

NEH Application Cover Sheet (RZ-260906)

Collaborative Research

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APPLICATION INFORMATION

Title: *'Ajami Literature and the Expansion of Literacy and Islam: The Case of West Africa*

Grant period: From 2019-09-01 to 2022-08-31

Project field(s): African Studies; African History; Languages, General

Description of project: 'Ajam is the Arabic term that refers to languages other than Arabic that are written in the Arabic script. Ajam has been instrumental in the spread of Islam beyond the Arab heartland and, while Ajam literatures of the Middle East and Asia are well-documented, scholars have tended to overlook the rich Ajam legacies of sub-Saharan Africa. This project will highlight the Ajam literatures of Hausa, Mandinka, Fula, and Wolof and their role in the spread of literacy and Islam in West Africa. Available on a freely accessible multimedia website, a general interpretive essay comparing the four literatures will be accompanied, for each of the four languages, by 20 digitized Ajam manuscripts. Each will include interpretive materials, annotations, Latin alphabet transcription, French and English translations. Of these 20, a select five will feature video interviews and recitations by native speakers. A selection of the work will be published in the journal *Islamic Africa*.

BUDGET

Outright Request	250,000.00	Cost Sharing	95,292.00
Matching Request	0.00	Total Budget	345,292.00
Total NEH	250,000.00		

GRANT ADMINISTRATOR

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**‘AJAMĪ LITERATURE AND THE EXPANSION OF LITERACY AND ISLAM:
THE CASE OF WEST AFRICA**

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Statement of Significance and Impact

‘*Ajamī*’ is the Arabic term for non-Arabic, or foreign, and is used to refer to non-Arabic languages and literatures that are written with the modified Arabic script. While it is common knowledge that languages such as Urdu and Persian are written in the Arabic script, less well known is the fact that numerous African languages also have ‘*Ajamī*’ traditions. The ‘*Ajamī*’ literatures that have developed in sub-Saharan Africa, which hold a wealth of knowledge on the history, politics, cultures and intellectual traditions of the region, are generally unknown to the scholarly community and the general public alike, largely due to lack of access. This Collaborative Research project, *‘Ajamī Literature and the Expansion of Literacy and Islam: The Case of West Africa*, seeks, through increasing access to primary sources in ‘*Ajamī*’, to spark research and scholarly work on this important part of the Islamic world. We will do so by exploring the ‘*Ajamī*’ literatures of four main “Islamic languages” of West Africa (Hausa, Mandinka, Fula, and Wolof) and making selected manuscripts and their translations widely available in print and online. We will draw primarily on existing manuscript collections, publishing a selection of them with interpretive materials in web galleries that will be freely accessible to the public, scholars, teachers and students of Islam and Africa. The project will digitize twenty manuscripts in each language, and prepare transliterations into the Latin script as well as translations into English and French. Moreover, for each language, we will select five manuscripts which will be the subject of video recorded interviews and recitations/readings by local scholars. We will prepare interpretive essays on the ‘*Ajamī*’ literature of each language and a general interpretive essay comparing the four literatures. A selection of the annotated manuscripts and interpretive essays also will be published in the peer-reviewed, multi-disciplinary journal *Islamic Africa*. The interdisciplinary and international project team consists of Fallou Ngom (PI), Daivi Rodima-Taylor (PM), and digital humanities specialists from Boston University, Rebecca Shereikis at ISITA Northwestern University, and David Robinson at Michigan State University. Our work will be done in collaboration with ISITA at Northwestern University, IFAN (Institut Fondamental d’Afrique Noire), WARA (West African Research Association), Ousmane Sene at WARC (West African Research Center in Dakar, Senegal) and colleagues from Bayero University and Kaduna Polytechnic in Nigeria.

List of Participants

Individuals

Antonelli, Frank, Boston University (Geddes Language Center)

Diakite, Ablaye, Dakar, Senegal

Diallo, Mouhamadou Lamine, Boston University (African Studies Center)

Glovsky, David, Michigan State University (Department of History)

Kurfi, Mustapha Hashim, Boston University (Department of Sociology)

Ngom, Fallou, Boston University (African Studies Center)

Parker, Alison, Boston University (Geddes Language Center)

Provencal, Shawn, Boston University (Geddes Language Center)

Robinson, David, Michigan State University (Department of History)

Rodima-Taylor, Daivi, Boston University (African Studies Center)

Saho, Bala, University of Oklahoma (Department of History)

Shereikis, Rebecca, Northwestern University (Institute for the Study of Islamic Thought in Africa)

Yanco, Jennifer, Boston University (African Studies Center)

Zakari, Garba, Kaduna Polytechnic Institute (Department of Islamic Studies)

Advisors:

Foley, Catherine, Michigan State University (MATRIX)

Lewis, Mark, Boston University (Geddes Language Center)

Institutions (only WARA is a subcontractor)

IFAN (Fula 'Ajamī collections)

Northwestern University, ISITA and Herskovits Library (Hausa 'Ajamī collection)

WARA (Services and facilities at WARA's overseas headquarters in Dakar, Senegal)

‘AJAMĪ LITERATURE AND THE EXPANSION OF LITERACY AND ISLAM: THE CASE OF WEST AFRICA

‘Ajamī rejuvenates the farms of hearts, strengthens faith, and opens up minds. God created Mandinka, Fula, Arabic, and Wolof speakers and understands them.

—Muusaa Ka, Wolof ‘Ajamī poet (1889-1963)

SUBSTANCE AND CONTEXT

Introduction

Boston University, together with colleagues from institutions in the US and in West Africa, is applying for an NEH Collaborative Research Grant to prepare and disseminate materials that provide a new window into the history, cultures, and intellectual traditions of West Africa. This project will digitize a unique selection of manuscripts in ‘Ajamī (African language texts written with a modified Arabic script) in four major West African languages (Hausa, Mandinka, Fula, and Wolof), transliterate and translate them into English and French, prepare commentaries, and create related multimedia resources to be made widely available to the scholarly community and the general public within and beyond the United States.

‘*Ajamī* is the Arabic term for non-Arabic, or foreign, and refers to non-Arabic languages that are written in the Arabic script. While it is common knowledge that languages such as Urdu and Persian are written in the Arabic script (and thus qualify as ‘Ajamī), it is much less well known that numerous African languages also have ‘Ajamī traditions—ones that often exist alongside the European-introduced Latin script. A particularly rich tradition of ‘Ajamī literatures lies in the Sahel, an area of West Africa that has come into focus with the rise of groups like Boko Haram in Nigeria, and AQIM (Al-Qaeda in the Islamic Maghreb) in Mali. Recent events in Niger and elsewhere in the region have signaled the urgency of developing a more nuanced understanding of this increasingly important world region. The ‘Ajamī literatures of the Sahel have much to offer in this respect, providing a window into the history and lived experience of peoples in this region. This history has generally been available to us only through a European lens—whether in European languages or African languages written in the Latin script.

This project aims to advance the understanding of ‘Ajamī in sub-Saharan Africa through

comparative examination of four major West African languages: Hausa, Mandinka, Fula and Wolof. It brings together a multi-disciplinary team of experts working on different languages and contexts to achieve two interlinked goals: 1) to show the importance of ‘Ajamī by building collections and analyzing representative manuscripts, and 2) to conduct interpretive humanities research that will open up a sustained examination of the ‘Ajamī phenomenon in sub-Saharan Africa. Through these two research trajectories, as well as our collection and analysis of ‘Ajamī texts, we expect to contribute to the understanding of literacy, showing its multiple forms, degrees, and custodians - thereby going considerably beyond the understanding of literacy that Goody and others initiated some 50 years ago.¹ The collections, analysis and research findings will be brought together in digital galleries prepared by the digital humanities team at Boston University’s Geddes Language Center, and will be made available to the public, students, teachers and scholars of Africa and Islam. Selected manuscripts in each of the four languages will also be published in the peer-reviewed journal, *Islamic Africa*, published by Brill.²

While there have been studies of particular African ‘Ajamī literatures, this project will be the first to take a comparative approach, looking at the ‘Ajamī phenomenon across a number of languages. The four languages are spoken by large populations stretching across West Africa. Each has played an important role in the spread of literacy and in the dissemination of the diverse and tolerant strains of Islam that have characterized West Africa for the last millennium.

Our aim is to raise the visibility and salience of ‘Ajamī by making significant textual materials available to the scholarly community and the wider public and to encourage future study of these rich sources of new information on Muslim West Africa. We will explore the role of ‘Ajamī in the extension of literacy and the spread of Islam by analyzing texts in the four languages, all of which have significant literary traditions in ‘Ajamī, dating back several centuries.

¹ Jack Goody, ed., *Literacy in Traditional Societies* (Cambridge University Press, 1968), *Technology, Tradition and the State in Africa* (Oxford University Press, 1971), and “The Impact of Islamic Writing on the Oral Cultures of West Africa,” *Cahiers d’Études Africaines* (1971). See also David Olson and Michael Cole, eds., *Technology, Literacy and the Evolution of Society: the Implications of the Work of Jack Goody* (Lawrence Erlbaum, 2006).

² See <http://booksandjournals.brillonline.com/content/journals/21540993>. Scott Reese, one of the editors of the journal, who was approached by Fallou Ngom, the PI of this project, supports the initiative.

The project team will digitize, transcribe, translate and prepare multimedia instructional resources of selected 'Ajami materials from the four languages. We will publish annotated versions of the selected texts, which will appear in Arabic and Latin scripts, with English and French translations. These will be made available to the widest possible audience through open-access online web galleries.

Background

The overwhelming majority of the world's 1.6 billion Muslims are non-Arab and do not speak Arabic. While Arabic, as the language of the Qur'an, will always have a certain primacy in Islam, the faith could never have acquired its worldwide importance without the 'Ajami pedagogies and literatures of many other "Islamic" languages. These pedagogies evolved into literatures in which the Arabic alphabet was adapted to the consonants and vowels of the "foreign" language. The resulting literatures have played an enormous role in the worldwide extension of literacy and Islam over the last 1400 years.



Distribution of the Arabic Script in the World. (Source: Tom Verde, "From Africa, in 'Ajami," *Saudi Aramco World* 62, no.5 (2011). Reproduced by permission of Richard Doughty.

Examples of ‘Ajamī in the Middle East, Asia and Muslim Spain are well known and documented. In contrast, the many cases in sub-Saharan Africa remain largely unknown to the non-Africanist community—scholars and the general public alike - and indeed to most Africanists. Yet, the emergence of ‘Ajamī literatures on the continent is critical, and it is increasingly recognized by scholars of Islam in Africa. The recent awarding of the prestigious Melville J. Herskovits Prize to Fallou Ngom, the PI of this project, for his 2016 book, *Muslims beyond the Arab World: The Odyssey of ‘Ajamī and the Muridiyya* (Oxford University Press) is an indicator of the importance that the scholarly community places on the emerging field of ‘Ajamī studies. The Herskovits Prize honors the author of the most outstanding original scholarly work on Africa published over the course of the previous year. Another recent example of this interest is *The Arabic Script in Africa: Studies in the Use of a Writing System*, Meikal Mumin and Kees Versteegh, eds., (Leiden: Brill, 2014) dealing with modifications of the Arabic alphabet. It serves as background to our work.

While the early development of ‘Ajamī in Africa is not well documented, Old Tashelhit (Medieval Berber), Songhay, and Kanuri are believed to be the first West African languages to have been written in ‘Ajamī between the tenth and the sixteenth century, followed by Fulfulde (the Fula variety spoken in Northern Nigeria and Cameroon), Hausa, Wolof, and Yoruba. The discovery in Niger of a 500-folio manuscript in 2000 dating from the 1500s is significant. The manuscript deals with pharmacopoeia and other topics, calling into question the assumption in academia that ‘Ajamī was used exclusively for the purpose of worship, teaching, and proselytizing.³

Mumin provides a non-exhaustive list of over eighty African languages with attested use of ‘Ajamī.⁴ Large bodies of ‘Ajamī literature exist across much of Africa. Along the eastern side of the continent, we find Amharic, Tigrigna, Oromo, Somali, and Swahili. In West Africa, we have Kanuri, Hausa, Fula, Mandinka, Wolof, and the Berber languages of the Sahara. Many are surprised to learn that Afrikaans, the

³ David Gutelius, “Newly Discovered 10th/16th Century Ajami Manuscript in Niger and Kel Tamasheq History,” *Saharan Studies Association Newsletter* 8, nos. 1-2 (2000): 6.

⁴ Meikal Mumin, “The Arabic Script in Africa: Understudied Literacy,” in *The Arabic Script in Africa: Studies in the Use of a Writing System*, ed. Meikal Mumin and Kees Versteegh, 63-76 (Leiden: Brill, 2014).

South African language that evolved from Dutch, also has a rich ‘Ajamī tradition. The emergence of these literatures was the product of painstaking adaptation, pedagogical development, and the spread of Islam beyond the elites to the masses. In important ways, this mirrors the development of Arabic itself, which developed dramatically as a written language with the expansion of Islam in the 7th century CE and the assembling of the Qur'an from the spoken revelations to Muhammad.

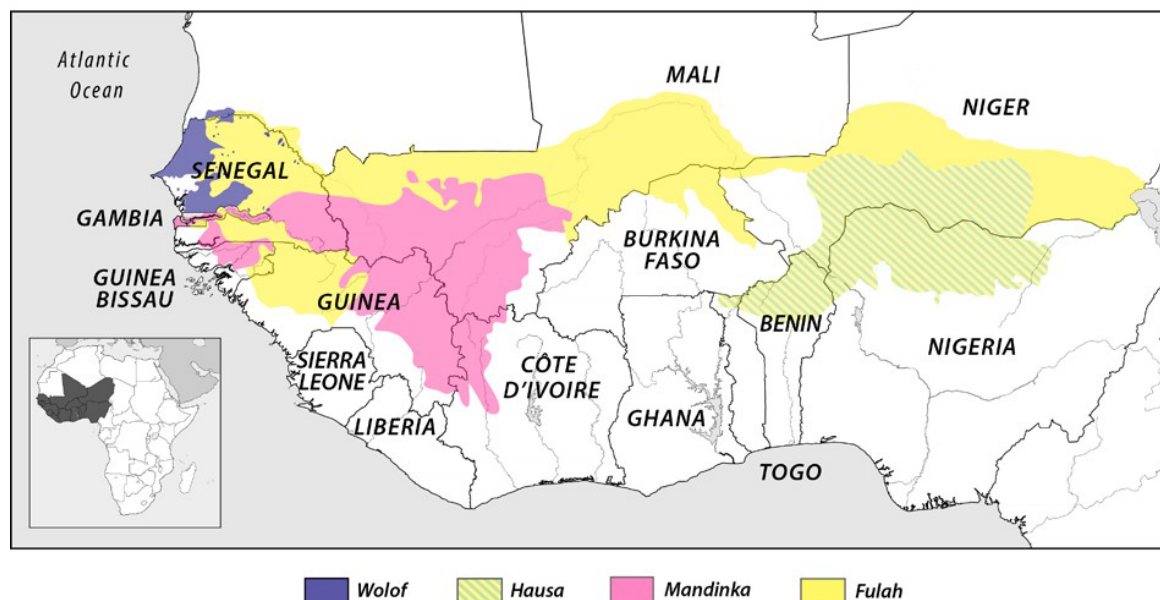
Because the West African region shows the greatest development of ‘Ajamī on the continent, we have chosen to examine literatures of four of its most influential language communities: Hausa, Mandinka, Fula (also referred to as Fulah) and Wolof (see map below). All four languages and societies continue to play major roles in the unfolding dynamics of the Sahel. Increasing awareness of and access to these literatures will provide a more nuanced view of the region and its many contributions to the global community.⁵

The Languages and Literatures

‘Ajamī writing systems developed initially as tools for learning and spreading Islam. Many texts were intended for recitation and the religious education of less literate members of the community. These included translations of Qur'anic passages, commentaries on classical texts in the Islamic sciences, stories from the Prophet's life, praise poetry and homilies about Muslim obligations. As literacy in ‘Ajamī increased over time, it was increasingly deployed for a wide range of purposes, including more secular uses such as letter writing, bookkeeping, and chronicling. By the late 19th century, European missionaries were writing passages from the Bible and sermons in ‘Ajamī in their efforts to capitalize on its use to create Christian converts.⁶ Our research will document these trajectories and varieties of expression, and suggest paths of future inquiry.

⁵ For an extensive bibliography, see Appendix B.

⁶ Some missionaries adopted Arabic script to translate Genesis, the Psalms, the New Testament and other parts of the Bible into African languages. See the work of certain Christian missions proselytizing in Muslim communities in sub-Saharan Africa in *The International Journal of Frontier Missiology*. See in particular Murray Decker and Abdu Injiiru, "Living letters: the Arabic script as a redemptive bridge in reaching Muslims," *International Journal of Frontier Missiology*, Volume 29, no 2 (2012).



General regions in West Africa of 'Ajamī literature materials

Despite similar origins in spreading the faith, each 'Ajamī system studied here followed its own trajectory shaped by cultural, social and political factors. We find a wide range of topics treated in the 'Ajamī manuscripts in the four languages under investigation. These include astrology, divination, medicines and the treatment of illnesses, commercial record-keeping, personal letters, genealogies, important local events (the founding of villages, births, deaths, weddings and heroes), biographies, customs and social institutions, elegies, materials on jurisprudence, Sufism, and ethics. Our collaborative framework allows us to map and compare the trajectories and understand the importance of such developments as state formation, Sufi movements, colonial structures, Christian missionary enterprise, and educational and language policies before and after independence.⁷ Below we provide an

⁷ In colonial Nigeria, the British attempted to influence the use of Hausa 'Ajamī by developing a rival, Roman alphabet version used by administrators and for some publications. It was called *Boko*, which means colonial or Western. It became part of the title of the extremist sect, Boko Haram (or "Western [education] is forbidden"), based in the northeastern section of the country. See John Phillips, *Spurious Arabic: Hausa and Colonial Nigeria* (Madison, Wisconsin: African Studies Program, 2000). British administrators and missionaries in East Africa made a similar effort. They hoped that a Romanized Swahili would take hold and open Swahili speakers to the West and the practice of Christianity. See John Mugane, *The Story of Swahili* (Ohio University Press, 2015). The French, for their part, were disdainful of what they considered illiterate attempts to write Arabic. The legacy of this attitude is reflected in contemporary West African states' literacy statistics, which even today only count those literate in the

overview of the state of knowledge of each ‘Ajamī literature.

Hausa is an Afro-Asiatic language widely spoken throughout West Africa. In terms of numbers of speakers, Hausa rivals Swahili as the most important language on the African continent. It is the pre-eminent language of Northern Nigeria, and is widely spoken in the neighboring countries as well as in other parts of West Africa.⁸

Hausa has been written with a modified Arabic script since at least the 18th century. The growth of Hausa ‘Ajamī was accelerated by the reform movement of Uthman dan Fodio (1754-1817) and the Sokoto Caliphate, which dominated the Northern Nigerian region through the 19th century, and which is often equated with Hausaland itself. Dan Fodio and his contemporaries made a very conscious effort to spread their message and faith through ‘Ajamī in Hausa, as well as Fulfulde. They composed works, often in verse, to persuade people to join the reform movement and to instruct them in Islamic practice.

It was only in the late 19th century that European travelers and missionaries began to write Hausa in the Latin script. The foremost figure in this effort was Charles H. Robinson, an Anglican missionary of the Church Missionary Society. He became the first professor of Hausa at Cambridge University and author of several books on the Hausa language. Robinson often included ‘Ajamī texts and their transliterations in Boko in his publications.

British colonial authorities also used ‘Ajamī in official documents and correspondence with Muslim rulers of Northern Nigeria into the early 20th century. The first Hausa newspaper, *Gaskiya Ta Fi Kwabo* (“Truth is More Valuable than Wealth”), included pieces in ‘Ajamī. The weekly Hausa newspaper, *Alfijir* (the Hausa word for ‘dawn’), was established in 1981 and published entirely in ‘Ajamī. It ran for over three decades and there is now talk of resuming its publication in 2018. Hausa ‘Ajamī still appears on Nigerian currency notes and continues to be widely used in both religious and

Latin script.

⁸ As an example of its reach, when Kwame Nkrumah issued new currency notes in 1958, Hausa was one of the languages featured on it—and it was Hausa ‘Ajamī writing that was used.

secular contexts.

The ‘Ajāmī tradition in **Mandinka** and other Mande languages goes back to the Empire of Mali that was centered in today's Mali and flourished from about 1200 to 1400 CE. The empire spread in several directions and implanted colonies of traders and settlers through a considerable portion of West Africa, including Senegambia. We suspect that Mande ‘Ajāmī developed earlier than the others, perhaps even in the 14th century CE, and around the oral pedagogies which teachers developed for instruction in the Qur'an and the Arabic language. A written form would better preserve the pedagogies across the generations. We will explore this hypothesis in our research.⁹ While Ajāmī traditions of Mande languages appear to have developed very early; they remain the least well documented.

The existing Mandinka ‘Ajāmī in Senegambia includes the works of some of the most renowned Mandinka scholars who were pivotal in spreading Islam and training generations of scholars and community leaders in Senegambia and the Bijini area of Guinea Bissau. Mandinka scholars authored important texts dealing with various religious and non-religious subjects, in both poetry and prose forms. They founded over 60 Islamic learning centers in Senegambia, which, according to local oral sources, served as refuge for runaway slaves in the pre-colonial era. Mandinka ‘Ajāmī manuscripts include secular as well as religious texts. In Senegal, we have found an ‘Ajāmī chronicle of the state of Kaabu (which encompassed portions of the Gambia, Senegal and Guinea Bissau from the 16th to the 19th centuries), as well as a text calling for the downfall of Adolf Hitler. In the Gambia, we have found missionary translations from Biblical passages and sermons in ‘Ajāmī.

Fula (the language of the Fulbe people) developed in several communities that spread from west to east, from Senegal to Nigeria and Cameroun, over the last millennium. Fula is closely associated with the “Islamic revolutions” that occurred in four areas of West Africa in the 18th and

⁹ In this we follow the line of research pioneered by Tal Tamari of CNRS Paris. See her article, “L'Exégèse Coranique (Tafsir) en Milieu Mandingue. Rapport Préliminaire sur une Recherche en Cours,” *Islam et Sociétés au Sud du Sahara*, vol. 10 (1996), pp. 43-79, and her more recent work in collaboration with Dmitry Bondarev in a special issue, “Qur'anic Exegesis in African Languages”, in the *Journal of Qur'anic Studies*, Volume 15 (3) (2013), pp. 1-55.

19th century. One was the above-mentioned Sokoto Caliphate, in which Fulfulde was second only to Hausa as a vehicle for spreading the faith. A second was the more short-lived Caliphate of Hamdullahi (1818-1862), set in the Middle Niger Delta. This project will focus on two other Fulbe communities whose “revolutions” developed earlier, in the 18th century, and further west. One was Fuuta Tooro, constituting the middle valley of the Senegal River and the presumed birthplace of Fula and the Fulbe people. The other was Fuuta Jalon, set in the mountains of Guinea Conakry at the sources of the Niger, Senegal and Gambia Rivers. Both Fuutas called their rulers Almamy (from the Arabic word: *al-imām*) and their regimes went by the name of Almamates.

Fuuta Jalon, particularly the town of Labe, became a center for composition, instruction and dissemination in ‘Ajāmī and for the establishment of a certain Fulbe pre-eminence in the wider region. Thanks to the work completed several decades ago by Alfa Ibrahima Sow,¹⁰ we are able to study the development, dissemination and some of the main texts composed by the Labe scholars, which include religious poetry, poems of moral guidance, chronicle and legal texts. Fuuta Tooro had a tradition of poetic chronicle around the jihad of al-Hajj Umar Taal (1797-1864), but did not develop ‘Ajāmī literature as much as Fuuta Jalon. Our research will explore the reasons why.

Wolof ‘Ajāmī, or *Wolofal*, can be found in limited forms in early 19th century Senegambia, but its main development and expansion occurred with the Muridiyya Sufi movement pioneered by Amadu Bamba Mbacké (1853-1927) at the end of the 19th century. The form developed in close conjunction with the expansion of the Sufi order itself, thanks to the work of a generation of scholars and poets linked to the founder, imbued with his vision of Islamic practice and familiar with the main events of his life. We think the development of Wolof ‘Ajāmī in Senegambia may parallel the expansion of Hausa ‘Ajāmī in Northern Nigeria under the Sokoto Caliphate, and have some analogies to the growth of Arabic and Islam in the 7th century CE. Our research will probe these questions.

¹⁰ Alfa Ibrahima Sow, “Notes sur les Procédés Poétiques dans la Littérature de Peul du Fouta Djallon,” *Cahiers d'Études Africaines* (1965); *La Femme, La Vache, La Foi* (Paris, 1996); *Chroniques et Récits du Fouta Djallon* (Paris, 1968); and with L. Kesteloot, *Le Filon du Bonheur Éternel* (Paris, 1971).

While there are some Wolofal documents written by members of the Tijaniyya Sufi order in Senegal, most Wolofal material uncovered to date consists of manuscripts written by the members of the Muridiyya. These include official letters attesting to the birth of new Murid organizations, bilingual newspapers (written in French and Wolof 'Ajamī), and genealogies of important local families. We have also found manuscripts for teaching Arabic grammar to users of 'Ajamī.¹¹

We can identify four categories of 'Ajamī scholars trained in Murid schools: 1) historians, genealogists and biographers; 2) those who are engaged in research and dissemination of esoteric knowledge; 3) writers of religious and non-religious poetry for recitation by specialized 'Ajamī singers; and 4) scribes who translate Amadu Bamba's Arabic poetry into Wolof, copy important 'Ajamī manuscripts, and write letters for non-literate customers who want to communicate with their literate friends and relatives. The evidence indicates that the Murid recitations have greatly facilitated the spread of the Muridiyya and 'Ajamī literacy. We can see this, for example, among second language speakers of Wolof such as the Seereer population of the Baol area, the core of the Murid zone, who acquired literacy in Wolofal as they joined the Muridiyya. To accomplish this expansion, Murid leaders have made a considerable investment in studios, audio recordings and publishing presses, and disseminated their materials in market centers throughout Senegal. Among the four literatures we are studying, Wolofal (Wolof 'Ajamī) within the Muridiyya may well be the most dynamic, functioning as an essential tool for communication among its members.

HISTORY OF THE PROJECT AND ITS PRODUCTIVITY

The work under this grant will extend for three years, from 2019 to 2022, and will build upon several earlier projects hosted by Boston University, Northwestern University, and Michigan State University and MATRIX, all dealing with 'Ajamī and Islam in West Africa. Thanks to this earlier work, we have access, with the exception of Mandinka, to a range of 'Ajamī manuscripts in each of the project languages, and a growing body of scholarly work on 'Ajamī and its significance for understanding of contemporary West

¹¹ Many of these materials are the result of the work of Fallou Ngom and his team and can be found at <http://ask-dl.fas.harvard.edu/collection/wolof>, <https://eap.bl.uk/project/EAP334>, <http://aodl.org/islamictolerance/ajami>, and <https://open.bu.edu/handle/2144/1896>.

Africa. The National Science Foundation supported the creation of AODL (African Online Digital Library), hosted by Michigan State University and MATRIX. In his work on Wolofal Ngom has been funded by the British Library's Endangered Archive Programme. In 2011-12, working with his Senegal-based team, he collected and digitized 5,400 pages from 29 manuscripts and 15 collections. The manuscripts primarily consist of Wolof 'Ajamī materials written by members of the Muridiyya Sufi order. The archival materials remain with the owners while digital copies of each document were deposited at the West African Research Center (WARC), the British Library, and Boston University (BU).

A number of 19th century Mandinka and Wolof 'Ajamī texts were uncovered in the course of a project carried out in 2010-2011 by colleagues at MSU. Funded by the British Library's Endangered Archives Programme, this project digitized civil, police, and criminal records of the 19th and 20th centuries held in the Court Record collections of the Department of State for Justice in Banjul, the Gambia. These texts form part of the corpus from which we will draw for the current project.

Northwestern University (NU)'s Arabic and 'Ajamī collection from West Africa, held by the Melville J. Herskovits Library of African Studies, is widely recognized by scholars of Muslim Africa as a unique resource for studying the intellectual and literary creativity of West African Muslim writers. The collection, which has received considerable grant support, includes more than 5,000 handwritten manuscripts and printed items, mostly from early 20th century Nigeria and Ghana. A 1990 NEH Preservation and Access Grant funded the cataloguing of 4,207 of these items and the creation of a searchable stand-alone database. A 2005 grant from the Andrew W. Mellon Foundation to the Institute for the Study of Islamic Thought in Africa (ISITA) funded cataloguing of the remaining 1,000 items and made all the records available through a web-accessible repository housed at NU (<http://libguides.northwestern.edu/arabic-manuscripts>). The catalog records have also been provided to the West African Arabic Manuscript Database (WAAMD), a union catalog containing entries from Arabic manuscript collections across West Africa.

With the exception of **Mandinka**, the 'Ajamī manuscripts that will form the corpus for this

project will be drawn from existing collections, most built with the aid of participants in the proposed project. For **Hausa**, we will select from the approximately 600 Hausa ‘Ajamī pieces in the NU Herskovits collection, "Arabic Manuscripts from West Africa."

(<http://libguides.northwestern.edu/arabic-manuscripts>). The corpus is catalogued but not digitized.

ISITA collaborates closely with the Herskovits Library on projects related to the manuscript collection, and ISITA’s associate director, Rebecca Shereikis, will be part of our project team. For **Fula**, we will select from the holdings at the Department of Islam at the Institut Fondamental d’Afrique Noire (IFAN), part of the University of Dakar: 1) the Fonds Gaden, focusing on Fuuta Tooro (Senegal); and 2) the much larger Fonds Vieillard, focusing on Fuuta Jalon (Guinea).¹² IFAN has agreed to allow us to make copies from these collections, and we will share our work with the Institute. For **Wolof**, we will draw from recently expanded collections housed at WARC, BU and the British Library. The exception is **Mandinka**, for which robust archival collections do not yet exist, thus necessitating collection. Upon completion, digital collections of project archives will be located at three sites: Boston University, Michigan State University, and WARC in Dakar, Senegal.

COLLABORATORS

This project is a collaborative effort by scholars from Boston University; Northwestern University; Michigan State University; the University of Oklahoma; Department of Islamic Studies at the Kaduna Polytechnic Institute in Northern Nigeria; and IFAN and WARC in Senegal, the latter being the only American Overseas Research Center in sub-Saharan Africa.

Principal Investigator (Fallou Ngom) will be responsible for the overall project and for ensuring its intellectual merit and consistency. He will coordinate the work of the language teams and will also serve as the team leader for the Mandinka and Wolof groups. Ngom is Professor of Anthropology and Director of the BU African Studies Center, and is a pioneer in ‘Ajamī studies. His place at the forefront of the field was underscored when the African Studies Association awarded him

¹² Listed in Thierno Diallo et al., *Catalogue des Manuscrits de l'IFAN* (Dakar: IFAN, 1966).

the Herskovits Prize this year for the best scholarly work on Africa. Ngom has been engaged with 'Ajami texts for several years in Senegal, primarily in Wolof and secondarily in Mandinka. The fruit of some of his efforts can also be seen at <http://aodl.org/islamictolerance/ajami/>. Time commitment: 0.5 AY month and 1 SU month/year. **Project Manager (Daivi Rodima-Taylor)** will run the day-to-day operations of the project, including disbursing funds, tracking expenses, and accounting; record keeping, providing support to team leaders and assuring that the project stays on course and adheres to the established calendar, and assisting with editing of English translations. Rodima-Taylor is Research Associate and Lecturer at the BU Pardee School of Global Studies. Rodima-Taylor is experienced in coordinating academic programs and interdisciplinary collaborative research projects and has worked in diverse multicultural and multilingual environments. She has significant administrative and research coordination experience and has co-edited several special issues and sections of academic journals and organized various conference panels, symposia and workshops. Time commitment: 2.4 CA months/year.

Digital Humanities Team

The technical team is based at BU's Geddes Language Center, which has worked with both Ngom and Yanco on a number of successful digital humanities projects. An example is the 200-Word Project, completed in 2010 and expanded in 2014 and 2015.

Director of Programming (Shawn Provencal) will coordinate the technical work on the web-based resource throughout the project, implementing elements of design and functionality of the site as it is built in Year One; and meeting project deadlines throughout the project. Provencal has been the Geddes Language Center Systems Administrator since 1998. In addition to maintaining the digital language lab, Provencal assists faculty with creating digital content and leads training sessions on foreign language software tools. Time commitment: 71.4 hours in years 1 and 3; 54 hours in year 2.

Video Resources Specialist (Frank Antonelli) will process video files including editing, converting, compressing, uploading, storing in BU MyMedia, and ensuring compatibility for incorporation in the web-based resource; will work with non-technical project staff to ensure best

practices with regard to capture of new video and image content; and will coordinate the delivery of files with the Web Designer. At Geddes, Antonelli is responsible for audio and video content origination and creation, materials development, digital archiving, equipment research and implementation, and student supervision. Time commitment: 100 hours each year.

Web Designer (Alison Parker) will build out the web-based resource, including design and integrity of pages and all contents, including links to media files; will consult with the Project Manager on design requirements; and will collaborate closely with the Director of Programming and the Video Resources Specialist in an ongoing fashion to ensure timely completion of web-based content according to specification. Parker, in addition to her work in web design, oversees the daily operations of the Geddes Center by providing faculty and students instructional support and allocating Center resources. Time commitment: 150 hours in year 1; 100 hours in years 2 and 3.

Consultants

Publication Consultant (Rebecca A. Shereikis) will work with each of the language teams to prepare their selected material for publication, shepherding manuscripts through the editorial and peer-review process, and serving as liaison with *Islamic Africa*. She will also facilitate access to manuscripts from the Hausa collection at NU. She is a historian whose work has focused on the Senegambia. She currently serves as the Associate Director of ISITA at NU. Time commitment: 80 hours/year.

Language Team Consultants: Each of the four language teams consists of three members: a team leader who will commit 280 hours to the project each year, and two team members, each of whom will commit 206 hours each year. All team members will be involved in the various parts of preparing the materials for their galleries. The team leader will coordinate the team's work and will additionally prepare interpretive essays on the 'Ajamī tradition in question.

The **Hausa** team consists of team leader, Jennifer Yanco, Mustapha H. Kurfi, and Garba Zakari.

Jennifer Yanco is Visiting Researcher at BU African Studies Center and the former Director of the West African Research Association (2003–2017). She has taught Hausa at BU for the past 30 years and has developed Hausa 'Ajamī teaching materials. She was co-director of a Fulbright-Hays Groups

Projects Abroad Intensive Hausa Institute in Niger in 1987. Her dissertation explores Hausa-Zarma language contact in Niamey, where she later served as a Fulbright Lecturer in Linguistics (1988-1990).

Mustapha Hashim Kurfi is a Teaching Fellow at BU, where he is a PhD candidate in Sociology. Kurfi holds both BSc and MSc degrees in Sociology from Bayero University, Nigeria, where he holds a lecturer position in Sociology. He also holds an M.A. degree in African Studies from Ohio University. His research interests include Hausa and Fulfulde 'Ajami traditions of Nigeria. He co-edited with PI Fallou Ngom, the special volume, *'Ajamization of Islam in Africa* (Leiden: Brill, *Islamic Africa*, Volume 8: 1-2, October 2017). He has taught and developed curricular materials for Hausa courses at BU, and is the author of the recently published *Practical Guide to Learning Hausa Ajami* (Boston University: African Studies Center, 2017).

Garba Zakari is the head of the Department of Islamic Studies at Kaduna Polytechnic Institute in Kaduna, Nigeria. He holds an MA in Islamic Studies from Ahmadu Bello University, Nigeria and is currently a PhD candidate at the University of Ilorin. Zakari has served as interpreter from Arabic and English into Hausa and is also an expert in transcription in Latin and Arabic scripts.

The **Mandinka** team consists of team leader, Fallou Ngom (see under PI above), Bala Saho, and Ablaye Diakite.

Bala Saho is an Assistant Professor of African History at the University of Oklahoma. In addition to being a native speaker of Mandinka, he is trained as transcriber and translator of Mandinka. In the Gambia, Saho served as Director General of the National Center for Arts and Culture. Prior to that, he headed the Oral History Archive specialized in the collection of oral histories. He has taught Mandinka at a number of US institutions.

Ablaye Diakite is a linguist and a bilingual speaker of Wolof and Mandinka. He has worked with PI Fallou Ngom on a number of projects involving Wolof and Mandinka over the last ten years, and has provided expert language assistance to Johns Hopkins University, the Peace Corps, and local NGOs.

The **Fula** team consists of team leader, David Robinson, David Glovsky, and Mouhamadou Lamine Diallo.

David Robinson is a University Distinguished Professor Emeritus at MSU with extensive experience in Fula-speaking societies, especially those in Fuuta Tooro and Mali. He is one of the most respected historians of Muslim Africa. He has worked with Fula and Arabic materials over several decades, and has done extensive interviews in Senegal and Mali as well as considerable work in libraries and archives. This includes the Fula collections in the Department of Islam at IFAN.

David Glovsky is a PhD candidate at MSU completing his dissertation on Fulbe communities in the upper regions of the Gambia, Senegal, Guinea-Bissau and Guinea. He is fluent in Fula and in French and speaks Wolof and Portuguese as well.

Mouhamadou Lamine Diallo is a bilingual Wolof and Fula speaker. He is currently a Wolof Lecturer at BU. Prior to joining the BU Africa Language Program, he taught Wolof and Fula (specifically the Senegalese variety called Pulaar) at Harvard University and at Suffolk University. He has developed instructional materials in both languages, incorporating ‘Ajamī into his teaching.

The **Wolof** team consists of team leader, Fallou Ngom (see under PI above), Ablaye Diakite (see under Mandinka above), and Mouhamdou Lamine Diallo (see under Fula above).

WARA (The West African Research Association) is a 501(c)3 tax-exempt educational organization. It will be a collaborating institution, providing, through its overseas headquarters in West Africa (WARC), facilities and resources to language teams while they are working in Senegal. WARC will be the base in Senegal for collecting the Mandinka ‘Ajamī materials and for a considerable portion of the digitization, transcription, translation in French and English, and annotation of selected manuscripts in Mandinka, Wolof and Fula. It will also serve as the venue for the training workshops. Ngom has equipped the center with digitizing equipment thanks to his digital preservation project funded in 2011 by the British Library Endangered Archive Programme.

METHODS

Collection and Analysis: This project will focus on the cataloguing and digitizing of 20 ‘Ajamī documents for each language. These texts will be presented in the original Arabic alphabet form (‘Ajamī), in Latin alphabet transcription, and in French and English translation, with commentary as

well as appropriate context and annotation. From these 20 texts, each team will select five that are particularly important to the language community and representative of the range of its 'Ajamī production for more extensive analysis. This will include in-depth commentary, video recordings of interviews with authors/local scholars and recitations/readings of the texts by native speakers.¹³

Research Trajectories: The first research trajectory features the development of each 'Ajamī tradition, its relation to Arabic poetic and prose forms,¹⁴ and its relation to music and oral performance in the language. This will include analysis of the problems in adapting the Arabic alphabet to the language,¹⁵ and the processes that linguists have identified in language formation (homography, polyvalence, redeployment, and the creation of new or adapted letters).¹⁶ Who was involved in the adaptation and what was their inspiration? Did an 'Ajamī training program or school develop? Were new 'Ajamī authors recruited from the clergy and/or the laity? What was the entry barrier to listening, using and composing in 'Ajamī? Were there efforts to unify the transcription system across the areas where the language was spoken? These are difficult questions to answer, but our project and teams will be able to provide significant responses to them.

The second research trajectory focuses on the role of the 'Ajamī in the spread of Islam in space and depth. Was 'Ajamī important in the Islamization of women, slaves, pastoral people and others with limited literacy, as the scholarship on the Sokoto Caliphate has suggested?¹⁷ Did these less literate

¹³ For a list of tentative categories and texts for this project, see Appendices D-E.

¹⁴ One prominent published example of an 'Ajamī imitation of an Arabic form is Mohammadou Aliou Tyam, "La Vie d'El Hadj Omar. Qaçida en Poular," edited and translated by Henri Gaden (Paris: Institut Ethnographique, 1935). The original can be found in the Fonds Gaden, Cahier 19 at IFAN.

¹⁵ This adaptation is not unlike the problems associated with Arabic orthography, which developed from the Nabataean Arab subgroup that modified the Aramaic script gradually with diacritics to represent sounds that did not exist in Aramaic. The original letters largely retained their shapes. African 'Ajamī traditions appear to follow the same process. See Peter T. Daniels, "The Type and Spread of Arabic Script," in *The Arabic Script in Africa: Studies in the Use of a Writing System*, ed. Meikal Mumin and Kees Versteegh, 25-39 (Leiden: Brill, 2014).

¹⁶ See Lameen Souag, "Ajami in West Africa", *Afrikanistik Online*, 2010, available at <http://www.afrikanistik-aegyptologie-online.de/archiv/2010/2957>.

¹⁷ This work has been done particularly around the figure of Nana Asmau, the daughter of Uthman dan Fodiyo, and her role as a pedagogue for women and slaves in the region of Sokoto. See Jean Boyd and Beverly Mack, *One Woman's Jihad. Nana Asma'u, Scholar and Scribe* (Indiana, 2000). Boyd has also written a biography of Nana Asmau entitled *The Caliph's Sister* (London: Cass, 1989), and she and Mack have collaborated on a monumental collection of Nana's writings, in Arabic, Hausa and Fulfulde (the

Muslims learn to recite texts and commit to memory narratives of the life of the Prophet? When an Islamic state (the Sokoto Caliphate or the Almamate of Fuuta Jalon) or a Sufi movement (the case of the Muridiyya) was involved, were the results significantly different from the experience of the Mandinka, where these institutional links are not present? How did ‘Ajamī literature develop beyond the pedagogy of Islamization into more secular uses? How did French and British colonial practice affect the use of ‘Ajamī? What impact did Christian missionaries have on the use of ‘Ajamī? Again, these are difficult questions to answer, but we will be able to provide significant insights about them.

There is emerging evidence suggesting that the ‘Ajamī literature of West African “Islamic” languages and societies developed naturally out of Islamic pedagogies and was a common feature of Islamic practice beyond the Arabophone areas. For example, in Bamanankan, (a Mande language related to Mandinka), classical Arabic texts are translated into Bamanankan and integrated into the curriculum, a practice dating back many generations. It may well be that the key factor in the development of ‘Ajamī literatures and the spread of literacy is not the oft-studied jihads of the Fulbe societies of the 18th and 19th centuries but the considerably older traditions of teaching the Qur’an, hadith, and Islamic sciences in the native languages of West Africa, traditions that go back, as we have seen with Mande societies, several centuries. We will explore this thesis further.

The project will also include a general interpretive introduction comparing the literatures and providing insight on the research questions articulated above: What are the different patterns of ‘Ajamī development of these four languages and literatures? What roles did they play in the Islamization of West Africa? Robinson will prepare this interpretive essay in consultation with the project team. He will suggest ways in which ‘Ajamī may contribute to a more nuanced understanding of West Africa, Islam and Islamization, as well as our comprehension of literacy. This essay will also appear in *Islamic Africa*.

Approach to central research questions and source materials: Our central research questions, as outlined above, have to do with the role of ‘Ajamī in the spread of literacy and the expansion of Islam in West Africa. We will add to existing collections of ‘Ajamī in the case of Mandinka, and draw on existing

northern Nigerian variety of Fula), with English translations, in *The Collected Works of Nana Asma'u*, 1793-1864 (East Lansing, Michigan: Michigan State University Press, 1997).

collections for Hausa, Fula and Wolof. Our teams will select manuscripts, create metadata for them, annotate a small selection of representative texts and create video files of native scholars reciting them, and responding to the questions raised above. The research on these four ‘Ajamī traditions will come together in galleries of collections, interpretive essays and selective annotations prepared by our language teams and managed by our digital humanities team at the BU Geddes Language Center.

To ensure quality and consistency, the PI will conduct a two-day training workshop at WARC for the language teams in the summer of Year 1 and again in the summer of Year 2. The training will focus on making digital copies of ‘Ajamī materials, creating the metadata, interview techniques and protocols for videotaping interviews and recitations, and the best practices in long-term preservation techniques for digital materials. IFAN staff members, as part of our collaboration with IFAN, will also attend these workshops and will gain valuable training and preservation knowledge that they can apply to ‘Ajamī materials in their collections.

In addition to serving as PI for the entire project, Ngom will oversee the collection (for Mandinka only), manuscript selection and digitization, transcription, and translation of the Wolof and Mandinka teams and will lead the research teams in the field as they meet with manuscript owners, identify readers, and prepare video documentation of recitations of the selected ‘Ajamī materials. We have identified and tentatively designated five Wolofāl (Wolof ‘Ajamī) manuscripts that could be the select five pieces used for deeper analysis.¹⁸ Since the body of materials for Mandinka ‘Ajamī has yet to be completed, at this time we have selected the categories in which we plan to select manuscripts for analysis.¹⁹

Dr. Yanco will be in charge of the Hausa gallery and will make an initial trip to NU with another member of the Hausa team to select and digitize 20 manuscripts. She will supervise Hausa team members who will prepare metadata, transcribe, translate, and annotate the materials, identify suitable readers and reciters for the texts, and coordinate video-taping of the readings/recitations; and prepare the essay on Hausa ‘Ajamī, situating the Hausa materials showcased in the gallery in a larger historical,

¹⁸ See the tentative list in the fifth rubric category under Wolof in Appendix D.

¹⁹ See Mandinka section of Appendix D.

religious, and linguistic context. The texts that we will analyze come from the four broad categories that reflect the originality of Hausa ‘Ajamī: 1) manuscripts addressing the nature of the state (in the context of the Sokoto Caliphate) and its relationship with secular and temporal authorities; 2) religious poetry, including translations of Arabic poems into Hausa and original compositions in Hausa; 3) poetic and prose commentaries on social questions confronting early 20th century northern Nigerians, such as marriage, poverty and work; and 4) texts on esoteric sciences and medicine. Shereikis has tentatively identified categories and manuscripts from the larger body of Hausa ‘Ajamī materials that would be appropriate for inclusion.²⁰ Yanco will travel to Senegal to take part in one of the training workshops, and to provide support to other team members.

David Robinson will be in charge of the Fula gallery. Selected unpublished manuscripts from the IFAN collections will form the initial base of our Fula ‘Ajamī, specifically texts from the Fonds Gaden (for Fuuta Tooro) and the Fonds Vieillard (for Fuuta Jalon).²¹ The Fuuta Jalon manuscripts will feature the work of Cerno Samba Mombeya, the key figure in Labe's ‘Ajamī development.²² David Glovsky, an MSU PhD candidate, will be collecting additional works in Fula-speaking communities in Senegambia in the summer of 2020.²³ Robinson and Glovsky will work with Mouhamadou Lamine Diallo, a native speaker of Fuuta Jalon Fula who grew up in a Wolof-speaking community in Dakar, Senegal. Diallo has been involved in research and teaching Fula and Wolof in Roman and ‘Ajamī script for years.

Fees will be paid to owners of ‘Ajamī materials for agreeing to give us permission for three purposes: 1) to make digital copies, 2) to transfer these copies to safer environments (BU, WARC, and MSU), and 3) grant us use permissions that will allow these materials to be preserved and made freely

²⁰ See Appendix D (Hausa) for this tentative list of categories and select manuscripts.

²¹ These funds were constituted in the 1930s and 1940s and are described in detail in Diallo et al., eds., *Catalogue des Manuscrits de l'IFAN* (Dakar: IFAN, 1966). A biography for Gaden has recently been published. See Roy Dilley, *Nearly Native, Barely Civilized: Henri Gaden's Journey Through Colonial French West Africa, 1894-1939* (Leiden: Brill, 2014). No comparable study exists for Gilbert Vieillard, who lived from 1927 to 1939 in Fuuta Jalon but died in the Nazi conquest of France in 1940, before he was able to exploit his vast collection of documents.

²² See Sow and Kesteloot, *Le Filon du Bonheur Eternel* (Paris: Julliard, 1971).

²³ For a partial list of Fula ‘Ajamī manuscripts tentatively selected to be annotated, see Appendix D.

available digitally to scholars, students, and the public. The tentative permission agreement form²⁴ is based on that of the African Language Material Archives (ALMA). It will be translated into French or ‘Ajami as needed for owners to be able to understand the agreement submitted for their signature.

Digital Presentation Methods—Publishing Resources Online through Digital Galleries

In the course of creating prior projects on West Africa described in the History and Duration section -- as well as numerous other digital projects – Catherine Foley of MATRIX and Geddes Language Center Director, Mark Lewis (both of whom have agreed to serve in an advisory capacity to the project) have participated in national consultations and are well versed in best practices concerning digitizing audio, video, and text materials and providing sustainable free worldwide access to multimedia materials online. Technologies for digital media production and streaming have changed rapidly during the past few years, and as they continue to evolve, so do our practices. The staff of the Geddes Language Center at Boston University are in the fortunate position of having recently spent 18 months piloting and adopting Kaltura Media Console (branded as “MyMedia at BU”) in partnership with the University’s Central IS&T Office. Because the Geddes Center relies heavily on digital media for instruction in its 28 foreign languages, as well as world literatures and cultures, the Center has played a pivotal role in developing best practices for all users going forward. When BU hired a platform administrator to manage the proper installation, rollout and end-user training of Kaltura, this individual relied heavily on the Geddes Center to test the storage, access, editing and other features of this streaming platform. The procedures described below represent Geddes' current policies that reflect national best practices at this time.

Digital Imaging

Documents to be digitized include materials in four languages -- Hausa, Mandinka, Fula, and Wolof. The originals are written in one of the four African languages using the Arabic alphabet (‘Ajami). Documents will be scanned at 600 dpi and saved as an uncompressed TIFF (Tagged Image File Format) file, which will be saved as the preservation master file. JPEG image files and PDFs will be

²⁴ See Appendix C for the text of this agreement.

created for users to access online. JPEG files will be used to display documents page-by-page in galleries. The level of compression of these files will be determined on a case-by-case basis, depending on the quality of the original document, in order to balance competing demands of high image quality and reduced file size for shorter transfer time. Scanned documents also will be delivered as PDF files for downloading and printing. To allow for use by a broader audience, all 'Ajamī texts will appear with transliteration into the Latin script, and with French and English translations.

Video Files

Any new video content that will be captured in the field will be achieved with high quality cameras and microphone equipment, furnished by the African Studies Center at BU. Existing video files will be transferred from their original media source, whether analog or born digital (e.g., film reel or SD card), into the medium and multimedia framework QuickTime Movie. This permits easy conversion to multiple compression rates as needed (.mov, .m4v, Pro Res, and others). Any and all edits done to the digital videos will be made in Final Cut Pro X. Once all edits are made, the editing file is saved as a reference tool for potential edits later on. The media is then rendered out as an .mov file. It is a high-quality, uncompressed, and lossless file retaining all source settings. For example resolution, frame rate, and bit rate all stay the same as the original/captured file. Once the master edited file has been exported and rendered from Final Cut Pro X, the file is moved into Apple Compressor. Compression best practices are created with web distribution in mind and include the video file being compressed to an .m4v file with a codec of h.264, and with a resolution of 1920x1080. If uncompressed, the codec is Apple Pro Res 422 with a resolution of 1920x1080. These are the standards Geddes currently is using for digital video; all settings are subject to change based on updated technologies.

Kaltura: Boston University's Digital Repository Software for Preservation and Access

All data generated during this collaborative project, including metadata, digital files, and essays, will be stored in and displayed online from Kaltura (<http://mymedia.bu.edu>). Kaltura is a licensed media management application for all sixteen colleges at Boston University. Since 2016, the

Geddes Language Center has been the largest and most versatile contributor of digital content to the Kaltura platform at BU. The project will benefit from Kaltura's unique opportunities for individualization, allowing staff and all designated collaborators to customize the contents of the digital archive in an ongoing fashion. As a public-facing Internet resource, and with direct editing permissions for each member of the research team, the proposed digital archive will serve as a guiding light for future initiatives of this kind.

The Kaltura digital repository platform will be used to store, maintain, manage, and stream and/or display the access copies of the project's digital content. This application is particularly well suited for working with digital objects of all media types. When users access these objects via the public-facing WordPress site, they can stream and/or view them based on user preferences that enhance their educational and research value. Each resource in Kaltura is tagged efficiently and effectively within individual digital archives according to a predetermined set of metadata, including eight specific attributes. Additional strengths of Kaltura for projects of this type are its robust storage and access capabilities from any Internet connection, the speed and responsiveness of its streaming experience for end users, and a collaboration feature for any user who has edit access to specific files within the repository. BU's use of Kaltura ensures long-term viability and relevance, as new information can be added and clips for educational purposes in libraries, classrooms, and museums can be easily created and made available.

WORK PLAN

	Year 1 (2019-2020)	Year 2 (2020-2021)	Year 3 (2021-2022)
Sept - March	<ul style="list-style-type: none"> • Set up communication network • PI convenes web meeting of all collaborators • Begin building out project website • Establish mss selection criteria • Establish metadata fields for mss • Begin building digital 	<ul style="list-style-type: none"> • Tech team uploads digitized mss and metadata into repository • All teams begin translation on their 20 mss • All teams select 5 mss from their 20 for intensive analysis and video-taping of recitations/chanting • All teams identify readers 	<ul style="list-style-type: none"> • Robinson submits final draft of overall interpretive essay • Materials for each of the four languages are submitted to <i>Islamic Africa</i> • All teams submit their video files with documentation to Geddes team

	repository <ul style="list-style-type: none"> • Hausa team to NU to select and digitize 20 mss • Mandinka team to develop collection strategy • Fula & Wolof teams begin selection process 	and reciters for their 5 selected mss <ul style="list-style-type: none"> • All team leaders prepare draft essays on their 'Ajamī tradition • Robinson drafts overall interpretive essay 	<ul style="list-style-type: none"> • All team leaders submit final drafts of interpretive essays on their 'Ajamī tradition • Galleries are loaded on website
April - Aug	<ul style="list-style-type: none"> • 1st training workshop at WARC • Mandinka team to complete mss collection • All teams complete selection of 20 mss, digitization, preparation of metadata for them • All teams complete transliteration of their 20 mss 	<ul style="list-style-type: none"> • 2nd training workshop • All teams complete translation of their 20 mss into English & French • All teams conduct interviews and film these and recitations of their 5 selected mss • All teams prepare documentation for video files • Team leaders review Robinson's draft and provide feedback 	<ul style="list-style-type: none"> • PI works with team leaders and editor of <i>Islamic Africa</i> to incorporate reviewer feedback and submit for publication • PI and language team leaders work with Geddes team to finalize web galleries • Conduct Outreach activities through our various networks

FINAL PRODUCT AND DISSEMINATION

We will bring the work together in four digital galleries, one for each language/literature. In each gallery we will provide digital images of the original document and descriptive metadata for 20 texts; annotations, transliterations, French and English translations and, for the five texts selected for intensive analysis, additional commentary and videotaped recitations of manuscripts. Each gallery will also include exploration of the development of 'Ajamī and its role in the expansion of literacy and Islam. The galleries will be displayed on a dedicated interactive website designed and hosted by BU. To increase accessibility, the African Online Digital Library (<http://www.aodl.org/>) at MATRIX, which houses a rich collection of relevant materials on the region, will have links to the web galleries of this project. The galleries will be designed for the widest possible audience, including specialists, graduate and undergraduate students, language teachers, K-12 educators, and the general public.

We will promote the galleries through selected H-Net lists with over 7,000 members, journal publications, and conference presentations. ISITA will publicize the project through its networks. The galleries will also be linked to the website of ALMA (African Language Materials Archives), the

Digital Library for International Research (DLIR), IFAN (Institut Fundamental d'Afrique Noire), and WARA (West African Research Association). We are also eager to get our material into the hands of Anglophone and Francophone teachers of Islam in African universities. We will be making a concerted outreach effort through our networks in the West Africa region.

The selected manuscripts will also be published in the electronic and print journal *Islamic Africa*, a widely-read, peer-reviewed and multidisciplinary journal published bi-annually by Brill. The “Sources” section of *Islamic Africa* is a suitable publication venue for the selected manuscripts we will study in-depth. This will increase awareness of the project among the readership of *Islamic Africa* and encourage traffic to the digital galleries.

We will further disseminate project results through other large networks, including the newly created *Islam in Africa Studies Group* (ISAG), a coordinate organization of the *African Studies Association* (ASA) as well as the *Research Africa* network based at Duke University. Boston University’s African Studies Center, African Studies Library, and Outreach Program, which will further disseminate the project galleries using their linkages with schools, colleges and universities, museums, social media, African immigrant communities in the US, and members of underrepresented groups in the Greater Boston area, the State of Massachusetts and nationally. We will take advantage of the new *BU Open Access Portal*, which makes materials deposited at the Boston University’s digital repository freely accessible to the world via the web. Finally, the galleries of this project will be linked to the *African Ajami Library* (AAL), which is housed at BU’s Open Access Portal and has been visited by over 250,000 people around the world (see “Show Statistical Information” at <http://dcommon.bu.edu/handle/2144/1896>).

We also anticipate hosting an ‘Ajāmī Symposium at BU during the final year of the project—to share our results and map out, with the national and international community of scholars, directions for future research. With the resources available at the Center for the Humanities at BU, which supports similar projects, we are confident that our symposium will take place at the end of the project.



NATIONAL ENDOWMENT FOR THE

Humanities

Budget Form: Primary

OMB No 3136-0134

Expires 6/30/2018

Applicant Institution: *Boston University*Project Director: *Fallou Ngom*Project Grant Period: *09/01/2019 through 08/31/2022*[click for Budget Instructions](#)

	Computational Details/Notes	(notes)	Year 1	(notes)	Year 2	(notes)	Year 3	Project Total
			09/01/19 - 8/31/20__		09/01/20 - 8/31/21__		09/01/21 - 8/31/22__	
1. Salaries & Wages								
PI (F. Ngom)	1 summer month. Salary calculated at (b) (6) yr 1; 3% annual increase thereafter	33% summer time	(b) (6) %		(b) (6) %		(b) (6)	(b) (6)
Project Manager (D. Rodima-Taylor)	2.4 calendar months	20%	(b) (6) %		(b) (6) %		(b) (6)	(b) (6)
Director of Programming (S. Procencal)	(b) (6) per hour (Hours per year: 71.4/ 57/ 71.4)	%	(b) (6) %		(b) (6) %		(b) (6)	(b) (6)
VR Specialist (F. Antonelli)	(b) (6) per hour (100 hours per year)	%	(b) (6) %		(b) (6) %		(b) (6)	(b) (6)
Web Designer (A. Parker)	(b) (6) per hour (150 hours year 1/ 100 each years 2 and 3)	%	(b) (6) %		(b) (6) %		(b) (6)	(b) (6)
		%		%		%		\$0
2. Fringe Benefits								
PI	24.7%		(b) (6)		(b) (6)		(b) (6)	(b) (6)
Project Manager	24.7%		(b) (6)		(b) (6)		(b) (6)	(b) (6)
Dir. Of Programming	24.7%		(b) (6)		(b) (6)		(b) (6)	(b) (6)
VR Specialist	22.2%		(b) (6)		(b) (6)		(b) (6)	(b) (6)
Web Designer	22.2%		(b) (6)		(b) (6)		(b) (6)	(b) (6)
								\$0
3. Consultant Fees								
Publication Specialist (R. Sherekelis)			\$2,000		\$2,000		\$2,000	\$6,000
Hausa Leader (J. Yanco)			\$7,000		\$7,000			\$14,000
Fula Leader (D. Robinson)			\$7,000		\$7,000		\$7,000	\$21,000
Fula Team (D. Glovsky)			\$4,125		\$4,125			\$8,250
Fula Team (L. Diallo)			\$4,125		\$4,125			\$8,250
Mandinka Team (B. Saho)			\$4,125		\$4,125			\$8,250
Mandinka Team (A. Diakate)			\$1,500		\$3,228			\$4,728
Wolof Team (L. Diallo)			\$4,125		\$4,125		\$2,336	\$10,586
Wolof Team (A. Diakate)			\$1,237		\$4,125			\$5,362

4. Travel								
Domestic	Northwestern Univ. 2 people, 4 days each. Per person: Air \$450; Per diem \$100 (\$400); Lodging \$150 (\$600		\$2,900					
International	West Africa: 4 people, 21 days each. Per person: Air \$2,000; Per diem \$150 per day		\$10,300		\$10,300			
	Nigeria/Senegal: 1 person 2 trips, Per trip: Air \$900; 6 day per diem at \$150 (\$900)		\$1,800		\$1,800			\$3,600
								\$0
5. Supplies & Materials								
Video kits	Camera (\$800), Stereo Microphone (\$190), Tripod and doll (\$260)		\$1,250					\$1,250
6. Services								
								\$0
7. Other Costs								
MSS fees	\$300 for 20 manuscripts		\$4,500		\$4,500			
Mandinka fee	\$1 per page 600 pages		\$600					
WARA subcontract	\$500 per month: 9 months yr 1, 12 months yr 2		\$4,500		\$6,000			\$10,500
8. Total Direct Costs		Per Year	\$100,000		\$100,000		\$50,000	\$250,000
9. Total Indirect Costs		Per Year	\$0		\$0		\$0	\$0
10. Total Project Costs		(Direct and Indirect costs for entire project)						\$250,000
11. Project Funding		a. Requested from NEH						Outright: \$250,000
								Federal Matching Funds: \$0
		TOTAL REQUESTED FROM NEH:						\$250,000
		b. Cost Sharing						Applicant's Contributions: \$95,292
								Third-Party Contributions: \$0
								Project Income: \$0
								Other Federal Agencies: \$0
								TOTAL COST SHARING: \$95,292
12. Total Project Funding								\$345,292

NATIONAL ENDOWMENT FOR THE Humanities

Expires 6/30/2018

Project Grant Period: 09/01/2019 through 08/31/2022

[illegible]

7. Other Costs								
MSS fees	\$300 for 20 manuscripts						\$1,000	\$1,000
Mandinka fee	\$1 per page 600 pages							
WARC workshops			\$1,500		\$1,500			
WARA subcontract	\$500 per month: 9 months yr 1, 12 months yrs 2 and 3						\$6,000	\$6,000
8. Total Direct Costs	Per Year		\$23,260		\$18,884		\$53,148	\$95,292
9. Total Indirect Costs								
	Per Year							\$0
10. Total Project Costs	(Direct and Indirect costs for entire project)							\$95,292
11. Project Funding	a. Requested from NEH							
							Outright:	\$250,000
							Federal Matching Funds:	\$0
							TOTAL REQUESTED FROM NEH:	\$250,000
							b. Cost Sharing	
							Applicant's Contributions:	\$95,292
							Third-Party Contributions:	\$0
							Project Income:	\$0
							Other Federal Agencies:	\$0
							TOTAL COST SHARING:	\$95,292
12. Total Project Funding								\$345,292

Total Project Costs must be equal to Total Project Funding ----> (\$95,292 = \$345,292 ?)
 Third-Party Contributions must be
 greater than or equal to Requested Federal Matching Funds ----> (\$0 ≥ \$0 ?)

PI Fallou Ngom
Applicant Boston University African Studies Center
Title Ajami Literature and the Expansion of Literacy and Islam: The Case of West Africa
Sponsor NEH
Start Date 9/1/19
End Date 8/31/22
Subcontractor West African Research Association (501c3, EIN 52 169 0509)
 For use of facilities and services at WARA's overseas headquarters, the West African Research Center (WARC), in Dakar, Senegal

		Year 1		Year 2		Year 3
Office Space						
Furnished office at WARC, including internet access, IT support, use of digitizing equipment and video camera, library resources, and administrative support as needed. The all-inclusive monthly fee for this is \$500.00. (Note that in year on, we will use it for 9 mo only.)		4,500		6000		6000
Workshop venu, logistics, and materials (15 people)						
rental of video-conferencing center, includes equipment and AV technician services, and logistics (2 days @ \$300)		600		600		0
materials (paper, folders, copying)		75		75		0
Lunch @ \$12.50 x 15 x 2 days		375		375		0
Group Dinner @ \$15 x 15 x 2 days		450		450		0
Totals		6,000		7500		6000

Appendix A

Résumés of Project Participants

Following are bios/ résumés for all project personnel. Because so many scholars are lending their expertise to this project, we have—aside from the PI, Project Manager, and the most senior member of the team, David Robinson—included only one-page résumés or, in the case of the digital humanities team members, short bios. Material is included for each of the following project staff.

Principal Investigator, team leader for Mandinka and for Wolof
Fallou Ngom

Project Manager
Daivi Rodima-Taylor

Digital Humanities Team
Mark Lewis, Advisor
Catherine Foley, Advisor
Shawn Provencal
Frank Antonelli
Alison Parker

Publication Consultant
Rebecca Shereikis

Language Team Members (in alphabetical order by surname)
Diakite (Mandinka and Wolof)
Diallo (Fula and Wolof)
Glovsky (Fula)
Kurfi (Hausa)
Robinson (Fula-team leader)
Saho (Mandinka)
Yanco (Hausa-team leader)
Zakari (Hausa)

Fallou Ngom

Professor of Anthropology
 Director, African Studies Center
 Boston University, 232 Bay State Road
 Boston, MA 02215, Email: fngom@bu.edu

EDUCATION

PhD, French Linguistics, University of Illinois at Urbana-Champaign, 2002
 MA, French (with emphasis on linguistics), University of Montana, 1997
 Maîtrise d'anglais, Grammaire et Linguistique, Université de Saint-Louis, Sénégal, 1996
 Licence d'anglais, Grammaire et Linguistique, Université de Saint-Louis, Sénégal, 1994
 DEUG d'anglais, Université Gaston Berger de Saint-Louis, Sénégal, 1993

PROFESSIONAL EMPLOYMENT

Professor of Anthropology and Director of the African Studies Center, Boston University, September 2017-present

Professor of Anthropology and Director of the African Language Program, Boston University, March 2017-July 2017

Associate Professor of Anthropology (with tenure) and Director of the African Language Program, Boston University, January 2008 – February 23, 2017

Affiliated faculty, Linguistics Program, Boston University, 2015-present

Fulbright Lecturing and Research Scholar, Université Gaston Berger de Saint-Louis, Senegal, October 2007 – July 2008

Associate Professor of French and Linguistics (with tenure), Western Washington University, Fall 2007 – January 2008

Assistant Professor of French and Linguistics, Western Washington University, 2002-2007

RESEARCH AND TEACHING INTERESTS

Ajami traditions and Islam in Africa
 Arabic and Ajami manuscripts of enslaved Africans in the Americas
 Interactions between African and non-African languages and cultures
 Language analysis for the determination of national origin (LADO)
 Religious tolerance and intolerance in Africa
 Sociolinguistics and linguistic anthropology

LANGUAGE SKILLS

Wolof	Written, spoken (native)
Mandinka	Written, spoken (fluent)
French	Written, spoken (fluent)
English	Written, spoken (fluent)
Fula (Fuuta Jalon variety)	Written, spoken (fluent)
Portuguese Creole (Crioulo)	Written, spoken (fluent)
Arabic	Conversational
Spanish	Conversational
Seereer	Conversational
Joola Fofñi	Basic
Mankagne	Basic
Latin	Good Knowledge (reading and writing)

PUBLICATIONS

Special Journal Issue:

‘Ajamization of Islam in Africa (Leiden: Brill, Islamic Africa, Volume 8: 1-2, October 2017), 216 pages. Co-edited with Mustapha H. Kurfi.

Books:

Muslims beyond the Arab World: The Odyssey of ‘Ajamī and the Murīdiyya (New York: Oxford University Press, July 2016), 336 pages.

Winner of the 2017 Melville J. Herskovits Prize for the most important scholarly book in African studies published in English.

Facts, Fiction, and African Creative Imaginations (New York, NY: Routledge, 2010), 332 pages. Co-edited with Toyin Falola.

Oral and Written Expressions of African Cultures (Durham, NC: Carolina Academic Press, 2009), 223 pages. Co-edited with Toyin Falola.

Lexical Borrowings as Sociolinguistic Variables in Saint-Louis, Senegal (Munich, Germany: Lincom Europa Academic Publishers, 2006), 188 pages.

Wolof—Languages of the World/Materials, No. 333 (Munich, Germany: Lincom Europa Academic Publishers, 2003), 111 pages.

Phonetic and Phonological Description of Mandinkakan as Spoken in Ziguinchor (Munich, Germany: Lincom Europa Academic Publishers, 2000), 82 pages.

DAIVI RODIMA-TAYLOR, Ph.D.

African Studies Center, Pardee School of Global Studies
 232 Bay State Road, Boston University
 Boston, MA 02215, U.S.A.
 Email: rodima@bu.edu

Academic training:

Areas of concentration: economic and legal anthropology, international development, grassroots finance and financial inclusion, migration and remittances, human security, land and environment, social and technological innovation, participatory planning and research methods.

Ph.D. in Anthropology, Brandeis University

M.A. in Anthropology, Brandeis University

B.A. in English Language and Literature (with distinction), Tartu University, Department of Philosophy, Estonia

Professional experience:***Teaching, research and administrative experience:***

- **Lecturer at the Division of International Studies of the BU Pardee School (2016-).**
- **Lead Researcher, Diaspora Studies Initiative, African Studies Center, Boston University (2016-).**
- **Senior Academic Researcher, Center for Finance, Law and Policy, Boston University (2015–2016);** Director of the Financial Inclusion work stream, Lead Researcher for the BU Task Force initiative on Migrant Remittances and Development in Post-Conflict States.
- **Research Associate, Center for Finance, Law and Policy, Boston University (2012–2015)**
- **Visiting Researcher in African Studies, Boston University**
- **Visiting Assistant Professor, Department of International Development, Community, and Environment, Clark University, Worcester, MA, (2006-2007)**

Courses taught: Law and Culture (Undergraduate course, Fall 2006), Research Methods in IDCE (Undergraduate course, Fall 2006), Introduction to Cultural Anthropology (Undergraduate course, Spring 2007), Food Production and Food Security (Graduate course, Spring 2007), Participatory Development Planning (Graduate seminar, Spring 2007), Facilitating Community Associations (Graduate seminar, Spring 2007). Responsibilities included advising undergraduate and graduate thesis writers.

- **Director of Brandeis University Writing Center, (2003–2005).** Responsibilities included recruiting, training, and overseeing writing consultants, managing the budget, scheduling tutorial sessions, record keeping, and developing new initiatives for the Center.
- **Teaching Fellowship: Department of Anthropology, Brandeis University, University Prize Instructorship award to design and teach a course “Law as Culture and Social Process,” Spring 2005.**
- **Teaching Assistantships in the Department of Anthropology and Dept. of American Studies, Brandeis University (1996-2002).**
- **Editorial Assistant for the Journal of Linguistic Anthropology, September- May 1999.**

International development consultancy:

- **Research Assistant to the Board Chairman of PACT/Washington, Sept. 2003–Sept. 2005.**
- **Consultant to the Worth Women Empowerment Program of PACT, Dec.-Jan. 2003**
- **Various consultancies to the Swedish International Development Cooperation Agency (SIDA), Embassy of Sweden, Tanzania, for the District Development Programme in the Lake Zone, 2000-2002.**

Selected consultancy projects and reports:

- **Diaspora, Migrant Investment, and National Development: Building on the Nexus, Migration and Development Civil Society Network Thematic Report, November 2016**
- **“Adapting Worth Women Empowerment Program in Tanzania - Evaluation and Fieldwork Report”, for PACT Washington, January 2003**
- **Programme Design Document for the District Development Programme of Bunda, Serengeti and Ukerewe Districts, for Sida/Embassy of Sweden, R. Staples, D. Rodima, June 2002**
- **The Participatory Planning Study of Bunda, Serengeti and Ukerewe Districts, for Sida/Embassy of Sweden,**

August 2001-March 2002

- **“Synthesis Report of the Participatory Planning Study of Bunda, Serengeti and Ukerewe Districts”** for Sida/EoS, compiled and edited, 2002
- **“Building the Capacity of the Local Government and the Communities: A Study in the Framework of Participatory Planning Study of Bunda, Serengeti and Ukerewe Districts”**, February 2002
- **“Formal and Informal Microfinance Institutions and Their Target Groups.”** Evaluation Study for the District Development Programme of Sida/EoS, 2002

Scholarships and awards:

- **Dissertation Year Fellowship, Brandeis University Graduate School**, 2005-2006
- **Brandeis University Prize Instructorship award** to design and teach the course “Law as Culture and Social Process,” 2005
- **Wenner-Gren Foundation for Anthropological Research Dissertation Fieldwork Grant** for research in Tanzania, 2000
- **Sigma XI Scientific Society Grant for Dissertation Research** in Tanzania, 2000
- **Sachar Dissertation Fieldwork Grant** for research in Tanzania, Brandeis University, 1999
- **TEMPUS Fellowship of the European Union**, for graduate level courses in the Netherlands, 1993-94.

Academic publications:

- Guest Editor of Special Forum and Introduction, **“Land Disputes and Displacement in Post-Conflict Africa”** (with Lotte Meinert), *African Studies Review* 60/3, 2017.
- **“Mortgage across Cultures: Land, Finance, and Epistemology”**. (co-ed. with Parker Shipton, authored Introduction). Boston University Land Mortgage Working Group Research Report, March 2017, 71 pp.).
- “Gathering up Mutual Help: Work, Personhood, and Relational Freedoms in Tanzania and Melanesia,” in K. Myhre (ed.) *Cutting and Connecting: ‘Afrinesian’ Perspectives on Networks, Relationality, and Exchange*. Berghahn: New York, Oxford. 2016. (pp. 76-94).
- BU HHHP and CFLP Financial Inclusion Research Report, **“Wealth, Poverty and Opportunity in the 21st Century”** (Editor and Introduction).
- BU CFLP Financial Inclusion Policy Report, **“African Diaspora and Remittances,”** November 2015 (Editor and Introduction).
- Guest Editor (with Erik Baehre) of special issue, **“Mutuality in an Era of Uncertainty”**, *Africa* 84, vol. 4, 2014.
- **“Introduction: Mutuality in an Era of Uncertainty”** (with Erik Baehre). *Africa* 84, vol. 4, 2014.
- **“Passageways of Cooperation: Mutual Help in Post-socialist Tanzania.”** Article in *Africa* 84, vol. 4, 2014.
- **“Youth and Remittances: Implications for Policy,”** October 2014, Junne, Knoote, Rodima-Taylor and de Winter, CYFI Concept Note.
- **“Gathering up Mutual Help: Relational Freedoms of Tanzanian Market-women.”** Article in *Social Analysis* 57, vol. 3, Winter 2013, pp. 76-94.
- Parker Shipton, Daivi Rodima-Taylor. “Land Tenure.” *International Encyclopedia of the Social and Behavioral Sciences*, 2nd edition (2014).
- Boston University Task Force Report **“Remittance Flows to Post-conflict States: Perspectives on Human Security and Development.”** Center for Finance, Law and Policy and the Frederick S. Pardee Center for the Study of the Longer-Range Future. Daivi Rodima-Taylor (ed.), Donald Terry and John Harris (conveners). October 2013, 146 pp.
- Co-editor for Special Issue of *Journal of Applied Geography*, **“Resilience, Adaptation and Innovation: Applied Geographies of Climate Change.”** With Netra Chhetri and Mette Olwig. Vol. 33, April 2012.
- **“Adaptation as Innovation, Innovation as Adaptation: An Institutional Approach to Climate Change.”** Introduction to the Special Issue (co-authored with N. Chhetri and M. Olwig) of *Journal of Applied Geography*, vol. 33, April 2012.
- **“Social Innovation and Climate Adaptation: Local Collective Action in Diversifying Tanzania.”** Article in the Special Issue, *Journal of Applied Geography*, vol. 33, April 2012.

Other professional skills training:

- **Management and Development of Non-Governmental Organizations**, Graduate level full-time course at Harvard Extension School, Cambridge, MA, Fall semester 2009.

‘Ajami Literatures and the Expansion of Literacy and Islam: The Case of West Africa
Digital Humanities Team

*We have assembled a highly skilled and experienced digital humanities team to implement a multi-tiered, user-friendly set of web galleries where the results of the project will be fully available to the scholarly community and the public. The conceptualization and building of these tools will be effected by a team of experts at the Geddes Language Center of Boston University. **Mark Lewis, PhD**, Director of the Geddes Language Center, and **Catherine Foley, MLS**, of Michigan State University’s MATRIX, have both agreed to serve in an advisory capacity for this project, with Dr. Lewis overseeing the BU-based technical team, and Dr. Foley contributing her expertise borne of experience working on similar projects with the AODL. Brief résumés for each are included here.*

Geddes Language Center - Boston University
 685 Commonwealth Ave., Room 540
 Boston, MA 02215; 617-353-2640
www.bu.edu/geddes

Shawn Provencal, Director of Programming

Systems Administrator II, Geddes Language Center, BU – 1997 – present, shawnp@bu.edu
 B.S. in Computer Science, Boston University, 2003

Recent Projects and Presentations

Participant in Faculty Panel at “Kaltura/MyMedia: Store, Share, Stream” Event for Faculty and Staff,
 Provost’s Digital Learning & Innovation Initiative, BU, September 2017

Content Developer and Co-Instructor for Online Teacher Training, Korean STARTalk Grant, BU, July
 2017

Co-presented “DiLL: The Digital Language Lab” at EdTech Collective, IS&T, BU, October 2016

Co-presented paper entitled “Developing Oral Proficiency using Digital Audio and Video” at FLEAT
 VI – IALLT International Conference, Harvard University, August 2015

Co-produced “200 Word Project” sponsored by African Studies Center, BU, 2010-11; 2014-15

Frank Antonelli, Video Resources Specialist

Media Resources Specialist, Geddes Language Center, BU – 1985 – present, fantonel@bu.edu
 Associate Degree in Electronic Fabrication, Bunker Hill Community College – 1985

Recent Projects and Presentations

Digitized “Audio Archives Collection of Prof. Emeritus John Hutchison from West Africa,” 2017

Co-presented “DiLL: The Digital Language Lab” at EdTech Collective, IS&T, BU, October 2016

Co-produced “200 Word Project” sponsored by African Studies Center, BU, 2010; 2014-15

Alison Parker, Web Designer

Instructional Services Coordinator, Geddes Language Center, BU – 2016 – present, agparker@bu.edu
 B.A. in Japanese and Linguistics (double major), minor in Anthropology, BU, 2016

Recent Projects

Digitized Video Resources for Language Instruction using Kaltura, BU, 2017

Supported over 200 class sessions using digital audio for language instruction, BU, 2016-17

Catalogued Instructional Materials as part of Geddes Language Center Video Library, 2016-17

S. MARK LEWIS

w (617) 358-1684; h (b) (6)

(b) (6)

mslewis@bu.edu

PROFESSIONAL EXPERIENCE

Director of the Geddes Language Center, College of Arts and Sciences 2014-Present
Boston University

Manager of eLearning and Instructional Design Services, IT/Educational Technology (prior title: Manager of Instructional Support) 2010-2014
University of Massachusetts Boston, Boston, MA

Director of Academic Technologies 1997-2010
Regis College, Weston, MA

- ◊ worked with educators and senior academic officers to identify funding strategies for both short and long-term projects, including grant applications, operating budget management, and institutional strategic planning
- ◊ served as evaluator on two grant-funded projects in Education Program
- ◊ hired and supervised media technology and instructional computing staff members, including performance appraisal

Founding Director of Language Technologies Center 1995-1997
Regis College, Weston, MA

Visiting Assistant Professor and Post-Doctoral Research Associate 1994-1995
University of Illinois at Urbana-Champaign

- ◊ served as humanities computing consultant and faculty liaison on Project Hermes, Office for Computing and Communication for Social Sciences

EDUCATION

Certificate in Distance Education April 2008
University of Wisconsin-Madison

Ph.D. in German M.A. in March 1988; Ph.D. in May 1992
University of Illinois at Urbana-Champaign, Urbana, IL

Bachelor of Arts in German and International Affairs (double major) June 1985
Lafayette College, Easton, PA

RECENT RESEARCH AND CONFERENCE PRESENTATIONS

- Co-presented paper entitled "Crossing Over into the Digital" at 39th Annual ALTA Conference, Oakland, CA 2016
- Co-presented paper entitled "Strategies for Effective Facilitation in Online, Blended, and MOOC courses" at ACTFL Convention, Boston, MA, 2016
- Co-presented paper entitled "Using ACTFL proficiency criteria to select audio technology and other e-learning tools" at ACTFL Convention, Sand Diego, CA, Nov. 20-22 2015
- Co-presented paper entitled "Developing Oral Proficiency using Digital Audio and Video" at FLEAT VI – IALLT International Conference, Harvard U., Aug. 15-18 2015
- Panelist at NeMLA Conference on topic of mobile learning and mobile device management 2014
- Proposed and organized NERCOMP SIG on Technology Support with Babson College 2012
- Presented poster entitled "Immersion and Continuity: A Blended Model for Introductory Language Courses at the University Level" at NERCOMP Conference, Providence, RI 2011
- Presented poster entitled "Blended Models for Introductory Language Courses at the University Level" at SLOAN-C Blended Learning Conference, Oak Brook, IL 2010

LANGUAGES

English (native); German (near native); Italian (near native); French (reading); Russian (reading)

Catherine A. Foley

Matrix: Center for Digital Humanities and Social Sciences Michigan State University
East Lansing, MI 48824 catherine.foley@matrix.msu.edu

EDUCATION

University of Kentucky M.S. Library Science 2006

University of Massachusetts Boston M.A. Applied Linguistics 2000

Thesis: "First Language Instruction: A Vehicle of Educational Excellence or a Mechanism for Separate and Unequal Education? The Case of South Africa, 1822-1936"

Southern Connecticut State University Teacher Certification 1995

Wesleyan University B.A. History 1992

EMPLOYMENT

Matrix, Michigan State University, East Lansing, MI Project Manager, September 2005-March 2012

Director of Digital Library and Archive Projects, March 2012-Present

Quincy Community Action Programs, Inc., Quincy, MA

Teacher for English Speakers of Other Languages, September 1999-June 2001

Boston Chinatown Neighborhood Center, Boston, MA

Teacher for English Speakers of Other Languages, November 1998-July 1999

PROFESSIONAL ACTIVITIES

Project Manager of Matrix Projects

MSU Archive of Malian Photography (2014-2016) NEH Humanities Collections and Reference Resources Preservation and Access program

Islam & Modernity: Alternatives in Contemporary Senegambia and Ghana (2012-2015)

National Endowment for the Humanities (NEH) Collaborative Research program (Principal Investigator)

MSU Vietnam Group Archive (2012-2015) NEH Humanities Collections and Reference

Resources Preservation and Access program

Slave Biographies: Atlantic Database Network (2011-2013) NEH Humanities Collections and

Reference Resources Preservation and Access program

African Oral Narratives (2009-2011) U.S. Department of Education Technological Innovation and

Cooperation for Foreign Information Access (TICFIA) program

Pluralism and Adaptation in the Islamic Practice of Senegal and Ghana: Collaborative

Research and Scholarship on West Africa (2009-2012) NEH Collaborative Research program (Principal Investigator)

From Resistance to Rights: An Audiovisual Resource on Michigan's Civil Rights Legacy

(2006-2008) Institute of Museum and Library Services (IMLS) Partnership for a Nation of Learners program

Diversity and Tolerance in the Islam of West Africa (2005-2009) U.S. Department of Education

TICFIA program

Community Video Education Trust (CVET) Digitizing Project, part of the South African Film

and Video Project (2006-2007) U.S. Department of Education TICFIA program

REBECCA SHEREIKIS

620 Library Place, Evanston, IL 60201 | 847-491-2598 | r-shereikis@northwestern.edu

EDUCATION

Ph.D. in History 2003, Northwestern University, Evanston, IL

Dissertation: "Customized Courts: French Colonial Legal Institutions in Kayes, French Soudan, c. 1880-1913"

M.A. in History 1998, Northwestern University, Evanston, IL

B.A. in History and French (*magna cum laude*) 1988, Lawrence University, Appleton, WI

PROFESSIONAL EXPERIENCE

Institute for the Study of Islamic Thought in Africa (ISITA)--Northwestern University

Associate Director (2015-present) Manage daily operations of a university-based research institute; collaborate with faculty on pursuit of external grant funds and manages activities on grants.

Organize public programming and coordinate communications. Write proposals and manage grants from the Ford Foundation, Andrew W. Mellon Foundation, Carnegie Corporation of New York, the U.S. Dept of Education, and the Gerda Henkel Foundation.

Interim Director (2012-2015)

Assistant Director (2011-2012)

Program Coordinator (2002-2011)

DePaul University (2005) Department of History, Adjunct Professor

The Rotary Foundation (Evanston, IL) 2000-2002 Program Coordinator, Research and Evaluation,

Northwestern University (1998-1999) Weinberg College of Arts and Sciences, Freshman Advisor and Lecturer

PUBLICATIONS

"Law: Articulation of Islamic and non-Islamic Systems: West Africa (colonial period)" in *Encyclopedia*

2017 of *Women and Islamic Cultures*, Supplement XV, General Editor Suad Joseph, Brill Online

Reference Works. 2017

Review of Emily S. Burrill, *States of Marriage: Gender, Justice, and Rights in Colonial Mali* (Athens:

Ohio University Press, 2015), *Africa: Journal of the International African Institute* 2017

"Law: Articulation of Islamic and non-Islamic Systems: West Africa (pre-twentieth century)" in *Encyclopedia of Women and Islamic Cultures*, Supplement XIV, General Editor Suad Joseph, Brill Online Reference Works. 2016

Review of Richard Roberts, *Litigants and Households: African Disputes and Colonial Courts in the French Soudan, 1895-1912* (Portsmouth: Heinemann, 2005), *The International Journal of African Historical Studies*, 39(3): 499. 2006

"From Law to Custom: the Shifting Legal Status of Muslims in Kayes and Medine, 1903-1913," *Journal of African History*, 42(2): 261-283. 2001

PROFESSIONAL ACTIVITIES

Completed Intensive Course on "Introduction to Islamic Codicology" sponsored by the Islamic Manuscript Association, Stanford University, August 3-7, 2015.

Editorial Board Member of the journal *Islamic Africa* 2009-2015

Book Review Editor of the journal *Islamic Africa* 2009-2015

Member, Executive Committee, Program of African Studies, Northwestern University 2012-present

Member, African Studies Association

Member, the Islamic Manuscript Association

LANGUAGES

French - fluent speaking, reading, writing

Arabic - two years college study plus tutorials in reading West African manuscripts

ABLAYE DIAKITÉ

(b) (6) ; (b) (6) ; Emails (b) (6) ; (b) (6)

EDUCATION**University Gaston Berger of Saint-Louis, Senegal**

- Maîtrise: Grammar and Linguistics with specialization in Applied Linguistics and Sociolinguistics (November 1997)
- Licence: English with specialization in Applied Linguistics and Sociolinguistics, English department (July 1997)
- DEUG: English, English Department (October 1994)

PROFESSIONAL EXPERIENCE

- Overseas Project Coordinator (contractual) - responsible for overseeing the Intensive overseas language programs for Boston University's federally funded Title VI Foreign Language and Area Studies (FLAS) students, Spring 2010-to present.
- Assistant Coordinator for the *International Conference on President Leopold Sedar Senghor* sponsored by the *Fondation Léopold S. Senghor* (Dakar, Senegal) and the University of Massachusetts, Boston, held in Dakar, Gorée, and Djilor, December 30, 2012-January 8, 2013.
- English/French Translator for the John Hopkins University's Institute *Annual Conference on Reproductive Health*, funded by Bill and Melinda Gates Foundation, held in Dakar at Hotel Méridien, November 2012.
- Coordinator of the Instructional multimedia material development project entitled "Wolof Proverbs Project" for the African Language Program, African Studies Center, Boston University, fall 2010.
- English/French Translator at the *Annual Meeting of ASHOKA*, Saly, Senegal 2008
- Fieldwork Research Assistant to Professor Fallou Ngom on Ajami Materials in Wolof, Pulaar, and Mandinka areas in Senegal, Summer 2003, and Summer 2010.
- Translator and Trainer (English/French/Mandinka/Wolof) at TOSTAN (an American NGO), Dakar, Senegal, 2002-2005.
- Peace Corps Training of Trainers (T.O.T) in local Senegalese languages, with specialization in English, French, and Mandinka at the Peace Corps Training Centre, Thiès, Senegal, 2002.
- English/French Translator at SEDIREP (Société de Distribution de Produits Pharmaceutiques), Nord Foire, Dakar, Sénégal, 2000-2002.
- English teacher COURS D'EXCELLENCE ADAMA DIAWARA, Dakar, Senegal, 1999.
- Freelance Tourist Guide throughout Senegal, 1996-1998.
- Responsible for Mandinka language at CARELAN (Circle of alphabetization and research in national languages) University Gaston Berger of Saint-Louis, Senegal 1996.
- English/French/Mandinka/Wolof/Pulaar Freelance Translator, 1996-to present.

CERTIFICATIONS

- Certificate of completion --- training in digitization technologies for endangered archives, West African Research Center in Dakar, funded by Boston University's African Studies Center, July 2011.
- Certificate of completion-- Intensive Professional Development Summer Institute on African language pedagogy, at the NALRC (National African Language Resource Center), University of Wisconsin, Madison, USA, June 2011.
- Certified Teacher of Senegalese National Languages (Senegalese Ministry of Literacy (March 1996)

LANGUAGES

- French, English, Spanish and Pulaar -- Fluent reading, writing and speaking
- Mandinka -- mother tongue (reading, writing and speaking)
- Wolof-- native fluency (reading, writing and speaking)

PUBLICATIONS AND PROJECTS

- **African Proverbs Project:** Development of multimedia instructional materials for advanced Wolof learners.
- **African Ajami Library:** A collaborative initiative between Boston University and the West African Research Center (WARC) funded by the British Library Endangered Archives Project, the first project to preserve over 5000 pages of endangered Wolof Ajami manuscripts: <http://dcommon.bu.edu/xmlui/handle/2144/1896>.
- **Africa's Sources of Knowledge:** with Harvard and BU African Language Program Directors, collected data for the creation of a digital library documenting African languages written in non-Latin scripts (summer 2010) <http://www.ask-dl.fas.harvard.edu/>.
- **Co-publication of:** *A glossary of Mandinka*. Dakar: UNICEF, 1996

MOUHAMADOU LAMINE DIALLO

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Education

- Baccalaureate Degree in Science and Technology, Seydina Limamou Laye, Senegal, West Africa, 1989

Experience

Boston University, African Language Program

Instructor of Wolof, January 2013-present

- Develop students' speaking, listening, reading, and writing skills in both Ajami and Latin scripts using the communicative teaching approach.

Harvard University, African Languages Program

Instructor of Wolof and Pulaar, January 2006 –December 2014

- Develop syllabi with a focus on developing students' literacy and communication skills as well as their cultural competencies.
- Received a certificate of distinction for my Wolof and Pulaar teaching in 2007.
- Received a certificate of distinction for my Wolof teaching in 2009.

Suffolk University, Boston, Massachusetts

Seminar Instructor of Wolof, September 2009-June 2011

- Served as a Seminar Instructor of Wolof.
- Provided services as an official interpreter of Distinguished Visiting Scholars from Dakar, Senegal.

Boston University, African Language Program

Consultant, April 2010-June 2011

- Listened to and edited transcription of 6 transcripts of Wolof skits, including dialogues, glossaries, and exercises.

Transparent Language, Nashua, NH

Consultant, May 2010-September 2010

- Proofread, built grammar activities and dialogues, and also recorded dialogues in the Wolof for instructional materials designed to teach basic Wolof to US soldiers deploying to Senegal.

Urbain d'Entreprises (UDE), Dakar, Senegal

Technical Director, 1994-2002

- Managed staff and the allocation of budget and supplies for the city's municipal services.

Professional Training

- Integrated Assessment Plan (IAP), African Language Program, Boston University, November 14, 2016
- NERCPAL (Northeast Consortium for Programs in African Languages), Boston University, February 2016; April 2014
- National African Language Resource Center (NALRC), Bloomington, Indiana, May 18-29, 2015
- Material Development Workshops, Columbia University, May, 2014; Yale University, Nov 2013

Languages

- Fluency in English French, Wolof, and Fula/Pulaar

DAVID NEWMAN GLOVSKY

(b) (6)

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• glovskyd@msu.edu

Education

Michigan State University, East Lansing, Michigan

Ph.D. Candidate, History, Major Field: African History; Minor Fields: World History, Comparative History of European Empires

Dartmouth College, Hanover, New Hampshire

B.A. in History, Minor in Geography, 2008

Languages

Pulaar (Senegal/Gambia/Guinea-Bissau) – Fluent

French – Fluent Reading, Advanced Writing, Listening and Speaking Proficiency

Portuguese – Advanced Reading, Intermediate Writing, Listening and Speaking Proficiency

Wolof – Intermediate Reading, Writing, Listening and Speaking Proficiency

Fellowships, Awards and Honors

2016-17: **Fulbright-Hays Doctoral Dissertation**

Research Abroad, for Research in Senegal, Guinea-Bissau and Portugal

2015-16: **Foreign Language and Area Studies**

Fellowship, African Studies Center, Michigan State U – Advanced Pulaar

2014-15: **Foreign Language and Area Studies**

Fellowship, African Studies Center, Michigan State U – Beginning Wolof

2014, 2015, 2016 summers: **College of Social Science**

Research Scholars Fellowship, College of Social Science, Michigan State University – For pre-dissertation research in Senegal, Gambia, Guinea-Bissau, Portugal, France, UK

Professional Activities and Service

Lead Organizer: Africanist Graduate Student Research Conference, East Lansing, MI, 2014-16.

Lead Organizer: Atlantic Slave Database Conference, East Lansing, MI, November 8-9, 2013

Organizing Committee: Migration Without Boundaries Conference, East Lansing, MI, 2013-14

Memberships

African Studies Association

West African Research Association

Women's Caucus, African Studies Association

African Borderlands Research Network

Association for Borderland Studies

Association of American Geographers

Senegalese Studies Association

Lusophone African Studies Organization

Conference Papers Presented

“Alternative Visions of Territoriality: Colonial/Post-Colonial Borderlands and the Expression of Transnational Community,” to be presented at the Association for Borderland Studies World Conference, Vienna, Austria, and Budapest, Hungary, July 10-14, 2018.

“It’s all one place”: Local autonomy in a colonial and post-colonial borderland,” Global Frontiers Winter School, Tübingen, Germany, November 15-17, 2017.

“Multinational Networks and Colonial ‘Resistance’ in 20th Century Senegambia,” African Studies Association, San Diego, CA, November 18-21, 2015.

“Crossing the Boundary: The Exploitation of Colonial Borders as Resistance in 20th Century Senegambia,” European Conference on African Studies, Paris, France, July 8-10, 2015.

“Imagining the Frontiers: Migration and Empowerment among the Fulbe of Senegambia,” Association for Borderland Studies, Portland, OR, April 8-11, 2015.

“Colonial Resistance and the Fulbe of Senegambia and Guinea-Bissau,” Boston University Graduate Student Conference in African Studies, Boston, MA, March 27-28, 2015.

“The Imaginary Frontier: Migration and Empowerment in Early 20th Century Senegambia.” Migration Without Boundaries Conference, East Lansing, MI, October 10-11, 2014.

“Holy Wars and Holy States: Women’s Education in the Empires of Uthman dan Fodio and Umar Tal.” Indiana University Graduate Students in African Studies Symposium, Bloomington, IN, February 28-March 1, 2014.

“Bissau and Cacheu Slave Database, 1854.” Atlantic Slave Database Conference, East Lansing, MI, November 7-9, 2013.

MUSTAPHA HASHIM KURFI

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 (b) (6)

EDUCATION

- PhD. Candidate in Sociology (Boston University, Massachusetts).
- M.A. International Affairs (Ohio University, 2010)
- M.Sc. Sociology (Bayero University Kano-Nigeria, 2008)
- B.Sc. Sociology Upper Second Class Honors (Bayero University, 2003)
- Diploma in Social Policy and Administration (Bayero University, 1998)
- Certificate in Professional Development for African Language Instructors, Indiana University, 2017
- Certificate on Human Subjects Protection Training- Social & Behavioral Focus Curriculum. 2014
- Certificate in Teaching African Languages, organized by the National African Language Resource Center Summer Institute, University of Wisconsin, Madison, 2012

LANGUAGES: Hausa, English, Arabic, Fulani (Fula)

SKILLS AND EXPERIENCE

- Professional interviewer, translator, and transcriber in and from English, Hausa and Arabic, with teaching experience of Hausa Ajami in both *Mashriqi* and *Maghribi*, and in practice since 2002.
- Senior Hausa Teaching Fellow at the African Studies Center, Boston University, 2011 to date.
- Secretary to Ethics Committee, Sociology Department, Bayero University, Kano, 2010-2011.
 Instructor: An undergraduate course "Introduction to Africa"- INST 113 at the Center for International Studies, Ohio University, Athens- U.S.A. from September 2008 - May 2010.

SELECTED PUBLICATIONS

- Kurfi, M. H. (2017). "Introduction: Ajamization of Islam in Africa," *Islamic Africa*, Special Volume, Vol. 8, Issues 1-2, pp.1-12.
- Kurfi, M. H. (2017). "Hausa Calligraphic and Decorative Tradition: From the Sacred to the Social," *Islamic Africa*, Special Volume, Vol. 8, Issues 1-2, pp.13-42.
- Kurfi, M. H. (2015). Music, Anger and the Transformation of Nigeria's Political Arena." *In Ilorin Journal of Management Sciences*, Vol.1, No.2, Ilorin: University Press.
- Kurfi, M. H. (2015). "Girl-Child on the Brink: Moving towards Affirmative Action Policy." *In Bayero Journal of Educational Studies* (BAJEST), Vol.3, No.3, pp. 82-104.
- Kurfi, M. H. (2014). "Civic Education and Engagement: The Contributions of Civil Society to Nigeria's Democracy." *In Mambayya House Journal of Democratic Studies*, Vol.5, pp.37-56.
- Kurfi, M. H. (2014). "Non-Governmental Organizations (NGOs) Vis-à-vis Sustainable Development in Nigeria: A Periscope." *Issues in Nigerian Politics and the Environment*. Kano: Faculty of Social and Management Science, Bayero University Press.
- Kurfi, M. H. (2014). "Ethics in Research with Human Participants: Issues and Implications." *In Ilorin Journal of Management Science*, Vol.1, No.2, pp. 79-88.
- Kurfi, M. H. (2013). "The State of Orphans and Vulnerable Children (OVC) in Kano Metropolis- Nigeria." *In Godwyll, F. E. (Ed.) Perspectives on Empowering Education*. NY: Nova Publishers.
- Kurfi, M. H. (2011). *Societal Responses to the State of Orphans and Vulnerable Children (OVC) in Kano Metropolis- Nigeria*. Dudweiler Landstr- Germany: Lambert Academic Publishing.
- Kurfi, M. H. (2010). "The Youth and Community Mobilization in Nigeria: Evolution, Transformation and Development." *In Baffa, A. U., Yusuf, M. A., and Kabiru, I. D. (Eds.) Issues in Youth Development in Nigeria: A Multi-disciplinary Perspective*, pp. 166-189. Kano: Bayero University Consult.

PROFESSIONAL ORGANIZATIONS

- Member: American National Council of Less Commonly Taught Languages
- Member: American Sociological Association (ASA) Member: American Anthropological Association (AAA) Member: Eastern Sociological Society (ESS)
- Member: Society for the Scientific Study of Religion (SSSR)
- Member: American National Council of Less Commonly Taught Languages
- Member: African Community Health Initiative, Boston Member: Nigerian Sociological and Anthropological Association

DAVID W. ROBINSON

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Education

- BA, Davidson College, 1960
- PhD, Columbia University, 1971
- Docteur, Honoris Causa, University Cheikh Anta Diop of Dakar (Senegal), 2007

Teaching and Appointments

- Yale University, History Department, 1970-78.
- Michigan State University, History Department and African Studies, 1978-2010
- Distinguished Faculty Award 1991; University Distinguished Professor, 1992

Languages

French (fluent in speech and writing); Arabic (reading knowledge); Pulaar/Fulfulde (speaking ability)

Books

- *Chiefs and Clerics. Abdul Bokar Kan and Futa Toro, 1853-91.* Oxford, 1975.
- *Sources of the African Past. Case Studies of Five 19th Century African Societies.* Heinemann and Africana, 1979. With Douglas Smith. Reprinted by toExcel of San Jose, California (today iUniverse).
- *The Islamic Regime of Fuuta Tooro. An Anthology of Oral Tradition Transcribed in Pulaar and Translated into English.* Michigan State University Press, 1984. With Moustapha Kane.
- *The Holy War of Umar Tal. The Western Sudan in the Mid-Nineteenth Century.* Oxford, 1985.
- Ed, *Inventaire de la Bibliothèque 'Umarienne de Ségou.* Paris, CNRS, 1985. By Nouredine Ghali et al; editorial committee of Robinson, Louis Brenner, and Jean-Louis Triaud.
- *La Guerre Sainte d'Umar Tal.* Paris, Karthala, 1988.
- *After the Jihad: the Reign of Ahmad al-Kabir in the Western Sudan* (with John Hanson). Michigan State University Press, 1991.
- ed., with Jean-Louis Triaud, *The Time of the Marabouts: Islamic Itineraries and Strategies in French West Africa, c. 1880-1960* or *Le Temps des marabouts. Itinéraires et stratégies islamiques en Afrique Occidentale Française, v. 1880-1960*, collection of revised papers from conference at Aix-en-Provence in 1994, published by Karthala in February 1997.
- ed., with Jean Schmitz et al, *Florilège au jardin de l'histoire des noirs: Zuhur al-Basatin*, 4 volume translation and commentary of work of a Senegalese scholar, to be published by CNRS Editions (Centre National de la Recherche Scientifique, Paris). First volume published in 1998.
- *Paths of accommodation: Muslim societies and French colonial authorities in Senegal and Mauritania, 1880-1920*, Ohio University Press and James Currey (London), 2000 or 2001.
- *La Tijaniyya: une confrérie musulmane à la conquête de l'Afrique*, by Robinson and Jean-Louis Triaud, editors, Paris: Editions Karthala, 2000.
- *Democracy and Development in Mali*, by Jim Bingen, David Robinson and John Staatz, editors, MSU Press, to celebrate the occasion of awarding the honorary doctorate to President Alpha Oumar Konare of Mali (1998), 2000.
- *Muslim Societies in African History*, Cambridge University Press, 2004.
- *Parcours d'accommodation: sociétés musulmanes et autorités coloniales au Sénégal et Mauritanie*, Paris: Editions Karthala, 2004.
- *Sociétés musulmanes africaines. Configurations et trajectoires historiques.* Paris: Karthala, 2010. 2

Recent articles relevant to ongoing research

- "Islamic revolutions in West Africa," in Nehemia Levtzion and Randall Pouwels, eds., *The History of Islam in Africa*, Ohio University Press, 2000.
- "Shaikh Sidiyya Baba: co-architect of colonial Mauritania," *Islam et Sociétés au Sud du Sahara* 13 (1999).
- "The Murids: surveillance and accommodation," *Journal of African History* vol 40.2 (1999).
- "Tukolor," in *Encyclopedia of Islam*, new edition (1999 fascicule).
- "France as a 'Muslim power,'" *Africa Today* (Indiana University), vol 46, nos 3/4, 1999.
- "Malik Sy, teacher in the new colonial order," in *La Tijaniyya* (in ms 11 above).
- "Between Hashimi and Agibu: the Umarian Tijaniyya in the colonial period," in *La Tijaniyya*, 2000.
- "D'empire en empire: l'empire toucouleur dans la stratégie et mémoire impériales françaises," *Islam et Sociétés au Sud du Sahara*, vol 16 (2002)
- "Islam, cash crops and emancipation in Senegal," *Journal of African History*, 43.3 (2002). Review article built around James Searing, "God Alone is King": *Islam and Emancipation in Senegal. The Wolof Kingdoms of Kajoor and Bawol, 1859-1914*.
- "Breaking new ground in 'pagan' and 'Muslim' West Africa," issue in memory of Nehemia Levtzion, *Canadian Journal of African Studies*, 2008.
- "Jihad, Hijra and Hajj in West Africa," in Sohail Hashmi, ed., *Just Wars, Holy Wars and Jihads: Christian, Jewish and Muslim Encounters and Exchanges*, Oxford 2012.
- "European imperial regimes as Muslim powers," in Francois-Xavier Fauvelle Aymar and Bertrand Hirsch, eds., *Les ruses de l'historien. Essais d'Afrique et d'ailleurs en hommage à Jean Boulègue*, Paris: Karthala, 2013
- "Reflections on Legitimation and Pedagogy in the 'Islamic Revolutions' of West Africa on the Frontiers of the Islamic World," *Journal of West African History*, vol 1.1 (2015).
- "West African Islamic States and 'Antislavery' in *The Walking Qur'an* by Rudolph Ware," Commentary for the *Journal of Africana Religions*, 2015.
- "Face aux défis de ses frères: un fatwa pour Ahmad al-Kabir," colloquium in honor of Yves Person, Paris 2013, published in 2015.
- "Hajji and khalifa: foundations of a career in an era of jihad," Jean Schmitz, Cedric Jourde and Abdel Wedoudould Cheikh, eds., *Salafism and Sufism in Recent West African History*, forthcoming, 2016.

Recent Fellowships, Grants and Awards

- Ralph Smuckler Award for Advancing International Studies and Programs (MSU), 2007
- Honorary Doctorate, Université Cheikh Anta Diop, Dakar, Senegal, 2007.
- Distinguished Africanist Award, African Studies Association, 2009.
- Grant from the National Endowment of the Humanities, Collaborative Research Program, for "Pluralism and Adaptation in the Islam of Senegal and Ghana," 2009-12, \$255,000
- Grant from the National Endowment of the Humanities, Collaborative Research Program, for "Islam and Modernity in the Islam of Senegal and Ghana," 2012-15, \$200,000

BALA SAHO

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EDUCATION/CERTIFICATIONS

PhD (African History) Michigan State University, 2012.

*Islam, Gender, and Colonialism: Social and Religious Transformations in the Muslim Courts of The Gambia, 1905- 1970***Examination Fields:** West Africa, General Africa, Atlantic History and World History

MA (African Studies) University of Illinois, Urbana-Champaign, 2007

BA (History) University of Jyväskylä, Finland, 1990

Certificate of Achievement – Gender Relations in International Development, U Illinois, 2007

Teaching Certificate: National African Languages Resource Centre – U Wisconsin-Madison, 2006

LANGUAGES

Mandinka (native); Wolof (native); Finnish (fluent); French, Italian, Pulaar (beginner); Swahili (beginner).

PROFESSIONAL EXPERIENCE

2012 to Present: Assistant Professor, African History, The University of Oklahoma.

2010 - 2011: Director General, National Centre for Arts and Culture NCAC, Banjul, The Gambia.

1999 – 2006: Director, Oral History, Research, and Documentation, NCAC, The Gambia.

1998 – 1999: Curator, The Gambia National Museum, NCAC.

TEACHING*Courses Being Offered at OU*

HIST 2713: African Civ

HIST 3723: Africa Since 1945

HIST 3572: Colloquium

HIST: 3943: HIST Muslim Societies in Africa

HIST 4493: Africa and the Atlantic Slave Trade

Courses Taught at MSU, St Mary's College of Maryland

Fall 2011: Historical Methods & Skills (Africa and the African Diaspora, MSU)

Fall 2009: Language Instructor, Mandinka, MSU

Summer 2009: Language Instructor, Mandinka (SCALI), MSU

Spring 2009: Language Instructor, Wolof, MSU

Summer 2009: Language Instructor, Mandinka, Wolof, St. Mary's College of Maryland.

PUBLICATIONS2017: *Contours of Change: Muslim Courts, Women, and Islamic Society in Colonial Bathurst, the Gambia, 1905–1965*, Michigan State University, (forthcoming).2016: "Challenges and Constraints: Forced Marriage as a Form of 'Traditional' Practice in the Gambia." In *Marriage By Force?: Contestation Over Consent and Coercion in Africa*, 178 – 198, edited by Annie Buntung, Benjamin N. Lawrence and Richard Roberts. Athens: Ohio University Press, 2016.2016: "Djibouti." In *Africa: An Encyclopedia of Culture and Society*, 360 – 373, edited by Toyin Falola and Daniel Jean-Jacques. California: ABC-Clio, 2016.2014: "Ritualizing and Domesticating Space: Kaneleng Women Coping with Childlessness in the Gambia," *Mande Studies Journal*, 14, 12 (2014): 99 - 1262011: "Islam and Personhood in the Senegambia: Life and Times of Seringe Mass Kah, 1827 – 1936." *African Studies Quarterly*, Volume 12, Issue 4.1994: *The Road to My Village*, Novel Published by Trittum Oy, Helsinki, Finland.**FELLOWSHIPS, AWARDS, & GRANTS**

2015: The University of Oklahoma, Arts and Humanities Faculty Fellowship

2014: The University of Oklahoma, Junior Faculty Fellowship Grant

2013: The University of Oklahoma, Junior Faculty Fellowship Grant

2012-2016: CO-PI National Science Foundation, Islam and Modernity

2011: Michigan State Museum/Nelson Mandela Museum Curatorial Fellowship

JENNIFER J. YANCO, PhD

(b) (6); jjyanco@bu.edu (b) (6)

EDUCATION

Harvard School of Public Health, S.M., Health and Social Behavior (1993)

Indiana University, Ph.D., Linguistics, minor in African Studies (1984)

Dissertation: *Language Contact and Bilingualism among the Hausa and Zarma of Niger*

Western Washington University, B.A. in English/Secondary Education (1972)

PROFESSIONAL EXPERIENCE

US Director, West African Research Association (2003-2017, retired)

Manage programs, including WARA's overseas center in Dakar, Senegal; collaboration with scholars and institutions in the US and West Africa; program development, administering research grants to scholars; planning international conferences and programs; preparing publications; hosting international visitors; writing proposals; reporting to major funders; and frequent travel to West Africa.

Visiting Researcher, African Studies Center, Boston University (1983-present)

Research on public health impact of political and economic trends on African women

Research and teaching, African language instruction and materials development

Instructor, African language program (languages: Hausa, Lingala, Setswana)

Editorial Director, Integrative Medicine Communications, Inc. (January 1999 – December 2002)

Ensure accuracy, style, and relevancy of all materials; plan publications; establish production schedules; supervise editorial staff. (IMC produces science-based electronic and print materials for physicians and lay audiences on integrating alternative and conventional medicine.)

Fulbright Senior Lecturer (1988-1990)

Université de Niamey (République du Niger), Département de Linguistique (1988-1990)

Director, Fulbright Hays Groups Project Abroad – Intensive Hausa Institute (1987)

Prepared proposal, developed program and administered Intensive Hausa Institute in Niamey, Niger

Visiting Assistant Professor, Modern Foreign Languages and Literatures (Boston University, 1987-1988)

Co-coordinator of the African Language Program; trained and supervised language teachers, developed curricula and materials, administered program, taught language courses

Boston University – Courses developed and taught

Global Health: Beyond Germs and Genes (2012); Africa Today (introduction to Africa) (2008); Globally Speaking Program -- Hausa (2009-2010); Lingala, Hausa, Setswana (African Language Program 1983-1986, 1994, 1997-98, 2008, 2017)

SELECTED PUBLICATIONS

2014 ***Misremembering Dr. King: Revisiting the Legacy of Martin Luther King, Jr.*** (Bloomington: IU Press)

2005 Review of *Critical Essays on Bessie Head*, Maxine Sample (ed.) (London: Praeger, 2003). *The International Journal of African Historical Studies*.

2002 Review of *Dying for Growth: Global Inequality and the Health of the Poor*, Jim Yong Kim, Joyce V. Millen, Alec Irwin, John Gershman, eds. (Monroe, Maine: Common Courage Press, 2000) *The International Journal of African Historical Studies*. 35(1).

1999 Review of *Making Race and Nation: A Comparison of the United States, South Africa and Brazil*, by Anthony W. Marx (NY: Cambridge U Press, 1998). *The International Journal of African Historical Studies*. 31(2).

SERVICE

- *African Studies Association*. Member of the board of directors. (2015-present)
- *Women's Caucus, African Studies Association*, Chair (1996-97); Steering Committee (1995-2000).
- Peace Corps Volunteer (Zaire, Niger)

LANGUAGES

English, French, Lingala, Hausa, Zarma, some Setswana

GARBA ZAKARI

Email: (b) (6); Phone: (b) (6)
 (b) (6)

Kaduna Polytechnic, Kaduna.

EDUCATION/CERTIFICATIONS

- PhD Candidate in Curriculum Development Art Education (University of Ilorin)
- Master of Education (M.Ed.) in Islamic Studies, Ahmadu Bello University- Zaria, Nigeria, 2015
- Bachelor of Education (BEd.) in Islamic Studies, Ahmadu Bello University, 1995
- Certificate in Islamic Banking and Finance, 2011
- Certificate in Computer Studies, 2006
- Diploma in Hausa Studies, 1990

LANGUAGES: Hausa, Arabic, English

SKILLS AND EXPERINCE:

- Head, Department of Islamic Studies, School of Preliminary and Remedial Studies, Kaduna Federal Polytechnic
- Instructor, School of Preliminary and Remedial Studies, Kaduna Polytechnic 2005 to date
- Examiner, Interim Joint Matriculation Board (IJMB) 2005 to date
- Supervisor, Interim Joint Matriculation Board (IJMB) 2005 to date
- Expert Transcriber from Latin and Arabic Scripts into Hausa Ajami and Hausa Language
- Expert Interpreter from English and Arabic Languages into Hausa Language
- Instructor, Kaduna Polytechnic Demonstration Secondary School 2000 to 2010
- Hausa Language Instructor, Adult Literacy Classes 2001 to 2005
- Examiner, West Africa Examinations Council (WAEC) 1999 to 2007
- Examiner, National Examinations Council (NECO) 1999 to 2007
- Participant, IJMB Syllabus Review Committee 2011

SELECTED PUBLICATIONS:

- Zakari, G. (2016). "The Role of Faith Based Organisations (FBOs) in Improving the Socio-economic Conditions of Nigerians" *Yar'adua University Journal of Social and Management Sciences* (YUJOSMS), Vol. 1, No. 2, pp. 52-61.
- Zakari, G. (2016). "Reflections on the Contributions of Ibn Khaldun to the Philosophy of Sociology: Lessons for Nigeria." Paper presented at the 5th Annual National Conference organised by Kwara State University, Malete Ilorin, Kwara State.
- Zakari, G. (2015). "Contributions of Islamic Oragnisations to the Development of Qura'nic Education in Nigeria: Historical Aproch." *Kano Journal of Educational Studies* (KAJEST), Vol. 4, No. 3, pp. 67-74.
- Zakari, G. and Kurfi, M. H. (2015). "Faith Related Agencies and the Need for their Intergtation in to Nigeria's Development Agenda." *Kaduna Journal of Sociology* (KJS), Vol. 3, No. 1, pp. 221-241.
- Zakari, G. and Kurfi, M. H. (2015). "The Role of Islamic Organizations in Promoting Qur'anic Education." Joint paper presented at the International Conference in honor of Khalifah IShaq Rabiul (Khadimul Qur'an) held at the Center for Qur'anic Studies, Bayero University, Kano, 13-15 August 2015.
- Zakari, G. (2015). "Religious Non-Government Oraganisations and Nigerian Government: Partnership, Problems and Prospects," in *Garu Academic Journal - A Multy Disciplinary Publication of the Academic Staff Union of Polytechnic* (ASUP), Bauchi, Vol. 1, No 2

**“‘Ajamī Literatures of West Africa”
A Non-Exhaustive Bibliography**

Note: We have not included most of the work published in ‘Ajamī. The Hausa and Wolof work is considerable, published mainly by local presses in Nigeria and Senegal, respectively.

Austin, Allen, *African Muslims in Antebellum America: Transatlantic Stories and Spiritual Struggles* (New York: Routledge, 1997).

Babou, Cheikh Anta, *Fighting the Greater Jihad: Amadu Bamba and the Founding of the Muridiyya of Senegal, 1853-1913* (Athens, OH: Ohio University Press, 2007).

Beaujard, Philippe, “Les Manuscrits Arabico-Malgaches (Sorabe) du Pays Antemoro (Sud-Est de Madagascar),” in *Coran et Talismans: Textes et Pratiques Magiques en Milieu Musulman*, ed. by Constant Hamès (Paris: Karthala, 2007), pp. 219-265.

Bondarev, Dmitry, “The Language of the Glosses in the Bornu Quranic Manuscripts,” *Bulletin of the School of Oriental and African Studies*, 69:1 (2006), pp. 113–140.

_____, “Old Kanembu and Kanuri in Arabic Script: Phonology Through the Graphic System,” in *The Arabic Script in Africa: Studies in the Use of a Writing System*, ed. by Meikal Mumin and Kees Versteegh (Leiden: Brill, 2014), pp. 107-142.

_____, “Multiglossia in West African Manuscripts: The Case of Borno, Nigeria,” in *Manuscript Cultures: Mapping the Field*, ed. by Jörg B. Quenzer, Dmitry Bondarev, and Jan-Ulrich Sobisch (Berlin: De Gruyter, 2014), pp. 113–155.

Boogert, N. van den, “Some Notes on Maghribi Script,” in *Manuscripts of the Middle East* 4 (1989), pp. 30 - 43.

Bougrine, Nadia, and Ludovic Besson, “Décryptage des Termes en Wolof et Soninké utilisés pour les Collectes Ornithologiques de Victor Planchat,” *Symbioses Nouvelle Série*, 31:1 (2013), pp. 1-8.

Boyd, Jean, *The Caliph’s Sister* (London: Cass, 1989).

_____, and Beverly Mack, *Collected Works of Nana Asma’u: Daughter of Usman dan Fodiyo, 1793-1864* (East Lansing, MI: Michigan State University Press, 1997).

Breedveld, Anneke, “Influence of Arabic Poetry on the Composition and Dating of Fulfulde Jihad Poetry in Yola (Nigeria),” in *The Arabic Script in Africa: Studies in the Use of a Writing System*, ed. by Meikal Mumin and Kees Versteegh (Leiden: Brill, 2014), pp. 143-57.

Brenner, Louis, and Murray Last. “The Role of Language in West African Islam,” *Africa*, 4 (1985), pp. 432-446.

Camara, Sana, “Ajami Literature in Senegal: The Example of Sēriñ Muusaa Ka, Poet and Biographer,” *Research in African Literatures*, 28:3 (1997), pp. 163-82.

Chtatou, Mohamed, *Using Arabic Script in Writing the Languages of the People of Muslim Africa* (Rabat: Institute of African Studies, 1992).

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Appendix C

Sample Permission Agreement to use 'Ajamī Manuscripts

PERMISSIONS AGREEMENT FORM

This documents pertains to the intellectual property clearance of the 'Ajamī document entitled _____ and serves as an agreement between the author / owner and Dr. Fallou Ngom, Professor of Anthropology and Director of the African Studies Center at Boston University and the West African Research Center (WARC) of Dakar, Senegal.

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Appendix D:
Collection Criteria (Mandinka), and Potential Text Selections (Hausa, Fula, and Wolof)

HAUSA

The Hausa 'Ajamī materials in the Northwestern University (NU) Arabic Collection are an important subset (about 600 items) of the larger collection. We have identified several broad categories that showcase the originality of Hausa 'Ajamī writing in the northern Nigerian context, and have selected representative examples from each category. Additionally, we will use texts from Hausa 'Ajamī digital collection at the African Ajami Library at Boston University.

1. The Constitution of the Islamic Authority

The constitution of the Islamic state and the intersection of religious and secular temporal authorities have been recurrent topics in the writings of Muslim scholars of West Africa. The two examples selected here reveal Muslim authors grappling with these issues in different historical contexts.

- Falke MS 1041.1. Author: 'Uthman b. Muhammad Fudi (d. 1817), known as 'Uthman dan Fodio. A qasida by the nineteenth-century founder of the Sokoto Caliphate on the topic of reform and renewal. In Hausa with interlinear glosses in Arabic. 3 folios.
- Falke MS 1567. No author, probably early 20th century. A "Du'a" [supplication] beseeching God to help Kano against its political enemies (in qasida form). 1 folio. *[Already digitized]*

2. Religious Poetry in Hausa

The leaders of the nineteenth-century Sokoto Caliphate used poetry in Hausa 'Ajamī to communicate religious ideas to the local population.

- Hunwick ME 321, Falke MS 825. A Hausa translation of an Arabic poetical work on Islamic jurisprudence generally known as "Manzumāt al-Qurtubī." 13 pp.
- Falke MS 229. Author Siddiq b. Ramadan (no date). A qasida in Hausa on "Yabon Annabi" (Praise of the Prophet). 3 ff.
- Paden MS 148. Author: 'Uthman b. Tufu b. Muhammad. A qasida in Hausa eulogizing the Prophet. 14 ff. *[Already digitized]*

3. Social Matters

The NU Arabic Collection is rich in examples of Hausa 'Ajamī being used—in poetic and prose forms—to provide commentary on social matters of the day, such as marriage, work, and poverty. Representative examples are as follows:

- Falke MS 734. Author: Aminu Na Baban 'Inda Kano Yalwa (d. 1968-69). Qasida in Hausa titled "Nasihar Yan Uwa" [Advice to Brothers] criticizing the rising cost of marriage and related issues.
- Falke MS 1485. Author: Hamisu Yadudu Funtua. Hausa poem censuring prostitution and prostitutes.
- Falke MS 718. Author: 'Isa Kano. A letter in Hausa and Arabic on the obligation of holding a naming ceremony of the author's newborn son given his circumstances of poverty. *[Already digitized]*
- Paden ME 438. Author: Amin na-Baban Indawa. Hausa poem satirizing those who do not know any profession and inviting people to learn a profession in order to make a lawful living. 7 pp.
- Falke MS 781. Author: Sulayman. A Hausa qasida on the merits of farming and its superiority over commerce. 3 ff. *[Already digitized]*

4. Esoteric Sciences/Medicine

The NU Arabic Collection contains 35 items on the esoteric sciences, either wholly in Hausa or in Arabic and Hausa. Most of these are "fa'ida" (plural fawa'id) [Arabic: benefit]—explanatory texts:

- Falke MS 17. No author. Collection of fawa'id on different issues, including a remedy for jaundice and other illnesses. In Hausa and Arabic.
- Falke MS 39. No author. Fa'ida providing protection from arrest and execution, by lighting Acacia Arabica wood on fire and putting it out with a "water preparation" of Qur'an 5:64.

- Falke MS 110. No author. A Hausa manuscript on the treatment for leprosy, including a fa'ida containing both medicinal and esoteric remedies for leprosy. 1 f.
- Falke MS 252: No author. A collection of fawa'id on different subjects, including invisibility. In Hausa and Arabic. 17 ff.
- Falke MS 257: Contains three fawa'id titled "On curing mental illness," "On charisma," and "On love and friendship." In Hausa and Arabic. 1 f.
- Falke MS 408: A fa'ida to ensure that one's family never goes hungry for lack of food. In Hausa and Arabic. 1f
- Falke MS 416: Collection of fawa'id including one on how to deal with an oppressor. In Hausa and Arabic. 2ff.
- Additionally, we will use texts from Hausa 'Ajamī digital collection at the African Ajami Library at Boston University (<https://open.bu.edu/handle/2144/11357>).

WOLOF

Tentative Choices of Wolof 'Ajamī Manuscripts for Analysis

Some of these Wolof texts are available in the private collection of the PI (Fallou Ngom). Others will be taken from the collection of texts at Boston University. The latter is a category from which we will draw.

- Abdoul Ahad Touré, *Wolofalu Sëriñ Mbay Jaxate* ['Ajamī Poetry of Mbay Jaxate] (Touba, Sénégal: Imprimerie Touba Darou Salam, 1987). This document is a collection of poems written by one of the famous Murid master poets and social critics, Serigne Mbaye Diakhaté (1875-1954). His poems are regularly chanted in Murid communities. His work addresses various secular themes, including criticisms of unrighteous religious leaders and disciples, the importance of friendship, honesty, and the code of ethics of Muridiyya, among others.
- The elegy (*Marsiya*) of the late Caliph of the Muridiyya, Serigne Saliou Mbacke (1915-2007). As customary in Murid communities, an 'Ajamī poem is written to honor him. This poem retraces the life of this leader and highlights his virtues, achievements and leadership.
- El Hadji Mbacké, *Waxtaani Sëriñ Tuubaa I* [Discussions of the Master of Tuubaa I] (Dakar: Imprimerie Cheikh Ahmad al Khadim, 2005). This prose text is an anthology of the discussions and sayings of Amadu Bamba (1853-1927) on various topics, including religious and social themes. The method of collection of the materials and the discussions in it mirror those in the *hadith* of the Prophet Muhammad.
- Speeches of two Murid leaders who served as Caliph of the Muridiyya Sufi order: Serigne Falilou (1888-1968) and Serigne Abdoul Ahad Mbacke (1914-1989).
- Newspapers and ephemeral 'Ajamī manuscripts, including personal letters, business records, newspapers, official letters of the Murid leadership, public announcements, advertisements in Murid communities, and materials dealing with family genealogies.

MANDINKA

Mandinka Categories in which Manuscripts will be Chosen for Analysis

We are at a relatively early point in our collection of Mandinka texts, and so in this appendix we have selected categories that show the range and importance of Mandinka 'Ajamī. We will make our selections of the manuscripts for analysis from these categories.

- A manuscript dealing with *tafsir* (exegesis) of important religious materials in Mandinka 'Ajamī.
- A panegyric poem celebrating the virtues and teachings of Prophet Muhammad destined to be chanted and recited among the masses in Mandinka 'Ajamī to encourage people to emulate the prophet's conduct.
- An epic poem of an important local saint or hero written in Mandinka 'Ajamī.
- A genealogy of an important local family in Mandinka 'Ajamī.
- Ephemeral Mandinka 'Ajamī manuscripts, including personal letters, and family records.

FULA

Potential Selections of a Portion of the Fula 'Ajamī Texts for Analysis

The older collections at IFAN show the categories of texts from which we will make selections for analysis. These texts are taken from the listing in Thierno Diallo et al, eds., Catalogue des Manuscrits de l'IFAN (Dakar: IFAN, 1966) and from the two principal Fula 'Ajamī collections, the Fonds Gaden (focused on Fuuta Toroo and abbreviated as FG) and the Fonds Vieillard (focused on Fuuta Jalon and abbreviated as FV).

1. Chronicle and Constitution

- FV 21. Governance of the Almamy
- FV 29. Praise of Almamy Ibrahima (Arabic and Pulaar)
- FV 31. Organization of central and regional power
- FV 40. Almamy Bokar Biro

2. Genealogy and Origins

- FG 2. Origin of the Tooro6be
- V 33. Genealogy of the aristocratic families

3. Warfare

- FG 16. The conquest of Kaarta (by al-Hajj Umar)
- FV 27. Battle against the Bombmoliand Kebali
- FV 39. Struggles against the Hubbu (late 19th century)
- FV 41. Preparation for combat, including Qur'anic verses

4. Education and Orientation

- FG 17. On al-Hajj Umar
- FV 42. Episode of the sojourn of al-Hajj Umar in Fuuta Jalon
- FV 64.54. On the wurd and the order of the Tijaniyya Sufi order

5. Colonial Rule

- FV 55. Poem on the power of the Christians and call to submission (1912)
- FV 61.30. On the power of the French
- FV 65.64. Our sad epoch, against the domination of the French
- FV 66.74. Poem in praise of French domination

6. Devotional and Theological texts

- FV 58.1. In praise of the Prophet
 - FV 59.14. Summary of the teachings of Islam (by Cerno Samba Mombeya)
 - FV 61.27. On the pilgrimage to Mecca
 - FV 62.36. Satire against the use of tobacco
 - FV 66.77. On the obligations of the zakat
 - Additionally, we will use texts from Fuuta Jalon 'Ajamī digital collection at the African Ajami Library at Boston University (<https://open.bu.edu/handle/2144/18688>).
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Appendix E

Sample Web Gallery Page

Boubacar Diallo's Fula - Pulaar Ajami Multimedia Presentation

This screen shot is from the AODL Galleries Diversity Tolerance in the Islam of West Africa: <http://aodl.org/islamictolerance/ajami/>. In this gallery, Boubacar Diallo, who writes in Fula, argues that Islam does not only belong to Arabs. He also discusses the expected virtues of a good Muslim, the need for mutual respect among people and how human beings are representatives of God on earth

Islam belongs to everybody

Written By: Boubacar Diallo

Date recorded: 2014.

Boubacar Diallo's Fula - Pulaar Ajami Multimedia Presentation

Virtues of a Good Muslim
Written By: Boubacar Diallo
Date recorded: 2014
 In this gallery, Boubacar Diallo argues that Islam does not only belong to Arabs. He also discusses the expected virtues of a good Muslim, the need for mutual respect among people and how human beings are representatives of God on earth.

Islam belongs to everybody



Select Transcript:
 Fula - Pular | English | French | No Transcript

Transcript and Annotations

Diina lislām ko diina jam e wallondiral e yurmondiral. [Arabic quotation from the Qur'an]. Diina lislām ko dina muñal e moy'ere, wonaa tooñindiro e añondirde. Lislām wonaa arabu, wonaa ajamu. Juulde non ko e dengal arabu wadete. Ko dun woolete. Kono non burondiral alaa nder ton si wonaa e kulo Allah. Kulo Allah

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7. Statement of Funding Received or Requested

The following grant-funded projects are related to, and, in some cases have built the foundation for the proposed project.

Digital Preservation of Wolof Ajami manuscripts of Senegal

Endangered Archive Programme, British Library

2011, \$32,375 grant to Boston University

PI: Fallou Ngom (Boston University - BU) and West African Research Association/West African Research Center (WARA/WARC)

A Machine-Readable Finding-Aid for African/Arabic Manuscripts

Preservation and Access Grant, National Endowment for the Humanities

September 1, 1990 – June 30, 1992, \$58,504 grant to Northwestern University

PIs and senior personnel: Daniel Britz and John Hunwick (Northwestern University)

Building Multi-Lingual Digital Library for West African Sources

Digital Libraries and Archives, National Science Foundation

August 15, 2000 – September 13, 2002, \$379,951 grant to Michigan State University

PIs: David Robinson, Mark Kornbluh, David Wiley, and Michael Seadle (MSU)

Increasing Access to Arabic-script Materials in the Melville J. Herskovits Library of African Studies

Scholarly Communications and Information Technology Program, Andrew W. Mellon Foundation

March 1, 2005 – March 20, 2007, \$134,000 grant to Northwestern University

PIs: Richard Joseph and Muhammad Sani Umar (Northwestern University)

Diversity and Tolerance in the Islam of West Africa: Creating Online Resources of Peaceful Muslim Practice in Senegal and Ghana

Technological Innovation and Cooperation for Foreign Information Access Program (TICFIA), U.S.

Department of Education

October 1, 2005 – September 30, 2009, \$670,294 grant to Michigan State University

PIs and senior personnel: David Robinson, Mark Kornbluh (MSU), Emmanuel K. Akyeampong (Harvard University), Gracia Clark, Maria Grosz-Ngaté (IU), Fallou Ngom (BU), David Owusu-Ansah (James Madison University), Jennifer J. Yanco (WARA), and Cheikh Babou (University of Pennsylvania)

Social History of The Gambia: Rescuing an Endangered Archive, Police and Court Records

Endangered Archives Program, British Library

July 15, 2010 – February 14, 2011, \$15,910 grant to Michigan State University

PI: Walter Hawthorne (MSU)

Pluralism and Adaptation in the Islamic Practice of Senegal and Ghana: Collaborative Research and Scholarship on West Africa

Collaborative Research Grant, National Endowment for the Humanities

July 1, 2009 – June 30, 2012, \$255,000 grant to Michigan State University

PIs: David Robinson, Catherine Foley (MSU), Gracia Clark, John Hanson, and Maria Grosz-Ngaté (IU)

Islam and Modernity: Alternatives in Contemporary Senegambia and Ghana

Collaborative Research Grant, National Endowment for the Humanities

October 1, 2012 – September 30, 2015, \$200,000 grant to Michigan State University

PIs: David Robinson, Catherine Foley (Michigan State University, MSU), Gracia Clark, John Hanson, and Maria Grosz-Ngaté (Indiana University - IU)