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: 'Ajami 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
Matching Request 0.00
Total NEH 250,000.00
Cost Sharing 95,292.00
Total Budget 345,292.00

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Statement of Significance and Impact

‘Ajami 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 ‘Ajami traditions. The ‘Ajami 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, ‘Ajami Literature and the Expansion of Literacy and Islam: The Case of West Africa, seeks, through increasing access to primary sources in ‘Ajami, to spark research and scholarly work on this important part of the Islamic world. We will do so by exploring the ‘Ajami 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 ‘Ajami 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 ʿAjamī by building collections and analyzing representative manuscripts, and 2) to conduct interpretive humanities research that will open up a sustained examination of the ʿAjamī phenomenon in sub-Saharan Africa. Through these two research trajectories, as well as our collection and analysis of ʿAjamī 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 ʿAjamī literatures, this project will be the first to take a comparative approach, looking at the ʿAjamī 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 ʿAjamī 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 ʿAjamī 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 ʿAjamī, dating back several centuries.

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 ‘ʿAjamī’ 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 ‘ʿAjamī’ 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.

Examples of ʿAjamī 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 ʿAjamī 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 ʿAjami and the Muridiyya* (Oxford University Press) is an indicator of the importance that the scholarly community places on the emerging field of ʿAjamī 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 ʿAjamī 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 ʿAjamī 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 ʿAjamī 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 ʿAjamī.⁴ Large bodies of ʿAjamī 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

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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.

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5 For an extensive bibliography, see Appendix B.
General regions in West Africa of ʿAjamī literature materials

Despite similar origins in spreading the faith, each ʿAjamī system studied here followed its own trajectory shaped by cultural, social and political factors. We find a wide range of topics treated in the ʿAjamī 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

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7 In colonial Nigeria, the British attempted to influence the use of Hausa ʿAjamī 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

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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 ‘Ajamī 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 ‘Ajamī 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. While Ajamī traditions of Mande languages appear to have developed very early; they remain the least well documented.

The existing Mandinka ‘Ajamī 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 ‘Ajamī manuscripts include secular as well as religious texts. In Senegal, we have found an ‘Ajamī 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 ‘Ajamī.

Fula (the language of the Fulɓe 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

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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 Fulɓe 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 Fulɓe 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 ʿAjamī and for the establishment of a certain Fulɓe 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 ʿAjamī literature as much as Fuuta Jalon. Our research will explore the reasons why.

Wolof ʿAjamī, 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 ʿAjamī in Senegambia may parallel the expansion of Hausa ʿAjamī 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.

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 ʿAjamī 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 ʿAjamī 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 ʿAjamī 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 ʿAjamī 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 ʿAjamī 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 ʿAjamī studies. His place at the forefront of the field was underscored when the African Studies Association awarded him

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the Herskovits Prize this year for the best scholarly work on Africa. Ngom has been engaged with ‘Ajamī 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

**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 Fulɓe 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

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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).
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 Fulɓe 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 ʿAjamī 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 ʿAjamī 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 ʿAjamī 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 ʿAjamī materials. We have identified and tentatively designated five Wolofal (Wolof ʿAjamī) manuscripts that could be the select five pieces used for deeper analysis. Since the body of materials for Mandinka ʿAjamī has yet to be completed, at this time we have selected the categories in which we plan to select manuscripts for analysis.

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 ʿAjamī, situating the Hausa materials showcased in the gallery in a larger historical,

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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 available.

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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.
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 form\textsuperscript{24} is based on that of the African Language Material Archives (ALMA). It will be translated into French or ʿAjamī 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 (ʿAjamī). 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

\textsuperscript{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

<table>
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<tr>
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<th>Year 1 (2019-2020)</th>
<th>Year 2 (2020-2021)</th>
<th>Year 3 (2021-2022)</th>
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| Sept - March         | • 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         | • 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 | • Robinson submits final draft of overall interpretive essay  
                       • Materials for each of the four languages are submitted to Islamic Africa  
                       • All teams submit their video files with documentation to Geddes team |
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<th>Repository</th>
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<tbody>
<tr>
<td>• Hausa team to NU to select and digitize 20 mss</td>
<td>and reciters for their 5 selected mss</td>
<td>• All team leaders submit final drafts of interpretive essays on their ʿAjamī tradition</td>
<td>• Galleries are loaded on website</td>
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<td>• Mandinka team to develop collection strategy</td>
<td>• All team leaders prepare draft essays on their ʿAjamī tradition</td>
<td>• Robinson drafts overall interpretive essay</td>
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<td>• Fula &amp; Wolof teams begin selection process</td>
<td>• 2nd training workshop</td>
<td>• PI works with team leaders and editor of <em>Islamic Africa</em> to incorporate reviewer feedback and submit for publication</td>
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<td></td>
<td>• All teams complete translation of their 20 mss into English &amp; French</td>
<td>• PI and language team leaders work with Geddes team to finalize web galleries</td>
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<td>• All teams conduct interviews and film these and recitations of their 5 selected mss</td>
<td>• Conduct Outreach activities through our various networks</td>
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<td>• All teams prepare documentation for video files</td>
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<td>• Team leaders review Robinson’s draft and provide feedback</td>
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<td>April - Aug</td>
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<td>• 1st training workshop at WARC</td>
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<td>• Mandinka team to complete mss collection</td>
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<td>• All teams complete selection of 20 mss, digitization, preparation of metadata for them</td>
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<td>• All teams complete transliteration of their 20 mss</td>
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**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 ʿAjamī 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 ʿAjamī 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.
# Budget Form: Primary

**Applicant Institution:** Boston University  
**Project Director:** Felly Nguon  
**Project Grant Period:** 09/01/2019 through 08/11/2022

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</tr>
<tr>
<td>Web Designer (A. Parker)</td>
<td>(i) %</td>
<td>(i) %</td>
<td>(i) %</td>
<td>(i) %</td>
</tr>
<tr>
<td>per hour (150 hours year 1/</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>100 each years 2 and 3)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Fringe Benefits</td>
<td></td>
<td></td>
<td></td>
<td>$0</td>
</tr>
<tr>
<td>PI</td>
<td>24.7%</td>
<td>(j) %</td>
<td>(j) %</td>
<td>(j) %</td>
</tr>
<tr>
<td>Project Manager</td>
<td>24.7%</td>
<td>(j) %</td>
<td>(j) %</td>
<td>(j) %</td>
</tr>
<tr>
<td>Dir. Of Programming</td>
<td>24.7%</td>
<td>(k) %</td>
<td>(k) %</td>
<td>(k) %</td>
</tr>
<tr>
<td>VR Specialist</td>
<td>22.2%</td>
<td>(l) %</td>
<td>(l) %</td>
<td>(l) %</td>
</tr>
<tr>
<td>Web Designer</td>
<td>22.2%</td>
<td>(l) %</td>
<td>(l) %</td>
<td>(l) %</td>
</tr>
</tbody>
</table>

3. Consultant Fees

| Publication Specialist (R. Serekelis) | $2,000 | $2,000 | $2,000 | $6,000 |
| Hausa Leader (J. Yanco) | $7,000 | $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 | $4,125 | $8,250 |
| Fula Team (L. Diallo) | $4,125 | $4,125 | $4,125 | $8,250 |
| Mandinka Team (B. Sahe) | $4,125 | $4,125 | $4,125 | $8,250 |
| Mandinka Team (A. Diakate) | $1,250 | $3,278 | $4,728 |
| Wolff Team (L. Diallo) | $4,125 | $4,125 | $2,336 | $10,586 |
| Wolff Team (A. Diakate) | $1,257 | $4,125 | $5,382 |
### 4. Travel

<table>
<thead>
<tr>
<th></th>
<th>Northwestern Univ. 2 people, 4 days each. Per person: Air $450; Per diem $100 ($400); Lodging $150 ($600)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Domestic</td>
<td></td>
<td>$2,900</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>West Africa: 4 people, 21 days each. Per person: Air $2,000; Per diem $150 per day</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>International</td>
<td></td>
<td>$10,300</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Nigeria/Senegal: 1 person 2 trips, Per trip: Air $900; 6 day per diem at $150 ($900)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>$3,600</td>
</tr>
</tbody>
</table>

### 5. Supplies & Materials

|                          | Camera ($800), Stereo Microphone ($190), Tripod and doll ($260) | $1,250 |

### 6. Services

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
</table>

### 7. Other Costs

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th></th>
<th>MSS fees $300 for 20 manuscripts</th>
<th>$4,500</th>
</tr>
</thead>
<tbody>
<tr>
<td>HSS fees</td>
<td>Mandinka fee $1 per page 600 pages</td>
<td>$600</td>
</tr>
<tr>
<td>WARA subcontract</td>
<td>$500 per month: 9 months yr 1, 12 months yr 2</td>
<td>$4,500</td>
</tr>
<tr>
<td></td>
<td>$6,000</td>
<td></td>
</tr>
</tbody>
</table>

### 8. Total Direct Costs

<table>
<thead>
<tr>
<th></th>
<th>Per Year</th>
<th>$100,000</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$100,000</td>
<td></td>
</tr>
</tbody>
</table>

### 9. Total Indirect Costs

<table>
<thead>
<tr>
<th></th>
<th>Per Year</th>
<th>$0</th>
</tr>
</thead>
</table>

### 10. Total Project Costs

<table>
<thead>
<tr>
<th></th>
<th>(Direct and Indirect costs for entire project)</th>
<th>$250,000</th>
</tr>
</thead>
</table>

### 11. Project Funding

<table>
<thead>
<tr>
<th></th>
<th>a. Requested from NEH</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Outright</td>
<td>Federal Matching Funds</td>
<td>$0</td>
</tr>
<tr>
<td>TOTAL REQUESTED FROM NEH</td>
<td></td>
<td>$250,000</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>b. Cost Sharing</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Applicant’s Contributions</td>
<td>$95,292</td>
<td></td>
</tr>
<tr>
<td>Third-Party Contributions</td>
<td>$0</td>
<td></td>
</tr>
<tr>
<td>Project Income</td>
<td>$0</td>
<td></td>
</tr>
<tr>
<td>Other Federal Agencies</td>
<td>$0</td>
<td></td>
</tr>
<tr>
<td>TOTAL COST SHARING</td>
<td>$95,292</td>
<td></td>
</tr>
</tbody>
</table>

### 12. Total Project Funding

<table>
<thead>
<tr>
<th></th>
<th>$345,292</th>
</tr>
</thead>
</table>

Total Project Costs must be equal to Total Project Funding ----> ( $250,000 = $345,292 ?)  
Third-Party Contributions must be greater than or equal to Requested Federal Matching Funds ----> ( $0 ≥ $0 ?)
## Budget Form: Secondary

Applicant Institution: Boston University  
Project Director: Fallou Ngom  
Project Grant Period: 09/01/2019 through 08/31/2022

### 1. Salaries & Wages

<table>
<thead>
<tr>
<th>Computational Details/Notes</th>
<th>(notes)</th>
<th>Year 1</th>
<th>(notes)</th>
<th>Year 2</th>
<th>(notes)</th>
<th>Year 3</th>
<th>Project Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>PI (F. Ngom)</td>
<td></td>
<td>0.5% academic time</td>
<td>(b) (6)</td>
<td>(b) (6)</td>
<td>(b) (6)</td>
<td>(b) (6)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>$0</td>
</tr>
</tbody>
</table>

### 2. Fringe Benefits

| PI (Academic)               | 24.7%  | (b) (6)| (b) (6)| (b) (6)| (b) (6)|              |

### 3. Consultant Fees

<table>
<thead>
<tr>
<th>Consultant</th>
<th>Year 1</th>
<th>Year 2</th>
<th>Year 3</th>
<th>Project Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hausa Leader (J. Yanco)</td>
<td>$7,000</td>
<td>$7,000</td>
<td>$7,000</td>
<td></td>
</tr>
<tr>
<td>Hausa Team (G. Zakari)</td>
<td>$4,125</td>
<td>$4,125</td>
<td>$4,125</td>
<td>$12,375</td>
</tr>
<tr>
<td>Hausa Team (M.H. Kurfi)</td>
<td>$4,125</td>
<td>$4,125</td>
<td>$4,125</td>
<td>$12,375</td>
</tr>
<tr>
<td>Fula Team (D. Glovsky)</td>
<td>$4,125</td>
<td>$4,125</td>
<td>$4,125</td>
<td>$12,375</td>
</tr>
<tr>
<td>Fula Team (L. Diallo)</td>
<td>$4,125</td>
<td>$4,125</td>
<td>$4,125</td>
<td></td>
</tr>
<tr>
<td>Mandinka Team (B. Saho)</td>
<td>$4,125</td>
<td>$4,125</td>
<td>$4,125</td>
<td></td>
</tr>
<tr>
<td>Mandinka Team (A. Diakate)</td>
<td>$2,625</td>
<td>$897</td>
<td>$4,125</td>
<td>$7,647</td>
</tr>
<tr>
<td>Wolof Team (L. Diallo)</td>
<td>$1,789</td>
<td>$1,789</td>
<td>$1,789</td>
<td></td>
</tr>
<tr>
<td>Wolof Team (A. Diakate)</td>
<td>$2,888</td>
<td>$4,125</td>
<td>$7,013</td>
<td></td>
</tr>
</tbody>
</table>

### 4. Travel

|                          |         |         |         | $0           |

### 5. Supplies & Materials

|                          |         |         |         | $0           |

### 6. Services

|                          |         |         |         | $0           |
### 7. Other Costs

<table>
<thead>
<tr>
<th>Cost Description</th>
<th>Summary Information</th>
<th>Cost per Year</th>
<th>Total Costs per Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>MSS fees</td>
<td>$300 for 20 manuscripts</td>
<td>$1,000</td>
<td></td>
</tr>
<tr>
<td>Mandinka fee</td>
<td>$1 per page 600 pages</td>
<td>$1,000</td>
<td></td>
</tr>
<tr>
<td>WARC workshops</td>
<td>$1,500</td>
<td>$1,500</td>
<td></td>
</tr>
<tr>
<td>WARA subcontract</td>
<td>$500 per month: 9 months yr 1, 12 months yrs 2 and 3</td>
<td>$6,000</td>
<td></td>
</tr>
</tbody>
</table>

### 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  
Applicant  
Boston University African Studies Center
Title  
AjamiLiterature 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

<table>
<thead>
<tr>
<th>Office Space</th>
<th>Year 1</th>
<th>Year 2</th>
<th>Year 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.)</td>
<td>4,500</td>
<td>6000</td>
<td>6000</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Workshop venue, logistics, and materials (15 people)</th>
<th>Year 1</th>
<th>Year 2</th>
<th>Year 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>rental of video-conferencing center, includes equipment and AV technician services, and logistics (2 days @ $300)</td>
<td>600</td>
<td>600</td>
<td>0</td>
</tr>
<tr>
<td>materials (paper, folders, copying)</td>
<td>75</td>
<td>75</td>
<td>0</td>
</tr>
<tr>
<td>Lunch @ $12.50 x 15 x 2 days</td>
<td>375</td>
<td>375</td>
<td>0</td>
</tr>
<tr>
<td>Group Dinner @ $15 x 15 x 2 days</td>
<td>450</td>
<td>450</td>
<td>0</td>
</tr>
<tr>
<td>Totals</td>
<td>6,000</td>
<td>7500</td>
<td>6000</td>
</tr>
</tbody>
</table>
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


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 Foñi: Basic
- Mankagne: Basic
- Latin: Good Knowledge (reading and writing)

PUBLICATIONS

**Special Journal Issue:**


**Books:**


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


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).

International development consultancy:
- 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
- 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
- “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

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
- 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:
- “Youth and Remittances: Implications for Policy,” October 2014, Junne, Knoote, Rodima-Taylor and de Winter, CYFI Concept Note.

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.
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](http://www.bu.edu/geddes)

**Shawn Provencal, Director of Programming**
Systems Administrator II, Geddes Language Center, BU – 1997 – present, [shawnp@bu.edu](mailto: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 paper entitled “Developing Oral Proficiency using Digital Audio and Video” at FLEAT VI – IALLT International Conference, Harvard University, August 2015

**Frank Antonelli, Video Resources Specialist**
Media Resources Specialist, Geddes Language Center, BU – 1985 – present, [fantonel@bu.edu](mailto: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

**Alison Parker, Web Designer**
Instructional Services Coordinator, Geddes Language Center, BU – 2016 – present, [agparker@bu.edu](mailto: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
**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


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
    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
    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
EDUCATION

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

**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


PUBLICATIONS


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
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 DIWARA, Dakar, Senegal, 1999.


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.


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 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.
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
• 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, 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: 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.


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


MUSTAPHA HASHIM KURFI
E-mail: mustapha@bu.edu; Phone: (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 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 Mushaf 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.

SELECTED PUBLICATIONS

PROFESSIONAL ORGANIZATIONS
- Member: American National Council of Less Commonly Taught Languages
- 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
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
• 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.
• Sociétés musulmanes africaines. Configurations et trajectoires historiques. Paris: Karthala, 2010. 2
Recent articles relevant to ongoing research

• "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.

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
EDUCATION/CERTIFICATIONS

*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


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.


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.

PUBLICATIONS


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
EDUCATION
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
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

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

SERVICE
• African Studies Association. Member of the board of directors. (2015-present)
• Peace Corps Volunteer (Zaire, Niger)

LANGUAGES
English, French, Lingala, Hausa, Zarma, some Setswana
GARBA ZAKARI

Email: [b] (b) (6) ... ; Phone: [b] (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 EXPERIENCE:
- 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:
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.


Deftere Futturde—The Book of Genesis in Fulfulé Ajami (New Haven, CT: Yale Ajami Collection, n.d.).


Giesing, Cornelia and Valentin Vydrine, Ta:rikh Mandinka de Bijini (Guinée-Bissau): La Mémoire des


Kane, Ousmane O, Non-Europhone Intellectuals (Dakar: CODESRIA, 2012).


____, and Kees Versteegh, eds., *The Arabic Script in Africa: Studies in the Use of a Writing System*


_____., *Muslims beyond the Arab World: The Odyssey of Ajami and the Muridiyya*. (Oxford University Press. 2016)


Palabre de Traité entre le Roi de France et le Roi de Bar, May 13, 1817, Archives Nationales d’Outre Mer, Sen/IV/1.


Boston University  – ‘Ajami Literatures of West Africa Bibliography


Umar, Muhammad Sani, “Tijaniyya and British Colonial Authorities in Northern Nigeria,” in


Archives with Ajami Texts:

Africa Online Digital Library: http://westafricanislam.matrix.msu.edu/ajami/
Africa’s Sources of Knowledge Digital Library (ASK-DL): http://www.ask-dl.fas.harvard.edu/
African Ajami Library (AAL): http://dcommon.bu.edu/handle/2144/1896
British Library: http://eap.bl.uk/database/results.a4d?projID=EAP334
Fonds Gilbert Vieillard, IFAN, Dakar, Senegal
Appendix C

Sample Permission Agreement to use ‘Ajamī Manuscripts

PERMISSIONS AGREEMENT FORM

This document 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.

Author / Owner’s Name: ____________________________

Date and Place of Production: ____________________________

I, _______________________________________________, author / owner of the above named ‘Ajamī document, and Dr. Fallou Ngom agree to the following:

The author / owner, who is the sole owner of the intellectual property for the above-named document, hereby grants to Dr. Fallou Ngom and WARC a worldwide, perpetual, royalty-free license to create digital reproductions and to distribute and otherwise make them universally available, including via the Internet, for non-commercial educational, scholarly, and other non-profit purposes.

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Principal investigator: Dr Fallou Ngom or representative of WARC

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

HAUSA

The Hausa ʿAjamī 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 ʿAjamī writing in the northern Nigerian context, and have selected representative examples from each category. Additionally, we will use texts from Hausa ʿAjamī 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: ʿUthman b. Muhammad Fudi (d. 1817), known as ʿUthman 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.

2. Religious Poetry in Hausa

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


3. Social Matters

The NU Arabic Collection is rich in examples of Hausa ʿAjamī 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 ʿInda 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.
- 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 “faʿida” (plural fawaʿid) [Arabic: benefit]—explanatory texts:

- Falke MS 17. No author. Collection of fawaʿid on different issues, including a remedy for jaundice and other illnesses. In Hausa and Arabic.
- Falke MS 39. No author. Faʿida providing protection from arrest and execution, by lighting Acacia Arabica wood on fire and putting it out with a “water preparation” of Qurʾan 5:64.
• Falke MS 110. No author. A Hausa manuscript on the treatment for leprosy, including a faʾida containing both medicinal and esoteric remedies for leprosy. 1 f.
• Falke MS 252: No author. A collection of fawāʾid on different subjects, including invisibility. In Hausa and Arabic. 17 ff.
• Falke MS 257: Contains three fawaʾid titled “On curing mental illness,” “On charisma,” and “On love and friendship.” In Hausa and Arabic. 1 f.
• Falke MS 408: A faʾida to ensure that one’s family never goes hungry for lack of food. In Hausa and Arabic. 1 f.
• Falke MS 416: Collection of fawaʾid including one on how to deal with an oppressor. In Hausa and Arabic. 2 ff.
• Additionally, we will use texts from Hausa Ajami digital collection at the African Ajami Library at Boston University (https://open.bu.edu/handle/2144/11357).

WOLOF
Tentative Choices of Wolof ʿAjami 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 [ ʿAjami 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 ʿAjami 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 Ahmadal 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 ʿAjami 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 ʿAjami. We will make our selections of the manuscripts for analysis from these categories.

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

Potential Selections of a Portion of the Fula ʿAjamī 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 ʿAjamī 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 Tooroɓɓe
   - V 33. Genealogy of the aristocratic families

3. Warfare
   - FG 16. The conquest of Kaarta (by al-Hajj Umar)
   - FV 27. Battle against the Bomboliland 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 wírd 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 ʿAjamī digital collection at the African Ajami Library at Boston University (https://open.bu.edu/handle/2144/18688).
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.
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)

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)