engagement. *Qualitative Inquiry* 26(3-4): 331-346.
- Rwezaura, Bart. 1994. Constraining Factors to the Adoption of Kiswahili as a Language of the Law in Tanzania *Swahili Forum* 1: 109-126.
- Sarr, Felwine. 2019. *Afrotopia*. Minneapolis, MN: University of Minnesota Press.
- Schicho, Walter. 1994. Ist es Unhöflich mit Worten Sparsam zu Sein? Überlegungen zur Interkulturellen Begegnung Deutsch-Swahili. *Swahili Forum* 1: 139-158.
- Schulz-Burgdorf, Ulrich. 1996. Mwili, Nafsi, na Roho katika Ugonjwa: Mfano wa Zimulizi za Ugonjwa (Illness Narratives). *Swahili Forum* 3: 109-113.
- Schulz-Burgdorf, Ulrich. 2001. Habari za Miti na Mitishamba Miongoni mwa Wamijikenda na Waswahili – Matokeo ya Kwanza Kutoka Utafiti. *Swahili Forum* 8: 201-203.
- Suriano, Maria. 2011. Making the Modern: Contestations Over Muziki wa Dansi in Tanganyika, ca. 1945–1961. *African Studies* 70(3): 393-414.
- Talento, Serena. 2021. *Framing Texts/Framing Social Spaces: Conceptualising Literary Translation in Three Centuries of Swahili Literature*. Köln: Köppe.
- Talento, Serena. 2022. On Pluralism and Relevance in World Literary Transfers: Preliminary Reflections on the Mapping of Contemporary Swahili Literary Extratranslations into Italian, English, and German. *Decentering Global Literary History: The Role of Translation and Cultural Relations in 'Peripheral' Literatures* (Special Issue of *Comparative Literature Studies* 59(4)), ed. by Diana Roig-Sanz, Elisabet Carbó-Catalan & Ana Kvirikashvili. pp. 727-748.
- Tolmacheva, Marina. 1995. Essays in Swahili Geographical Thought. *Swahili Forum* 2: 1-40.
- Topp Fargion, Janet. 1995. Nyota Alfajiri – The Zanzibari “Chakacha”. *Swahili Forum* 2: 125-131.
- Tuck, Eve & K. Wayne Yang. 2012. Decolonizing is Not a Metaphor. *Decolonization: Indigeneity, Education & Society* 1(1); 1-40.

INTRODUCTION

- Tsuruta, Tadasu, 2007. Simba or Yanga? Football and Urbanization in Dar es Salaam. *Dar es Salaam. Histories From an Emerging African Metropolis*, ed. by James Brennan & Yus Burton. Dar es Salaam: Mkuki na Nyota Publishers.
- Venuti, Lawrence. 2008. *The Translator's Invisibility: A History of Translation* [revised edition]. London, New York: Routledge.
- Verne, Julia. 2018. Contemporary Geographies of Zanzibari Fashion: Indian Ocean Trade Journeys in the Run-Up to Ramadhan Festivities. *Textile Trades, Consumer Cultures, and the Material Worlds of the Indian Ocean: an Ocean of Cloth*, ed. by G., Pedro Machado, Sarah Fee & Gwyn Campbell. Palgrave Macmillan: Cham. pp. 359-383.
- Verne, Julia. 2017. The Mobile Phone – A Global Good? Modern Material Culture and Communication Technology in Africa. *Routledge Handbook of Archaeology and Globalization*, ed. by Tamar Hodos. Routledge: London. pp. 157-170.
- Verne, Julia. 2012. *Living Translocality: Space, Culture and Economy in Contemporary Swahili Trade*. Stuttgart: Franz Steiner Verlag.
- Vierke, Clarissa. 2014. Zur Forschungsgeschichte der Deutschen Afrikanistik, ihre Anfänge und Ausrichtung, am Beispiel der Swahili-Forschung. *Afrikanistische Deutschland-Studien und deutsche Afrikanistik*, ed. by Pascale Rabault-Feuerhahn, Michel Espagne & David Simo. Würzburg: Königshausen und Neumann. pp. 73-92.
- Vierke, Clarissa. 2015. Comparing the Incomparable? Swahili Hip-hop and 'Classical' Swahili Poetry. *Habari ya English? – What about Kiswahili? East Africa as a Literary and Linguistic Contact Zone*, ed. by Lutz Diegner und Frank Schulze-Engler. Leiden, Boston: Brill, Rodopi. pp. 81-112.
- Waldburger, Daniela. 2012. *Komorisch im Transnationalen Kontext*. Unpublished Ph.D. Dissertation, University of Vienna.
- Wanitzek, Ulrike & Fauz Twaib. 1996. The Presentation of Claims in Matrimonial Proceedings in Tanzania: A Problem of Language and Legal Culture. *Swahili Forum* 3: 115-137.
- Watts, Vanessa. 2013. Indigenous Place-Thought and Agency Amongst Humans and Non Humans (First Woman and Sky Woman Go On a European World Tour!). *Decolonization: Indigeneity, Education & Society* 2(1): 20-34.
- Yathya-Othman, Saida. 1997. If the Cap Fits: Kanga Names and Women's Voice in Swahili Society. *Swahili Forum* 4: 135-149.