

25 □ *The Language of African Literature*

Ngũgĩ wa Thiong'o

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As a writer who believed in the utilization of African ideas, African philosophy and African folklore and imagery to the fullest extent possible, I am of the opinion the only way to use them effectively is to translate them almost literally from the African language used in the writing into whatever European language he is using as medium of expression. I have endeavored in my words as best as I can as possible to the verbatim reproduction. For, from a word, a group of words, a sentence and even a name in any African language, you can glean the social norms, attitudes and values of a people.

In order to capture the vivid images of African speech, I had to achieve the habit of expressing my thoughts first in English. It was difficult at first, but I had no choice. I had no study guide like expressions I used and to discover the probable situation in which it was used in order to bring out the meaning occurring in English. I found it a frustrating exercise.¹

Why, we may ask, should an African writer, or any writer, become so obsessed by taking from his mother-tongue to teach other tongues? Why should he see it as his particular mission? We never asked ourselves how can we enrich our languages? How can we 'pay' on the rich humanist and democratic heritage to the struggles of other people in other times and other places to enrich our own? Why not have Balzac, Tolstoy, Shostakovich, Brecht, Lu Hsiang, Pablo Neruda, E. C. Anderson, Kofi Awoye, Marie Perle, Albert Einstein, Galileo, Aeschylus, Aristotle and Plato in African languages? And why not create literary movements in our own languages?

¹ From Ngũgĩ wa Thiong'o, *Decolonising the Mind: The politics of language in African literature*, James Currey, London, 1986, pp. 2, 8-11.

The Language Of African Literature

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