Writing and transliterating Swahili in Arabic script with *Andika!*

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Andika! is dedicated to the memory of Sheikh Yahya Ali Omar (1924–2008)
مْزِئ أَكِيفَ، مَكتَابَ هُتِكتِئَ

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Chapter 1

Introduction

For centuries, Swahili was written in Arabic script, and hundreds of manuscripts in collections around the world testify to its long tradition of written literature. Over the last century, however, Swahili in Roman script has become the norm.

Andika! (meaning **Write!** in Swahili) has two aims. The first is to make Swahili in Arabic script as easy to use as Swahili in Roman script – it is equally easy to read and write the the language in either script. The tools, based on the work of Marehemu Mu'allim Sheikh Yahya Ali Omar (Omar and Frankl, 1997) provide a consistent, standardised transliteration of Swahili in Arabic script, and a one-to-one mapping of this to Swahili in Roman script. Documents can be typed in either script, and automatically transliterated to the other.

- New writing in Swahili can be composed in Arabic script and published easily via word-processors, webpages, or pdfs created by typesetting systems such as LaTeX.
- The ability to convert Arabic script at any time into Roman script means that there is very little overhead involved in choosing to write Swahili in Arabic script. Material can be produced simultaneously in both scripts with the minimum of effort (although the converted text will need minor editing to cover such things as capital letters, which do not exist in Arabic script).
- Existing Swahili content in Roman script can be converted to Arabic script, making it possible to reuse content already published in Roman script. This means that large amounts of material in Arabic script can be be made available very quickly.
- The Roman-to-Arabic conversion can be adjusted to convert numerals, to add or remove markers such as *sakani* (*sukun*), and so on.

The second aim of **Andika!** is to allow the creation of digital versions of existing Swahili manuscripts written in Arabic script.

- Perishable Swahili manuscripts in Arabic script can be directly transcribed and made available in digital format, which is more versatile than a photocopy or scan of the manuscript. At present, most Swahili literature from earlier periods has only been published in Roman transliteration, even though the manuscripts were written in Arabic script.
- A direct transcription can be augmented with a fully-vocalised Arabic transcription, a close phonetic transliteration (a variety of different ones can be easily created), a transliteration in the standard Roman orthography, and so on. The tools allow much of these to be generated automatically, reducing the effort this would otherwise involve.
- A critical apparatus (English translation, notes on words, variant readings, emendations, etc) can easily be added to the digital version, with high-quality typeset output in a variety of formats.
- Apart from allowing easier typesetting and dissemination, having manuscripts in digital form will make it possible for the first time to use computers to look at word frequency, stylistic variation, etc, within the texts, to build corpora for classical Swahili, and so on.

[1] http://www.gnu.org/licenses/gpl.html

Chapter 2

*Examples of **Andika!** output*

2.1 Converting Roman to Arabic script

Existing text in Roman script can be easily converted to Arabic script. Figure 2.1 is a section from the Swahili Wikipedia page on **utamaduni** (*culture*), and Figure 2.2 shows this page after being converted automatically to Arabic script using the conventions for standard spelling proposed in **Andika!**.

Figure 2.1: *Part of the Swahili Wikipedia page on **utamaduni** (culture)*

Below are typeset versions of one paragraph in both scripts :

> Dhana hii ilipoibuka kwanza katika karne ya kumi na nane na kumi na tisa barani Ulaya, ilimaanisha mchakato wa kulima au kuboresha kilimo au kilimo cha mboga. Katika karne ya kumi na tisa dhana hii ilimaanisha kuboreshwa kwa mja kupitia kwa elimu na hali kadhalika ilimaanisha kutekelezwa kwa maazimio ya kitaifa au maadili. Katikati mwa karne ya kumi na tisa, wanasayansi wengine walitumia dhana ya utamaduni kurejelea uwezo wa kiubia wa binadamu.

> ذَانَ هِيِ إِلِيْئِبُوكَ كْوَنْزَ كَتِيكَ كَارْنِ يَ كُومِ نَ نَانِ نَ كُومِ نَ تِيسَ بَرَانِ أُلَايَ،
> إِلِمَأَنِيشَ مْچَكَاتْ وَ كُلِيمَ أَوْ كُبْرِيشَ كِلِيمْ أَوْ كِلِيمْ چَ مْبُوغَ۔ كَتِيكَ كَارْنِ يَ كُومِ

نَ تِيسَ ذَانَ هِيِ إِلِمَأَنِيشَ كُبْرِيشْوَ كْوَ مْجَ كُبِتِيَّ كْوَ إِلِيمُ نَ هَالِ كَذَلِيكَ إِلِمَأَنِيشَ كُتِكَلِيزْوَ كْوَ مَأَزِمِؤْ يَ كِتَئِيفَ أَوْ مَأَدِيلِ. كَتِكَاتِ مْوَ كَارْنِ يَ كُومِ نَ تِيسَ، وَنَسَيْنْسِ وِنْغِينِ وَلِتُمِيَّ ذَانَ يَ أُتَمَدُونِ كُرِجِلِيَّ أُوِيزْ وَ كِؤُبِيَّ وَ بِنَدَامُ.

Figure 2.2: *The page in Figure 2.1 automatically transliterated into Arabic script*

The following paragraph is from Hamad (2011), and is followed by an automatically-generated conversion to Arabic script.

> Mafanikio ya Siti yameelezwa kwa kufafanua matatizo aliyoyapata katika jamii yake katika kuendelea na hatua za kujinyanyua kiuchumi, hata hivyo alipambana nayo na aliweza kufanikiwa. Historia ya Siti imejitokeza kuwa ya kipekee kutokana na matendo yake katika jamii iliyo na utamaduni wa kuwaweka wanawake kutojitokeza hadharani hasa kwa kuimba kwa wakati huo. Siti akiwa mwanamke aliyepata misukosuko mbalimbali ya kukatisha tamaa katika maisha yake ikiwemo ya ndoa yake, aliweza kuhimili na kupambana nayo na kuweza kufikia kuwa mtu maarufu na wa kuheshimika ndani na hata nje ya mipaka ya jamii yake.

مَفَنِكِؤْ يَ سِيتِ يَمِئِلِيزْوَ كْوَ كُفَفَنُؤَ مَتَتِيزْ أَلِيْيَيَاتَ كَتِيكَ جَمِيِ يَاكِ كَتِيكَ كُئِنْدِلِئَ نَ هَتُؤَ زَ كُجِنْيَنْيُؤَ كِؤُچُومِ، هَاتَ هِيقْيْ أَلِيَمْبَانَ نَايْ نَ أَلِوِيزَ كُفَنِكِيوَ. هِسْتْرِئَ يَ سِيتِ إِمِجِتْكِيزَ كُوَ يَ كِيكِئِ كُتْكَانَ نَ مَتِيِنْدْ يَاكِ كَتِيكَ جَمِيِ إِلِيْ نَ أُتَمَدُونِ وَ كُوَوِيكَ وَنَوَاكِ كُتْجِتْكِيزَ هَذَرَانِ هَاسَ كْوَ كُئِيمْبَ كْوَ وَكَاتِ هُؤْ. سِيتِ أَكِيوَ مْوَنَامْكِ أَلِيِيَاتَ مِسُكْسُوكْ مْبَلِمْبَالِ يَ كُكَتِيشَ تَمَاءَ كَتِيكَ مَئِيشَ يَاكِ إِكِوِيمْ يَ نْدْؤَ يَاكِ، أَلِوِيزَ كُهِمِيلِ نَ كُيَمْبَانَ نَايْ نَ كُوِيزَ كُفِكِئِ كُوَ مْتُ مَأَرُوفُ نَ وَ كُهِشِمِيكَ نْدَانِ نَ هَاتَ نْجِ يَ مِيَاكَ يَ جَمِيِ يَاكِ.

2.2 Replicating prose in Arabic script

The following is a copy of the specimen text from Appendix C of Omar and Frankl (1997), which was included to show how their system would look in practice – the text itself is from Omar (1998). The conventions used here (eg the omission of short vowels in certain circumstances) differ slightly from those proposed in **Andika!** – see Section 6.6 for further discussion.

مار ٹُكَؤْونَ مْليمَ أُنكِنغام ندیانِ، مْرِیفُ سان. ٹُكَپانڈ؛ مْتانغ واكِ نِ وَ ذهابُ نَ ماوِ یاكِ نِ یَكوتِ نَ مرْجانِ. باسِ ٹُكَكَٹیكَ كْوِینڈَ، مار ٹُكَؤْونَ مْٹِ، سِجَؤْونَ مْفانْ واكِ. تهین یاكِ كونَ بَرْبارْ مْمْوجَ أَتونغَ نبوزِ، نَ هاءْ نبوزِ پهیمب زاءْ نِ زَ زُمُرودِ یَ كِجانِ كبیت، نَ مَنیْؤَ یاءْ نِ هَریر یَ رانغِ كُلَّ نَمْنَ؛ مَزیوَ یَوتُرزیكَ، مؤوپِ كام مَزیوَ یَ میٹْ یَ پهپْونِ. یَتْوكَ كَٹیكَ: مَتمبیزِ یَ پهپْونِ.

Mara tukaona mlima unkingama ndiyani, mrefu sana. Tukapanda; mtanga wake ni wa dhahabu na mawe yake ni yakuti na marjani. Basi tukatika kwenda, mara tukaona mti, sijaona mfano wake. T'ini yake kuna barobaro mmoja atunga mbuzi, na hao mbuzi p'embe zao ni za zumurudi ya kijani kibiti; na manyowa yao ni hariri ya rangi kulla namna; maziwa yawaturuzika, meupe kama maziwa ya mito ya P'eponi.

All of a sudden we saw a very high mountain which blocked the road. So we climbed the mountain; its sand was like gold, and its stones were like rubies and seed-pearls. Well then, as we continued on our way, we came across a tree the like of which I had never before seen. Beneath it was a youth tending goats. The horns of those goats were green like emeralds, and their silken fleeces were of divers colours, while their milk which dripped down was as white as the milk of the rivers of Paradise.

2.3 Replicating manuscript poetry: Bajuni fishing songs

Figure 2.3 is part of a manuscript rendering of Bajuni fishing songs collected by Sheikh Yahya Ali Omar (Donnelly and Omar, 1982). A letter-for-letter transcription of that follows, with an automatically-generated close transliteration in Roman script. The Roman conversion uses various diacritics to reconcile the manuscript's representation of the Bajuni dialect with standard orthography.

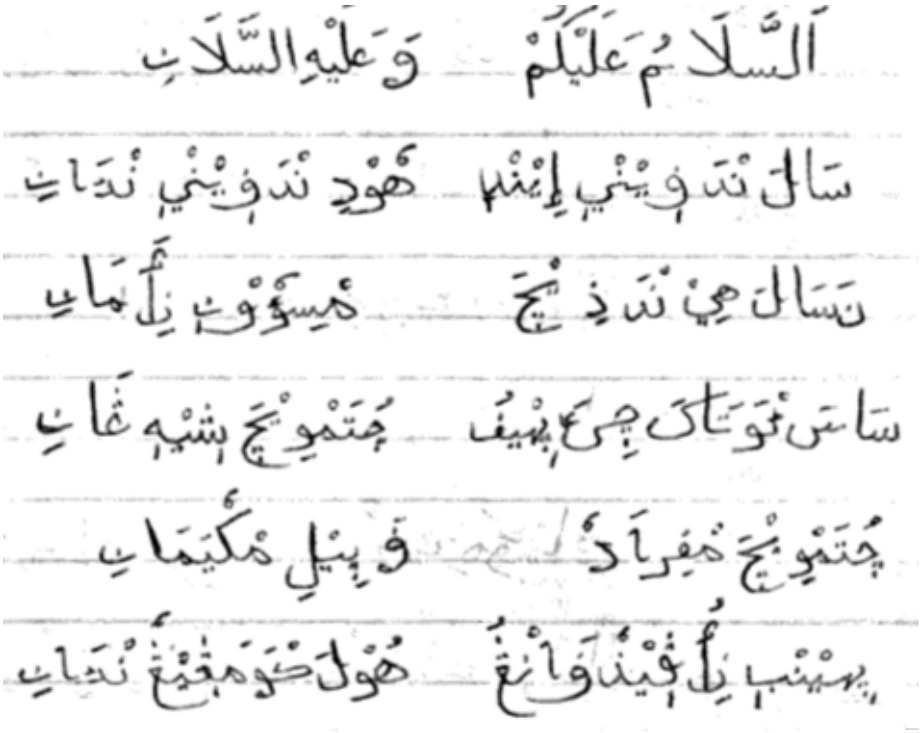

Figure 2.3: *Bajuni fishing songs as written out by Sheikh Yahya Ali Omar*

اَلسَّلَامُ عَلَيْكُمْ * وَ عَلَيْهِ السَّلَانِ
assalāmu 'alaykum * wa 'alayhi assalāni
سَالَ نْدَ وِيْنِي إِيْنْدِ * هُوْدِ نْدَ وِيْنِي نْدَانِ
sāla nḍa wēnye īnḍe * hōḍi nḍa wēnye nḍāni
نَ سَالَ هِيْ نْدَ ذِيْچَ * مْسِوْوْنِ نِأَمَانِ
na sāla hii nḍa ẕītʲa * msiwōne niamāni
سَاسَ ٹْوَتَاكَچِئَ پِيْفُ * چُتَمْوِيْچَ شِيْهِ غَانِ
sāsa ţwaṯākatʲia pēfu * tʲuṯamwītʲa shēhe gāni
چُتَمْوِيْچَ مْفِرَادْ * وَ پِيْلِ مْكْيَمَانِ
tʲuṯamwītʲa mfiraḍo * wa pīli mkoyamāni
پِيْنْبِ نِ أُقِيْذْ وَانْغُ * هُوْلَ كْوَ مَغِيْغْ نْڈَانِ
pēm̲be ni uw̲ēẕo wāngu * hūla kwa magēgo nḍāni

Peace to you, and to you peace. The salaam *is for those outside, the* hodi *is for those inside. And this greeting is for war -- do not think it is for peace. Now we will burn incense -- what learnèd man shall we call? We'll call an Mfirado, and then a man from Koyamani. A horn is my sign of strength -- I eat with molars inside.*

2.4 Replicating manuscript poetry: Utenzi wa Mkunumbi

Harries (1967) is one of the few books of Swahili classical poetry to include the text in Arabic script in addition to the Roman transcription, in this case a photocopy of a copy made by Sheikh Yahya Ali Omar of the original manuscript . The Arabic script in that manuscript is less well-adapted to Swahili –

for instance, **o** is not used consistently. Figure 2.4 shows stanzas 3-5 of the *utenzi*.

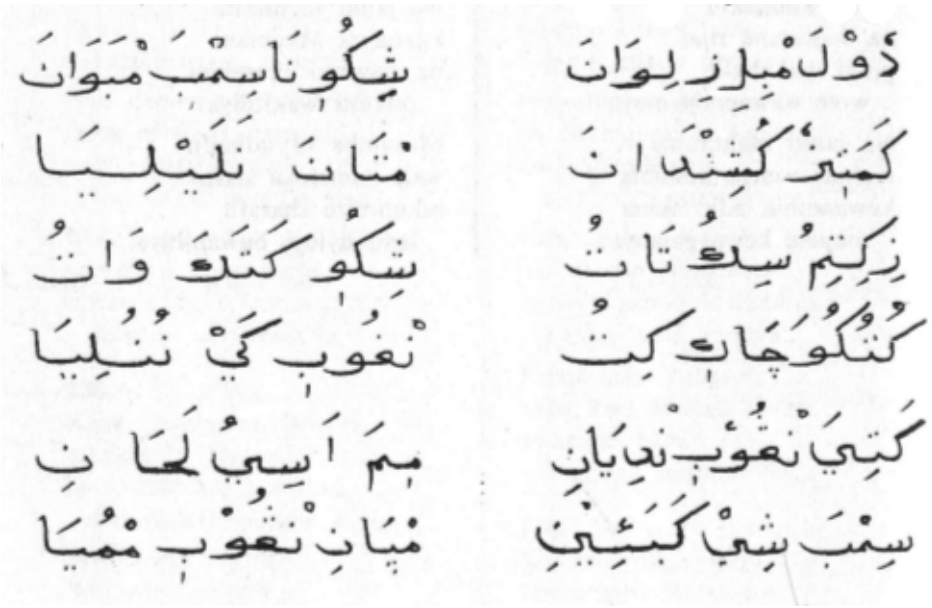

Figure 2.4: *Stanzas 3–5 of* Utenzi wa Mkunumbi

A letter-for-letter copy of the manuscript is shown below. In this case the automatically-generated transcription was suppressed and replaced by Harries' own transcription, which was added manually and coloured green.

٣ دْوْلَ مْبِلِ زِلِوَانَ * شِكُو نَاسِمْبَ مْبَوَانَ
dola mbili zaliwana * Shekuwe na Simba Bwana 3a/b
كَمَتِزْ كُشِنْدَانَ * مْتَانَ نَلَيْلِيَ
kwa matezo kushindana * mtana na lailiya 3c/d

٤ زِكِتِمُ سِكُ تَاتُ * شِكُو كَتَكَ وَاتُ
zikitimu siku tatu * Shekuwe kataka watu 4a/b
كُتُكُوَ چَاكِ كِتُ * نْغُوبِ كَيْ نُنُلِيَ
kutukua chake kitu * ng'ombe kainunuliya 4c/d

٥ كَتِيَ نْغُوْبِ نْدِيَانِ * مِمَ اَسِيُ لَحَانِ
katia ng'ombe ndiyani * mwema asio lahani 5a/b
سِمْبَ شِيْ كَبَئِينِ * مْبِيَانِ نْغُوبِ مْمُيَ
Simba Shee kabaini * mbwanni ng'ombe mmoya 5c/d

3. Two powers were in conflict / Shekuwe and Bwana Simba / opposing one another for sport / by day and by night.
4. When three days had passed / Shekuwe wanted men / to bring his offering / and he bought himself a cow.
5. And he sent the cow on the way / a good one without blemish / and Sheikh Simba observed it / [and said] What is the point of a single cow?

An automatically-generated close transcription can be printed out separately if desired, as shown below. In this case, an alternative layout has been selected, where the *vipande* are each in their own column,

instead of both being on one line.

3a/b	ḍōla mbili ziliwāna	shikuwe nāsimba mbawāna
3c/d	kamaṯezo kushinḍāna	mṯāna nalayliya
4a/b	zikiṯimu siku ṯāṯu	shikuwe kaṯaka wāṯu
4c/d	kuṯukuwa chāke kiṯu	ngūbe kay nunuliya
5a/b	kaṯiya ngūbe nḍiyāni	mema asiyu laḥāni
5c/d	simba shii kabaīni	mpāni ngūbe mmuya

2.5 Replicating manuscript poetry: Kiswahili

Abdulkadir and Frankl (2013) presents an annotated edition of the first author's poem, كِسْوَاحِلِ. It is rare among published work on Swahili in including the original Arabic script of the poem. The following is a letter-for-letter transcription of stanza 4 of Sheikh Mahmoud's manuscript, with the exception that the *damma-with-tail* occasionally used by him to signify **o** is denoted here with *inverted damma*, since the font does not yet include that glyph. The full text of the poem is in Appendix D, with a slightly different layout in Appendix F.

The layout includes an automatically-generated close and standard transliterations (the latter corrected manually where necessary), and the English translation and notes from the paper. The Arabic text and the close transcription are set out in columns, so that the close transliteration relates directly to the *kipande* above it, while the standard transliteration and the English translation are set out on a single line, so that they can be read in conjunction.

Different fonts can be used for each layer of the text (the transliterations use sans serif fonts, while the translation uses a serif font in a smaller size), and each layer can be coloured (the standard transliteration is in green, while the close transliteration and translation are in shades of grey. An epenthetic vowel has been added in blue in *kipande* 4b. The footnotes are marked in red and appear at the bottom of the page.

٤ نْدِمِ مَامَاكِ مُيَاكَ	nḍimi māmāke muyāka	
بِيَ مْوِنْغُ عَثْمَانِ	piya mwengo 'athumāni	
ndimi mamake Muyaka[1] * pia Mwengo Athumani[2]		4a/b
I am the mother of Bwana Muyaka, and of Mwengo Athmani also,		
نَ زَهِدِ كَذَلِكَ	na zahiḍi kadhalika	
نَ وِنْغِ وَاكِ وِنْدَانِ	na wengi wāke wenḍāni	
na Zahidi[3] kadhalika * na wengi wake wendani		4c/d
and of Zahidi too, and many of his contemporaries,		

[1] Bwana Muyaka was the outstanding Swahili poet of 19th century Mombasa. After his death many of his verses were recalled by Mu'allim Sikujua Abdallah al-Batawi (died 1890) and transcribed with annotations by W.E. Taylor (1856-1927). After Taylor's death his papers were acquired by the library of the School of Oriental and African Studies (SOAS), London.

[2] Mwengo Athmani: this 18th century poet from Pate composed the *Utendi wa Tambuka* (*The Epic of Heraklios*).

[3] Zahidi: see El-Maawy (2008).

عالى كُوْتِ نَ مَتَاكَ وٗتِ مْبوَا مُوْيَ قَرِنِ
'ālī kūṯi na maṯāka woṯe mbwā mūya qarini
Ali Koti[4] na Mataka[5] * wote mbwa moya karini 4e/f
Ali Koti and Mataka, all from just one century,

وَلِتُوْكَ مَاتُوْمبونِ وَ كَوَا كَمَ نْيوتَ
waliṯūka māṯūmbūni wa kawā kama nīūṯa
walitoka matumboni * wakawaa kama nyota 4g/h
they emerged from my womb, and shone like stars.

2.6 *Replicating manuscript poetry: Mama musimlaumu*

The following is a stanza from another poem by Sheikh Mahmoud, مَامَا مُسِمْلَؤُمُ. In this transcription of the first stanza of the manuscript, the close and standard transliterations have been suppressed, leaving only the Arabic-script text and the English translation. Each *kipande* is centred, and the Arabic-script text has been coloured green.

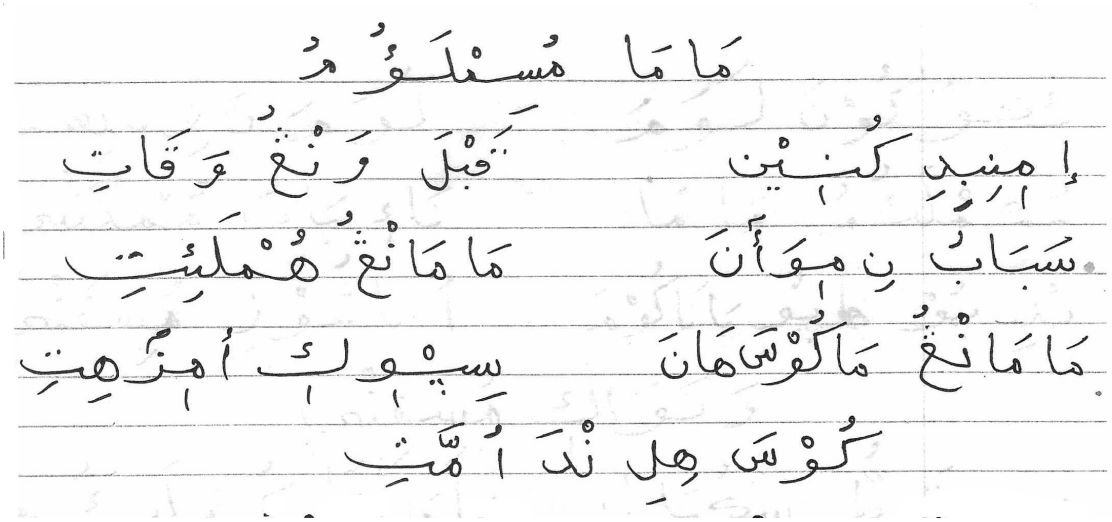

Figure 2.5: *The first stanza of* Mama musimlaumu

إِمِنبِدِ كُنِينَ قَبْلَ وَنْغُ وَقَاتِ ١
I have been compelled to talk before my time

سَبَابُ نِمِوَأَنَ مَامَانْغُ هُمْلَئِتِ
because I have seen them condemning my mother

مَامَانْغُ مَاكُوْسَ هَانَ سِيْوكِ أَمِزْهِتِ
my mother is blameless, she is not the only one who is guilty

كُوسَ هِلِ نْدَ أُمَّتِ
this is everyone's fault

[4]Ali Koti of Pate: see Chiraghdin (1987: 31-7).

[5]Bwana Mataka's full name is Muhammad bin Shee Mataka al-Famau (1825-1868). He was ruler of Siyu, as was his father. His mother was Mwana Kupona, famous for the poem of advice written to her daughter. Bwana Mataka died in Mombasa's fort while imprisoned by the Busa'idi.

2.7 Replicating manuscript poetry: Utenzi wa Rasi 'lGhuli

This is a transcription of a stanza (2280) from the MS sample included in Leo van Kessel's edition of *Utenzi wa Rasi 'lGhuli* by Mgeni bin Faqihi (bin Faqihi, 1979). The published standard Swahili text is shown in green. This ballad was composed around 1850, and at over 4,500 stanzas is the longest Swahili ballad in existence. The copyist of this MS writes only 3 vowels, uses *ain* with dot to represent **ng[w]**, and tends not to mark nasalised or labialised consonants (e.g. كَذِرَعَ in 2280d).

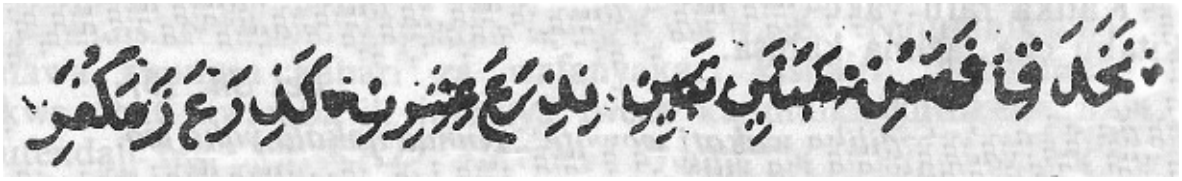

Figure 2.6: *Stanza 2280 of* Utenzi wa Rasi 'lGhuli

٢٢٨٠	نَخَدَقِ فَهَمُنِ	مَبَنَيِ تَبَيِنِ
	nakhadaqi fahamuni	mabanayi tabayini
2280b/a		
2280a/b	na khandaqi fahamuni * mpanaye tabaini	
	نِذِرَعَ عِشِرِنِ	كَذِرَعَ زَمَكُفَرِ
	nidhiraʾa ʾishirini	kadhiraʾa zamakufari
2280d/c		
2280c/d	ni dhiraa ishirini * kwa dhiraa za makufari	

2.8 Replicating manuscript poetry: Qasida ya Burda

Qasidas are panegyric poems in Arabic eulogising the Prophet, often performed as part of a religious ceremony. They have spread widely throughout the Muslim world, and are often adapted to local languages (Knappert, 1971; Sperl and Shackl, 1995). The *Qasida ya Burda*, قَصِيْدَةُ البُرْدَة, was composed by Muhammad bin Sa'idi al-Busiri in the 1300s, and rendered into Swahili verse by Sheikh Muhammad bin Athman Hajji al-Hilali Mshela (1840-1930) (wa Mutiso, 1996). In the extract below, the Arabic verse is in blue, and the Swahili verse is in green. The transliteration is given as foonotes to each line.

١ أَمِنْ تَذَكُّرِ جِيْرَانٍ نِذِيْ سَلَمٍ * مَزَجْتَ دَمْعًا جَرَى مِنْ مُقْلَةٍ بِدَمِ [6]

نِكَكُكُمْبُكَ جِرَنِ نْيَمَ * وَلِيْكْ هَپْ نِذِى سَلَمِ [7]

اُمِلِتَنْغَنْيَ تْزِ كْوَ دَمِ * كْوَمْبَ مَعَنَايِ نِهَيْ سِيْمَا [8]

[6] amin nadhakkuri jīrānin nidhii salamin * mazajta damʾaṉājaray min muqlaẗin bidamin
[7] nikakukumbuka jirani nyema * waliyoko hapo nidhii salami
[8] umelitanganya tozi kwa dami * kwamba maʾanāye nihayo sēmā

٢ أَمْ هُبَّتِ الرِّيحُ مِنْ تِلْقَاءِ كَاظِمَةٍ * وَأَوْ مَضَ الْبَرْقُ فِي الظَّامَاءِ مِنْ إِضَمِ [9]

اَمَ نِؤُپِتْ كُپِتَ كْوَكْ * كُتْكَ كَظِمَ جَنِبُ زَكْ [10]

اَمَ نِوُ مِمِ كْوَ نُوْرُ يَكْ * كُيْنُكَ كِيْزَ هَپْ اِظَمَا [11]

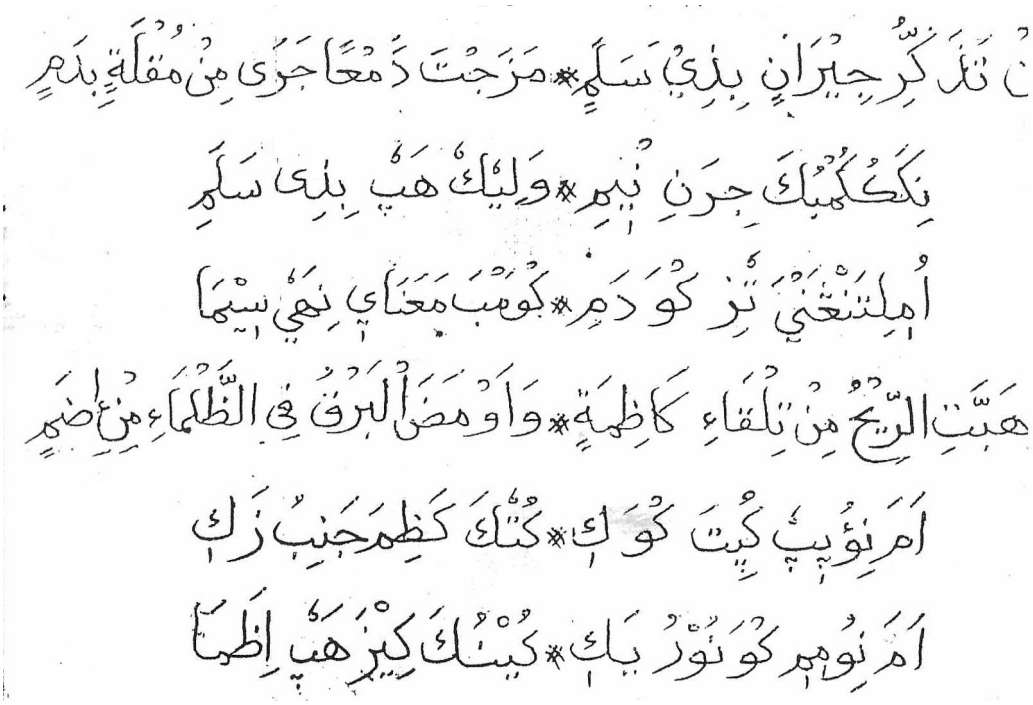

Figure 2.7: *The first two stanzas of* Qasida ya Burda

[9] am hubbati rrīḥu min tilqai kāẓimaẗin * waaw maḍa ālbarqu fii ālẓẓāmai min iḍamin
[10] ama niupeto kupita kwake * kutoka kaẓima janibu zake
[11] ama niwu mimi kwa nūru yake * kuynuka kīza hapo iẓamā

Chapter 3

Getting started

3.1 Website

The website[1] allows you to experiment with **Andika!** regardless of the operating system (Microsoft Windows, Apple Mac OS, GNU/Linux, Android, etc) on your computer or device. All you need to do is install the Scheherazade font[2] so that all the Arabic glyphs (characters) used in Swahili are available.

In the Roman to Arabic section of the website you can type into a box in Roman script and have the input converted into Arabic script, or you can input a web address and have that whole page converted into Arabic script. You can cut and paste the converted Arabic text into a word-processor. The Arabic to Roman section of the website lets you convert Arabic script into standard Roman orthography.

3.2 Introducing Ubuntu

The website offers only limited functionality – to use **Andika!** fully, it is best to install it on your own computer. **Andika!** was developed on GNU/Linux,[3] a free, secure, and versatile operating system which is not owned by any one company – much of the internet runs on GNU/Linux, and large internet companies such as Google, Amazon and Facebook use it extensively.[4]

The specific "flavour" of GNU/Linux used is Ubuntu.[5] Ubuntu was started by a South African, Mark Shuttleworth, and the name is cognate with Swahili أُوتُ (**utu**, *humanity*), so it is apt for a project like **Andika!** It is highly recommended to download Ubuntu[6] and install it[7] as your main operating system, but if that is not possible the next best thing is to run it in a virtual machine on top of Microsoft Windows or Apple Mac OS by installing VirtualBox[8] and then installing GNU/Linux into that.

Microsoft Windows or Apple Mac OS, which are owned by single companies, offer only a single desktop (interface to the operating system). But with GNU/Linux is it possible to choose from a variety of desktops. By default, Ubuntu comes with the Unity desktop[9], but the instructions here are mostly for the KDE desktop[10], since that is what I use.[11]

Detailed instructions for installing **Andika!** and the other software it requires are in Appendix A.

---

[1] `kevindonnelly.org.uk/swahili`
[2] `scripts.sil.org/cms/scripts/page.php?item_id=Scheherazade`
[3] `en.wikipedia.org/wiki/Linux`
[4] Most of **Andika!** will work on Microsoft Windows or Apple Mac OS, but the crucial part (keyboard layout and activation) will not, since keyboard handling differs between operating systems – I would be happy to accept appropriate layout files for operating systems other than GNU/Linux.
[5] ubuntu.com
[6] `ubuntu.com/download/desktop`
[7] `ubuntu.com/download/desktop/install-ubuntu-desktop`
[8] `virtualbox.org`
[9] `unity.ubuntu.com`
[10] `kde.org`
[11] I would be happy to include details for other desktops if anyone sends them to me.

3.3 Typing Swahili in Arabic script

If you simply want to type Swahili in Arabic script, it's very easy to get started:

1. Download **Andika!** (A/6.1) in a zip file.
2. Unzip the file.
3. Move into the *andika* folder created.
4. Install the Scheherazade font so that all the Arabic glyphs (characters) used in Swahili are available (A/7).
5. Install a keyboard so that the Arabic letters can be typed (A/8).
6. Configure the LibreOffice word-processor to handle Arabic script (A/9).

3.4 Converting and annotating Swahili in Arabic script

The above will not allow you to convert automatically from one script to the other – for that you need to do the full installation in Appendix A. This will also allow you to transliterate, edit and annotate Swahili documents in Arabic script – see Chapter 7 and Chapter 8.

3.5 Next steps

Chapter 4 reviews some font-related issues.

Chapter 5 explains the keyboard layout used in **Andika!**, and how to access the various glyphs it caters for.

Chapter 6 sets out proposed conventions for standard spelling of Swahili in Arabic script, which are used when converting between the standard Roman script and Arabic script and vice versa.

Chapter 7 demonstrates how to convert between both scripts, in either direction, and gives an overview of how the conversion works.

Chapter 8 shows how Swahili poetry manuscripts in Arabic script can be transcribed to produce attractive output in various digital formats, including transliteration, translation, notes, emendations, variant readings, and so on, with the added benefit that the contents of the manuscripts are then available for computer analysis of language, vocabulary, word-frequency, etc.

Chapter 4

Fonts

4.1 Missing glyphs in Arabic fonts

In order to see Arabic script properly, the font you are using must contain Arabic glyphs (characters). A number of fonts developed especially for Arabic are available,[1] but many of them contain only the glyphs needed to write standard Arabic.

If you are using **Andika!** to transcribe older manuscripts, it may be that these glyphs will be all you need, since many Swahili writers in the past used the Arabic script to provide only an approximation to the Swahili sounds, and depended on the linguistic knowledge of native speakers to interpret the text correctly (Omar and Drury, 2002, p14-15).[2] As a further example, a copy of stanza 6 of the **Utenzi wa Mwana Kupona** (*Mwana Kupona's Ballad*), as written by Muhammad Kijuma (c.1855–1945),[3] is given below:

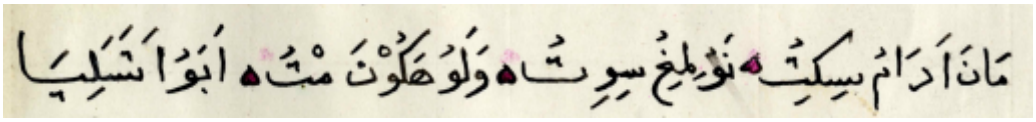

Figure 4.1: *Stanza 6 from Muhammad Kijuma's manuscript of Utenzi wa Mwana Kupona*

The following is a letter-for-letter transcription of stanza 6, along with an automatically-generated close transliteration and a manually-added standard Roman transliteration and English translation:

٦	مَانَ اَدَامُ سِكِتُ	نَوُلِمِغُ سِوِتُ
	māna aḍāmu sikiṯu	nawulimiḡu siwiṯu
6b/a		
6a/b	mwana adamu si kitu, na ulimwengu si wetu	
	mankind is as nothing, and the world does not belong to us	
	وَلَوُ هَكُوْنَ مْتُ	اَبُوُ اَتَسَلِيَا
6d/c	walawu hakūna mṯu	abawu aṯasaliya
6c/d	walau hakuna mtu ambao atasaliya	
	and there is no person who will live forever	

However, if you are not dealing solely with older manuscripts, and you wish to use the spelling conventions proposed in **Andika!** in order to unambiguously represent current-day Swahili, and allow transliteration between Arabic script and the standard Swahili Roman script, then you will need the additional glyphs. If you see squares or boxes in the Arabic script, or just the glyph for the isolated form when initial, medial or final forms are required, the reason is that the font you are using is missing the glyphs that it would make it useable with Swahili.

The missing glyphs are likely to be one or more of those in Table 4.2. The first seven glyphs are the most important.

---

[1] For example, in the Ubuntu packages *fonts-arabeyes* or *fonts-kacst*, or on the web from the Open Font Library (`openfontlibrary.org/en/search?query=Arabic`).

[2] The examples are: نِغِمَا وَغُ بِنْتِ (*negema wangu binti*), بِيِ كِيَ مُولَ وَكُ (*nyenyekea Mola wako*), and مْتُ هُنِنَ اَكِرَ * اَسِيَابَرَكِ تَرَ (*mtu hunena akenda * asiyapanda kitanda*)

[3] MS H58, Asia Africa Institute/CSMC, University of Hamburg.

Glyph	Unicode name	Unicode number	Notes
پ	peh	U+067E	**p**
ڤ	veh	U+06A4	**v**
چ	tcheh	U+0686	**ch**
ڠ	ain with three dots above	U+06A0	**g**
ݝ	ain with two dots above	U+075D	**g** in **ng'**
ٕ	subscript alef	U+0656	short **e**
ٗ	inverted damma	U+0657	short **o**
ک	keheh with two dots above	U+063B	used by some writers for **ch**
ټ	tteh	U+0679	alveolar **t** (Mombasa)
ڈ	ddal	U+0688	alveolar **d** (Mombasa)
ۄ	waw with dot above	U+06CF	**w** (North)
ژ	jeh	U+0698	**zh** (North)

Table 4.2: *Glyphs commonly missing in fonts*

At the time of writing, the only fonts which contain all of these additional glyphs in Table 4.2 are Scheherazade[4] (by Bob Hallissy and Jonathan Kew), Amiri[5] (by Khaled Hosny), and the fonts from the PakType project.[6]

Fonts containing all the glyphs in Table 4.2 apart from *keheh* are Droid Arabic Naskh[7] and Droid Arabic Kufi[8] (by Pascal Zoghbi), and Lateef.[9]

4.2 *Default fonts in **Andika!***

When typing Swahili in Arabic script, the fonts can be changed directly in LibreOffice. For typesetting of existing manuscripts, **Andika!** uses four fonts as defaults when generating pdfs:

- Scheherazade for the Arabic transcription. A possible alternative here is Amiri.
- Linux Biolinum O[10] for the close transcription into Roman script, since it is especially good at handling diacritics. A possible serif alternative here is Gentium[11] (by Victor Gaultney).
- Liberation Serif[12] for English translations.
- GranadaKD in *andika/fonts* for poem titles in Arabic. This is a Kufic-style font from Arabeyes[13] that has been adapted by me to add the characters in Table 4.2 except *keheh*.

These default fonts can be changed by replacing the name of the font in the relevant command in *convert/tex/fontdefs.tex*. Thus, to change the transliteration font from Linux Biolinum O to Gentium, you would first install Gentium:

```
sudo apt-get install fonts-sil-gentium
```

and then open *convert/tex/fontdefs.tex* in a text-editor[14] and change the line:

[4] `scripts.sil.org/cms/scripts/page.php?item_id=Scheherazade`, available in the Ubuntu package *fonts-sil-scheherazade*, but see also Appendix A/7.
[5] `amirifont.org`
[6] `paktype.sourceforge.net`, available in the Ubuntu package *fonts-paktype*.
[7] `openfontlibrary.org/en/font/droid-arabic-naskh`
[8] `openfontlibrary.org/en/font/droid-arabic-kufi`
[9] `scripts.sil.org/cms/scripts/page.php?item_id=Lateef`
[10] `linuxlibertine.org`
[11] `scripts.sil.org/cms/scripts/page.php?site_id=nrsi&item_id=Gentium`
[12] `fedorahosted.org/liberation-fonts`
[13] `openfontlibrary.org/en/font/granada`
[14] A text-editor is an application specialising in the editing of text. Word-processors should never be used to edit files in **Andika!**, because they will quietly change the file in ways which will prevent it working. There are multiple text-editors such as Kate, Geany, and Gedit available in Ubuntu.

```
\newcommand\Tr[1]{{\fontspec[Scale=1, Color=666666]{Linux Biolinum O}#1}}
```

to:

```
\newcommand\Tr[1]{{\fontspec[Scale=1, Color=666666]{Gentium}#1}}
```

The *Color* command sets the colour of the font using the hex version of the RGB value[15] (in this case, dark grey) – delete it if you want the transliteration in black. The *Scale* command alters the size of the font – if you want it a bit smaller than normal, enter (say) 0.8 instead of 1.

As a general point, the readability of diacritics (or even whether they are displayed at all) depends crucially on the font – not all will be capable of showing all diacritics, or of placing them in the right location, so if something is not looking right in your transliteration, try using Linux Biolinum O (sans-serif) or Gentium (serif) as suggested.

4.3 Adding missing glyphs to Arabic fonts

If you are anxious to use a particular Arabic font that does not have all the glyphs required by Swahili, it is possible to add them to the font using the font editor FontForge,[16] originally developed by George Williams. Appendix B shows how to use FontForge to add missing glyphs,[17] and a version with screenshots is also available at the website for the book *Design with FontForge*.[18]

You can also develop your own fonts using FontForge, though the creation of an attractive font is a highly specialised task requiring artistic flair as well as technical skill. The next version of the drawing program Inkscape,[19] 0.49, will allow initial glyph designs to be created there and then imported into FontForge for finalisation.[20]

4.4 Scheherazade and Amiri

The Scheherazade webpage[21] notes that:

> Scheherazade provides a "simplified" rendering of Arabic script, using basic connecting glyphs but not including a wide variety of additional ligatures or contextual alternates (only the required lam-alef ligatures). This simplified style is often preferred for clarity, especially in non-Arabic languages, but may not be considered appropriate in situations where a more elaborate style of calligraphy is preferred.

Scheherazade is the default in **Andika!** because it fits the proposed full vocalisation better. For instance, Amiri places all the vowels at the same height from the main letter, eg كُبْرِيشَ (*kuboresha*, to boost) compared to Scheherazade كُبْرِيشَ, and وَنَسَيَانْسِ (*wanasayansi*, scientists) compared to Scheherazade وَنَسَيَانْسِ. This can lead to the upper vowels from the current line of text colliding with the lower vowels from the previous line.

However, Amiri may be more appropriate for use with text that is not fully vocalised (eg quotation of Arabic within Swahili), particularly since it includes more of the ligatures commonly used in Arabic, making

[15] colorspire.com/rgb-color-wheel
[16] fontforge.github.io
[17] Note that unless the font you are adapting is available under an open license, this may constitute a breach of copyright.
[18] designwithfontforge.com/en-US/Adding_Glyphs_to_an_Arabic_Font.html
[19] inkscape.org
[20] understandingfonts.com/blog/2011/11/typography-extensions-in-inkscape-0-49. In the meantime, this functionality can be accessed by using the "bleeding edge" packages available from Inkscape Trunk – launchpad.net/~inkscape.dev/+archive/ubuntu/trunk.
[21] scripts.sil.org/cms/scripts/page.php?item_id=Scheherazade

for more attractive text. For instance, Amiri وَلِتُمِيَّ (*walitumia*, they used), compared to Scheherazade وَلِتُمِيَّ, has the letters *ltm* combined in one ligature.

Chapter 5

A keyboard layout for Swahili in Arabic script

5.1 Introduction

The keyboard layout proposed here is a work-in-progress, and can be adjusted in the light of experience – I would be happy to receive any suggestions for improvement. As well as describing the keyboard and explaining the conventions governing the layout, this chapter also includes information on how to edit the layout to suit individual needs.

The **Andika!** keyboard allows Swahili in Arabic script to be typed directly into a GNU/Linux computer using a standard English (UK or US) keyboard. Input speed is comparable to typing in Roman script. As well as allowing contemporary Swahili to be easily typed in Arabic script, the keyboard will enable most older manuscripts to be transliterated letter-for-letter.

The complete keyboard layout is depicted in Figure 5.1.[1]

Figure 5.1: *Keyboard layout for writing Swahili in Arabic script*

As can be seen from Figure 5.1, up to four glyphs may be accessed from one key. To access the contents of each key, the **Shift** and **AltGr** keys are used in combination where appropriate, as shown in Figure 5.2.

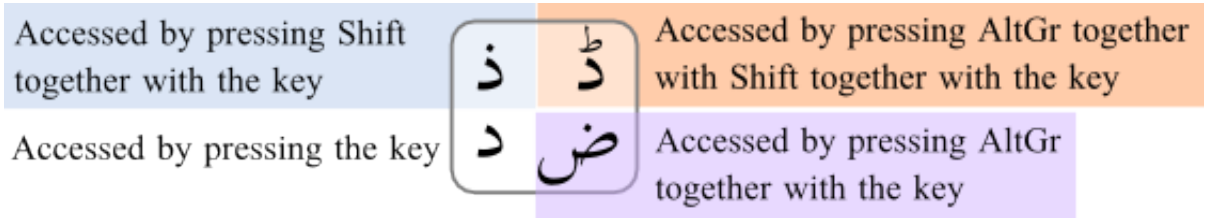

Figure 5.2: *Accessing the glyphs on the keys*

5.2 Governing principles for the layout

The basic governing principle behind the keyboard layout is that the relevant Arabic glyph will usually be produced by pressing the same key that produces the Roman glyph. It is thus very easy to use:

[1] I am grateful to Wikimedia for the original layout image.

just switch your keyboard to use Arabic script – in KDE, **Ctrl**+**Alt**+**K** (see Appendix A/8.1 for further information) – and start typing almost as if the keyboard is being used to type Roman script. Some examples are given in Table 5.1.[2]

Arabic	Keystrokes	Roman	English
مِيمِ	m, i, Shift+i, m, i	mimi	I, me
سَاسَ	s, a, Shift+a, s, a	sasa	now
لَكِينِ	l, a, k, i, Shift+i, n, i	lakini	but
نِمِفِيكَ	n, i, m, e, f, i, Shift+i, k, a	nimefika	I have arrived

Table 5.1: *Typing examples*

The other main principle behind the layout is the consistent placement of glyphs that are related by shape or sound in either script:

- The digraphs **dh gh th sh zh** are on the same keys as **d g t s z**, and are accessed using the **Shift** key.
- The pharyngeal consonants ظ ط ض ص are on the same keys as **z t d s**, and are accessed using the **AltGr** key.
- Similar Arabic glyph shapes are placed on the same key where possible – for instance ى ي are on the **y** key, and ؤ و are on the **w** key.
- Long and short vowels are located on the same key, with the long vowel accessed by **Shift**, so for instance the **u** key produces ُ and **Shift**+**u** produces و.
- The vowel carriers ؤ ئ إ أ are all accessed using the**AltGr** key.
- The alveolar consonants ڈ ٹ used in Mombasa Swahili are accessed using the **AltGr**+**Shift** keys.
- The glyphs ي و are repeated on **w y** for use when they represent semi-vowels.
- The palatal digraph **ch** is accessed using the **c** key, and an alternate representation used by some writers, ک, is accessed using **Shift**+**c**.
- The occasionally-used digraph **kh** is accessed using the **X** key.
- Non-alphabetic characters from the UK keyboard are currently available via **AltGr** and **AltGr**+**Shift**, in case they might be of use.

Further information on the glyphs accessible from each key is available in Table 6.1 (consonants) and Table 6.2 (vowels).

5.3 Changing the layout

The layout of the keyboard is specified in the file *layout/tz*. Once copied to the appropriate place (see Appendix A/8), the layout is available for use. The file (reproduced in Appendix E) is a simple text file, and can be easily adapted to add new glyphs or change the position of existing glyphs – see Appendix C for instructions on doing this.

[2]For an explanation of the penultimate long vowels accessed by the Shift keys, see Chapter 6.

Chapter 6

Writing contemporary Swahili in Arabic script

6.1 Introduction

The spelling conventions suggested here for writing contemporary Swahili in Arabic script are based on those developed by Sheikh Yahya Ali Omar, as evidenced in his own manuscripts and in Omar and Frankl (1997). However, I am wholly responsible for the conventions set out here, and for any unwitting misinterpretation! In particular, the issue of vowel sequences[1] (Section 6.5 below) is a complex one, and may need revision based on input from first-language speakers who are literate in Swahili in Arabic script. I would be happy to hear from anyone who has any comments on the conventions.

6.2 General principles

Word segmentation is as for standard Swahili in Roman script. This means that items such as لَ زَ يَ نَ **na, ya, za, la** are written separately from the following word, even though in older manuscripts they may be written attached to that word.

All short vowels are marked. Although short vowels are usually omitted in Arabic, this is inadvisable in Swahili because of the different structure of the language, and also because Swahili has five vowels instead of three.

The penultimate syllable of a word has its stress marked by writing it with a long vowel. ا is used for **a**, ي for **e** and **i**, and و for **o** and **u**.[2] This also helps to delimit individual words in the Arabic script.

Initial vowels use the vowel-carriers أ (**AltGr** + **A**, for **a, o, u**) or إ (**AltGr** + \, for **e, i**), eg أَنَسِيمَ (**anasema**, *he is speaking*), أُغَالِ (**ugali**, *porridge*), إِذِينِ (**idhini**, *permission*).[3] The order of typing is: vowel carrier, then short vowel, then long vowel (if applicable).

Arabic sounds in loanwords should ideally use the original Arabic glyph, but they can also be written as an Arabic transliteration of the Roman letter, eg ذ instead of ض or ظ.[4]

6.3 Representation of consonants

The representation of Swahili vowels in Arabic script is set out in Table 6.1.

Roman	Arabic	Keystrokes	Example
b	ب	b	kiبuri (*arrogance*) كِبُورِ

[1] I have tried to build on the discussion in Omar and Frankl (1997): *Appendix B: The Hamza in Swahili Arabic script.*

[2] The short vowels **a, i, u** may be omitted when they occur before a long vowel, eg ساسَ instead of سَاسَ (**sasa**, *now*), but this is not recommended.

[3] Omar and Frankl (1997, p69) recommends omission of the *hamza*, presumably in order to limit the number of diacritics in the text, but the current convention in **Andika!** is to write it.

[4] Note that the Roman to Arabic converter will always do this, since standard Swahili in Roman script does not preserve these distinctions.

ch	چ	c	چُونڠوَ	**ch**ungwa (*large orange*)
ch (aspirated, Mombasa)	چه	c, h	چهُونڠوَ	**ch'**ungwa (*medium-sized orange*)
d	د	d	كُدَنڠَانيَ	ku**d**anganya (*to deceive*)
d - alveolar d (Mombasa)	ڈ	AltGr + Shift + d	ڈُونڈُ	tun**d**u (*chicken coop*)
dh	ذ	Shift + d	ذَهَابُ	**dh**ahabu (*gold*)
dh (pharyngeal)	ض	AltGr + d	ضِيكِ	**dh**iki (*distress*)
dh (pharyngeal)	ظ	AltGr + z	أَظْهُورِ	a**dh**uhuri (*noon*)
f	ف	f	فِيڠْ	**f**igo (*kidneys*)
g	ڠ	g	ڠُنِيَ	**g**unia (*sack*)
gh	غ	h	غَضَابُ	**gh**adhabu (*anger*)
h	ه	h	هَاكْ	**h**ako (*he is not here*)
h (pharyngeal)	ح	Shift + h	حَسَن	**H**asan (*Hasan* [name])
[k]h	خ	x	خَبَارِ	**[k] h**abari (*news*)
j	ج	j	جَانَ	**j**ana (*yesterday*)
k	ك	k	كُوكُ	**k**u**k**u (*large hen*)
k (aspirated, Mombasa)	كه	k, h	كهُوكُ	**k'**uku (*medium-sized hen*)
l	ل	l	كُلِيمَ	ku**l**ima (*to dig*)
m	م	m	مِيمِ	**m**imi (*I*)
n	ن	n	نَانِ	**n**a**n**i (*who?*)
ng'	نڠ	n, Shift + n	نڠْومبِ	**ng'**ombe (*cattle*)
p	پ	p	كُپَاكَ	ku**p**aka (*to paint*)
q	ق	q	وَقْفُ	wa**q**fu (*consecrated*)
r	ر	r	كُرُودِ	ku**r**udi (*to come back*)
s	س	s	كُسِمَامَ	ku**s**imama (*to stand*)
s (pharyngeal)	ص	AltGr + s	صَحِيبُ	**s**ahibu (*friend*)
sh	ش	Shift + s	كُشِيكَ	ku**sh**ika (*to hold*)
t	ت	t	فِتِينَ	fi**t**ina (*intrigue*)
t (aspirated dental, Mombasa)	ته	t, h	تهُوپَ	**t'**upa (*bottle*)
t (alveolar, Mombasa)	ٹ	AltGr + Shift + t	ٹُونڈُ	**t**undu (*chicken coop*)
t (pharyngeal)	ط	t	كُطَهِرِيشَ	ku**t**ahirisha (*to purify*)
th	ث	Shift + t	ثَمَنِينِ	**th**amanini (*eighty*)
v	ڤ	v	كُڤِيمبَ	ku**v**imba (*to swell*)
z	ز	z	كُزِيمَ	ku**z**ima (*to extinguish*)
zh (Northern)	ژ	Shift + z	ژِينَ	**zh**ina (*name*)

w	و	w	كُوَ	ku**w**a (*to be*)
w (labio-dental)	ڤ	AltGr + Shift + w	وِينْ	**w**ino (*ink*)
y	ي	y	يَاكْ	**y**ako (*your*)
ʕ (pharyngeal)	ع	‘ (single quote)	مَعَانَ	ma’ana (*meaning*)
hamza (vowel-carrier)	ء	AltGr + Shift + h	تَاءْ	ta**o** (*arch*)
hamza (marks long vowels used as vowel-carriers)	ٔ	Shift + , (comma)	كُپِكِيَ	kupik**i**a (*to cook for*)
sakani (marks a consonant without a following vowel)	ْ	Shift + . (full stop)	أَسْلَارِ	a**s**kari (*soldier*)
shada (marks a doubled consonant in Arabic words)	ّ	Shift + ‘ (single quote)	وَالنَّهَارِ	wa-**nn**ahari (*and day*)

NOTE: In the **Keystrokes** column, the comma stands for *followed by*.

Table 6.1: Representation of consonants

6.4 *Representation of vowels*

The representation of Swahili vowels in Arabic script is set out in Table 6.2.

Roman	**Arabic**	**Keystrokes**		**Example**
a-...	أَ	AltGr + a, a	أَسُومَ	**a**soma (*he reads*)
...-a-...	ـَـ	a	بَهَرِينِ	b**a**h**a**rini (*in the sea*)
...-aCV	ـَا	a, Shift + a	سَاسَ	s**a**sa (*now*)
...-aV	ـَاء	a, Shift + a, AltGr + Shift + h	مَفَاءَ تَاءِ بَاءْ	maf**a**a (*usefulness*) t**a**i *(vulture)* b**a**o *(plank)*
e-...	إِ	AltGr + \, e	إِنْدِلِيَ	**e**ndelea (*go on!*)
...-e-...	ـِـ	e	كِلِيلِ	k**e**l**e**l**e** (*shout*)
...-eCV	ـِي	e, Shift + e	نْجِيمَ	nj**e**ma (*good*)
...-eV	ـِئ	e, AltGr + e	كُپِيَ كُپُكِيَ	kup**e**a (*to sweep*) kupok**e**a *(plank)*
i-...	إِ	AltGr + \, i	إِسِپْكُوَ	**i**sipokuwa (*unless*)
...-i-...	ـِـ	i	كِتَابُ	k**i**tabu (*book*)
...-iCV	ـِي	i, Shift + i	مَشِيزِ	mash**i**zi (*soot*)

...-iV	ئِ	i, AltGr + i	كُتِئَ	kuti**a** (*to place*)
o-...	أُ	AltGr + a, o	أُكتوبَ	**O**ktoba (*Oktober*)
...-o-...	ُ	o	كِلِيمُ	kilim**o** (*cultivation*)
...-oCV	ُو	o, Shift + o	مْكُونغَ	mk**o**nga (*elephant's trunk*)
...-oV	ُؤ	o, AltGr + o	كُپُؤَ	kup**o**a (*to cool*)
u-...	أُ	AltGr + a, u	أُلِيمِ	**u**limi (*tongue*)
...-u-...	ُ	u	كُشُكُورُ	k**u**sh**u**kur**u** (*to give thanks*)
...-uCV	ُو	u, Shift + u	كُومِ	k**u**mi (*ten*)
...-uV	ُؤ	u, AltGr + u	كُسُغُؤَ	kusug**u**a (*to rub*)

NOTE: In the **Roman** column, C stands for *consonant* or *consonant cluster* and V for *vowel*, and the entries refer respectively to (1) initial, (2) non-initial and non-penultimate, (3) penultimate followed by a consonant, (4) penultimate followed by a vowel. For a discussion of vowel-sequences, see Section 6.5. In the **Keystrokes** column, the comma stands for *followed by*.

Table 6.2: Representation of single vowels

6.5 *Vowel sequences*

Vowel sequences have matching vowel-carriers inserted between them, as set out in Table 6.3.

Vowel	Carrier	Arabic	Keystrokes
e, i	*yeh* + *hamza*	ئ	AltGr + Shift + I or E or Y
o, u	*waw* + *hamza*	ؤ	AltGr + Shift + O or U or W
a	*alef* + *hamza*	أ or ا ء	Shift + A, AltGr + Shift + H

Table 6.3: Vowel-carriers

6.5.1 Stressed + unstressed vowel sequences

When the vowel is first in the vowel sequence and is also stressed (which will only happen when it is in penultimate position in the word), a vowel-carrier is inserted after it. Where **a** is concerned, the *hamza* on the carrier is written as a full letter rather than a diacritic.

kupea (*to sweep*) → kupe$^{ئ}_{ي}$a → كُپِيَ

kupokea (*to receive*) → kupoke$^{ئ}_{ي}$a → كُپُكِيَ

kutia (*to place*) → kuti$^{ئ}_{ي}$a → كُتِئَ

kupoa (*to cool*) → kupo$^{ؤ}_{و}$a → كُپُؤَ

kusugua (*to rub*) → kusugu$_{ʿw}$a → كُسُغُوَ
kutoa (*to produce*) → kuto$_{ʿw}$a → كُتُوَ
mafaa (*usefulness*) → mafa$_{aʿ}$a → مَفَاءَ
tai (*vulture*) → ta$_{aʿ}$i → تَاءِ
bao (*plank*) → ba$_{aʿ}$o → بَاءُ

Since the vowel-carrier accompanies the stress, there is no need to add another long vowel to mark the stress. Thus كُپِيَ (**kupea**, *to sweep*), and not كُپِيِيَ, and كُتُوَ (**kutoa**, *to produce*), and not كُتُوُوَ.

6.5.2 Unstressed + stressed vowel sequences

When the vowel **e, i, o, u** is second in the vowel sequence and is also stressed (i.e. again appearing in penultimate position), it has a matching vowel-carrier as in Table 6.3 inserted before it. Since the vowel-carrier comes before the stress, the stressed vowel is marked as normal with a long vowel.

shairi (*poetry*) → sha$_{ʿy}$iri → شَعِيرِ
kiini (*pith*) → ki$_{ʿy}$ini → كِعِيِنِ
kuita (*to call*) → ku$_{ʿy}$ita → كُعِيتَ
shauri (*advice*) → sha$_{ʿw}$uri → شَعُوُرِ
meupe (*white* [class 6]) → me$_{ʿw}$upe → مِعُوُپِ
kuona (*to see*) → ku$_{ʿw}$ona → كُعُوُنَ

However, where the second (stressed) vowel of the sequence is **a**, the vowel-carrier matches the preceding vowel unless that preceding vowel is itself **a**, in which case the *hamza* on the carrier is written as a diacritic rather than as a full letter.

viazi (*potatoes*) → vi$_{ʿy}$azi → ڤِعَازِ
akaacha (*then he left behind*) → aka$_{ʿa}$acha → أَكَاَأَچَ

6.5.3 Unstressed vowel sequences

In vowel sequences where there is no stress (i.e. none of the vowels in the sequence appear in penultimate position), the vowel-carrier matches the first vowel. Again, in the case of **a**, the *hamza* on the carrier is written as a diacritic rather than as a full letter.

tuondoke (*let us leave*) → tu$_{ʿw}$ondoke → تُعُوُنْدُوكِ
kuandika (*to write*) → ku$_{ʿw}$andika → كُعُوَنْدِيكَ
maandishi (*manuscripts*) → ma$_{ʿa}$andishi → مَأَنْدِيشِ

6.5.4 Longer vowel sequences

Longer sequences are handled in line with the principles above.

kuua → ku$_{ʿw}$u$_{ʿw}$a → كُعُوُوَ

6.6 Comparing conventions

Table 6.4 summarises the differences between the writing systems used in Sheikh Yahya's manuscripts, Omar and Frankl (1997), and **Andika!**

Feature	Manuscripts	Article	*Andika!*
Sakani is marked on long vowels	✓	×	×
All short vowels are marked	✓	×	✓
Sakani on consonants denotes syllabicity only	×	✓	×
Distinction between syllabicity and prenasalisation	✓	✓	×

6.6.1 Sakani on long vowels

In Sheikh Yahya's manuscripts, ي و carry a *sakani* when used to mark length/stress in the penultimate syllable, eg مَزِيْوَ (**maziwa**, *milk*). However, in Omar and Frankl (1997), *sakani* is not used here (eg مَزِيوَ). The suggested spelling in **Andika!** reflects this (though users can of course mark *sakani* if they wish).

6.6.2 Marking short vowels

In Sheikh Yahya's manuscripts, all short vowels are marked, and **Andika!** follows this. However, Omar and Frankl (1997) proposed that marking these is unnecessary in certain situations:

- If the short (unstressed, non-penultimate) vowel they represent is identical to a preceding short vowel. For example, in ثَمنين (**thamanini**, *eighty*) the second **a** is omitted because it is preceded by an **a** (*fataha*).
- If the short vowel they represent is identical to a preceding or following stressed (penultimate) vowel represented by ي و ا. For example, in ثَمنين (**thamanini**, *eighty*) the last **i** (*kasiri*) is omitted because it is preceded by ي, and in ذهابُ (**dhahabu**, *gold*) the first **a** (*fataha*) is omitted because it is followed by ا.
- Where all the vowels in a word are identical, except for stress. For example: تپكاز (**tapakaza**, *scatter*), فكير (**fikiri**, *think*), شكور (**shukuru**, *give thanks*).

However, the suggested spelling convention in **Andika!**, as in Sheikh Yahya's own manuscripts, is that all short vowels are marked, thus: ثَمَنِينِ, ذَهَابُ, تَپَكَازَ, فِكِيرِ, شُكُورُ. There are a few practical reasons for this:

- Short **e, o** need to be marked anyway, since Arabic script has no way otherwise of distinguishing ي meaning **i** from ي meaning **e**, or و meaning **o** from و meaning **u**.
- Omitting short vowels may conceivably save time when writing, once the rules above are mastered, but this is unlikely to apply when typing – it is probably faster simply to type more or less what would be typed when using Roman script, including short vowels.
- The omission of short vowels means that transliteration into Roman script would require post-editing to add vowels. It might be possible to automate the application of the above rules to avoid this, but the resulting system would likely be cumbersome, and simply typing the short vowels is a more practical solution.

6.6.3 *Sakani* on consonants

Arabic *sukun* marks the absence of a vowel after a consonant. In Sheikh Yahya's manuscripts, *sakani* is used consistently for this purpose (alongside its use on long vowels). Thus: أُنَقْيْوِيزَ (**unavyoweza**, *how*

you can), كْوَ (**kwa**, *to, by, for*). Its most common occurrence is on a nasal before another consonant: اِنْغَوَ (**ingawa**, *although*), نْجِيمَ (**njema**, *good*).

Its use on nasals means that *sakani* can also denote syllabicity, and in Omar and Frankl (1997) its function appears to be limited solely to that. The aim, as with the omission of short vowels, was most likely to limit the number of diacritics in the text.

The suggested convention in **Andika!** currently is to follow the manuscript practice, and use *sakani* on the first consonant of multi-consonant clusters. However, since *sakani* is not strictly necessary if all vowels are being marked, this convention is open to change. (If users feel that marking *sakani* leads to clutter, they can of course omit it).

6.6.4 Distinction between syllabicity and prenasalisation

Although the Roman orthography does not distinguish these two sounds, both Sheikh Yahya's manuscripts and Omar and Frankl (1997) make a distinction between a syllabic nasal followed by a voiced plosive (eg **ṃb**) and a prenasalised voiced plosive (eg **nɓ**). The former is written with a preceding مْ, and the latter with a preceding ن, as in مْبَيَ (**mbaya**, *bad* [Class1]) compared to نبَايَ (**mbaya**, *bad* [Class 9]).

Andika! will of course allow this distinction to be made in the Arabic script should a writer wish to do so. However, the Roman to Arabic converter cannot do this (since the distinction is not reflected in the standard orthography), and will always convert mb to مْب, so automatically-converted text will need post-editing to reflect this distinction if the user wishes to make it.

Chapter 7

Converting from one script to the other

7.1 Introduction

Andika! includes a number of options to convert between Arabic and Roman scripts. Because **Andika!** is a work in progress, it is a good idea to check the output before re-using it in other contexts, since it may require some manual editing – for instance, Arabic script does not have capital letters, so capitals (other than most sentence-intial capitals) need to be added by hand to Roman output.

7.2 Cut-and-paste converters

The simplest option is to use the cut-and-paste converters on the website.[1] If you have followed the instructions in Appendix A/16 these will also be available on your own machine.[2]

To use these converters, type or paste text into the input box. Input is truncated to 900 characters, but if your text is longer than this you can convert it in chunks. the truncation limit can be changed by editing or commenting out the line:
`$mystring=strip_tags(substr($mystring, 0, 900));`
in *convert_rom_ar.php* and:
`$input=strip_tags(substr($input, 0, 900));`
in *convert_ar_rom.php*.

If you have large amounts of text to convert, the command-line converter should be used – see Section 7.3 below.

7.2.1 Arabic to Roman

The Arabic to Roman converter transliterates Arabic script into standard Roman orthography. The correspondence should be perfect if the input text follows the spelling conventions for Arabic script (Chapter 6).[3] Where this is not the case (eg with text copied from manuscripts), the converter transliterates the Arabic text as best it can.

If you have installed the webpages locally, you can replace the standard Roman transliteration with a close transliteration containing diacritics by replacing `$standard` with `$close` at the end of *convert_ar_rom.php*.

Note that when converting from Arabic to Roman script, Firefox's spellchecker will underline every word in the Arabic script entry area. To avoid this, turn off as-you-type spellchecking: click on the **Open Menu** button, select **Preferences** → **Advanced**, and on the *General* tab, untick *Check my spelling as I type* in the *Browsing* section.

[1] `kevindonnelly.org.uk/swahili/rom_ar.php` and `kevindonnelly.org.uk/swahili/ar_rom.php`.
[2] `andika/rom_ar.php` and `andika/ar_rom.php`.
[3] If you take the Roman output and paste it into the Roman to Arabic converter, you should get your Arabic input back as the output from that.

7.2.2 Roman to Arabic

The Roman to Arabic converter transliterates standard Roman orthography into Arabic script.

The default is to show *sakani* on a consonant where it does not have an accompanying vowel (eg **kwa, kuboreshwa, sayansi**). This can be changed by ticking *Do not show sakani (sukun) on consonants* - then no *sakani* will be shown.

The default is to show numerals in Western-Arabic form (1234567890). This can be changed by ticking *Convert numerals to Arabic-Indic forms* - then numerals will be shown as ١٢٣٤٥٦٧٨٩٠.

Some writers use sakani on و and ي when used as long vowels in the penultimate syllable. The default is not to show this, but this can be changed by ticking *Show sakani (sukun) on و and ي as long vowels*

Andika! is not a translator - non-Swahili words are simply transliterated letter-for-letter from Roman script into Arabic script. English **c** is transliterated as چ, and **x** as كْس. Examples: *Shrewsbury* شْرِوسبُري, *Creative Commons License* كْرِئَتِيڤ كُممُنْس لِكِنْس. A *sakani* is used where it would occur in Swahili (depending on the settings above), but is not applied elsewhere.

Andika! is not a spelling or punctuation corrector - any errors in the text entered will be carried over into the transliteration. The conversion may contain lines with out-of-sequence words if the source contains a mixture of Swahili and another language with letters that do not occur in the standard Swahili Roman orthography (the Swahili will be converted to RTL Arabic script, but the non-Swahili letters will be passed through as LTR Roman script). The transliteration equivalents chosen here mean that line continuity is not a problem where the “other language” is English. However, be aware that problems may occur if the “other language” is French, German, or something else.

Note that the converter will always use the ”commonest” Arabic letter. For instance, it will convert *dh* to ذ instead of to ض or ظ, which might be the original Arabic letter in the word. There is no way around this, since the standard Swahili Roman orthography does not preserve these distinctions, and the only option in such cases is to edit the output afterwards.

7.2.3 Convert a webpage

The website also includes a tool to transliterate entire webpages from Roman script to Arabic script. Although it should work on most webpages, most testing has been done on Wikipedia pages.

To use the tool, simply enter the webpage address in the box – the initial *http://* can be omitted if desired. Only a subset of characters are allowed in the web address: alphanumeric characters (a-z, 0-9), full-stops (.), hyphens (-), underscores (_), single quotes (’), colons (:) and slashes (/). Non-existent web-addresses will produce a blank conversion page.

While there should be no problems transliterating the main text of the webpage, some peripheral ”page furniture” (eg menus, lists of links, etc) may not be transliterated properly. All links on the converted page will go to unconverted (Roman script) pages.

7.3 Command-line converter

Cutting and pasting does not make sense for long documents. **Andika!** therefore includes a converter which will act directly on the document, provided it is laid out in a particular way – see Section 7.3.3. The document can be in either Arabic or Roman script, in *odt* (libreOffice Writer) or *txt* (plain text) format, and can be converted to *pdf*, *odt* or *txt* format, in three possible layouts, with or without Roman transliteration.

The converter can be used in two modes: via a point-and-click interface (Section 7.3.1), or via a command typed directly into a terminal (Section 7.3.2). The latter option also makes it possible to automate the

use of the converter if you have a number of documents that need conversion.

The converter also offers the option of importing the text of the document into a database table. This is the option recommended for any serious editorial work, and is dealt with in detail in Chapter 8.

It is recommended that files to be converted are stored in `andika/convert/inputs` – they can each be put in their own folder beneath that if desired. The converted documents, along with related files, will be stored in `andika/convert/outputs` in a folder named after the document. Thus, converting a document called *mkunumbi.odt* to *pdf* format will result in a file *mkunumbi.pdf* in the folder `andika/convert/output/mkunumbi`. Note that each invocation of the converter will create output that overwrites the previous output, so if you want to keep multiple layouts of a particular converted document, you need to save the output separately.

It is a good idea to keep the input filename lower-case and all-one-word. In contrast to Microsoft Windows, Ubuntu will consider files with capitalised names as different files from the lower-case equivalent, and filenames containing spaces may not be handled as anticipated. If you need to include multiple words in the filename, link them with an underscore.

In *pdf* output, lines can sometimes appear ill-aligned when you change the desired layout. This is due to LaTeX having to compile the pdf again to apply the new layout. It can be fixed by simply repeating the import.

With an *odt* input file, if you get an error message similar to the following:

> Warning: array_combine() expects parameter 2 to be array, null given in /srv/www/andika/convert/convert.ph
> on line 163
> Warning: Invalid argument supplied for foreach() in /srv/www/andika/convert/convert.php
> on line 166

it means that you have two blank lines at the end of the file instead of one.

7.3.1 Point-and-click interface

To start the converter in this mode, open a terminal and enter:
`convert/convert.sh`

A series of windows will open, allowing you to make the following choices:

1. The document (file) to be converted. For poetry, the document needs to be in a specific layout – see Section 7.3.3 below.
2. The script in which the document is written (Arabic or Roman).
3. The genre of the document (poetry or prose).
4. The type of output required (*pdf*, *odt*, *txt*, or insertion into a database table). If database insertion is chosen, no further selections need be made.
5. For poetry, the layout required (two *vipande* per line, separated by space; two *vipande* per line, separated by asterisk; or one *kipande* per line). Only the latter two layouts are available for *odt* and *txt* poetry output. For prose, there is only one layout (the line in Arabic script followed by the line in Roman script), and this will be applied automatically.
6. Whether or not the Roman script (whether original text or generated transliteration) should be included in the output. The default is to include it.

Note that in the case of two *vipande* separated by a space, the transcription below them applies to each *kipande* separately; in the case of two *vipande* separated by an asterisk, the transcription below them applies to the whole line of two *vipande*. The stanza numbering reflects this. The two versions of a quatrain from the *Utenzi wa Jaafari* (*Ballad of Jaafari)* in Figure 7.1 and Figure 7.2 show the differences.

Figure 7.1: *Vipande separated by a space*

Figure 7.2: *Vipande separated by a star*

7.3.2 Command-line input

In this mode, the converter is launched by running:

```
php convert/convert.php
```

followed by the options in the order above (filename, script, genre, output, layout, transliteration) separated by +. For instance, the command:

```
php convert/convert.php convert/inputs/machozi.txt+roman+poetry+pdf+vip-star+TRUE
```

will convert the document *machozi.txt*, a poem in Roman script (Knappert, 1972, p.163), into a *pdf* with the layout of two *vipande* to the line, separated by an asterisk, and including the transliteration (in this case, the original standard Roman orthography).

All options are entered in lower-case, though "Prose/Poetry" and "Arabic/Roman" can use capitals if desired.

Part of the output from the point-and-click interface will be the above list of +-separated options, so that they can be cut-and-pasted for future use. This is useful if you are repeatedly converting one document, since you can re-run the command once (using *up-arrow* and then *Return*) rather than have to click through the screens of the interface.

7.3.3 Layout of the input document

The documents to be converted can be in either *txt* or *odt* format.

Poems in traditional metres should be laid out one *kipande* to the line, with a blank line between stanzas and one (*odt*) or two (*txt*) blank lines at the end.

An alternative format for longer poems (for example, **tenzi**) is available, which may be useful in helping to pinpoint your location in the transcription. After the blank stanza-separation line, each stanza can be preceded by a line containing other data (eg a number for the stanza being transcribed from the manuscript, a reference to a key aspect of the stanza, etc). The crucial part is that this line must contain

a hash symbol (#) somewhere within it. An example of this format is available in the file `andika/convert/inputs/jaafari/jnum.odt`. The hash symbol and Roman numerals are accessible from the Swahili keyboard by holding down *AltGr* and pressing the hash and numeral keys. Note that any stanza numbers added in this hash line will be ignored by the conversion in favour of its own stanza numbering (the scribe or the copyist may misnumber stanzas, so it is better to let the computer do it).

Prose will be converted by paragraph. Again, the document should end with one (*odt*) or two (*txt*) blank lines, but there should be no blank line between paragraphs. Where a manuscript has been transcribed line by line, each line in the trascribed document will therefore equate to a paragraph, and be transliterated separately to give an interlinear transliteration.

Poems in free metres, or prose poems, should be treated as prose.

7.3.4 Converting pdfs

Documents in pdf format can also be converted, but need first to be converted to text. To do this, ensure that the package *poppler-utils* is installed:

```
sudo apt-get install poppler-utils
```

Then move into the directory where the pdf is located, and run:

```
pdftotext file_to_be_converted.pdf
```

replacing *file_to_be_converted* with whatever the filename is. This will produce an equivalently-named *txt* file.

This step is not included in the converter because typically the resulting text file will require some editing before it is fit for use – in particular, headers and footers on the pdf page will usually interrupt the run of the text, and need to be removed.

Once the text file has been tidied, it can then be converted as explained above.

7.4 General notes on usage

7.4.1 Adjusting the import's stanza numbering

By default, the conversion process numbers stanzas from 1 onwards. However, if you are handling an excerpt and want the numbering to reflect the actual stanza numbers of the excerpt, it is easy to do this. Open the file in a text editor (**not** in a word-processor):
`kate convert/convert.php`
and locate the line:
`$stanza_no=0;`

Edit the number so that it is set to one below the lowest stanza number of the excerpt – for instance, for an excerpt beginning at stanza 138 you would edit the line to read:
`$stanza_no=137;`
Save the file and run the conversion.

7.4.2 Warning when using the convert tools

If you get a series of warnings like the following when using the convert tools :

> Warning: array_combine(): Both parameters should have an equal number of elements in /var/www/andika/convert/convert.php on line 175

Warning: end() expects parameter 1 to be array, boolean given in /var/www/andika/convert/convert.php on line 178
Warning: key() expects parameter 1 to be array, boolean given in /var/www/andika/convert/convert.php on line 179
Warning: reset() expects parameter 1 to be array, boolean given in /var/www/andika/convert/convert.php on line 180
Warning: Invalid argument supplied for foreach() in /var/www/andika/convert/convert.php on line 184

it means that you have mistakes in your input file (eg you have typed only 5 *vipande* in a stanza when all the others have 6).

7.5 How the conversion works

This section gives an overview of how each script is converted into the other. It is not necessary to be aware of this in order to use the conversion tools. More details can be gleaned from inspecting the file `andika/includes/fns.php`, where the functions (self-contained pieces of code) which handle the conversion are located. The procedure used here could no doubt be further developed, and I would be happy to take suggestions for improvements.

The conversion procedure is built on applying a series of regular expressions (regexes)[4] to the text, giving a versatile framework where the output can be fine-tuned to suit an individual user's requirements.

7.5.1 Arabic to Roman

Arabic to Roman conversion is handled in two stages. The first produces an intermediate "Romanised" conversion, and then the second "smoothes" the initial conversion to produce standard Roman orthography, and/or a close transcription. The benefit of using two stages is that different smoothers can be developed for different transliteration systems.

First, the function *ar2rom()* converts each Arabic glyph to a Roman or Unicode equivalent (the latter when the equivalent English glyph might be represented with a diacritic).

Thus سَاسَ (**sasa**, *now*) will have the following regexes applied to it:

```
$text=preg_replace("/\x{0633}/u", "s", $text);
```
to convert *seen* (U+0633) to *s*

```
$text=preg_replace("/\x{064E}/u", "a", $text);
```
to convert *fatha* (U+064E) to *a*

```
$text=preg_replace("/\x{0627}/u", "L", $text);
```
to convert *alef* (U+0627) to *L*

The output from the function for this word will therefore be **saLsa**.

L is used to designate *alef* (long *a*), *w* to designate *waw* (long *u*), and *y* to designate *yeh* (long *i*). Thus رَفِيكِ (**rafiki**, *friend*) will be converted to **rafiyki**, and كُومِ (**kumi**, *ten*) to **kuwmi**.

In cases where the Arabic glyph might be represented in Roman with a diacritic or by more than one glyph, the Unicode designator is carried across. Thus, in خَبَارِ (**[k] habari**, *news*), the initial *kh* is handled by the regex:

```
$text=preg_replace("/\x{062E}/u", "U+062E", $text);
```

[4] en.wikipedia.org/wiki/Regular_expression

and the output after this first stage would be **U+062EabaLri**.

In the second stage, the functions *standardise()* or *close()* are applied to the output of the first stage.

standardise() will apply regexes such as the following to the words above:

`$text=preg_replace("/U\+062E/", "h", $text);`
to convert *U+062E* to *h*: **U+062EabaLri** → **habaLri**

`$text=preg_replace("/a?L/", "a", $text);`
to delete *L* preceded by *a*: **habaLri** → **habari**, **saLsa** → **sasa**

`$text=preg_replace("/([ei])y([^aeiou])/", "$1$2", $text);`
to delete *y* preceded by *e* or *i* and followed by a non-vowel: **rafiyki** → **rafiki**

`$text=preg_replace("/([ou])w([^aeiou])/", "$1$2", $text);`
to delete *w* preceded by *o* or *u* and followed by a non-vowel: **kuwmi** → **kumi**.

It then applies a (very simplistic!) regex to capitalise words occurring after a full-stop, since Arabic has no capitalisation.

close() will apply slightly different regexes:

`$text=preg_replace("/U\+062E/", "hU+0331", $text);`
to convert *U+062E* to *ẖ*: **U+062EabaLri** → **ẖabaLri**

`$text=preg_replace("/a?L/", "ā", $text);`
to convert *L* or *aL* to *ā*: **ẖabaLri** → **ẖabāri**, **saLsa** → **sāsa**

`$text=preg_replace("/iy([bcdfghjklmnpqrstvwyz'U])/", "U+0131U+0304$1", $text)`
to convert *iy* followed by a consonant, semi-vowel or Unicode codepoint to *ī*: **rafiyki** → **rafīki** (the two Unicode codepoints designate a dotless *i* and a macron)

`$text=preg_replace("/uw([bcdfghjklmnpqrstvwyz'U])/", "ū$1", $text);`
to convert *uw* followed by a consonant, semi-vowel or Unicode codepoint to *ū*: **kuwmi** → **kūmi**.

7.5.2 Roman to Arabic

Conversion from standard Roman orthography (or a close transcription) to the suggested standard Arabic orthography is mainly done with one function, *rom2ar()*, but there are a number of helper functions that tweak the output.

The first helper function, *prep_rom()*, adds a long vowel in the penultimate syllable, converting **sasa** (*now*) into **saLsa**. Then the function *rom2ar()* converts each Roman glyph (including glyphs with diacritics in a close transcription) to the Unicode designator for the Arabic glyph.

Thus **saLsa** will have the following regexes applied:

`$text=preg_replace("/s/", "U+0633", $text);`
to convert *s* to *seen*

`$text=preg_replace("/a/", "U+064E", $text);`
to convert *a* to *fatha*

`$text=preg_replace("/L/", "U+0627", $text);`
to convert *L* to *alef*

The output from the function for this word will therefore be سَاسَ.

The *ẖ* in the close transcription **ẖabāri** (*news*) will have it converted to *khah* by the following regex:

```
$text=preg_replace("/ẖ/", "U+062E", $text);
```

giving خَبَارِ, but the *h* in the standard spelling, **habari**, will be converted to *heh* by the regex:

```
$text=preg_replace("/h/", "U+0647", $text);
```

giving هَبَارِ.

In most cases of standard *h*, *heh* will be the correct choice, but in the case of this particular word *khah* is probably better, since it is the glyph used in the original Arabic loan. Currently, the only way around this is to manually edit the output of the converter, but future plans for **Andika!** include adding a list of preferred spellings to *prep_rom()*, so that **habari** is converted to **ẖabari**, and it is the latter which is then passed to *rom2ar()*.

On a more general point, converting an existing close transcription (perhaps one in a published paper or book) into the suggested Arabic spelling will of course hardly ever regain the original Arabic spelling (whatever that was) on which that transcription was based. However, even a partial conversion may be useful in providing an Arabic text that can be edited to reflect the original spelling, rather than starting to type out the original from scratch. If the Arabic spelling in the original has well-defined features, it may also be worthwhile to edit *rom2ar()* to reflect those features, so that the conversion will be as close as possible to the original, thus limiting the amount of editing to be done.

The suggested spelling in **Andika!** is to show *sukun* on consonants that are not followed by a vowel (eg كْوَ, **kwa**, *by*), but the *prep_rom()* function includes an option to turn this off (giving كوَ).

Likewise, the suggested spelling in **Andika!** is not to show *sukun* on *waw* or *yeh* (eg كُومِ and not كُوْمِ), but there is a helper function, *waw_yeh_sukun()*, to turn that on.

The final helper function, *convert_numbers()*, gives the user the option of changing Roman numerals into Western Arabic ones.

Chapter 8

Typesetting poetry

As noted in Chapter 1, a key aim of **Andika!** is to facilitate the production of digital versions of classical Swahili manuscripts. This chapter deals with the tools provided to do that – they are based on the concept of importing each word of the text into a database table, and then adding material such as notes on individual words or sections, variant readings and emendations, translations, etc. The enriched text can then be output in a number of formats allowing for both print and online publication – see Section 8.5. This approach also facilitates the automatic production of word frequency lists, glossaries, concordances, n-grams, and so on, which open the way for detailed linguistic analysis of the text.

This chapter focusses on the possibilities for typesetting traditional poetry in Arabic script. However, the tools can also be used for prose in Arabic script – this aspect could be developed further if there is demand for it.

8.1 Creating the input document

The first step is to manually transcribe the manuscript letter-for-letter into a LibreOffice *odt* document – virtually all the Arabic glyphs likely to be used in a manuscript are already on the layout described in Chapter 5, and it is actually faster to type the Arabic text into the computer than it is to type in a close transliteration.

Each *kipande* of a poem in traditional metre should be placed on its own line, and each stanza should be separated by a blank line. The LibreOffice document should end with one blank line.

Particles such as لَ زَ يَ نَ (**na, ya, za, la**) are best written according to the manuscript rendering. In many instances the author or copyist may have attached them to the following word, or (in the case of non-connecting letters like زَ) placed them very close to it. But where there is a larger space in the manuscript between the particle and the following word, it may be appropriate to write it separately from that word in the transcription. These decisions are subjective, and may produce some inconsistency in the transcription, but they will reflect the manuscript more faithfully. Connection or disconnection of the particles (in line with standard Roman orthography) will be handled by annotating the entries in the database.

Samples of input files are in `andika/convert/inputs` and subfolders.

8.2 Importing the contents into a database table

Once the manuscript is transcribed in the input file, it can be imported into a database table. This is done by using the conversion tools, but specifying database import instead of output in a particular document format. To use the point-and-click interface (Section 7.3.1), open a terminal and run:
`convert/convert.sh` choose your poem, and then select *Insert into database* on the *Output* screen. To use the command-line interface (Section 7.3.2), run the following command (replacing *vita_vikuu* with the name of the poem) :

```
php convert/convert.php convert/inputs/vita_vikuu/vita_vikuu.odt+Arabic+Poetry+db+kip-
line
```

In both cases, a database table of the same name as the poem (in the above case, *vita_vikuu*) will be created in the *andika* database, and each *kipande* of the poem will be imported into that table. During

this import, the Arabic text is transliterated into standard Roman orthography, and also into a close transliteration which more closely reflects the Arabic glyphs.

To view the database table, you can access it using phpPgAdmin: in a browser, enter `localhost/phppgadmin` and log in to the PostgreSQL server. In the left panel, click the + beside *andika*, and then **Tables**, and then click on **Browse** alongside the name of the poem (in this case, *vita_vikuu*). You should see the first part of the contents of the table: for each *kipande* of the poem, there will be an index number (*poemline_id*), the stanza number (*stanza*), the location of the line in the stanza (*loc*),[1] the Arabic text (*arabic*),[2] the close transcription (*close*) and the standard transcription (*standard*). and now msno

8.3 Split lines into words

The next step is to split each *kipande* of the poem into words, which will allow each word to have individual annotations added to it. To do this, open a terminal and run:
`php db/import_words.php name_of_the_poem`
replacing *name_of_the_poem* with whatever your poem name is. In the example, you would run:
`php db/import_words.php vita_vikuu`

Note also that once the poem is imported into the database, the code relating to annotation and other editorial work is located in the directory *db*, and not in *convert*.

The import command will create a new table, *name_of_the_poem_words* (in this case, *vita_vikuu_words*), which you can again inspect using phpPgAdmin. Each word has an entry of its own, consisting of an index number (*word_id*), the stanza (*stanza*) and *kipande* (*loc*) it occurs in, the position it occupies in the *kipande*, eg first word, second word or whatever (*position*), the Arabic text, and the close and standard transliterations. A copy of the close transliteration is also created (*edclose*) – this is the entry that will be edited by you to bring the close transcription more into line with standard Swahili. For instance, going back to the **Mwana Kupona** example (Figure 4.1), the entry **nawulimigu** in *close* would be edited to **na ulimwengu** in *edclose*. Other fields are also created to hold annotations for variants, general notes, the root of the word, and an English translation, as explained in Section 8.4.

Note that each time *import_words.php* is run (eg as you complete another batch of stanzas), it will delete and then recreate this words table. Since you may well have devoted considerable time to editing the table and adding annotations, it is important not to lose these! So *import_words.php* does the following things: link this to the later text also needs rethinking - too

1. Creates a backup of the *words* table, which will include your annotations and edits.
2. Does the new import, as explained above.
3. Adds your annotations and edits from the backup into the new import.

8.4 Annotations

It is possible to create as many fields in the *words* table as are required to handle various annotation types, and the content of each of these fields can be selected and edited via code, which means that a versatile framework exists for any editorial apparatus. The current selection of annotation types is described below, with examples.

[1] The default import numbers the stanzas from 1 onwards, and for simplicity, that is retained here, but it is easy to change the numbering to reflect the actual stanza numbers – see Section 7.4.1.

[2] Some cells in the Arabic column may appear empty, but this seems to be a display bug – if you press **Edit** you can see the text is there, and a *select* query will also show it.

8.4.1 Specifying fonts in the annotations

Changes from the default font can be marked in any of the annotation types, and it is recommended to make such changes directly in the annotation, rather than try to edit the output file afterwards. The alternate fonts use the font definitions as set up in the file `andika/convert/tex/fontdefs.tex`, and you can add more to that list using the patterns seen there (see also Section 4.2). To apply the font changes, the LaTeX command format is used: a backslash, then the abbreviation for the desired font, and then the text inside braces. Likely font changes that might be applied are:

- Arabic script: `\AS{text here}` – Scheherazade. To use Amiri, use `\Am{text here}`
- transliteration: `\Tr{text here}` – Linux Biolinum O in grey.
- inserted letters: `\In{text here}` – Linux Biolinum O in blue.
- standard Swahili: `\Swa{text here}` – Linux Biolinum O in green.
- English: `\E{text here}` – Liberation Serif in grey italics, smaller than the default.
- English italics: `\Eit{text here}` – Liberation Serif in black italics.
- standout type in footnote: `\FN{text here}` – Liberation Serif in green italics.

8.4.2 Adding and editing the annotations

SQL Workbench (Appendix A/12.2) allows the annotations to be added directly to the table. Open SQL Workbench and connect to the *andika* database. In the top panel, enter an SQL query to show the whole of the *vita_vikuu_words* table in order of stanza and *kipande*:
`select * from vita_vikuu_words order by stanza, loc;`
(note that the semi-colon at the end is essential)

Move the cursor somewhere inside the query and press **Ctrl**+**Return**. You can now edit individual cells in order to add annotations.

IMPORTANT! Remember to press the **Save** icon or select **Data** → **Save Changes to Database** to save any material you add. Even though you can see your edits in SQL Workbench, they are not written into the database until you save them!

8.4.3 *edclose* field Make clear the output will use this if it exists, but then fall back to close.

This field holds an edited version of the close transliteration. The automatically-generated close transliteration tries to recreate the Arabic glyphs as faithfully as possible using Roman glyphs. With some writers (eg Sheikh Yahya), this will result in text that is very close to standard Swahili in Roman script, because their Arabic script marks distinctions that reflect the phonology of Swahili. Other writers (usually from earlier periods) have used the Arabic script as an approximation of the phonology of Swahili (see Chapter 4) so the close transliteration will reflect standard Swahili in Roman script less well, and it is therefore necessary to adjust the transliteration to do this.

Apart from obvious spelling corrections (eg changing *ḡ* to *ng*, or *i* to *e*), the *edclose* field currently handles two other types of edits: segmentation of the transliteration to reflect standard Swahili word boundaries, and insertion of additional letters.

- To separate particles like لَ زَ يَ نَ (**na, ya, za, la**), etc that have been written connected in the Arabic text, put a space after them. For example, in 1c of *vita_vikuu*, edit the *edclose* field to read **na khubuzi** (*and bread*) instead of نَخُبُوزِ (**nakhubuzi**).

Is edclose needed? Maybe if you want to tweak close so that it reads a bit more easily, but in that cas

edclose is for when the automatic transcriber gets things wrong ...

- To connect elements that have been written separately in the Arabic text, enter ∼ against the element to be joined, and move the element to the proper cell. For instance, in 1g of *kiswahili*, standard Swahili requires **nimewatendani** (*what have I done to you?*) instead of نِ مِوَتِنْدَانِ (**ni mewatendani**). So against **ni** we put a ∼ in the *edclose* field, and edit the *edclose* field of **mewatendani** to read **nimewatendani**.
- Epenthetic vowels to support proper scansion can be added using `\In{text here}`. For instance, in 1c of *vita_vikuu* an epenthetic vowel can be added to the transliteration of مِلْحِ (**milḥi**, *and salt*) to give **miliḥi** by editing the *edclose* field to read `na mil\In{i}ḥi`.

8.4.4 *standard* field

Add detailed discussioon of edstan.Make clear that in older MS where the orthography is less close

This field holds an automatically-generated version of the text in standard Swahili orthography. With most texts, you would give the edited version of the close transliteration from the *edclose* field, but with some texts there may already be a standard Swahili transliteration that you wish to re-use. In this case, you would edit the standard entries to reflect that existing transliteration, and they will be saved and reapplied in the same way as the other annotation fields every time you re-import the document. In *Kiswahili* (Appendix D), the entries in *standard* are based on the transliteration in Abdulkadir and Frankl (2013).

8.4.5 *variant* field

This field allows the recording of variant readings (*variae lectiones*) of the word in different manuscript versions of the same poem. For instance, 6a of *vita_vikuu* reads: نَسِيْفُ نْجِيْمَ أَسِيْسِ (**nasēfu njēma asīsi**, *and a good, stout sword*). If you have another manuscript B where this *kipande* reads: نَسِيْفُ نْزُوْرِ أَسِيْسِ (**nasēfu nzūri asīsi**), in the variant column against **njēma** we put (for instance):
`B: \AS{نْزُوْرِ}, nzūri`
which will be converted to a footnote giving:
B: نْزُوْرِ, nzūri.

8.4.6 *note* field

This field holds notes on the meaning or reference of the word, or any other material which may help to elucidate its meaning or usage. There is no practical limit on the length of these notes.[3] Appendix D demonstrates how **Andika!** caters easily for a significant number of notes – for more information the relevant database table, *kiswahili_words*, can be inspected.

8.4.7 *root* field

Recording the root of the word is useful for building concordances, frequency lists, etc. Instead of having to search for different forms of the word, it is possible to search on the root and have all forms presented.

For Bantu words, use the stem minus any elements such as class prefixes, verbal *-a* or verbal extensions. Thus **fik** would find **akafika** (*he arrived*), *watafikia* (*they will arrive at*), **mfiko** (*arrival*), and so on.

For Arabic words, use the triconsonantal root (جذر).[4] Thus **klm** would find **katakalama** (*he spoke*), **kalima** (*word*), and so on.

[3] The longest possible content that can be stored in any one field is about 1 GB.
[4] `en.wikipedia.org/wiki/Semitic_root`

Ideally, the roots would be filled in automatically during import by looking up the word against a digital Swahili dictionary, such as the one used for my Swahili verb segmenter.[5] That dictionary is not yet extensive enough for that purpose.

8.4.8 *english* field

This field holds an English translation of the whole *kipande*, placed against the first word of each *kipande*. See the *kiswahili words* table for examples.

emend field

8.4.9 Inserting citations in the annotations

All the annotation fields can include citations, but they are perhaps most likely in the *note* field. The citations use a LaTeX package called *biblatex*, which has already been installed (Appendix A/13).[6] This draws on a list of the citations you wish to use, which need to be in BibTeX format – see `andika/bib/andika.bib` for an example of a short bibliography file. It is possible to write this file using just a text editor, but it is easier to use a frontend such as JabRef, which has already been installed (Appendix A/14). With a frontend, you simply type the bibliographic details of the citation into a series of dialogue boxes. Each citation is referred to by a "key" – I use the name of the first author and the year, so the key for Sacleux' *Dictionnaire* would be *Sacleux1939*, but you can use anything you like.

Using this dictionary as an example, we can then refer to a citation in the note by using:
`\textcite{Sacleux1939}`
here the work is a subject:
where

> Sacleux (1939) was a major achievement in Swahili lexicography.

and using:
`\parencite{Sacleux1939}`
where the work is referred to parenthetically:

> This word is found mainly in northern dialects (Sacleux 1939).

The *author-year* citation style is default, but it can be changed. However, since citation management and style is a wide-ranging topic not directly relevant to **Andika!**, this aspect is not dealt with here.

The bibliography file has to be called *andika.bib*, and has to be in the `andika/bib` directory. You can either add your citation details to that file, or delete it and start your own *andika.bib*. If you need to use a bibliography file of a different name in a different location, you can delete the existing *andika.bib* and set up a symbolic link to your own file. For instance, if your bibliography file were called *thesis.bib*, and it was located in `/home/USER/thesis` (where *USER* is your username), you would run the following commands in a terminal open at *andika*:

```
rm bib/andika.bib
```
(delete the existing *andika.bib* file)

```
ln -s ~/thesis/thesis.bib bib/andika.bib
```
(create an *andika.bib* link (alias or shortcut) to your bibliography file – remember that ~ stands for */home/USER*)

It is worth noting that in cases where citations are not printed properly, it is virtually always the case

[5] `kevindonnelly.org.uk/swahili/segmenter`. The dictionary here is a heavily-customised version of Beata Wójtowicz's English-Swahili dictionary at `freedict.org`.

[6] The older *bibtex* package does not support citations in footnotes.

that there is an error in the bibliography file, or that the key being used is incorrect.[7]

8.5 Output to pdf

Once the database table holding the words of the poem has been edited to include all the annotations required, it can be output in a variety of formats. The most important is likely to be *pdf* format, since the LaTeX typesetting system produces a very attractive, beautifully laid-out text equally suitable for traditional printing or digital distribution. The *pdf* output format is two *vipande* to the line, with a space between them (compare the conversion options in Section 7.3.1). centred

To print your annotated poem to a pdf file, run:
`php db/output_pdf.php vita_vikuu`
replacing *vita_vikuu* with the name of your document. The generated file will be located in a folder with the same name as your input document – in this case, `andika/db/outputs/vita_vikuu`.

we now need a detailed discussion of the new options for printout

8.5.1 Changing the transliteration source

By default, the *pdf* output uses the entries in *edclose*, but you can override this to use the entries in *standard* instead by including the word **standard** at the end of the command. For instance, to print out *kiswahili* with the *standard* entries as the main transliteration instead of the *edclose* entries, use:
`php db/output_pdf.php kiswahili standard` This is useful if you are typing out a manuscript which has already been published, and you want to replicate the Roman script from that publication.

8.5.2 Changing the font size

The default font size for the output is 12pt, which is good for computer use. However, if you need a slightly smaller font for print use, open *andika/db/tex/tex_header.tex* and change *12pt* in the first line to *10pt*. Save the file, and then run *output_pdf.php* again.

8.5.3 Changing the location of annotations

By default, all annotations are output as footnotes – since they refer to individual words in the text, having them on the same page is easier to read. But if you need endnotes instead, this can be achieved by minimal editing of two files:

1. Find the *Endnotes* section near the bottom of *andika/db/tex/tex_header.tex*. Uncomment the two lines there by removing the initial %, and save the file.
2. Find the *Endnotes* section towards the bottom of *andika/db/output_pdf.php*. Uncomment the three lines there by removing the initial //, and save the file.

After this, running:
`php output_pdf.php name_of_poem`
will produce a *pdf* with endnotes. If you want to go back to footnotes, simply comment the five lines again.

To get an impression of the difference in output, compare Appendix D and Appendix F.

[7] I recently spent almost an hour trying to work out why the entry for Abdulkadir and Frankl (2013), key `Abdulkadir2013`, was not appearing correctly - there were definitely no mistakes in the bibliography entry. Yet LaTeX reported it could not find that entry. I tried various increasingly complicated fixes, until eventually I noticed that I had typed the key as `Adbulkadir2013` when citing the work. When a problem like this arises, we tend to think that the most likely cause is a fault in the software, but it is far more likely to be a fault in the wetware connecting the chair to the computer.

8.5.4 Changing the layout

A wide variety of changes to the layout are possible either by adjusting the script *output_pdf.php* (for instance, to suppress the printing of the transcription), or by editing the intermediate LaTeX file (in the `andika/db/outputs` folder. The options are so extensive that there is little point going into them here (if the default output does not meet your needs, you are invited to contact me to discuss how they might be met). One example, however, is the way in which the default *output_pdf.php* was adjusted to allow the printing of the Burda Section 2.8 in two colours, giving the script `firstline.php`. These scripts can be compared in a difference viewer such as Meld[8] to see how relatively minor changes allowed a substantial difference in the layout.

8.6 General notes on usage

8.6.1 Checking the input file

It is a good idea to use the convert tools to check your input file every page or so by outputting a pdf with transliteration. This will ensure that you can note and correct typos while you are still in input mode.

8.6.2 The import process hangs

If the database import process hangs (ie appears to be doing nothing), this is because you have the relevant poem table open in SQL Workbench (for example, to review the import, or add annotations). If SQL Workbench is showing data from an *andika* database table, it places a lock on the table which prevents any other program accessing it for some operations (re-creating a table, renaming a field in the table, etc). If you then try to run another import (eg to add some more stanzas you have just typed out), the import will hang because the script *convert/create_poemlines.php* cannot delete that table and re-create it. To allow the import to proceed, all you need to do is close SQL Workbench. You can then reopen it after the import is complete.

8.6.3 Saving a particular import

Each time a poem is imported, the import process will delete and then recreate the poem table containing the *vipande* and their transliteration. If for some reason you want to preserve a specific conversion (perhaps for archival purposes), you can save (dump) the database table before re-running the conversion. To do this, open a terminal and run:
`pg_dump -U dbuser --table=name_of_poem > name_of_poem.sql andika`
If I wanted to do this for the example poem, I would run:
`pg_dump -U kevin --table=vita_vikuu > vita_vikuu.sql andika`

This will create a file which can be loaded into a PostgreSQL database. If you want to create a file which can be opened in a spreadsheet, run the following commands:

`psql -U dbuser -d andika`
(replacing *dbuser* with your database user)

`\copy (select * from vita_vikuu) to 'vita_vikuu.csv' with delimiter ',' csv header`
(replacing *vita_vikuu* with the name of the poem)

`\q`

[8] `meldmerge.org/`. Install it by running: `sudo apt-get install meld`

You may want to add dates to the backup filenames, and perhaps create a directory in which to store them.

You can do the same thing with phpPgAdmin. On the *Tables* screen of the *andika* database, click on the name of the poem (in this case, *vita_vikuu*). Then click on the **Export** button at the top. For a backup which can be loaded into PostgreSQL, tick **Structure and data**, select **SQL** from the *Format* drop-down list, tick **Download**, and then click **Export**. For a backup which can be opened in a spreadsheet, tick **Data only**, select **CSV** from the *Format* drop-down list, tick **Download**, and then click **Export**. In either case, select a location in which to save the file, and rename it as appropriate.

8.6.4 Warning when word-splitting

Omit - now fixed.

When running *db/import_words.php* for the first time on your poem, you will see something like:

> Warning: pg_query(): Query failed: ERROR: relation ”xxx_words” does not exist

at the beginning of the import and:

> Warning: pg_query(): Query failed: ERROR: relation ”xxx_backup” does not exist

at the end. This is harmless – it just means that there is as yet no backup table from which previous work can be re-integrated.

8.6.5 Re-running word-splitting

If you notice problems with a new *words* table (eg missing annotations compared to your old *words* table) after running *db/import_words.php*, this means that re-integrating your previous edits has not worked for some reason (see section 8.6.6). In such a case, *db/import_words.php* should **not** be run twice in succession.

Instead, you should make a manual copy of the *backup* table using an SQL query like:

```
create table mymanual_backup as select * from mypoem_backup;
```

Then copy fields manually from there to your *words* table by using an SQL query like:

```
update mypoem_words w set (standard, edclose, variant, note, root, english) =
↪ (b.standard, b.edclose, b.variant, b.note, b.root, b. english) from mymanual_backup b
↪ where w.stanza=b.stanza and w.loc=b.loc and w.position=b.position;
```

The above query will copy all the annotation fields from your manual backup table to the *words* table. IMPORTANT! If you run this query in SQL Workbench, you then need to commit (save) this update by selecting **SQL** → **Commit**, or by pressing **Alt**+**M**. Once the updates are saved, it is then safe to run *db/import_words.php* again.

If you do not correct the problems manually, running *db/import_words.php* again will lead to **data loss** – the first run creates a *backup* table with all your data, but a second run will delete that good *backup* table and create a new one based on the faulty *words* table, possibly overwriting good entries with faulty ones.

8.6.6 Renumbering stanzas during word-splitting

A specific instance of problems arising during word-splitting (Section 8.6.5) is where you have renumbered the stanzas by changing the *stanza_no* counter (Section 7.4.1). If you import with *stanza_no* set to 0, and then later change *stanza_no* to something else, the edits you made previously will be in the

backup, but cannot be re-integrated because they no longer have the same stanza number. For a case where you changed *stanza_no* to start at (for instance) 275 instead of 0, you can resolve this by running:

```
update mypoem_words w set (standard, edclose, variant, note, root, english) =
↪ (b.standard, b.edclose, b.variant, b.note, b.root, b. english) from mypoem_backup b
↪ where w.stanza-275=b.stanza and w.loc=b.loc and w.position=b.position;
```

The above query will copy all the annotation fields from the *backup* table to the *words* table. IMPORTANT! If you run this query in SQL Workbench, you then need to commit (save) this update by selecting **SQL → Commit**, or by pressing **Alt + M**.

8.6.7 Doing a completely new word-split

Because *db/import_words.php* re-integrates all annotations except *arabic* and *close* from the backup copy of the previous version of the table, this means that changes made outside the table may not show up. For instance, suppose you have imported the words, and then (for instance) change the transliteration routine for standard spelling, or separate two words in a line of your input document which were previously joined. If you run then re-import the document (Section 8.2) and split the words again using *db/import_words.php* again, what will happen is that the results of your changes will be written into the new *words* table, but then immediately overwritten with the old entries from the previous *backup* table when those are re-integrated, so it will look as if none of your changes have taken effect.

In such cases, you need to do a completely fresh import. To do this, comment out the two lines marked *Fresh import* at the top and bottom of *db/import_words.php*. Then run the script, and manually copy across any remaining annotations by running:

```
update mypoem_words w set (variant, note, root, english) =
↪ (b.variant, b.note, b.root, b. english) from mypoem_backup b
↪ where w.loc=b.loc and w.position=b.position;
```

IMPORTANT! Remember to uncomment the *Fresh import* lines again immediately afterwards, or future annotations will not be saved and re-integrated.

References

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Appendix A

*Installing **Andika!***

I am grateful to Natalie Kontny, Student Assistant on Project C07, **The Place of Swahili Manuscripts in East African Collections**, at the University of Hamburg's Centre for the Study of Manuscript Cultures,[1] for road-testing these instructions and helping to write them up.

A/1 How much of this do I need to do?

If you simply wish to be able to type Swahili in a word-processor, you need not go through the full installation procedure in this appendix. After installing Ubuntu, you only need to follow Appendix A/6.1, move into the unzipped download, and then follow Appendices A/7 to A/9.

However, if you wish to transcribe, edit and annotate Swahili documents in Arabic script, providing Roman equivalents as well, then you will need to carry out the full installation procedure here. The reason there is so much to install is that **Andika!** tries not to reinvent the wheel – rather, it combines already-existing best-of-breed software to do new things.

Most of the install is carried out by typing in commands directly. This is because this method is much faster and more succinct than explaining how to point-and-click through various dialogue boxes.

A/2 Ubuntu Linux

Andika! was developed on Ubuntu 14.04,[2] a variety of GNU/Linux,[3] a secure and free operating system. "Free" here means not only that it is available at no cost (free as in beer), but also that the user is free to copy, change and distribute it without fear of copyright lawsuits (free as in freedom).[4] Ubuntu is a user-friendly packaging of a wide variety of software which is suitable for any computing need – the name is a Southern Bantu cognate of the Swahili **utu**, and means "humanity" or "humanness": it is intended to emphasise that the free software concept of sharing brings out the best in all of us.

You can download the current 64-bit[5] version of Ubuntu 14.04 from `http://www.ubuntu.com/download/desktop`[6] You can install Ubuntu as the sole operating system on a computer (highly recommended),[7] or install it alongside an existing operating system so that you can "dual-boot" into either operating system.[8]

Another possibility is to run Ubuntu inside your existing operating system, as a "virtual machine". This will work well on most machines, though there may be issues with some, and it is always less efficient than running Ubuntu directly "on the metal". Notes on installing a virtual machine are in Appendix A/4.

[1] `www.manuscript-cultures.uni-hamburg.de/Projekte_e.html`
[2] `ubuntu.com`
[3] `en.wikipedia.org/wiki/Linux`
[4] `fsf.org`
[5] Most modern machines should be 64-bit capable.
[6] Although versions such as 15.04 are now available, it is best to stick to 14.04, since this is a Long Term Support release which will be supported for 5 years.
[7] `ubuntu.com/download/desktop/install-ubuntu-desktop`
[8] Doing an internet search on "dual-boot Ubuntu" should produce a number of guides, such as the one at `linux.about.com/od/LinuxNewbieDesktopGuide/ss/The-Ultimate-Windows-81-And-Ubuntu-Dual-Boot-Guide.htm`

A/3 Conventions

Unless otherwise indicated, lines in
`monospaced font`
are commands to be typed in.

Unless otherwise indicated, all commands should be activated by pressing **Return** at the end of the command.

The symbol ↪ at the beginning of a line means that it is a continuation of the previous command, and therefore **Return** should only be pressed after the end of this line.

Keys separated by + should be pressed simultaneously. Thus **Ctrl**+**X** means "press the Ctrl key at the same time as the X key".

When a command starts with *sudo*, you will be asked to type in your superuser (administrative) password, which you should have been asked to set up when you first installed Ubuntu, before the command is allowed to proceed. Note that you will get no feedback from the password entry (the line will stay blank) until you press **Return**.

If at any point the system suggests adding other packages (called *dependencies*) based on the ones you are installing, accept those suggestions by pressing **Y** or typing **yes**.

Unless otherwise indicated, it is assumed that all commands are run from the suggested base directory of the **Andika!** software, */var/www/andika* – see Section A/6.

A/4 Running Ubuntu as a virtual machine

As noted above, this option is less versatile than a proper install of Ubuntu, so the following notes do not attempt to cover every issue.[9]

Install the version of Oracle's VirtualBox software[10] appropriate for your operating system. Once installed, open VirtualBox Manager and click the icon for **New**. Fill in **Andika** against *Name*, **Linux** against *Type* and **Ubuntu (64 bit)** against *Version*. Click **Next**. As the memory amount, set **2000Mb** if you have at least 3Gb memory in your machine – raise the level if you have more memory (if you have less memory you will need to accept that VirtualBox may not run very well. Click **Next**. Tick **Create a virtual harddrive now**. Click **Next**. Tick **VDI**. Click **Next**. Tick **Dynamically allocated**. Click **Next**. Set **40Gb** as the virtual hard drive size if you have a hard drive of at least 300Mb. Click **Create**.

You have now set up a virtual machine, and the next step is to install Ubuntu on it. Click the new *Andika* entry in the left-hand pane so that it is highlighted. Click the icon for **Start**. You will be asked to select a startup disk. Click the folder icon to the right of the textbox to navigate to wherever you stored your download of Ubuntu 14.04. Click **OK**. Click **Start**. The Ubuntu boot process will start, and after a couple of minutes you should see an screen with two large icons on it. Click **Install Ubuntu**. Click through the screens, accepting the defaults. It is important to make a note of your username and password. After about 20 minutes, you should have a new Ubuntu install using the Unity desktop.

However, the screen resolution is limited to 800x600. To get higher resolutions, you need to install VirtualBox's Guest Additions. In the running Andika instance of Ubuntu, press **Ctrl**+**Alt**+**T** to get a command-line terminal. Update the lists of software packages on the machine:
`sudo apt-get update`
entering your password when requested (the one you entered during the Ubuntu install). Then upgrade any software packages to the most recent available versions:
`sudo apt-get upgrade`

[9] In particular, running Ubuntu as a guest on an Apple Mac OS X host throws up some keyboard problems – it is unclear how you access the | (pipe) and \(backslash) keys on an Apple keyboard when you need to use them in Ubuntu. In an Apple UK keyboard they are accessed respectively by **Shift**+**Alt**+**L** and **Shift**+**Alt**+/, but these keystrokes do not work in virtual machines.

[10] `virtualbox.org`

Note that this may take 15-20 minutes, depending on your system. Install software that the system will use to build other software:

```
apt-get install dkms
apt-get install build-essential
```

Now, click **Devices** on the menu-bar of the VirtualBox software on your host machine, and select **Install Guest Additions**. A CDROM icon will appear on the Ubuntu desktop – click on it to install the additional software. Once completed (which may take 5 minutes or so), shutdown the Ubuntu Andika instance by closing the window it is running in. Then restart Andika again from VirtualBox. If you now resize the Andika window, or select *Fullscreen* mode in VirtualBox, you should get the full resolution possible on your screen.

A/5 Change the desktop to KDE

Once you have Ubuntu installed (whichever method you choose), you can go on to install **Andika!**.

Ubuntu comes by default with a desktop called Unity,[11] but a variety of different Linux desktops are available, of which perhaps the most popular is KDE.[12] Since KDE is easier to work with, it is a good idea to change the desktop to KDE (though this is not essential).

Open a terminal (**Ctrl** + **Alt** + **T** on Unity), and update all software:

```
sudo apt-get update
sudo apt-get upgrade
```

Then install KDE:

```
sudo apt-get install kubuntu-desktop
```

Note that this may take some time to complete.

Log out of Unity by pressing the wheel icon at the top right of the screen, and at the login screen select KDE as your preferred desktop by clicking on the Ubuntu symbol above the login box.

Once you have logged in to KDE, right-click the K on the lower left of the screen and select **Switch to Classic Menu Style**. You can then bring up a terminal by selecting **K** → **System** → **Konsole**. You can also drag the menu entry to the panel at the bottom of the screen to allow for faster access.

A/6 Download Andika!

A/6.1 Option 1: snapshot

The **Andika!** software is available from the ThinkOpen website. The second-best option is to download an archive by going to *http://thinkopen.co.uk/git/andika*, and clicking on the **ZIP** or **TAR** buttons. Save the archive to your home directory (*/home/USER* – USER here stands for the username you set up when you installed Ubuntu; replace it with your actual username) and uncompress it to create an *andika* folder there:

```
cd ~
```

(The tilde is a shortcut for */home/USER*.)

For a zip file:

```
unzip -q andika-xxxxxx.zip
```

The xxxxxx segment needs to be replaced with whatever is in the name of the file you download.

For a tar file:

[11] unity.ubuntu.com
[12] kde.org

```
tar -xf andika-xxxxxx.tar
```
The xxxxxx segment needs to be replaced with whatever is in the name of the file you download.

A/6.2 Option 2: easy update

The above option will give you a snapshot of **Andika!** at the time you downloaded it, but since **Andika!** is a work-in-progress, it is likely to change. A much better option, if you want to keep up with any changes, is to use Git, which keeps track of changes made to files. Many free and open-source software projects use Git to ensure that software developers and users can always access the most up-to-date version of the software they are working on or using.

Git is installed by default in Ubuntu. You can run:
```
sudo apt-get install git
```
if you want to check that it is installed. If so, you should get a message saying:
```
git is already the newest version
```
If not, it will be installed.

Move to your home directory (*/home/USER* – USER here stands for the username you set up when you installed Ubuntu; replace it with your actual username) and download **Andika!**:

```
cd ~
```
(The tilde is a shortcut for */home/USER*)

```
git clone http://thinkopen.co.uk/git/enabled/andika
```

After a minute or two, **Andika!** will be downloaded into an *andika* folder in */home/USER*.

In the future, if you want to update **Andika!**, you can open a terminal in the *andika* folder and type:
```
git pull
```
Git will automatically update those parts of **Andika!** which have been changed.

A/6.3 Move the *andika* directory

We are going to move the working directory for **Andika!** to a location which will allow you to access a local copy of the website pages (*kevindonnelly.org.uk/swahili*) should you wish (see Section A/16 below). The */var/www* directory is the default location for storing webpages on your machine.

```
sudo mv andika /var/www/
```
(note the final slash)

Give yourself ownership of the */var/www* directory (by default, ordinary users are not allowed to access this):
```
sudo chown -R USER.USER /var/www/
```

Remember, USER here stands for your username, which you set up when you installed Ubuntu. For instance, here I would type:
```
sudo chown -R kevin.kevin /var/www/
```

Set up a link from your */home/USER* directory to the */var/www/* directory:
```
ln -s /var/www/ web
```

If you go to your home directory in a file manager (in KDE **K** → **System** → **Dolphin**; in Unity, the second icon on the left-hand side, the one with a file on it), you will see an entry for *web*. If you click this, it will actually take you to */var/www/*. This makes access to the webpage directory quicker and easier.

Move into the *andika* directory for the rest of the installation:
```
cd web/andika
```

You can check the layout of the directories and files by listing them:
`ls`

A/7 Install fonts

A number of default fonts is used in printing the output from **Andika!**, and these need to be installed.

The most important font, Scheherazade,[13] created by Bob Hallissy and Jonathan Kew, is a Naskh-style font used for the Arabic text. The version available by default from Ubuntu is somewhat old, so it is preferable to use SIL's own package collection to get the latest package. SIL has a page with instructions on how to do this for the Unity desktop,[14] but as usual it is quicker to use the terminal.

Fetch the authentication key:
`wget http://packages.sil.org/sil.gpg`

Add the key:
`sudo apt-key add sil.gpg`

Add the SIL repository to the list of repositories used by your Ubuntu install:
`sudo add-apt-repository "deb http://packages.sil.org/ubuntu trusty main"`

If you are not using 14.04 (codenamed Trusty Tahir), change *trusty* accordingly. To find the codename of your version, use:
`lsb_release -sc`

Update the software package lists to include software from the new repository:
`sudo apt-get update`

Remove the authentication key:
`rm sil.gpg`

We can now install all the fonts:
```
sudo apt-get install fonts-sil-scheherazade fonts-hosny-amiri fonts-liberation
↪ fonts-linuxlibertine
```

Amiri,[15] created by Khaled Hosny, is an alternate Naskh-style font – it is not currently used in **Andika!**, but could be a possible alternative to Scheherazade – see Section 4.4.

Liberation Serif[16] in the *fonts-liberation* package is a tidy font used for the English translation in poetry.

Linux Biolinum O[17] in the *fonts-linuxlibertine* package is especially good at handling diacritics, so it is a good choice for a close transcription into Roman script.

Use your desktop's font installation utility[18] to install the GranadaKD font in *andika/fonts* – this is a Kufic-style font from Arabeyes[19] that has been adapted by me to add the characters necessary for it to be used for Swahili. It is used in **Andika!** for poem titles.

All of the fonts used by **Andika!** can be changed – see Section 4.2.

[13] `scripts.sil.org/cms/scripts/page.php?item_id=Scheherazade`
[14] `packages.sil.org`
[15] `amirifont.org`
[16] `fedorahosted.org/liberation-fonts`
[17] `linuxlibertine.org`
[18] In KDE, **K → System → System Settings → Font Management**.
[19] `openfontlibrary.org/en/font/granada`

A/8 Set up a new language and keyboard

Move the keyboard definition file to the appropriate location.

```
sudo cp layout/tz /usr/share/X11/xkb/symbols/
```

A/8.1 Activate the new keyboard in KDE

Click on **K** → **Settings** → **System Settings**.

In the settings dialogue, click on **Input Devices** → **Keyboard**.

On the *Layouts* tab, tick **Configure layouts**, and then click **Add**.

Fill in the pop-up dialogue as shown in Figure A.1.[20]

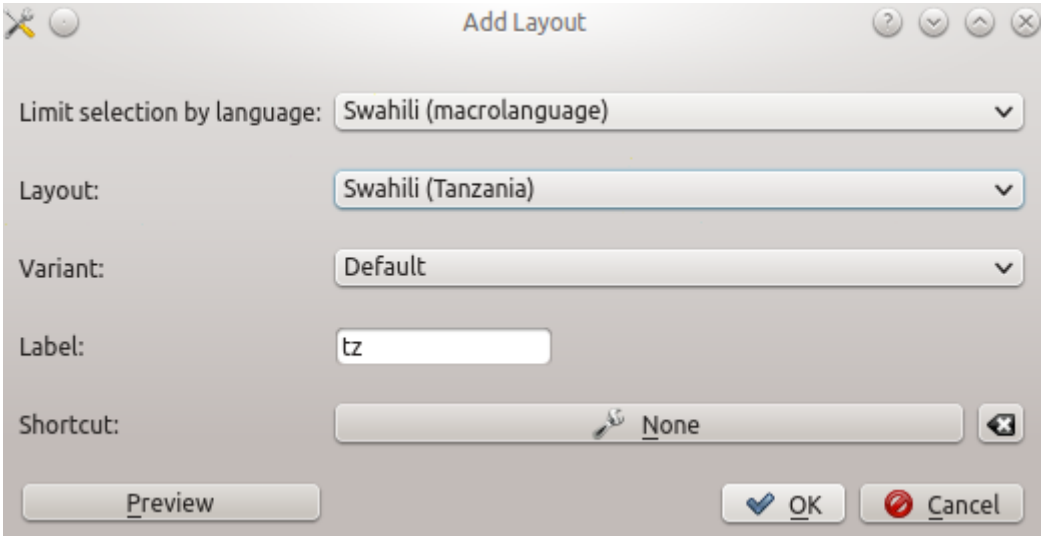

Figure A.1: *Setting up the Swahili keyboard for KDE*

Click **OK**, and then **Apply** to exit.

You should now see an additional marker in the system tray at the bottom right of your screen, which will be the abbreviation for the default language on your desktop. For instance, if you have UK English as the default, you will see **gb**. Click on this, and it will change to **tz**, showing that the keyboard for Swahili in Arabic script is now operational. You can quickly switch between the two keyboards by pressing **Ctrl** + **Alt** + **K**.

Close the *System Settings* box.

Note that if you make changes to the keyboard layout, you need to re-apply the layout – see the end of Appendix C.

A/8.2 Activate the new keyboard in Unity

If you have decided to stick to Unity as your desktop, click the **System Settings** icon in the Launcher, or click the system icon in the top right-hand corner and select **System Settings**.

Click **Text entry** in the *Personal* section.

[20] Swahili (Kenya) can be chosen instead of Swahili (Tanzania) if preferred.

Click on the + at the bottom of the left-hand pane, *Input sources to use*.

Roll down to *Swahili (Tanzania)*.

Click on it and then click **Add**.

Close the *Text entry* box.

There should be a new icon on the menu bar. Either Click on the language chooser icon on the menu bar and choose Swahili from the list. Alternatively, press **Super** (usually the key with a Windows logo on it) + **Space**.

A/8.3 Interaction with the unlock screen in KDE

If you have the unlock screen activated, this means that when you leave your machine for some time, it will power down the screen and then, when you resume work, present a login box so that you can unlock the desktop. A problem arises if you changed the keyboard to Swahili before leaving your machine – since the machine was powered down with that keyboard active, the login box will only allow you to type Arabic glyphs, which means that you cannot type in your (Roman glyph) password!

The easiest way to deal with this is to disable the unlock screen by going to **K** → **Settings** → **System Settings** → **Power Management** → **Advanced Settings**, and unticking *Lock screen on resume*.

If for some reason you wish to retain the lock screen, you can recover from this situation whenever it occurs by pressing **Crtl** + **Alt** + **F5** to get a terminal login. Type your username and password to log in.

Open the configuration file for the keyboard:
`nano ~/.kde/share/config/kxkbrc`

Find the line:
`LayoutList=gb,tz`
and change it to:
`LayoutList=gb`

Save the file: **Ctrl** + **X, Y, Return**.
(The example here uses the UK English keyboard, *gb* – replace this with whatever your own default keyboard is.)

Press **Ctrl** + **Alt** + **F7** to return to the unlock screen. Click the login box, and you should be able to login as normal. However, you will need to re-add the Swahili keyboard as shown above.

A/9 LibreOffice

LibreOffice, installed by default in Ubuntu, is a suite of office software (word processor, spreadsheet, presentation program, etc). The version used here is 4.2.4.2.

A/9.1 Configure the word-processor

Open LibreOffice Writer.

Click on **Tools** → **Options** → **Language Settings** → **Languages**.

Under *Default languages for documents*, tick **Complex text layout (CTL)**, and select **Arabic (Oman)** in the dropdown. Click OK.

Click on **Tools** → **Options** → **Language Settings** → **Complex Text Layout**.

If you wish to use both Arabic-Indic numerals (on the numeral keys) and Western-Arabic numerals (AltGr + numeral), ensure Arabic or System is chosen here. The other two settings will convert Western-Arabic numerals to their Arabic-Indic equivalents.

Tick **Visual** under *Cursor control*, and then **OK**.

Right-click on the toolbar, and under *Visible buttons* select **LTR**. Do the same to select **RTL**. Two new buttons will now appear in the Formatting toolbar, one for left-to-right typing, and one for right-to-left typing.

Shortcuts are **Ctrl** + **Shift** + **A** for LTR and **Ctrl** + **Shift** + **D** for RTL.

A/9.2 Install a template

Andika! includes in *andika/libreoffice* a template (*andika.ott*) where styles for Swahili in Arabic script, Swahili in Roman script (standard spelling or close transcription) and translation are already set up – all these styles are right-justified. Installing the template is optional, but it will make typing out Swahili poetry much simpler.

Click on **File** → **Templates** → **Manage**.

On the *Documents* tab, double-click **My Templates** and then click **Import**.

Navigate to *andika/libreoffice/andika.ott* and click on it – it should now be listed there as a template.

If you want to set it as the default (nothing has been changed from the stock default apart from the addition of the three extra styles), click on it and then click **Set as default**.

To use the template without setting it as default, select **File** → **New** → **Templates** → **andika**.

Close the *Templates* box, and then restart LibreOffice Writer.

To use the styles, place the cursor in the line you wish to format, press **F11** to open the *Styles and Formatting* list, and select the relevant style by double-clicking on its name – the new styles are at the bottom of the list.

Arabic style is RTL, Scheherazade 24pt. You may wish to make the font size smaller. In unvocalised Arabic, reading the text is possible at quite small font sizes. In Swahili, however, the vowel signs are essential, so the same reductions in font size are not possible. In typesetting poetry, the lines are usually short, and accuracy is improved by having a large font size.

Roman style is LTR, right-justified, Liberation Serif 12pt.

Translation style is LTR, right-justified, Liberation Serif 12pt, italic.

Obviously, the appropriate writing system (Arabic or Roman) also has to be selected on the keyboard before typing (see Appendix A/8).

A/10 PHP

PHP is a computer language which is used to convert text from one script to the other, and also for the import and export of text to and from the database.

A/10.1 Install PHP

```
sudo apt-get install php5 php5-cli
```

To test the install:
`php --version`
(note: two dashes)
You should get a message giving details about the version of PHP you've just installed.

A/10.2 Configure PHP

```
sudo nano /etc/php5/cli/php.ini
```

This command will open the system file *php.ini* in a lightweight text editor called *nano*, where you have to change some settings. Use the arrow keys on the keyboard to move around, and the Home and End keys to move to the beginning or end of a line.

Press **Ctrl** + **W**, then type
`max_execution_time`
into the searchline and press **Return**. Change the line to read:
`max_execution_time = 300`

Again press **Ctrl** + **W**, type
`error_reporting`
and press **Return**. Change that line to:
`error_reporting = E_ALL & ~E_NOTICE & ~E_DEPRECATED`

A bit lower down from that (you can scroll down using the mouse), there is a *display_errors* line. Change it to read:
`display_errors = On`

Below that there is a *log_errors* line. Change it to read:
`log_errors = Off`

To save the file, press **Ctrl** + **X**, then press **Y** to confirm you want to save the modifications, and press **Return** to close the file.

A/11 PostgreSQL

PostgreSQL is a database which is used to store the words of the text for editing and enhancement.

A/11.1 Install PostgreSQL

```
sudo apt-get install postgresql postgresql-client postgresql-common

↪ postgresql-contrib php5-pgsql
```

To test the install:
`psql`

You should get an error message saying that the role named after your username does not exist.

A/11.2 Set up a database user

On Ubuntu, PostgreSQL uses peer authentication by default. This means that creating a database user with the same name as your system (Ubuntu) user will mean you can log in to the database without

entering a password.[21] The terminal prompt should tell you what your username is – it is of the form *user@computer*. Alternatively, you can run:
`whoami`
to find out your username.

`sudo -i`

The prompt will change to show that you are now *root* (the superuser, or administrator).

`su - postgres`
(note the space on either side of the dash)

The prompt will change to show that you are now the *postgres* master user.

Create a new database user with the same name as your system user (replace USER with your system username):
`createuser -P -s -e USER`

You will be asked to enter a password – note that you will get no feedback (the line will stay blank). Press **Return** and you will be asked to enter the password again. Press **Return** and you should get a message beginning *CREATE ROLE*, meaning that the new user has been created.

`exit`
to cease being the postgres user.

`exit`
to cease being the superuser.

A/11.3 Set Andika! to use your database user

`nano andika/config.php`

Change:
`user=kevin password=kevindbs`
to read:
`user=USER password=yourpassword`
and save the file (**Ctrl**+**X, Y, Return**).

Remember to replace USER with your username.

A/11.4 Create the andika database

`createdb andika`

This creates the *andika* database, owned by your new user.

Andika! comes with starter data in *andika/db/starter/andika.sql*, which can be imported into the new database:
`psql -d andika < db/starter/andika.sql`

If you chose a username other than *dbmaster*, use that instead.

[21] If for security reasons you wish to enter a password each time your user accesses a database, open the configuration file: `sudo nano /etc/postgresql/9.3/main/pg_hba.conf`. Find the line: `local all all peer` and change it to read `local all all md5`. Save the file: **Ctrl**+**X, Y, Return**. Restart PostgreSQL: `sudo service postgresql restart`. You will now need to enter your database password even to connect to the database under your system username.

A/11.5 Connect to the *andika* database

```
psql -d andika
```

The prompt should change to *andika=#*.

```
\dt
```
(= display tables)

This should show a list with 18 rows, each representing a database table holding poem information in the *andika* database. To look at the table for the poem *kiswahili*:

```
select * from kiswahili;
```
(note: the semicolon at the end is an integral part of the command)

This will show everything in the *kiswahili* table. Exit the data display and go back to psql:
```
q
```

To see something more selective:
```
select * from kiswahili where stanza=1 order by stanza, loc;
```
(again, remember the semicolon at the end)

You should get a listing of the *vipande* in the first stanza of the poem *Kiswahili* from the Abdulkadir and Frankl paper, in order of *kipande*. Exit the data display and go back to psql:
```
q
```

```
\q
```
to exit *psql*.

A/12 Database interfaces

To make it easier to read and edit the contents of the PostgreSQL database, it is best to install an interface. Two of these will be installed, each differing in their capabilities. The first is a web-based interface called phpPgAdmin, which first requires a webserver (Apache) to be installed. The second interface is called SQL Workbench, and it requires a computing language called Java to be installed.

A/12.1 phpPgAdmin

Install Apache

```
sudo apt-get install apache2 apache2-utils phppgadmin
```

Start the webserver:
```
sudo service apache2 start
```

If you want to get rid of the (harmless) message *Could not reliably determine the server's fully qualified domain name, using 127.0.1.1. Set the 'ServerName' directive globally to suppress this message*, issue the following commands:
```
echo "ServerName localhost" | sudo tee /etc/apache2/conf-available/servername.conf
sudo a2enconf servername
sudo service apache2 restart
```

Test the install – open a web browser (preferably Firefox) and type:
```
http://localhost
```
into the address bar. A page should open, telling you that Apache is installed and working.

Configure phpPgAdmin

Activate the phpPgAdmin configuration file:
```
sudo cp /etc/apache2/conf.d/phppgadmin /etc/apache2/conf-enabled/phppgadmin.conf
```

Restart the webserver:
```
sudo service apache2 restart
```

In the web browser, type
`http://localhost/phppgadmin`
into the address bar.

You should see the phpPgAdmin homepage. On the left side there is a list of servers (in this case, there should only be one listed). Click on **PostgreSQL** and you should get a login form.

Fill in the username and password for PostgreSQL (which you created in Appendix A/11.2) and click **Login**.

The default session time for PHP is set to 24 minutes (1440 seconds). This means that if you do not use phpPgAdmin for 24 minutes, it will ask you to log in again before you can continue using it. If you find that this interrupts your workflow, you can change the setting in the PHP configuration file:
```
sudo nano /etc/php5/apache2/php.ini
```

Press **Ctrl**+**W**, then type:
```
session.gc_maxlifetime
```

and press **Return**. Change the line to read:
```
session.gc_maxlifetime = 144000
```

This will allow you 40 hours before logging you out, which should be sufficient.

Test phpPgAdmin

In the left-hand panel you should get a list of your current databases – there should only be two: *andika* and the system database *postgres*. (The right-hand panel shows you the same two databases.)

Click the + beside *andika* in the left-hand panel. It should open to show *Schemas, public, Tables* etc. Click on **Tables**. The right-hand panel should now show you all the tables inside the *andika* database, similar to what you saw in Section A/11.5.

Click on **kiswahili** and you will see the data fields in that table. To see the contents of the database you can click on the **Browse** button.

To see the data fields of each item in more detail, click on the **Edit** button beside each row in the table – changes to the fields can be made and saved here.

To make a database query, click the *SQL* link at the top right of the phpPgAdmin window. This will open another smaller window. In the large textbox, type:
```
select * from kiswahili where stanza=1 order by stanza, loc;
```
(again, remember the semicolon at the end)

Click Execute, and in the first window you should see a listing of the *vipande* in the first stanza of the poem, in order of *kipande*, as you did in Section A/11.5. In this case, though, the contents are a lot easier to read!

A/12.2 SQL Workbench

Install Java

Andrei Alin[22] maintains links to up-to-date versions of Java in his software repository.

Check that the helper script *add-apt-repository* is installed:
```
sudo apt-get install software-properties-common
```

Add the new software repository:
```
sudo add-apt-repository ppa:webupd8team/java
```

Update the software package lists to include software from the new repository:
```
sudo apt-get update
```

Install the Java installer:
```
sudo apt-get install oracle-java8-installer
```

This installs a script that then downloads and installs Oracle Java 8 – it may therefore take a few minutes.
To test the install:
```
java -version
```
This should return some text telling you that the Java version is 1.8.0.

Set the Java environment variables:
```
sudo apt-get install oracle-java8-set-default
```

Install JDBC

JDBC (Java DataBase Connector) is a driver which will allow SQL Workbench to connect to the PostgreSQL database.

```
sudo apt-get install libpostgresql-jdbc-java
```

Install SQL Workbench

Create a directory to hold the files:
```
mkdir sqlworkbench
```

Go to the website *sql-workbench.net*, click on the link for *Build 116* (or whatever the current stable version is), and download the generic package. Save it in the *andika* directory.

Unzip the download into the new directory:
```
unzip -q Workbench-Build116.zip -d sqlworkbench
```

Make the launch script executable:
```
chmod +x sqlworkbench/sqlworkbench.sh
```

Launch SQL Workbench:
```
sqlworkbench/sqlworkbench.sh
```

If you wish, you can make a desktop shortcut or menu entry to make launching SQL Workbench easier.

Configure SQL Workbench

A *Select Connection Profile* box should come up.

[22] `webupd8.org`

Change *New profile* to read **andika**.

Click the drop-down arrow on the *Driver* line and select *PostgreSQL*. Click **Yes**, when you're asked whether you want to edit the driver definition.

On the *Manage Drivers* popup, click on the red *postgresql* entry already there and then click X to delete it. Click on the folder icon and navigate to */usr/share/java/postgresql-jdbc4-9.2.jar* (which you installed in Section A/12.2. Click **Open**, and then **OK**.

Check that the *URL* line reads *jdbc:postgresql://localhost:5432/andika* – if not, edit it to make it so. Enter your PostgreSQL username and password (Section A/11.2), and then click **OK**. You should get a connecting message.

Test SQL Workbench

The main screen consists of a top pane where you type database queries, and a bottom pane where the results will appear.

In the top pane, type:
`select * from kiswahili where stanza=1 order by stanza, loc;`
(remember: the semicolon at the end is an integral part of the command)

Move the cursor somewhere in the middle of that query and press **Ctrl**+**Return**. In the bottom pane, you should see a listing of the *vipande* in the first stanza of the poem, in order of *kipande*, as you did in Sections A/11.5 and A/12.1.

The main benefit of SQL Workbench compared to phpPgAdmin is that a result set can be directly edited – this makes it easy to add data. To try this, select one of the cells under the *english* column, type something in, and press **Return**. A yellow diamond will appear in the leftmost column, showing that the record has been edited but not saved yet. To save it you need to click the disk icon, or select **Data** → **Save changes to database** and click **OK** when asked to confirm.

You can check the change was made by running the same query in phpPgAdmin's SQL box (see Section A/12.1) :
`select * from kiswahili where stanza=1 order by stanza, loc;`

To delete the change, click the cell in SQL Workbench, press **Backspace** and then **Return**, and then save as before.

Close SQL Workbench, clicking Yes to save the new *andika* connection profile you have set up.

A/13 LaTeX

LaTeX is a typesetting system that is capable of creating very complex layouts. It is used in **Andika!** to provide attractive output.

```
sudo apt-get install texlive texlive-xetex texlive-generic-extra texlive-humanities
↪ texlive-lang-arabic texlive-latex-extra texlive-bibtex-extra kile kbibtex biber
```

Note that these packages will take perhaps 20 minutes to download and install.

A/14 JabRef

JabRef[23] is a bibliography manager.

[23] jabref.org

```
sudo apt-get install jabref
```

A/15 YAD

YAD (Yet Another Dialogue),[24] maintained by Victor Ananjevsky, is used by **Andika!** to provide a point-and-click interface to the conversion script. To install it, we need to add another of Andrei Alin's[25] repositories.

Add the new software repository:
`sudo add-apt-repository ppa:webupd8team/y-ppa-manager`

Update the software package lists to include software from the new repository:
`sudo apt-get update`

Install YAD:
`sudo apt-get install yad`[26]

A/16 Access the Andika! website locally

Although not essential to use **Andika!**, it may be useful to have access to a local copy of the website (*kevindonnelly.org.uk/swahili*).

First, tell the webserver installed earlier (Apache – see Section A/12.1) where to find the **Andika!** webpages.

Open a configuration file:
`sudo nano /etc/apache2/sites-available/andika.conf`

Type the following lines into the file:

```
<VirtualHost *:80>
ServerName andika
DocumentRoot /var/www/andika/
</VirtualHost>
```

Save and exit the configuration file:
Ctrl + X, Y, Return

Activate the configuration:
`sudo a2ensite andika`

Restart the webserver:
`sudo service apache2 restart`

Then tell your web browser that the new website is on your machine, so it doesn't have to look for it on the web.

Open a configuration file:
`sudo nano /etc/hosts`

After the line:
`127.0.0.1 localhost`

[24] `sourceforge.net/projects/yad-dialog/`
[25] `webupd8.org`
[26] You may also wish to install Andrei's own Y-PPA-Manager – `sudo apt-get install y-ppa-manager`. This is not used by **Andika!**, but is a very useful system tool to keep track of the software repositories on your machine.

add the following line:
`127.0.0.1 andika`

Save and exit the configuration file:
Ctrl + X, Y, Return

In a web browser, type:
`http://andika/index.php`
into the address bar. You should get the **Andika!** website loading from the files on your hard disk (in */var/www/andika*), instead of from the internet.

Appendix B

Editing fonts

I am grateful to Khaled Hosny[1] for his advice on using FontForge to edit Arabic glyphs, which has been incorporated in these instructions.

B/1 Introduction

Most Arabic fonts are missing some glyphs that are essential to allow them to be used for writing Swahili. This appendix deals with how to edit these fonts to add the missing glyphs. This will entail editing the font with FontForge[2] (originally developed by George Williams). A version of this howto with screenshots is available at the website for the book *Design with FontForge*.[3]

B/2 Install FontForge

There are two options here – the easiest is to use a pre-compiled package.

B/2.1 Use a pre-compiled package

The FontForge package included in Ubuntu 14.04 by default is too old, so it is preferable to install the more up-to-date package from the FontForge Personal Package Archive (PPA).[4]

Check that the helper script add-apt-repository is installed:

```
sudo apt-get install software-properties-common
```

Add the FontForge PPA (which will also add the authentication key):

```
sudo add-apt-repository ppa:fontforge/fontforge
```

Update the package list:

```
sudo apt-get update
```

Install FontForge:

```
sudo apt-get install fontforge
```

B/2.2 Compile from the source code

Installing the pre-compiled package as above will be sufficient for most purposes, so you do not usually need to do anything else. In some cases, though, (perhaps because you want access to a feature not

[1] khaledhosny.org
[2] fontforge.github.io/en-US
[3] designwithfontforge.com/en-US/Adding_Glyphs_to_an_Arabic_Font.html
[4] https://launchpad.net/~fontforge/+archive/ubuntu/fontforge

yet available in the pre-compiled package) you may wish to compile your own version from the code available on GitHub.[5]

Install preliminary software

Install packages to allow the building of software:

```
sudo apt-get install build-essential automake flex bison
```

Install the *unifont* package to get a full display of the reference glyphs. Unifont[6] includes glyphs for all Unicode codepoints, and FontForge will use it if it is installed.

```
sudo apt-get install unifont
```

Install other required packages:

```
sudo apt-get install packaging-dev pkg-config python-dev libpango1.0-dev
↪ libglib2.0-dev libxml2-dev giflib-dbg libjpeg-dev libtiff-dev uthash-dev
```

Build *libspiro*

FontForge uses *libspiro*[7] (by Raph Levien) to simplify the drawing of curves.

Download the code:

```
git clone https://github.com/fontforge/libspiro.git
```

Run the following commands in sequence (that is, wait for each one to complete before running the next):

```
cd libspiro
autoreconf -i
automake --foreign -Wall
./configure
make
sudo make install
cd ..
```

Build *libuninameslist*

FontForge uses *libuinameslist*[8] to access attribute data about each Unicode code point.

Download the code:

```
git clone https://github.com/fontforge/libuninameslist.git
```

Run the following commands in sequence (that is, wait for each one to complete before running the next):

```
cd libuninameslist
autoreconf -i
automake --foreign
```

[5] github.com/fontforge/fontforge
[6] savannah.gnu.org/projects/unifont
[7] github.com/fontforge/libspiro
[8] github.com/fontforge/libuninameslist

```
./configure
make
sudo make install
cd ..
```

Build FontForge

Download the code:

```
git clone https://github.com/fontforge/fontforge.git
```

Run the following commands in sequence (that is, wait for each one to complete before running the next):

```
cd fontforge
./bootstrap
./configure
make
sudo make install
cd ..
```

Make the system aware of the new libraries:

```
sudo ldconfig
```

B/3 Make a working copy of the font

The font we will add glyphs to is Graph[9] (regenerated by Nadim Shaikli). A version of the following howto which includes images is available on the *Design with FontForge* website.[10]

Download the font from the webpage into the *andika* directory. Unzip it, and delete the zip file:

```
unzip -q graph.zip -d fonts && rm graph.zip
```

Launch FontForge (in KDE, go to **K** → **Graphics** → **FontForge**). Note that FontForge is built using the programming language Tcl,[11] and it therefore behaves slightly differently from other software you may be used to. For instance, every action requires at least one click (so the submenus for menus don't appear as you move across the menu bar – you have to click each one).

The first time you open FontForge, it will ask to you load a font. Navigate to *andika/fonts*, select *ae_Graph.ttf*, and click **OK**. FontForge will display a chart of every glyph in the font, each in its own cell. The smaller cell above it is a reference glyph – not all reference glyphs will have a font glyph, since few fonts contain glyphs for every single Unicode code point. Where the font glyph is missing, the cell will contain a grey X.

Save it as an sfd file which will become your working copy: select **File** → **Save**, edit the suggested name to read **GraphSwa.sfd** and click **Save**.

B/4 Rename the font

If you do not rename the font, your adapted font will not install separately from the original – you will have to uninstall the original font first. It is also sensible to rename the font if you are going to distribute

[9] openfontlibrary.org/en/font/graph
[10] http://designwithfontforge.com/en-US/Adding_Glyphs_to_an_Arabic_Font.html
[11] tcl.tk/

your adaptations – if the original author of the font has reserved the font name under the Reserved Font Name (RFN) mechanism, that original name can only be used with the original author's version of the font.

If you adapt a font that was originally under an open license (eg GPL[12] or OFL[13]) and then distribute it, you must retain the original author's copyright notices and licensing information, although you can append a note at the end of the copyright notice covering your contribution.

Note that adapting a font that was originally under a closed license (eg most fonts by Microsoft, Adobe, Bitstream, Linotype, etc), may be a breach of copyright, depending on the terms of the license.

Select **Element → Font Info**, and in the *PS Names* panel, change *Fontname*, *Family Name*, and *Name For Humans* to **GraphSwa**.

In the *TTF Names* panel, the names for *Family* and *Fullname* are taken from the *PS Names* entries, and should already be showing *GraphSwa* (you can't edit them directly). Change the entries for *Preferred Family* and *Compatible Full* to **GraphSwa**. These name changes will now allow you to install this font alongside the original one if you wish.

If desired, in the *TTF Names* panel you can also place a "Swahili glyphs added by" message after the text already in the entry for *Designer*.

Click **OK** to save these changes. You will get a message about generating a new UniqueID (XUID) for the font – click **Change**.

B/5 Add the glyph for the isolated form of peh

We will add the missing glyph *peh* (U+067E) to the Graph font.

Go to the Arabic section of the font chart: select **View → Go to**, click the dropdown box and select **Arabic**, then click **OK**.

Clicking on a cell in the font chart will show its Unicode number and name in blue at the top of the panel. Go to position *1662 (0x67e) U+067E "uni067E" ARABIC LETTER PEH*. The cell below the reference glyph contains a grey X, showing that the font does not include this glyph.

We will make *peh* by copying *beh* (U+0628) and swapping its single dot for three dots.

Click on the *beh* cell (position 1576), then right-click and select **Copy**. Then right-click on the *peh* cell and select **Paste**. Now that *beh* is now copied into the *peh* cell, the next thing is to change the dot.

Find a glyph with three dots – *sheen* (position 1588, U+0634) will do. Double-click on the cell – this will open a glyph design panel. Press **V** to ensure the pointer tool (arrowhead) in the toolbox is selected, and press **Z** and enlarge the panel to give you a good view of the glyph.

Click and drag so that the nodes of the three dots above sheen change colour from pink to beige. If you accidentally include or omit a node, deselect or select it by pressing **Shift** and clicking. Press **Alt+C** to copy.

Go back to the font chart and double-click on the *peh* cell – this will load *peh* into another tab in the glyph design panel, alongside the *sheen* tab.

Click and drag to highlight the dot below *peh*, then press **Delete**. Press **Alt+V** to paste in the three dots, which will likely appear above the body of *peh*. Leave the dot nodes highlighted so that you can invert and move them more easily.

Invert the dots: select the flip tool (two triangles with a red dashed line between them) from the toolbox.

[12] gnu.org/copyleft/gpl.html
[13] scripts.sil.org/OFL-FAQ_web

(Alternatively, right-click in the middle of the dots, and select **Flip the selection** from the popup.) Click on one of the dot nodes and drag the mouse slightly left or right.

Move the inverted dots: press **V** to select the pointer tool again, click on one of the dot nodes, and drag them down below the body of the glyph. Position them centrally, above the *ArabicBelow* mark.

Close the glyph design panel. There should now be a new glyph for *peh* in the font chart. Save the adapted font (**File** → **Save**).

B/6 Add the glyphs for the connected forms of peh

However, this is only the isolated (standalone) form of the glyph. If you try to use your adapted font, you will find that initial, medial and final forms are not available. These have to be created separately. "The[se] forms are built as unencoded glyphs (glyphs whose encoding is -1 in FontForge conventions). Th[ey] have no predefined slots." (Khaled Hosny)

Select **Encoding** → **Add Encoding Slots** and enter the number of the glyphs you want – in this case **3**. FontForge will add the same number of slots at the very end of the font, and you will be moved there in the font chart. The last three cells (positions 65537, 65538, 65539) have a question mark as a reference glyph, and it is in those cells that you will add the unencoded glyphs by repeating the process in Appendix B/5 above.

Note that if by mistake you start typing when the font chart still has focus, you get moved to the European section at the top. To get back to the bottom, select **View** → **Go to**, click the dropdown box and select **Not a Unicode Character**, and then click **OK**.

B/6.1 Create the final form

Roll the font chart up a bit until you come to a set of Arabic glyphs at position 65152 (U + FE80) onwards. At U + FE90 (position 65168) you will see a *behfinal* glyph – click on it and press **Ctrl + C** to copy it. Roll down to the third last cell in the chart (position 65537), click on it, and press **Ctrl-V** to paste in the *behfinal* glyph.

Right-click on the cell and select **Glyph Info**. The naming convention is to use the number of the isolated glyph + a suffix for the form, so change *Glyph Name* to **uni067E.fina**, and click **OK**. The question mark in the reference cell will change to *peh*.

Get the three dots: double-click on *sheen* (U + FEB5) to load it into the glyph design panel, select the three dots and press **Ctrl + C**.

Double-click on the new *pehfinal* to load it into the glyph design panel, click and drag to highlight the nodes of the dot and press **Delete**.

Ctrl + V to insert the three dots from *sheen*, flip them, and move them into position below the glyph body. Press **Ctrl + S** to save the revised font chart.

B/6.2 Create the initial and medial forms

Copy the initial form U + FE91 (position 65169) to the penultimate cell (position 65538), delete the single dot and paste in the three dots.

Right-click the cell, select **Glyph Info**, change *Glyph Name* to **uni067E.init**, and click **OK**.

Copy the medial form U + FE92 (position 65170) to the last cell (position 65539), delete the single dot and paste in the three dots.

Right-click the cell, select **Glyph Info**, change *Glyph Name* to **uni067E.medi**, and click **OK**.

Select **File** → **Save** to save the revised font chart.

B/6.3 Add the lookups

The isolated form has to be mapped (linked) to its initial, medial and final forms.

Select **Element** → **Font Info** → **Lookups**.

Click on the + beside the entry *'init' Initial Forms in Arabic lookup 2*. This will open a submenu of the same name. Click on this submenu.

The *Edit Data* button on the right will now become available – click it.

In the *Lookup Subtable* panel that pops up, ensure that the *Unicode* button is checked. Roll the list of characters down until you come to the end.

In the box beside *Default Using Suffix*, enter the relevant suffix (in this case, **init**), and then click **Default Using Suffix**.

A new mapping will be added to the list of characters, from uni067E (the isolated form of *peh*) to uni067E.init (the initial form). Click **OK**.

Do the same for the submenus under the entries *'medi' Medial Forms in Arabic lookup 2* and *'fina' Terminal Forms in Arabic lookup 2*, choosing *medi* and *fina* as the relevant suffix.

Click **OK** again to close the panel, and save the font chart (**Ctrl**+**S**).

Note that *Default Using Suffix* only seems to work on glyphs in the Unicode 06 (*Arabic*) block – glyphs in Unicode 07 (*Arabic Supplement*), eg *ain* with two dots, may have to be added manually by clicking the line marked *New* and typing in the names.

B/7 Generate the adapted font

Select **File** → **Generate Fonts**.

In the dropdown showing *PS Type 1 (Binary)*, select **TrueType**, and check that the filename reads *Graph-Swa.ttf*.

Navigate to where you want to save the font, and then click **Generate**. Click **Yes** and **Generate** to the two information messages that come up. You can then use your normal font installation procedure (in KDE, **K** → **System** → **System Settings** → **Font Management**) to install the adapted font.

B/8 Next steps

You will need to carry out the above process to add all the missing glyphs listed in Table 4.2.

Note that if you make changes to a font, you need to restart LibreOffice in order to use the changed font, because it will see only the previous version of the font, and not the new changes.

Appendix C

*Changing the **Andika!** keyboard layout*

C/1 Introduction

The layout of the **Andika!** keyboard is specified in the file *layout/tz*. The file (reproduced in Appendix E) is a simple text file, and can be easily adapted to add new glyphs or change the position of existing glyphs.

Each line follows the pattern below:

```
key <AC03> { [Arabic_dal, Arabic_thal, Arabic_dad, Arabic_ddal] };
```

The key number (in this case AC03, for the **D** key) is followed by a sequence of 4 glyph names (in this case representing د ذ ض ڈ). The sequence specifies the glyph that will be output when (respectively) the user presses **D**, **Shift** + **D**, **AltGr** + **D**, and **AltGr** + **Shift** + **D**.

Some lines have less than four entries. For instance, the **P** key only has one entry (پ):

```
key <AD10> { [Arabic_peh] };
```

because that is the only glyph output by that key, and the **S** key only has three entries (ص ش س):

```
key <AC02> { [Arabic_seen, Arabic_sheen, Arabic_sad] }
```

giving the glyphs that will be output by pressing **S**, **Shift** + **S** and **AltGr** + **S**.

If it is desired to block one of the slots, to enforce a particular keypress for a glyph, the entry `NoSymbol` can be used. Thus in the line for the **5** key:

```
key <AE05> { [Arabic_5, NoSymbol, KP_5, percent] };
```

the output will be ٥ for **5**, nothing for **Shift** + **5**, Western 5 for **AltGr** + **5** and a percent sign for **AltGr** + **Shift** + **5**. Without the `NoSymbol`, the output would be ٥ for **5**, Western 5 for **Shift** + **5**, a percent sign for **AltGr** + **5** and nothing for **AltGr** + **Shift** + **5**.

Glyph names are available for some, but by no means all, of the possible glyphs.[1] Where no name is available, the Unicode codepoint can be used instead. Thus, in the line for the **n** key:

```
key <AB06> { [Arabic_noon, U075D] };
```

ن will be output when the **N** key is pressed, and the glyph represented by Unicode 075D (ݝ, *ain* with two dots above) will be output when **Shift** + **N** is pressed. It would be possible to use nothing but Unicode codepoints in the file, but using the glyph names makes it a bit easier to read.

From the above, it will be obvious that adjusting the location of a particular glyph merely consists of moving it to the desired slot on the desired key. For example, if the user wanted ض to appear when Shift + D is pressed, and ذ when AltGr + D is pressed, all that needs to be done is to open the file:

```
sudo nano layout/tz
```

and change the line:

```
key <AC03> { [Arabic_dal, Arabic_thal, Arabic_dad, Arabic_ddal] };
```

[1] `http://wiki.linuxquestions.org/wiki/List_of_Keysyms_Recognised_by_Xmodmap`

to:

```
key <AC03> { [Arabic_dal, Arabic_dad, Arabic_thal, Arabic_ddal] };
```

Then save the file by pressing **Ctrl**+**X**, **Y**, and **Return**.

Likewise, adding a new glyph to the keyboard is as simple as deciding which slot on which key it should occupy, and then inserting the Unicode codepoint (or the glyph name where one exists) at that slot. For instance, if the user needs to access the glyph *rreh* (*ra* with *tah* as a diacritic, Unicode 0691), and decides to put it on the **R** key so that it will be output when **AltGr**+**R** is pressed, all that needs to be done is to change the line:

```
key <AD04> { [Arabic_ra] };
```

to:

```
key <AD04> { [Arabic_ra, NoSymbol, U0691] };
```

(Remember that if `NoSymbol` is omitted here, *rreh* will appear when **Shift**+**R** is pressed.)

In either case, the new layout has to be activated. So, after saving the file, copy it to the correct location:

```
sudo cp layout/tz /usr/share/X11/xkb/symbols/
```

Delete the cache files relating to the old layout (new ones will be created when the new layout is activated):

```
sudo rm /var/lib/xkb/server-*
```

Then remove the *tz* keyboard layout using your desktop's language setup utility and re-add it. For KDE, this simply means going to **K** → **Settings** → **System Settings** → **Input Devices** → **Keyboard** → *Layouts* tab, unticking **Configure layouts**, clicking **Apply**, and then reticking **Configure layouts** and clicking **Apply** again.

The new layout should then be ready for use.

Appendix D

Annotated poem, كِسْوَاحِلِ (Kiswahili), 12pt, footnotes

Abdulkadir and Frankl (2013) presents an annotated edition of the poem كِسْوَاحِلِ by Mahmoud Ahmad Abdulkadir (Ustadh Mau).

The following is a letter-for-letter transcription of the author's manuscript as reproduced there, with the exception that the damma-with-tail occasionally used by him to signify **o** is denoted here with inverted damma (eg in كُوَأْنَ نَ تَمَانِ in 1d), since the font does not yet include that glyph. The layout also includes an automatically-generated close transliterations, a standard transliteration based on that in the paper, and the English translation and notes from the paper. The notes also include citations, with the references printed at the end of the document.

The document was generated automatically from a database table which held all the data about the poem (words, translation, notes, etc) – see Chapter 8, and the *kiswahili* table in the `andika/db/starter/andika` database included in the **Andika!** download.

The font-size is 12pt, and notes appear as footnotes. For comparison, the same poem is printed in Appendix F in a font-size of 10pt, with notes appearing as endnotes.

كِسْوَاحِلِ

kiswāhili[1]

Mtungaji: Ustadh Mau (Mahmoud Ahmad Abdulkadir), 2003

بسم الله الرحمن الرهيم

bismi llähi arraḥmani arraḥīmi

bismillahi arrahmani arrahimi

١ كُنْيَمَا نِ مِكْوْكَ تَانْيَامَا حَتَ لِنِ

ṯānyāmā ḥaṯa lini kunyamā ni mekʲūka 1b/a

kunyamaa nimechoka * t'anyamaa hata lini 1

I am weary of staying silent. For how much longer am I to remain dumb?

وَنَنْغُ هُنِيْپُوْكَ كُوَأَنَ نَ تَمَانِ

kuwaona na ṯamāni wanangu huniepūka 1d/c

wanangu huniepuka * kuwaona natamani 1

My own children avoid me, though I long to see them.

والُوْبَاكِ كُنِشِكَ سِوَنْغُ نِ وَ وِنْدَانِ

siwangu ni wa wenḏāni wālūbāki kunishika 1f/e

walobaki kunishika * siwangu ni wa wendani 1

And those who remain to embrace me are not my own, but are the offspring of others.

مِمِ نِ مِوَتِنْدَانِ مْبُوْنَ هُنِيِجَ زِتَ

mbūna hunipija ziṯa mimi ni mewaṯenḏāni 1h/g

mimi nimewatendani * mbona wanipija zita 1

What have I done to you? Why do you wage war on me?

٢ وَنَانْغُ مِمِ وَ دَمُ وَانَ وَ أُسْوَاحِلِنِ

wāna wa uswāḥilini wanāngu mimi wa ḏamu 2b/a

wanangu mimi wa damu * wana wa Uswahilini 2

My own flesh and blood, the children of Swahililand,

أَصِلِ هَوَنَ هَامُ يَا كُنِيُوَ نِ نَانِ

yā kuniyuwa ni nāni aṣili hawana hāmu 2d/c

asili hawana hamu * ya kuniyuwa ni nani 2

are uninterested in knowing who I am,

[1]From Abdulkadir and Frankl (2013).

وَمِنَتِيَ قَوُمُ نَ وَنَ وَ مَجِرَنِ

na wana wa majirani wamenaṯiya qaumu 2f/e

wamenatia kaumu * na wana wa majirani 2

and have left me to other peoples, and to the children of neighbours.

كُوْسَ لَنْغُ كُوْسَ غَانِ مْبُوْنَ هُنِپِجَ زِتَ

mbūna hunipija ziṯa kūsa langu kūsa gāni 2h/g

kosa langu kosa gani * mbona hunipija zita 2

What kind of fault is my fault? [O my children] why do you continue waging war on me?

٣ مِمِ مَامِنُ سِتَاسَ وَلَ سِنَ پُنْغُوَنِ

mimi māmenu siṯāsa wala sina punguwani 3b/a

mimi mamenu sit'asa * wala sina punguwani 3

I am your mother and am not yet infertile, nor has my ability to reproduce diminished.

نِ مِزَا وَ مَمْبَاسَ نَ كُنْغِنِ زِسِوَنِ

ni mezā wa mambāsa na kungine zisiwani 3d/c

nimezaa wa Mambasa * na kungine zisiwani 3

I have given birth to children in Mambasa, and in the other islands [of the Swahili],

نِزِ وَنَ سِيَاسَ نَ زِيُوْنْغُوْزِ وَدِنِ

nize wana siyāsa na ziyūngūzi waḏini 3f/e

nizee wanasiasa * na ziongozi wa dini 3

to politicians and to religious leaders,

مَافُنْدِ وَ كُلَ فَنِ نَ مَاشُجَا وَ زِتَ

māfunḏi wa kula fani na māshujā wa ziṯa 3h/g

mafundi wa kula fani * na mashujaa wa zita 3

to craftsmen in every field, and to war heroes.

٤ نْدِمِ مَامَاكِ مُيَاكَ پِيَ مْوِنْغِ عَثْمَانِ

ndimi māmāke muyāka piya mwengo 'athmāni 4b/a

ndimi mamake Muyaka[2] * pia Mwengo Athumani[3] 4

I am the mother of Bwana Muyaka, and of Mwengo Athmani also,

[2]Bwana Muyaka was the outstanding Swahili poet of 19th century Mombasa. After his death many of his verses were recalled by Mu'allim Sikujua Abdallah al-Batawi (died 1890) and transcribed with annotations by W.E. Taylor (1856-1927). After Taylor's death his papers were acquired by the library of the School of Oriental and African Studies (SOAS), London.

[3]Mwengo Athmani: this 18th century poet from Pate composed the *Utendi wa Tambuka* (*The Epic of Heraklios*).

نَ زَهِدِ كَذَلِكَ نَ وِنْغِ وَاكِ وِنْدَانِ

na zahiḍi kadhalika na wengi wāke wenḍāni 4d/c

na Zahidi[4] kadhalika * na wengi wake wendani 4

and of Zahidi too, and many of his contemporaries,

عالى كُوْتِ نَ مَتَاكَ وْتِ مْبوَا مُوْيَ قَرِنِ

'ālī kūṯi na maṯāka woṯe mbwā mūya qarini 4f/e

Ali Koti[5] na Mataka[6] * wote mbwa moya karini 4

Ali Koti and Mataka, all from just one century,

وَلِتُوْكَ مَاتُوْمبونِ وَ كَوَا كَمَ نْيوتَ

waliṯūka māṯūmbūni wa kawā kama nīūṯa 4h/g

walitoka mtumboni * wakawaa kama nyota 4

they emerged from my womb, and shone like stars.

ه اِنْكِشَافِ نْغَلِيَ أُكِسُوْمِ نَ كِدَنِ

inkishāfi ngaliya ukisōme na kiḍani 5b/a

Inkishafi[7] angalia * ukisome na kidani 5

Look at Inkishafi. Read it attentively

نْدِيُوْ تَاكَايُوْ كْوِلِيَ نِ كْوَامْبِيَاءْ مْوِنْدانِ

nḍipuu ṯākāpuu kweleya ni kwāmbiyao mwenḍāni 5d/c

ndipo takapo kwelea * nikwambiyao mwendani 5

and then you will understand, my dear friend,

نِ تُوْنْغْ زِمِسَلِيَ نَ هَزِفِ اَصِلَانِ

ni ṯūngo zimesaliya na hazifi aṣilāni 5f/e

ni t'ungo zimesalia * na hazifi asilani 5

what I am telling you. These verses are of enduring worth and will never die.

وَالُوْزِتُنْغَ نِ نْيَانِ نِ وَنَانْغُ وَالُوْپِتَ

wālūziṯunga ni nyāni ni wanāngu wālūpiṯa 5h/g

walozitunga ni nyani * ni wanangu walopita 5

Who were those who composed them? They were my children who have passed on.

[4]Zahidi: see El-Maawy (1973).

[5]Ali Koti of Pate: see S. Chiraghdin (1987, pp.31-7).

[6]Bwana Mataka's full name is Muhammad bin Shee Mataka al-Famau (1825-1868). He was ruler of Siyu, as was his father. His mother was Mwana Kupona, famous for the poem of advice written to her daughter. Bwana Mataka died in Mombasa's fort while imprisoned by the Busa'idi.

[7]The *Inkishafi*, according to W.E. Taylor (Stigand 1915, pp96-105), is "a great, if not the greatest, religious classic of [the Swahili-speaking peoples]". The poem, concerned with the decay of Pate (formerly a flourishing town in northern Swahililand), may remind some readers of Thomas Gray's *Elegy written in an English churchyard* (London 1751).

٦ نَ مَالِنْغَ وَ مْڤِتَ نَ پِيَ كِرَاغُ دِنِ
na mālenga wa mviṭa na piya kʲirāgu ḏini 6b/a
na Malenga[8] wa Mvita * na pia Chiraghudini[9] 6
And the Bard of Mambasa, and Chiraghdin too,

نْيَايُو وِلِزِفُوَتَ هَاوَكُكِرِ اُدُنِ
nyāyuu ūlizifuwaṭa hāwakukiri uḏuni 6d/c
nyayo walizifuata * hawakukiri uduni 6
they followed in my footsteps, they did not submit to lower standards.

نْنَابَهَانِ هُتِتَ لَكِنِ هُفَلِيِيانِ
nnābahāni huṭeṭa lakini hufalīyāni 6f/e
Nabahani[10] huteta * lakini hufaliyani 6
al-Nabhany reproves, but to what effect?

نْدِيِ پْوِكِ اُوَنْدَانِ اِنْغَا اَمِئِكِتَ
nḏiye pweke uwanḏāni ingā ameikiṭa 6h/g
ndiye pweke uwandani * ingawa ameikita 6
He remains alone in the field, yet he stays strong.

٧ بَادْ كُزَا نَ وزَ سِيَاكُوْمَ اُكِنغُوْنِ
bāḏo kuzā na weza siyākūma ukingūni 7b/a
bado kuzaa naweza * siyakoma ukingoni 7
I am still able to give birth. I have not yet reached the limit,

لَكِنِ مُمِنِپُوْزَ مُمِئِتُوَ فُوْنِ
lakini mumenipūza mumeiṭowa fuwoni 7d/c
lakini mumenipuuza * mumeitowa fuoni 7
but you have all despised me. You have left me high and dry,

[8]The Bard of Mambasa refers to Ustadh Ahmad Nassir Juma Bhalo, see S. Chiraghdin (1971).

[9]Shihabdin Chiraghdin (1934-1976). See the biography by his daughter – L. Chiraghdin (2012).

[10]In an unpublished commendation from 12 June 1974 J.W.T. Allen writes about Ahmad Sheikh Nabhany: "I am privileged to have a wide circle of friends and acquaintances among Swahili scholars of Swahili. I have some knowledge of their rating of themselves and I can name perhaps half a dozen (still living) who are always referred to as the most learned. To me they are walking dictionaries and mines of information and Ahmed is unquestionably one of them. He comes of a family of scholars whose discipline is as tough as any degree course in the world. They have no time for false scholarship or dilettantism. That this profound learning is almost wholly disregarded by those who have been highly educated in the western tradition affects almost everything written today in or about Swahili. When I want to know some word or something about Swahili, I do not go to professors, but to one of the *bingwa* known to me. One of these could give a much greater detail of assessment, but of course his opinion would not carry the weight of one who can put some totally irrelevant letters after his name". For a biography see Said (2012).

وَنْغِنِ مِئِتُوكِزَ كُنِپانْغِيَ كَانُوْنِ

wangine meiṯūkeza kunipāngiya kānūni 7f/e

wangine meitokeza * kunipangia kanuni 7

now others have come forward to regulate me,

مُسَمِيَاتِ كُبُوْنِ نْيِنْيِ مُلِپُوْنِوَتَ

musamiyāṯi kubūni nyinyi mulipūniwaṯa 7h/g

musamiati kubuni[11] * nyinyi muliponiwata 7

compiling standardized dictionaries.

٨ هُلِيَ كِسِكِتِكَ كَتَنْغَلِيَ جَرِدَنِ

huliya kisikiṯika kʲangaliya jariḏani 8b/a

hulia kisikitika * changaliya jaridani 8

I weep and lament when I look at the learned journals,

وِنْغِ وَنَاءُ اَنْدِكَ سِوَنَانْغُ نِ وَغِنِ

wengi wanau anḏika siwanāngu ni wageni 8d/c

wengi wanaoandika * si wanangu ni wageni 8

for many of those who contribute are not my children, they are strangers [to me].

اِذَاعَانِ كَذَلِكَ وَپِكَ تُنْغُ نِ نْيَانِ

idhā'āni kadhalika wapeka ṯungo ni nyāni 8f/e

idhaani kadhalika * wapeka t'ungo ni nyani 8

It is much the same with the media. Who are the ones who send in their compositions?

وِنْغِ هَاوَتُوْك پْوان لِكَ كُوَ مْبوا مْڤِتَ

wengi hāwaṯūk pwān likʲa kuwa mbwā mviṯa 8h/g

wengi hawatoki p'wani * licha kuwa mbwa Mvita 8

Many do not come from the coast, although they may have a Mambasa address.

٩ اَنغَلِيَ نَ زِتَابُ زِسُوْمِشْوَاءُ شُلِنِ

angaliya na ziṯābu zisūmeshwao shuleni 9b/a

angalia na zitabu * zisumeshwao shuleni 9

Look at the textbooks which are studied at our schools.

[11] For almost a century the principal publisher of standardized Swahili dictionaries has been the Oxford University Press (OUP). Clearly OUP has to be profitable, and profitable is what, over the years, their dictionaries of standardized Swahili have been. However, if one considers excellence in research and scholarship not one of the OUP's standardized Swahili lexicons can begin to compare with the Oxford English Dictionary ('more than 600,000 words over a thousand years'). Fortunately for Swahili and for Swahili studies there exists the monumental *Dictionnaire swahili-français*, compiled by Charles Sacleux (Sacleux 1939). Sacleux's chef d'oeuvre ('unprecedented in historical depth, dialectological detail and philological knowledge') can now be accessed electronically, courtesy of *Swahili Forum* (**uni-leipzig.de/~afrika/swafo/index.php/sacleux**). Heartfelt thanks are due to Thilo Schadeberg and Ridder Samsom.

هَازَانْدِكْوِ نَ رَجَبُ سِ سُوْدِ وَلَ سِ شَانِ
si sūḍi wala si shāni hāzānḍikwi na rajabu 9d/c
hazandikwi na Rajabu * si Sudi wala si Shani 9
They are written neither by Rajabu, nor by Sudi nor by Shani.

نْجُوْرُغِ نْدِيِ كَتِبُ اَشِشِيِؤْ سُكَانِ
ashishiyeo sukāni njūroge nḍiye kaṭibu 9f/e
njoroge[12] ndiye katibu * ashishiyeo sukani 9
The author is Njoroge, he is the helmsman.

كَّارُ نَ وَاكِ وِنْدانِ نَاءُ نْيُوْمَ هُفُوَتَ
nao nyūma hufuwaṭa kʲāro na wāke wenḍāni 9h/g
Charo[13] na wake wendani * nao nyuma hufuata 9
Charo and his colleagues follow.

١٠ هُوَلِكْوَا كُوْنْغَمَانْ كِنْدَ هُرُدِ نْدِيَانِ
kʲenḍa huruḍi nḍiyāni huwalikwā kūngamāno 10b/a
hualikwa kongamano * chenda hurudi ndiani 10
When I am invited to conferences, I turn back before I arrive.

هُوْنَ اُتُنْغُ مْنُو كُوَ نْيِنْيِ سِوَأُنِ
kuwa nyinyi siwaoni huwona uṭungu mnuu 10d/c
huona utungu mno * kuwa nyinyi siwaoni 10
I feel exceedingly bitter that I do not see you all there.

نَ هُزِاُمَ زِتَانِ لَكِنِ نِتِنْدِ نْنِ
lakini niṭenḍe nni na huziuma ziṭāni 10f/e
na huziuma zitano[14] * lakini nitende nini 10
I bite my fingers in frustration, but what can I do?

وَنَانْغُ مُمِئِخِنِ مَامِنُ مُمِنِوَتَ
māmenu mumeniwaṭa wanāngu mumeikhini 10h/g
wanangu mumeihini * mamenu mumeniwata 10
My children, you have missed your opportunity. You have abandoned your own mother.

١١ نَ هُلِيَ كْوَا مَاتُوْزِ كَنْغَلِيَ مِتِحَانِ
kʲangaliya miṭiḥāni na huliya kwā māṭūzi 11b/a
na hulia kwa matozi * changaliya mitihani 11
And I shed tears when I look at the results of the school exams.

[12] *njoroge*: a name representing those who have their origins in the East African interior (the *bara*).
[13] *charo*: a name representing those who have their origins in the coastal hinterland (the *nyika*).
[14] These words echo the words of the *Inkishafi*: "*wakauma zanda na kuiyuta*". Readers unfamiliar with this Swahili gesture of regret could consult Eastman and Omar (1985).

وَنَفُنْدِ وَ كِبْوزِ نَ وَ كِسُومُ زِوَنِ
wanafundi wa kibwezi na wa kisūmu ziwani 11d/c
wanafundi wa Kibwezi * na wa Kisumu[15] ziwani[16] 11
Students from Kibwezi, and from Kisumu by the lake,

نْدِوْ وَنَاءْ بَارِزِ وَلِيُوكُوْ كِلِلِنِ
ndiwo wanao bārizi waliyūkuu kileleni 11f/e
ndiwo wanao barizi * waliyukuu kileleni 11
they are the ones who are ahead, who are at the top;

مُلُوْتُوْكَ كْوتُ پْوانِ مُكُوْ تِنِ هُكُوْكُوْتَ
mulūṯūka kweṯu pwāni mukuu ṯini hukūkūṯa 11h/g
mulotoka kwetu p'wani * muko t'ini hukokota[17] 11
and you, students from the coast, you lag far behind.

١٢ وَفَانْيَاءْ اُتَفِتِ وَ أُزَمِلِ كُوْنِ
wafānyao uṯafiṯi wa uzamili kʲuwoni 12b/a
wafanyao utafiti * wa uzamili chuwoni 12
Amongst those who are researching for degrees at the universities,

وَسْوَاهِلِ نِ كَاتِتِ اَوْ هَوَپَاتِكَانِ
waswāhili ni kāṯiṯi aw hawapāṯikāni 12d/c
Waswahili ni katiti * au hawapatikani 12
Swahili students are few or non-existent.

نِ نْيَانِ نِ مْلَئِتِ مْوِنْيِ مَاكُوْسَ نِ نْيَانِ
ni nyāni ni mlaiṯi mwenye mākūsa ni nyāni 12f/e
ni nyani ni mlaiti * mwenye makosa ni nyani 12
Who is to be blamed? Whose fault is it?

مِمِ هَامُنِثَمِنِ مْغِنِ هَامُكُپَاتَ
mimi hāmunithamini mgine hāmukupāṯa 12h/g
mimi hamunithamini * mngine hamukupata 12
You esteem me not at all, yet you have not replaced me by another.

[15]Kibwezi and Kisumu are places in the East African interior.
[16]The lake is Lake Nyanza, also known as Lake Victoria.
[17]Over the years young people on Lamu Island (and indeed elsewhere in northern Swahililand) have received a raw deal in their primary and secondary education. They have 'lagged far behind' their counterparts from the interior, and so Mother Swahili grieves for her marginalised children.

١٣ كِوَسِكِيَ هُنِيْنَ هُنِاْنْغُوْنْغَ مُوِيُوْنِ
kiwasikiya hunīna huniongūnga mūyūni 13b/a
kiwasikiya hunena * huniungonga moyoni 13
When I hear those who are not mother-tongue speakers speaking, I feel sick at heart.

صَرْفَ هَكُنَ تِنَ نَحَؤُ نَ ئِتَمَانِ
ṣarfa hakuna ṯena naḥau na iṯamāni 13d/c
sarufi hakuna tena * nahau naitamani 13
Inflection is no longer employed, while grammatical [Swahili] is what I desire!

نَ حَتَ لَذَ هَيَانَ كَمَ مَشَاپُوْ كَانْوَانِ
na ḥaṯa ladha hayāna kama mashāpuu kānwāni 13f/e
na hata ladha hayana * kama mashapu kanwani 13
Even [their speech] is wanting in flavour, like a plug of tobacco in one's mouth.

سِئِلوِ هُنِنَانِ هُئِمْبَ اَوْ هُتِتَ
sielewi hunenāni huimba aw huṯeṯa 13h/g
sielewi hunenani * huimba au huteta 13
I do not understand what they are saying. Are they singing? Are they complaining?

١٤ لَوْ مُيَاكَ تَارُدِ اَيْ تِنَ دُنِيَانِ
law muyāka ṯāruḏi ay ṯena ḏuniyāni 14b/a
lau Muyaka tarudi * ae tena duniani 14
Were Bwana Muyaka to return, were he to come back to the world,

موَانَانْغُ اِتَمْبِدِ كْوِنِنْدَ مَحَكَمَانِ
mwānāngu iṯambiḏi kwenenḏa maḥakamāni 14d/c
mwanangu itambidi * kwenenda mahakamani 14
it would be necessary, my child, for him to go to a court of law,

اَئِتِ نَ مَشَهِدِ وَنِيُوَاءْ يَقِيْنِ
aeṯe na mashahiḏi waniyuwao yaqīni 14f/e
aete na mashahidi * waniyuwao yakini 14
and he would need to call witnesses who know me well,

نْيُوْتِ مْوِنْدِ غِرِزَنِ كْوَا حَتِيَ كُوَپَاتَ
nyūṯe mwenḏe gerezani kwā ḥaṯiya kuwapāṯa 14h/g
nyote mwende gerezani * kwa hatia kuwapata 14
and all of you would go to prison for the offence which you have committed against me.

١٥ وَاللّٰهِ هَمُنَ غِيْرَ وَلَ هَامُوْنَ اِمَانِ
wallähi hamuna ḡēra wala hāmūna imāni 15b/a
wallahi hamuna ghera * wala hamuna imani 15
Truly you have neither zeal nor self-confidence.

هَمُنَ لَكُوَكِرَ كُوَ هَمُنِثَمِنِ
hamuna lakuwakera kuwa hamunithamini 15d/c
hamuna la kuwakera * kuwa hamunithamini 15
It irritates you not at all that you do not esteem me.

مِمِ نِ كَامَ مْپِوِرِ هُتِزِوَ اُوَنْدَانِ
mimi ni kāma mpiwiri huṯezewa uwanḏāni 15f/e
mimi ni kama mpwira * hutezewa uwandani 15
I am just like a ball in the play-ground,

هِپِجْوَا تِكِنْدِيَانَ نَ كُلَ مْوِنْيِ كُپِتَ
hipijwā ṯekenḏiyāna na kula mwenye kupiṯa 15h/g
hipijwa teke ndiani * na kula mwenye kupita 15
I am given a kick by anyone who passes by in the street.

١٦ حَتَ كْوِنْيِ اُشَعِرِ وَاسُوْ وَنْڤُ وَمِبُوْنِ
ḥaṯa kwenye usha'iri wāsuu wangu wamebūni 16b/a
hata kwenye ushairi * waso wangu wamebuni 16
Even in the field of Swahili prosody, those who are not mine have invented

زِلِزُ حُرُ بَحَارِ كْوَا كُوْلِزَ وَڤِنِ
zilizo ḥuru baḥāri kwā kuwoleza wageni 16d/c
zilizo huru bahari * kwa kuoleza wageni 16
free verse, imitating foreigners.

مِمِ هَايُو سِيَاكِرِ سِ مَاشَعِرِ كِفَنِ
mmi hāyuu siyākiri si māsha'iri kifani 16f/e
mimi hayo siyakiri * si mashairi kifani 16
For myself, I cannot accept that. That is not Swahili poetry.

هَائُوْ نُوْتِ نِ كْوَا نْنِ هزُ ن مْبنُ زَا زتَ
hāyuu yūṯ ni kwā nn hzo n mbnu zā zṯa 16h/g
hayo yote ni kwa nini * hizo ni mbinu za zita 16
What is the point of it all? These are preparations for war.

١٧ هَمْبِوَ مْوِنْيِو سِنَ هِنِ نِ عَجَابُ غَانِ

hini ni 'ajābu gāni hambiwa mwenyewe sina 17b/a

hambiwa mwenyewe sina * hini ni ajabu gani 17

I am told that I belong to nobody in particular. How extraordinary!

هُوَاءِ كاكُوْسَ شِنَ كَاوَ نَ تَانْدُ يَانْغَانِ

kāwa na ṯānḏu yāngāni huwae kākūsa shina 17d/c

huwae kakosa shina * kawa na tandu yangani 17

How can I be rootless below ground and yet have branches above?

نْيَانِ اَلُوْنِبَ ئِنَ اَلُوْنَانْدِكَ نِ نْيَانِ

alūnānḏika ni nyāni nyāni alūnipa ina 17f/e

nyani alonipa ina * alonandika ni nyani 17

Who gave me my name? And who are they who wrote me down?

كِوَ سِ اُسْوَاحِلِنِ نِ وَبِ نَالِپُوپَاتَ

ni wapi nālipūpāṯa kiwa si uswāḥilini 17h/g

kiwa si Uswahilini * ni wapi nalipopata 17

If I do not hail from Swahililand, then whence do I come?

١٨ كُوَ وِنْغِ هُنِنَنَ سِدَلِلِ اَصِلَانِ

siḏalili aṣilāni kuwa wengi huninena 18b/a

kuwa wengi huninena * si dalili asilani 18

That many speak me, [Swahili], is not of itself proof of origins,

يَاكُوَ مْوِنْيِو سِنَ كِنْغِرِزَ هَامُوْنِ

kingereza hāmuwoni yākuwa mwenyewe sina 18d/c

yakuwa mwenyewe sina * Kiingereza hamuoni 18

or that I have no owner. What of the English language?

هُنِنوَا نَ وِنْغِ سَانَ پِمْبِ زُتِ دُنِيَانِ

pembe zoṯe ḏuniyāni hunenwā na wengi sāna 18f/e

hunenwa na wengi sana * pembe zote duniani 18

It is spoken by very many, in all corners of the world,

كِنَ نَ كْوَاءْ سِنَانِ مِزِي هَئِكُكَاتَ

miziye haikukāṯa kina na kwao sināni 18h/g

kina na kwao sinani * miziye haikukata 18

yet the language remains firmly established in its homeland, its roots have not been severed.

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Appendix E

The keyboard layout file (layout/tz)

This appendix contains the contents of the **Andika!** file *layout/tz*. Lines which begin with // are comment lines, intended to explain which glyphs will be output when a particular key is pressed. For more information, see Section 5.3.

```
// Keyboard layout for Swahili in Arabic script.
// This file is part of the Andika! project, and is licensed under GPLv3 or later.
// Version 2014-08-12
// Andika! -- kevindonnelly.org.uk/swahili
// Kevin Donnelly (kevin@dotmon.com)

xkb_symbols "swa"
{

name[Group1] = "Swahili";

include "level3(ralt_switch)"

// 1=key, 2=Shift+key, 3=AltGr+key, 4=AltGr+Shift+key

// -------------
// ZXCV row
// -------------
key <LSGT> { [Arabic_superscript_alef, Arabic_maddaonalef, Arabic_hamzaunderalef, U0671] };
// 1 superscript alef, 2 alef with madda above, 3 alef with hamza below (vowelcarrier), 4 alef wasla
key <AB01> { [Arabic_zain, Arabic_jeh, Arabic_zah] };
// 1 zain (z), 2 jeh (zh), 3 zah (zw)
key <AB02> { [Arabic_khah] };
// 1 khah (kh)
key <AB03> { [Arabic_tcheh, U063B, U06AE] };
// 1 tcheh (ch), 2 keheh with two dots above (kj), 3 kaf with three dots below (kj)
key <AB04> { [Arabic_veh] };
// 1 veh (v)
key <AB05> { [Arabic_beh] };
// 1 beh (b)
key <AB06> { [Arabic_noon, U075D] };
// 1 noon (n), 2 ain with two dots above (g in ng')
key <AB07> { [Arabic_meem] };
// 1 meem (m)
key <AB08> { [Arabic_comma, Arabic_hamza_above, comma, leftcaret] };
// 1 comma, 2 hamza as diacritic, 3 UK comma, 4 closing angle bracket
key <AB09> { [Arabic_fullstop, Arabic_sukun, period, rightcaret] };
// 1 fullstop, 2 sukun, 3 UK fullstop, 4 opening angle bracket
key <AB10> { [Arabic_question_mark, NoSymbol, KP_Divide, question] };
// 1 question mark, 3 forward slash, 4 UK question mark

// -------------
// ASDF row
```

```
// -------------
key <AC01> { [Arabic_fatha, Arabic_alef, Arabic_hamzaonalef, Arabic_fathatan] };
// 1 fatha (short a), 2 alef (long a), 3 alef with hamza above (vowelcarrier), 4 fathatan
key <AC02> { [Arabic_seen, Arabic_sheen, Arabic_sad] };
// 1 seen (s), 2 sheen (sh), 3 sad (sw)
key <AC03> { [Arabic_dal, Arabic_thal, Arabic_dad, Arabic_ddal] };
// 1 dal (d), 2 thal (dh), 3 dad (dw), 4 ddal (alveolar dr)
key <AC04> { [Arabic_feh ] };
// 1 feh (f)
key <AC05> { [U06A0, Arabic_ghain, Arabic_gaf] };
// 1 ain with three dots above (g), 2 ghain (gh), 3 gaf (g)
key <AC06> { [Arabic_ha, Arabic_hah, Arabic_tehmarbuta, Arabic_hamza] };
// 1 ha (h), 2 hah (h), 3 tehmarbuta, 4 hamza as letter
key <AC07> { [Arabic_jeem] };
// 1 jeem (j)
key <AC08> { [Arabic_kaf, U06AA] };
// 1 kaf (k), 2 swash kaf (k)
key <AC09> { [Arabic_lam] };
// lam (l)
key <AC10> { [Arabic_semicolon, NoSymbol, semicolon, colon] };
// 1 semicolon, 3 UK semicolon, 4 UK colon
key <AC11> { [Arabic_ain, Arabic_shadda, quoteright, at] };
// 1 ain, 2 shadda, 3 UK single quote, 4 UK @
key <BKSL> { [NoSymbol, NoSymbol, numbersign, asciitilde] };
// 3 UK hash, 4 UK tilde

// -------------
// QWER row
// -------------

key <AD01> { [Arabic_qaf] };
// 1 qaf (q)
key <AD02> { [Arabic_waw, NoSymbol, Arabic_hamzaonwaw, U06CF] };
// 1 waw (w), 3 waw with hamza above (vowel-carrier), 4 waw with dot above
key <AD03> { [U0656, Arabic_yeh, Arabic_hamzaonyeh] };
// 1 subscript alef (short e), 2 yeh (long e), 3 yeh with hamza above (vowel carrier)
key <AD04> { [Arabic_ra] };
// 1 ra (r)
key <AD05> { [Arabic_teh, Arabic_theh, Arabic_tah, Arabic_tteh] };
// 1 teh (t), 2 theh (th), 3 tah (tw), tteh (alveolar tr)
key <AD06> { [Arabic_yeh, Arabic_alefmaksura, Arabic_hamzaonyeh] };
// 1 yeh (y), 2 alef maksura, 3 yeh with hamza above (vowel carrier)
key <AD07> { [Arabic_damma, Arabic_waw, Arabic_hamzaonwaw, Arabic_dammatan] };
// 1 damma (short u), 2 waw (long u), 3 waw with hamza above (vowel-carrier), 4 dammatan
key <AD08> { [Arabic_kasra, Arabic_yeh, Arabic_hamzaonyeh, Arabic_kasratan] };
// 1 kasra (short i), 2 yeh (long i), 3 yeh with hamza above (vowel carrier), 4 kasratan
key <AD09> { [U0657, Arabic_waw, Arabic_hamzaonwaw] };
// 1 inverted damma (short o), 2 waw (long o), 3 waw with hamza above (vowel-carrier)
key <AD10> { [Arabic_peh] };
// 1 peh (p)
key <AD11> { [NoSymbol, NoSymbol, bracketleft, braceleft] };
// 3 UK opening square bracket, 4 UK open\ing brace
key <AD12> { [NoSymbol, NoSymbol, bracketright, braceright] };
// 3 UK closing square bracket, 4 UK closing brace

// -------------
// numeral row
// -------------
```

```
key <AE01> { [Arabic_1, NoSymbol, KP_1, exclam] };
// 1 digit 1, 3 UK digit 1, 4 UK exclamation mark
key <AE02> { [Arabic_2, NoSymbol, KP_2, quotedbl] };
// 1 digit 2, 3 UK digit 2, 4 UK double quote
key <AE03> { [Arabic_3, NoSymbol, KP_3, sterling] };
// 1 digit 3, 3 UK digit 3, 4 UK pound sign
key <AE04> { [Arabic_4, NoSymbol, KP_4, dollar] };
// 1 digit 4, 3 UK digit 4, 4 UK dollar sign
key <AE05> { [Arabic_5, NoSymbol, KP_5, percent] };
// 1 digit 5, 3 UK digit 5, 4 UK percent sign
key <AE06> { [Arabic_6, NoSymbol, KP_6, asciicircum] };
// 1 digit 6, 3 UK digit 6, 4 UK circumflex
key <AE07> { [Arabic_7, NoSymbol, KP_7, ampersand] };
// 1 digit 7, 3 UK digit 7, 4 UK ampersand
key <AE08> { [Arabic_8, NoSymbol, KP_8, KP_Multiply] };
// 1 digit 8, 3 UK digit 8, 4 UK asterisk
key <AE09> { [Arabic_9, NoSymbol, KP_9, parenleft] };
// 1 digit 9, 3 UK digit 9, 4 UK opening parenthesis
key <AE10> { [Arabic_0, NoSymbol, KP_0, parenright] };
// 1 digit 0, 3 UK digit 0, 4 UK closing parenthesis
key <AE11> { [U060D, NoSymbol, KP_Subtract, underbar] };
// 1 date separator, 3 UK dash, 4 UK underscore
key <AE12> { [NoSymbol, NoSymbol, KP_Equal, KP_Add] };
// 3 UK equals sign, 4 UK addition sign

};
```

Appendix F

Annotated poem, كِسْوَاحِلِ (Kiswahili), 10pt, endnotes

Appendix D presented the poem in Abdulkadir and Frankl (2013) at a font-size of 12pt, with annotations appear as footnotes. For comparison, this appendix prints the same poem in a font-size of 10pt, with annotations appearing as endnotes – see Section 8.5.2 and Section 8.5.3.

كِسْوَاحِلِ

kiswāhili[1]

Mtungaji: Ustadh Mau (Mahmoud Ahmad Abdulkadir), 2003

بسم الله الرحمن الرهيم

bismi llähi arraḥmani arraḥīmi

bismillahi arrahmani arrahimi

١ كُنْيَمَا نِ مِكّوْكَ تَانْيَامَا حَتَ لِنِ

ṯānyāmā ḥaṯa lini kunyamā ni mekʲūka 1b/a

kunyamaa nimechoka * t'anyamaa hata lini 1

I am weary of staying silent. For how much longer am I to remain dumb?

وَنَنْغُ هُنِئِپُوْكَ كُوَأْنَ نَ تَمَانِ

kuwaona na ṯamāni wanangu huniepūka 1d/c

wanangu huniepuka * kuwaona natamani 1

My own children avoid me, though I long to see them.

والُوْبَاكِ كُنِشِكَ سِوَنْغُ نِ وَ وِنْدَانِ

siwangu ni wa wenḏāni wālūbāki kunishika 1f/e

walobaki kunishika * siwangu ni wa wendani 1

And those who remain to embrace me are not my own, but are the offspring of others.

مِمِ نِ مِوَتِنْدَانِ مْبُوْنَ هُنِپِجَ زِتَ

mbūna hunipija ziṯa mimi ni mewaṯenḏāni 1h/g

mimi nimewatendani * mbona wanipija zita 1

What have I done to you? Why do you wage war on me?

٢ وَنَانْغُ مِمِ وَ دَمُ وَانَ وَ أُسْوَاحِلِنِ

wāna wa uswāḥilini wanāngu mimi wa ḏamu 2b/a

wanangu mimi wa damu * wana wa Uswahilini 2

My own flesh and blood, the children of Swahililand,

أَصِلِ هَوَنَ هَامُ يَا كُنِيُوَ نِ نَانِ

yā kuniyuwa ni nāni aṣili hawana hāmu 2d/c

asili hawana hamu * ya kuniyuwa ni nani 2

are uninterested in knowing who I am,

وَمِنَتِيَ قَوُمُ نَ وَنَ وَ مَجِرَنِ

na wana wa majirani wamenaṯiya qaumu 2f/e

wamenatia kaumu * na wana wa majirani 2

and have left me to other peoples, and to the children of neighbours.

كُوْسَ لَنْغُ كُوْسَ غَانِ مْبُوْنَ هُنِپِجَ زِتَ

mbūna hunipija ziṯa kūsa langu kūsa gāni 2h/g

kosa langu kosa gani * mbona hunipija zita 2

What kind of fault is my fault? [O my children] why do you continue waging war on me?

٣ مِمِ مَامِنُ سِتَاسَ وَلَ سِنَ پُنْغُوَنِ
mimi māmenu siṯāsa wala sina punguwani 3b/a
mimi mamenu sit'asa * wala sina punguwani 3
I am your mother and am not yet infertile, nor has my ability to reproduce diminished.

نِ مِزَا وَ مَمْبَاسَ نَ كُنْغِنِ زِسِوَنِ
ni mezā wa mambāsa na kungine zisiwani 3d/c
nimezaa wa Mambasa * na kungine zisiwani 3
I have given birth to children in Mambasa, and in the other islands [of the Swahili],

نِزِ وَنَ سِيَاسَ نَ زِيُوْنْغُوْزِ وَدِنِ
nize wana siyāsa na ziyūngūzi waḏini 3f/e
nizee wanasiasa * na ziongozi wa dini 3
to politicians and to religious leaders,

مَافُنْدِ وَ كُلَ فَنِ نَ مَاشُجَا وَ زِتَ
māfunḏi wa kula fani na māshujā wa ziṯa 3h/g
mafundi wa kula fani * na mashujaa wa zita 3
to craftsmen in every field, and to war heroes.

٤ نْدِمِ مَامَاكِ مُيَاكَ پِيَ مْوِنْغْ عَثْمَانِ
ndimi māmāke muyāka piya mwengo 'athmāni 4b/a
ndimi mamake Muyaka[2] * pia Mwengo Athumani[3] 4
I am the mother of Bwana Muyaka, and of Mwengo Athmani also,

نَ زَهِدِ كَذَلِكَ نَ وِنْغِ وَاكِ وِنْدَانِ
na zahiḏi kadhalika na wengi wāke wenḏāni 4d/c
na Zahidi[4] kadhalika * na wengi wake wendani 4
and of Zahidi too, and many of his contemporaries,

عالى كُوْتِ نَ مَتَاكَ وْتِ مْبوَا مُوْيَ قَرِنِ
'ālī kūṯi na maṯāka woṯe mbwā mūya qarini 4f/e
Ali Koti[5] na Mataka[6] * wote mbwa moya karini 4
Ali Koti and Mataka, all from just one century,

وَلِتُوْكَ مَاتُوْمبونِ وَ كَوَا كَمَ نْيوتَ
waliṯūka māṯūmbūni wa kawā kama nīūṯa 4h/g
walitoka mtumboni * wakawaa kama nyota 4
they emerged from my womb, and shone like stars.

٥ اِنْكِشَافِ نْغَلِيَ أُكِسُوْمِ نَ كِدَنِ
inkishāfi ngaliya ukisōme na kiḏani 5b/a
Inkishafi[7] angalia * ukisome na kidani 5
Look at Inkishafi. Read it attentively

نْدِيُوْ تَاكَاپُوْ كْوِلِيَ نِ كْوَامْبِيَاءْ مْوِنْدانِ
ndipuu ṯākāpuu kweleya ni kwāmbiyao mwenḏāni 5d/c
ndipo takapo kwelea * nikwambiyao mwendani 5
and then you will understand, my dear friend,

نِ تُوْنْغْ زِمِسَلِيَ نَ هَزِفِ اَصِلَانِ
na hazifi aṣilāni ni ṭūngo zimesaliya 5f/e
ni t'ungo zimesalia * na hazifi asilani 5
what I am telling you. These verses are of enduring worth and will never die.

وَالُوْزِتُنْغَ نِ نْيَانِ نِ وَنَانْغُ وَالُوْپِتَ
ni wanāngu wālūpiṭa wālūziṭunga ni nyāni 5h/g
walozitunga ni nyani * ni wanangu walopita 5
Who were those who composed them? They were my children who have passed on.

٦ نَ مَالِنْغَ وَ مْڤِتَ نَ پِيَ كِرَاغُ دِنِ
na piya kʲirāgu ḏini na mālenga wa mviṭa 6b/a
na Malenga[8] wa Mvita * na pia Chiraghudini[9] 6
And the Bard of Mambasa, and Chiraghdin too,

نْيَايُو وِلِزِفُوَتَ هَاوَكُكِرِ اُدُنِ
hāwakukiri uḏuni nyāyuu ūlizifuwaṭa 6d/c
nyayo walizifuata * hawakukiri uduni 6
they followed in my footsteps, they did not submit to lower standards.

نْنَابَهَانِ هُتِتَ لَكِنِ هُفَلِيِيَانِ
lakini hufalīyāni nnābahāni huṭeṭa 6f/e
Nabahani[10] huteta * lakini hufaliyani 6
al-Nabhany reproves, but to what effect?

نْدِيِ پْوِكِ اُوَنْدَانِ اِنْغَا اَمِئِكِتَ
ingā ameikiṭa nḏiye pweke uwanḏāni 6h/g
ndiye pweke uwandani * ingawa ameikita 6
He remains alone in the field, yet he stays strong.

٧ بَادُ كُزَا نَ وِزَ سِيَاكُوْمَ اُكِنغُوْنِ
siyākūma ukingūni bāḏo kuzā na weza 7b/a
bado kuzaa naweza * siyakoma ukingoni 7
I am still able to give birth. I have not yet reached the limit,

لَكِنِ مُمِنِپُوْزَ مُمِئِتُوَ فُوْنِ
mumeiṭowa fuwoni lakini mumenipūza 7d/c
lakini mumenipuuza * mumeitowa fuoni 7
but you have all despised me. You have left me high and dry,

وَنْغِنِ مِئِتُوكِزَ كُنِپَانْغِيَ كَانُوْنِ
kunipāngiya kānūni wangine meiṭūkeza 7f/e
wangine meitokeza * kunipangia kanuni 7
now others have come forward to regulate me,

مُسَمِيَاتِ كُبُوْنِ نْيِنْيِ مُلِپُوْنِوَتَ
nyinyi mulipūniwaṭa musamiyāṭi kubūni 7h/g
musamiati kubuni[11] * nyinyi muliponiwata 7
compiling standardized dictionaries.

٨ هُلِيَ كِسِكِتِكَ كَنْغَلِيَ جَرِدَنِ
huliya kisikiṯika kʲangaliya jariḏani 8b/a
hulia kisikitika * changaliya jaridani 8
I weep and lament when I look at the learned journals,
وِنْغِ وَنَاءُ اَنْدِكَ سِوَنَانْغُ نِ وَغِنِ
wengi wanau anḏika siwanāngu ni wageni 8d/c
wengi wanaoandika * si wanangu ni wageni 8
for many of those who contribute are not my children, they are strangers [to me].
اِذَاعَانِ كَذَلِكَ وَپِكَ تُنْغْ نِ نْيَانِ
idhā'āni kadhalika wapeka ṯungo ni nyāni 8f/e
idhaani kadhalika * wapeka t'ungo ni nyani 8
It is much the same with the media. Who are the ones who send in their compositions?
وِنْغِ هَاوَتُوْك پْوان لِكَ كُوَ مْبوا مْڤِتَ
wengi hāwaṯūk pwān likʲa kuwa mbwā mviṯa 8h/g
wengi hawatoki p'wani * licha kuwa mbwa Mvita 8
Many do not come from the coast, although they may have a Mambasa address.

٩ اَنغَلِيَ نَ زِتَابُ زِسُوْمِشْوَاءْ شُلِنِ
angaliya na ziṯābu zisūmeshwao shuleni 9b/a
angalia na zitabu * zisumeshwao shuleni 9
Look at the textbooks which are studied at our schools.
هَازَانْدِكْوِ نَ رَجَبُ سِ سُوْدِ وَلَ سِ شَانِ
hāzāndikwi na rajabu si sūḏi wala si shāni 9d/c
hazandikwi na Rajabu * si Sudi wala si Shani 9
They are written neither by Rajabu, nor by Sudi nor by Shani.
نْجُوْرُغْ نْدِي كَتِبُ اَشِشِيؤْ سُكَانِ
njūroge nḏiye kaṯibu ashishiyeo sukāni 9f/e
Njoroge[12] ndiye katibu * ashishiyeo sukani 9
The author is Njoroge, he is the helmsman.
كَارُ نَ وَاكِ وِنْدانِ نَاءْ نْيُوْمَ هُفُوَتَ
kʲāro na wāke wenḏāni nao nyūma hufuwaṯa 9h/g
Charo[13] na wake wendani * nao nyuma hufuata 9
Charo and his colleagues follow.

١٠ هُوَلِكْوَا كُوْنْغَمَانْ كِنْدَ هُرُدِ نْدِيَانِ
huwalikwā kūngamāno kʲenḏa huruḏi nḏiyāni 10b/a
hualikwa kongamano * chenda hurudi ndiani 10
When I am invited to conferences, I turn back before I arrive.
هُوْنَ اُتُنْغُ مْنُو كُوَ نْيِنْيِ سِوَأْنِ
huwona uṯungu mnuu kuwa nyinyi siwaoni 10d/c
huona utungu mno * kuwa nyinyi siwaoni 10
I feel exceedingly bitter that I do not see you all there.

نَ هُزِاُمَ زِتَانِ لَكِنِ نِتِنْدِ نْنِ
lakini niṯenḍe nni na huziuma ziṯāni 10f/e
na huziuma zitano[14] * lakini nitende nini 10
I bite my fingers in frustration, but what can I do?

وَنَانْثُ مُمِئِخِنِ مَامِنُ مُمِنِوَتَ
māmenu mumeniwaṯa wanāngu mumeikhini 10h/g
wanangu mumeihini * mamenu mumeniwata 10
My children, you have missed your opportunity. You have abandoned your own mother.

١١ نَ هُلِيَ كْوَا مَاتُوْزِ كَنْغَلِيَ مِتِحَانِ
kʲangaliya miṯiḥāni na huliya kwā māṯūzi 11b/a
na hulia kwa matozi * changaliya mitihani 11
And I shed tears when I look at the results of the school exams.

وَنَفُنْدِ وَ كِبْوزِ نَ وَ كِسُومُ زِوَنِ
na wa kisūmu ziwani wanafunḍi wa kibwezi 11d/c
wanafundi wa Kibwezi * na wa Kisumu[15] ziwani[16] 11
Students from Kibwezi, and from Kisumu by the lake,

نْدِوْ وَنَاءْ بَارِزِ وَلِيُوكُوْ كِلِلِنِ
waliyūkuu kileleni nḍiwo wanao bārizi 11f/e
ndiwo wanao barizi * waliyukuu kileleni 11
they are the ones who are ahead, who are at the top;

مُلُوْتُوْكَ كْوتُ پْوانِ مُكُوْ تِنِ هُكُوْكُوْتَ
mukuu ṯini hukūkūṯa mulūṯūka kweṯu pwāni 11h/g
mulotoka kwetu p'wani * muko t'ini hukokota[17] 11
and you, students from the coast, you lag far behind.

١٢ وَفَانْيَاءْ أُتَفِتِ وَ أُزَمِلِ كُوْنِ
wa uzamili kʲuwoni wafānyao uṯafiṯi 12b/a
wafanyao utafiti * wa uzamili chuwoni 12
Amongst those who are researching for degrees at the universities,

وَسْوَاهِلِ نِ كَاتِتِ اَوْ هَوَپَاتِكَانِ
aw hawapāṯikāni waswāhili ni kāṯiṯi 12d/c
Waswahili ni katiti * au hawapatikani 12
Swahili students are few or non-existent.

نِ نْيَانِ نِ مْلَئِتِ مْوِنْيِ مَاكُوْسَ نِ نْيَانِ
mwenye mākūsa ni nyāni ni nyāni ni mlaiṯi 12f/e
ni nyani ni mlaiti * mwenye makosa ni nyani 12
Who is to be blamed? Whose fault is it?

مِمِ هَامُنِثَمِنِ مْغِنِ هَامُكُپَاتَ
mgine hāmukupāṯa mimi hāmunithamini 12h/g
mimi hamunithamini * mngine hamukupata 12
You esteem me not at all, yet you have not replaced me by another.

١٣ كِوَسِكِيَ هُنِيْنَ هُنِاُنْثُوْنْغَ مُوِيُوْنِ
kiwasikiya hunīna huniongūnga mūyūni 13b/a
kiwasikiya hunena * huniungonga moyoni 13
When I hear those who are not mother-tongue speakers speaking, I feel sick at heart.

صَرْفَ هَكُنَ تِنَ نَحَوُ نَ ئِتَمَانِ
ṣarfa hakuna ṯena naḥau na iṯamāni 13d/c
sarufi hakuna tena * nahau naitamani 13
Inflection is no longer employed, while grammatical [Swahili] is what I desire!

نَ حَتَ لَذَ هَيَانَ كَمَ مَشَاپُوْ كَانْوَانِ
na ḥaṯa ladha hayāna kama mashāpuu kānwāni 13f/e
na hata ladha hayana * kama mashapu kanwani 13
Even [their speech] is wanting in flavour, like a plug of tobacco in one's mouth.

سِئِلِوِ هُنِنَانِ هُئِمْبَ اَوْ هُتِتَ
sielewi hunenāni huimba aw huṯeṯa 13h/g
sielewi hunenani * huimba au huteta 13
I do not understand what they are saying. Are they singing? Are they complaining?

١٤ لَوْ مُيَاكَ تَارُدِ اَيْ تِنَ دُنِيَانِ
law muyāka ṯāruḏi ay ṯena ḏuniyāni 14b/a
lau Muyaka tarudi * ae tena duniani 14
Were Bwana Muyaka to return, were he to come back to the world,

موَانَانْثُ اِتَمْبِدِ كْوِنِنْدَ مَحَكَمَانِ
mwānāngu iṯambiḏi kwenenḏa maḥakamāni 14d/c
mwanangu itambidi * kwenenda mahakamani 14
it would be necessary, my child, for him to go to a court of law,

اَئِتِ نَ مَشَهِدِ وَنِيُوَاءْ يَقِيْنِ
aeṯe na mashahiḏi waniyuwao yaqīni 14f/e
aete na mashahidi * waniyuwao yakini 14
and he would need to call witnesses who know me well,

نْيُوْتِ مْوِنْدِ غِرِزَنِ كْوَا حَتِيَ كُوَپَاتَ
nyūṯe mwenḏe gerezani kwā ḥaṯiya kuwapāṯa 14h/g
nyote mwende gerezani * kwa hatia kuwapata 14
and all of you would go to prison for the offence which you have committed against me.

١٥ وَاللّٰهِ هَمُنَ غِيْرَ وَلَ هَامُوْنَ اِمَانِ
wallāhi hamuna gēra wala hāmūna imāni 15b/a
wallahi hamuna ghera * wala hamuna imani 15
Truly you have neither zeal nor self-confidence.

هَمُنَ لَكُوَكِرَ كُوَ هَمُنِثَمِنِ
hamuna lakuwakera kuwa hamunithamini 15d/c
hamuna la kuwakera * kuwa hamunithamini 15
It irritates you not at all that you do not esteem me.

مِم نِ كَامَ مْپِوِرِ هُتِزوَ اُوَنْدَانِ
huṯezewa uwanḏāni mimi ni kāma mpiwiri 15f/e
mimi ni kama mpwira * hutezewa uwandani 15
I am just like a ball in the play-ground,
هِپِجْوَا تِكِنْدِيَانَ نَ كُلَ مْوِنْيِ كُپِتَ
na kula mwenye kupiṯa hipijwā ṯekenḏiyāna 15h/g
hipijwa teke ndiani * na kula mwenye kupita 15
I am given a kick by anyone who passes by in the street.

١٦ حَتَ كْوِنْيِ اُشَعِرِ وَاسُوْ وَنْغُ وَمبُوْنِ
wāsuu wangu wamebūni ḥaṯa kwenye usha'iri 16b/a
hata kwenye ushairi * waso wangu wamebuni 16
Even in the field of Swahili prosody, those who are not mine have invented
زِلِزْ حُرُ بَحَارِ كْوَا كُوْلِزَ وَغِنِ
kwā kuwoleza wageni zilizo ḥuru baḥāri 16d/c
zilizo huru bahari * kwa kuoleza wageni 16
free verse, imitating foreigners.
مم هَايُو سِيَاكِرِ سِ مَاشَعِرِ كِفَنِ
si māsha'iri kifani mmi hāyuu siyākiri 16f/e
mimi hayo siyakiri * si mashairi kifani 16
For myself, I cannot accept that. That is not Swahili poetry.
هَائُوْ نُوْت نِ كْوا نْن هزْ ن مْبنُ زَا زتَ
hzo n mbnu zā zṯa hāyuu yūṯ ni kwā nn 16h/g
hayo yote ni kwa nini * hizo ni mbinu za zita 16
What is the point of it all? These are preparations for war.

١٧ هَمْبِوَ مْوِنْيِوِ سِنَ هِنِ نِ عَجَابُ غَانِ
hini ni 'ajābu gāni hambiwa mwenyewe sina 17b/a
hambiwa mwenyewe sina * hini ni ajabu gani 17
I am told that I belong to nobody in particular. How extraordinary!
هُوَاءِ كاكُوْسَ شِنَ كَاوَ نَ تَانْدُ يَانْغَانِ
kāwa na ṯānḏu yāngāni huwae kākūsa shina 17d/c
huwae kakosa shina * kawa na tandu yangani 17
How can I be rootless below ground and yet have branches above?
نْيَانِ اَلُوْنِپَ ئِنَ اَلُوْنَانْدِكَ نِ نْيَانِ
alūnānḏika ni nyāni nyāni alūnipa ina 17f/e
nyani alonipa ina * alonandika ni nyani 17
Who gave me my name? And who are they who wrote me down?
كِوَ سِ اُسْوَاحِلِنِ نِ وَپِ نَالِپُوپَاتَ
ni wapi nālipūpāṯa kiwa si uswāḥilini 17h/g
kiwa si Uswahilini * ni wapi nalipopata 17
If I do not hail from Swahililand, then whence do I come?

١٨ كُوَ وِنْغِ هُنِنَنَ سِدَلِلِ اَصِلَانِ

siḏalili aṣilāni kuwa wengi huninena 18b/a

kuwa wengi huninena * si dalili asilani 18

That many speak me, [Swahili], is not of itself proof of origins,

يَاكُوَ مْوِنْيِوِ سِنَ كِنْغِرَزَ هَامُوْنِ

kingereza hāmuwoni yākuwa mwenyewe sina 18d/c

yakuwa mwenyewe sina * Kiingereza hamuoni 18

or that I have no owner. What of the English language?

هُنِنوَا نَ وِنْغِ سَانَ پِمْبِ زُتِ دُنِيَانِ

pembe zoṯe ḏuniyāni hunenwā na wengi sāna 18f/e

hunenwa na wengi sana * pembe zote duniani 18

It is spoken by very many, in all corners of the world,

كِنَ نَ كْوَاءُ سِنَانِ مِزِيِ هَئِكُكَاتَ

miziye haikukāṯa kina na kwao sināni 18h/g

kina na kwao sinani * miziye haikukata 18

yet the language remains firmly established in its homeland, its roots have not been severed.

Endnotes

1. From Abdulkadir and Frankl (2013).

2. Bwana Muyaka was the outstanding Swahili poet of 19th century Mombasa. After his death many of his verses were recalled by Mu'allim Sikujua Abdallah al-Batawi (died 1890) and transcribed with annotations by W.E. Taylor (1856-1927). After Taylor's death his papers were acquired by the library of the School of Oriental and African Studies (SOAS), London.

3. Mwengo Athmani: this 18th century poet from Pate composed the *Utendi wa Tambuka* (*The Epic of Heraklios*).

4. Zahidi: see El-Maawy (1973).

5. Ali Koti of Pate: see S. Chiraghdin (1987, pp.31-7).

6. Bwana Mataka's full name is Muhammad bin Shee Mataka al-Famau (1825-1868). He was ruler of Siyu, as was his father. His mother was Mwana Kupona, famous for the poem of advice written to her daughter. Bwana Mataka died in Mombasa's fort while imprisoned by the Busa'idi.

7. The *Inkishafi*, according to W.E. Taylor (Stigand 1915, pp96-105), is "a great, if not the greatest, religious classic of [the Swahili-speaking peoples]". The poem, concerned with the decay of Pate (formerly a flourishing town in northern Swahililand), may remind some readers of Thomas Gray's *Elegy written in an English churchyard* (London 1751).

8. The Bard of Mambasa refers to Ustadh Ahmad Nassir Juma Bhalo, see S. Chiraghdin (1971).

9. Shihabdin Chiraghdin (1934-1976). See the biography by his daughter – L. Chiraghdin (2012).

10. In an unpublished commendation from 12 June 1974 J.W.T. Allen writes about Ahmad Sheikh Nabhany: "I am privileged to have a wide circle of friends and acquaintances among Swahili scholars of Swahili. I have some knowledge of their rating of themselves and I can name perhaps half a dozen (still living) who are always referred to as the most learned. To me they are walking dictionaries and mines of information and Ahmed is unquestionably one of them. He comes of a family of scholars whose discipline is as tough as any degree course in the world. They have no time for false scholarship or dilettantism. That this profound learning is almost wholly disregarded by those who have been highly educated in the western tradition affects almost everything written today in or about Swahili. When I want to know some word or something about Swahili, I do not go to professors, but to one of the *bingwa* known to me. One of these could give a much greater detail of assessment, but of course his opinion would not carry the weight of one who can put some totally irrelevant letters after his name". For a biography see Said (2012).

11. For almost a century the principal publisher of standardized Swahili dictionaries has been the Oxford University Press (OUP). Clearly OUP has to be profitable, and profitable is what, over the years, their dictionaries of standardized Swahili have been. However, if one considers excellence in research and scholarship not one of the OUP's standardized Swahili lexicons can begin to compare with the Oxford English Dictionary ('more than 600,000 words over a thousand years'). Fortunately for Swahili and for Swahili studies there exists the monumental *Dictionnaire swahili-français*, compiled by Charles Sacleux (Sacleux 1939). Sacleux's chef d'oeuvre ('unprecedented in historical depth, dialectological detail and philological knowledge') can now be accessed electronically, courtesy of *Swahili Forum* (`uni-leipzig.de/~afrika/swafo/index.php/sacleux`). Heartfelt thanks are due to Thilo Schadeberg and Ridder Samsom.

12. *njoroge*: a name representing those who have their origins in the East African interior (the *bara*).

13. *charo*: a name representing those who have their origins in the coastal hinterland (the *nyika*).

14. These words echo the words of the *Inkishafi*: "*wakauma zanda na kuiyuta*". Readers unfamiliar with this Swahili gesture of regret could consult Eastman and Omar (1985).

15. Kibwezi and Kisumu are places in the East African interior.

16. The lake is Lake Nyanza, also known as Lake Victoria.

17. Over the years young people on Lamu Island (and indeed elsewhere in northern Swahililand) have received a raw deal in their primary and secondary education. They have 'lagged far behind' their counterparts from the interior, and so Mother Swahili grieves for her marginalised children.

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