

REVIEW ARTICLES

WHICH WAY THE PROJECT FONTES HISTORIAE AFRICANAE?

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Otumfuo, Nana Agyeman Prempeh I.: *The History of Ashanti Kings and the whole country itself and other writings*. Edited by A.Adu Boahen, Emmanuel Akyeampong, Nancy Lawler, T.C.McCaskie, Ivor Wilks. Oxford, Published for the BRITISH ACADEMY by Oxford University Press 2003. Pp. X+224. £30 Fontes Historiae Africanæ, New Series. Sources of African History. No.6. (ISBN 0-19-726261-9).

Farias Moraes de, P.F.: *Arabic Medieval Inscriptions from the Republic of Mali: Epigraphy, Chronicles and Songhay-Tuareg History*. Oxford, Published for the BRITISH ACADEMY by Oxford University Press 2003. Pp.cclvi+280, 14 maps and site plans, 69 plates. Fontes Historiae Africanæ, New Series. Sources of African History. No.7. £99; \$185 (ISBN 0-19-72622-8).

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The renowned great West African kingdom of Asante in the present day Ghana belongs to the best documented traditional African kingdom-states that historical research has covered in a great detail. The history of the Asante confederacy is richly documented from the days of the first European visitors onwards. The bibliography appended to the volume under review entitled *The History of Ashanti Kings and the whole country itself and Other Writings*, bears evidence of ongoing research. This fascinating volume is an early example of history writing in English by an African ruler, written as it was on the instructions of the Asantehene Otumfuo, Nana Agyeman Prempeh I. during his exile in the Seychelles. On 17 January 1896 British troops entered Kumase, the capital city

of the kingdom. A few days later Asantehene Agyeman Prempeh with his family and entourage were deported under armed guard from Asante first to Elmina, then to Freetown in 1897, and thence to the Seychelles Islands where they landed on 11 September 1900. For Asante political prisoners thus began an exile that was to last for twenty-eight years. The Asantehene Nana Agyeman Prempeh I., with the surviving members of the captive group and the new generation born in the Seychelles would not be permitted to return to Asante until November 1924.

Agyeman Prempeh shared his exile on Mahé, the largest of the Seychelles Islands, with other defeated and deposed African rulers, namely Omukama Kabarega of Bunyoro and Kabaka Mwanga of Buganda.¹ During their long banishment the rulers tried to come to terms with the world of new ideas, modernisation, Christianity and education. As the government of Seychelles reported to London in November 1901: "Ex-king Prempeh and the Queen Mother have been for some time regular attendants at the Anglican Church, and the spectacle of Prempeh, the Queen Mother and the two ex-kings of Uganda, Mwanga and Kabarega, sitting side by side in church is not devoid of interest."² Throughout the long period of their exile, both rulers, Prempeh and his co-prisoner Kabarega, converted to Christianity and learned to speak, read and write English, and also saw to it that any member of their entourage who wanted baptism received it. They also insisted that free education would be provided, especially to children. By 1907 Edward Prempeh, as he became to be known, started to collect testimony on the history of the Asante monarchy from the seventeenth to the nineteenth centuries from a number of his compatriots in exile, especially from his mother the Asantehemaa Yaa Kyaa who possessed an encyclopaedic knowledge. He then made use of the written word to record the information for posterity. Involved in the task of collecting information from various sources and then synthesising the knowledge into the synoptic work that was to be named *The History of Ashanti Kings and the Whole Country Itself*, was the necessity to translate the corpus from Twi into English. Prempeh's request made in August 1907 to the colonial authorities to be taught to read and write also in his mother tongue Twi, was turned down by the Governor of the Gold Coast.³ Agyeman Prempeh's son, Frederick A. Prempeh, served as a scribe and helped with the translation and compilation of the collected material, which can be broadly divided into three categories, history, ethnography and genealogy.

¹ The two kings, Mwanga and Kabarega, waging a long drawn out guerrilla war, were captured by the British troops on 9 April 1899 and deported first to Kisimayu and later to the Seychelles, where Mwanga died in 1903.

² Quoted in Otumfuo, Nana Agyeman Prempeh I.: *The History of Ashanti Kings and the whole country itself and other writings*. Edited by A. Adu Boahen, Emmanuel Akyeampong, Nancy Lawler, T. C. McCaskie, Ivor Wilks. Oxford, Published for the BRITISH ACADEMY by Oxford University Press 2003. Pp. X+224. £30 *Fontes Historiae Africae*, New Series. Sources of African History. No. 6. (ISBN 0-19-726261-9), Chapter 2, p. 28.

³ Wilks, Ivor: *Agyeman Prempeh as Author: Textual History*. In: *The History of Ashanti Kings and the Whole Country Itself*, op. cit., Chapter Four, p. 60.

Thanks to the joint effort of an editorial team composed of five prominent scholars of Asante history, the eighty-seven page, handwritten text of the *History of Ashanti Kings* was made available to the wider readership. It provided both the subject of and the inspiration of the collection, comprised of Two Parts and nine chapters. The four essays of Part One place the text itself in the historical context in which it was conceived and written. In Chapter One, Agyeman Prempeh before the Exile, T.C. McCaskie examines the life and times of the Asantehene, from his birth in 1872 until his exile in 1896. Adu Boahen continues in Chapter Two, Agyeman Prempeh in the Seychelles, 1900 – 1924, by exploring the daily life of the exile community. Chapter Three authored by Emmanuel Akyeampong follows the captives on their way home and analyses the problems and challenges Prempeh had to face after his return as a private citizen and his appointment as Kumasehene in 1926. In Chapter Four Agyeman Prempeh as Author: Textual History, Ivor Wilks attempts to assess the text itself and reconstruct how and why *The History of Ashanti Kings* was conceived and written. The remaining five chapters of the collection in Part Two are devoted to Agyeman Prempeh's writings. Chapter Five reproduces the text of *The Ashanti Kings* from Frederick's handwritten manuscript and notes, Chapter Six contains ethnographic information on the Asante society and Chapter Seven Office Lists and Genealogies. Other documents written by the Asantehene such as his Petition of 1913 to be repatriated home or the Memoir of 1922-23 recounting the events leading to his capture and exile in Chapter Eight or Agyeman Prempeh's report to the chiefs and people of the Asanteland of his long exile and other documents in Chapter Nine complete the volume.

The collection is a major contribution not only to the history of Asante, but also to the corpus of historical texts written by Africans themselves. It is an early but not the only example of history writing in English and/or African languages by Africans themselves. Africans have always somehow or other tried to express their interest in and concern for their own history. African societies have been always busy producing their own histories and anthropologies; discoursing on their own identities; historical and cultural knowledge has been constructed and maintained by the word of mouth or produced in locally scripted historical and cultural texts. Africans were quick to appreciate the importance of literacy. In Ethiopia a continuous literary tradition has been preserved and developed for some two millennia in its own Semitic languages, first in Ge'ez and later in Amharic and other languages using the Ethiopic script. When Islam crossed the Sahara and penetrated down the East African coast, bringing literacy in Arabic in its train, Africans no longer had to rely on maintaining their historical traditions by memorizing them, and very quickly took to the production of written histories. Among the best known early examples are the chronicles in the imported classical language of Arabic, *Ta'rikh al-Sūdān* and the *Ta'rikh al-Fatāsh*. Though both originally composed in Timbuktu essentially in the seventeenth century and covering in considerable detail developments in or just before this period, they also provided critical accounts of the surviving oral traditions relating to earlier times. There are other African historical works in

Arabic, such as the Kano Chronicle, the Kilwa Chronicle, or the Gonja Chronicle, which are essentially direct written recordings of traditions which earlier were maintained by oral means. Later on, historical writing in some African languages, such as Hausa, Fulani and Kiswahili, using the Arabic script developed alongside works of history in the Arabic language.

At least a century before the introduction of Latin script and European education, Asantehenes made use of Muslim scribes and Asantehene Osei Tutu Kwame, with the aid of his Muslim advisors, Ivor Wilks tells us, produced some written historical records, including a chronology of Asante kings.⁴ Agyeman Prempeh's co-prisoner in the Seychelles, Omukama Kabarega, who during his exile also became literate and converted to Christianity, was also interested in preserving for posterity some information on the kingdom of Bunyoro before its loss of independence.⁵ The information was recorded and published by one of his sons, Tito Winyi, who spent the years between 1910 and 1920 in the Seychelles acting as private secretary to his father Kabarega, and succeeded to the throne of Bunyoro as Omukama after the sudden death of his half-brother Andereya Duhaga on 30 March 1924. Between 1935 and 1937 Sir Tito Winyi published in the Uganda Journal a series of articles both in Runyoro and English using the initials K.W. (Kabarega – Winyi) to indicate that it was a joint account of his father and himself.⁶

In Uganda as well as in many other parts of Africa, Islam and literacy in Arabic and Kiswahili had preceded by decades the introduction of Christianity and the Latin script. During the reign of Kabaka Mwanga's father Mutesa the process of Islamisation in the kingdom of Buganda gained momentum. Kabaka Mutesa and some of the pages and dignitaries at court became interested in the teachings of Islam, learned to read and write Arabic and Kiswahili, adopted Arab dress and manners and started to read the Qu'ran. During the 1870s the knowledge of Arabic script and of the Arabic and Kiswahili languages spread in the country. The concept of reading, *okusoma*, became a synonym for the adoption of the new religion, Islam, and later Christianity as well.⁷

The growth of the European interest in Africa and especially the presence and work of Christian missions gave Africans a wider range of literacies in which to express concern for their own history. From the very start Christian

⁴ Wilks, Ivor: Agyeman Prempeh as Author: Textual History. In: *The History of Ashanti Kings*, op. cit., Chapter Four, pp. 57-59.

⁵ Kabarega was in 1923 allowed to return to Uganda, but died at Jinja while on his way back to his kingdom.

⁶ K. W.: *The Kings of Bunyoro-Kitara*, Part I. In: *Uganda Journal*, 3, 1935, pp. 155-160; K. W.: *The Kings of Bunyoro-Kitara*, Part II. In: *Uganda Journal*, 4, 1936, pp. 75-83; K. W.: *The Kings of Bunyoro-Kitara*, Part III. In: *Uganda Journal*, 5, 1937, pp. 53-68.

⁷ Vilhanová-Pawliková, Viera: Crescent or Cross? Islam and Christian Missions in Nineteenth-Century East and Central Africa. In: Ulrich Van der Heyden – Jürgen Becher (Hrsg): *Mission und Gewalt. Der Umgang christlicher Missionen mit Gewalt und die Ausbreitung des Christentums in Afrika und Asien in der Zeit von 1792 bis 1918/19*. Missionsgeschichtliches Archiv Bd. 6. Stuttgart, Franz Steiner Verlag 2000. Pp. 79-95.

missions paid great attention to the teaching of literacy. This aspect of missionary work, the reduction of a number of African languages into a written form, the translation of the Bible, hymn-books and prayer-books into these languages and the instruction in reading and writing that went with the work of conversion, laid the foundation for a written literature in African languages and has in the long run proved as important as conversion itself. In Uganda as well as in many other parts of the African continent, Africans who had become literate in the Roman script felt the need to record local historical traditions or to set down what they knew of the histories of their peoples. Uganda is one, and not the only one, region that have produced an important school of local historians writing in the vernacular. Sir Apolo Kaggwa's famous book *Basekabaka be Buganda*, first printed in 1901, was the first book originally written in Luganda ever to be published. Apolo Kaggwa was a prolific author whose major historical works were written between 1900-1912, some thirty years after the Luganda language had been committed to writing. The interest that Sir Apolo Kaggwa took in writing, and the importance he attached to preserving the written work were not exceptional and were shared by most of his contemporaries. The turn of the century became the beginning of a busy period in Luganda historical writing, when a number of Kaggwa's contemporaries started to write to complement his books, correct him or provide a new information.⁸

The rich corpus of historical texts in African and European languages, including Arabic, by Africans themselves, is an important reminder that African history writing has a long tradition. To ensure unpublished historical works and ancient manuscripts could be studied, arrangements should be made that they would be published and could thus reach interested readership both in Africa and the outside world.

The voluminous large-format 600-page volume prepared and published by P. F. de Moraes Farias *Arabic Medieval Inscriptions from the Republic of Mali: Epigraphy, Chronicles and Songhay-Tuāreg History* is one such work summing up almost forty years of non-stop research and presenting a rich corpus of some 250 inscriptions copied out in the sites of Essuk, Junhan, Gao-Saney and Bentyia, and meticulously transcribed, described and translated. The book is divided into three parts. Part One is a historical introduction providing an overview of the material and theoretical context in which it is examined and studied. In Part Two the author discusses and analyses "the textual characteristics of the epigraphic corpus". Part Three is devoted to the corpus itself, that is to say to the transcriptions and translations of the (almost exclusively Arabic) epigraphic inscriptions. The major contribution of Dr. Moraes Farias's analysis of the epigraphic corpus is its ability to discover convergences between orality and written traditions, between themes elaborated by the Timbuktu written chronicles, *Ta'rikh al-Sūdān* and the *Ta'rikh al-Fatāsh*, and oral traditions.

⁸ Vilhanová-Pawliková, Viera: Sir Apolo Kaggwa and the Origins of Luganda Literature. In: *Asian and African Studies*, XI, 1975, pp. 197-203.

Why, one may ask, should these two diametrically different works be reviewed together, what, if anything, they have in common. Both volumes are text editions and were prepared and published under the general auspices of L'Union Académique Internationale in Brussels by one of its member Academies, the British Academy and the British Fontes Committee, as part of an international editing and international project *Fontes Historiae Africanæ/Sources of African History*.

The project *Fontes Historiae Africanæ* was initiated in 1962 by Prof. Ivan Hrbek, an Arabic and Africanist scholar from the Oriental Institute of the Czechoslovak Academy of Sciences in Prague, in what was then Czechoslovakia, to organise and publish a series of critical editions of the sources for the history of sub-Saharan Africa or Africa south of the Mediterranean lands. In the 1950s and 1960s the knowledge of Africa became radically redefined. To reassess and rewrite African history new historical sources had to be discovered, authenticated and examined. The new African historical research and writing started to pay a great attention to the discovery of new, hitherto unused historical sources, Arabic records, oral historical traditions and locally scripted African historical texts. Huge areas of documentation started to come to light. Principal aims of the *Fontes Historiae Africanæ* project, adopted by the UAI in 1964, were to prepare and publish critical editions and translations of written and oral sources, historical texts or collections of documents assembled to address particular topics for the history of sub-Saharan Africa. The translation of foreign-language texts into English or French and the publication of the original documents and archive material in hardcover editions have been intended to improve access to them by scholars based in Africa and overseas. Precedence was to be given to hitherto unpublished texts or collections of fragments, while new editions of works already published might be tackled later. The FHA Project evolved parallel to the preparation of the General History of Africa in eight volumes under the auspices of the UNESCO.

Three main series were established grouping publications on the basis of the principal languages or language groups of the source materials: Arabic, Ethiopic languages, African languages other than Ethiopic. A fourth series, the *Series Varia* was also established to accommodate languages where only a small number of works exist (e.g. Latin) with a provision that further series according to language may be created if this seems desirable. A series entitled *Subsidia Bibliographia* was also created.

From the very beginning the project was started as an international enterprise. Each Series had its own international editorial committee composed of internationally known Africanist scholars from Africa itself and overseas. There was also a Consultative Committee. A number of national academies eventually agreed to adopt the project and national committees were set up in Great Britain, Israel, Ghana, the Sudan, Norway and Denmark.

Very little is known about the project during the very first years of its existence between 1964 and 1973, the year when John Hunwick took over the project as its International Director. Professor John Hunwick, who was Interna-

tional Director of the Project in the years 1973-1986, soon started to publish a FHA Bulletin of Information, an annual publication outlining developments in the project and related research and providing other news relevant to the publication of African historical sources, a bibliography, and some articles containing original documents (especially in Arabic) with translations and commentaries. The issues of the FHA Bulletin were set up as a part of the *Fontes Historiae Africae* Project and chronicled the project's growth and development in the 1970s and 1980s. Published between 1975 and 1987 in nine volumes (three of which were double issues, bringing the number up to 11/12), bilingually in French and English, this FHA Bulletin of Information makes fascinating reading and is an extremely rich source of information on the Fontes Project. Unfortunately, this very useful annual publication had a very restricted circulation, it was produced in a simple, mimeographed form, and only a few libraries have complete sets of issues. In 1990 John Hunwick founded, with Professors R.S. O'Fahey and K. Vikør of the University of Bergen, Norway, a new journal called *Sudanic Africa*, that grew out of the earlier publication, thus continuing the principal mission and the guidelines of the Fontes programme. The journal is published annually and devoted to the publication of source materials or original documents in Arabic and in African languages dealing with the history and culture of Muslim peoples in Saharan and Sub-Saharan Africa. All such texts are also translated into English and provided with an introduction, commentary and annotation vital for their understanding. Since the *Fontes Historiae Africae* Bulletin of Information is now almost impossible to get hold of, in 2002 the editors made a selection from the last five issues of the Fontes Bulletin and re-published the checked and updated material as volume 13 in the regular annual series of *Sudanic Africa*.

The Fontes project was reorganized at the request of the British Academy in 1972. Between 1986 and 1997 when the Project was directed by Prof. Charles Beckingham, the Project virtually ceased to be an international project and turned into a British enterprise. By 1995, ten volumes had been prepared and published via the British FHA Committee and the British Academy.⁹ A New Series was instituted in 1997 by the British Committee in which all its volumes are now published.

Considering the importance of the project, in the mid-1990s there were very few national committees involved in the FHA project, namely Denmark, U.K., Israel and Ghana, and the last two committees, that of Ghana and Israel had by then ceased to be active. Since 1997, or rather 1998, when the direction of the project returned to the country of its original inspiration, the new International Director has been trying to revive the FHA project as an International project, to evaluate and improve its organization and its external relations. Three meetings of the heads of the national committees of the *FONTES HISTORIAE AFRICA-*

⁹ A number of texts and translations of historical texts relating to Africa have been published outside the FHA series, independently of the British Academy and the Oxford University Press.

NAE Project have been held to examine the state of documentation and to formulate plans for publication: In Bratislava, chateau Budmerice, September, 2000, topic: *FONTES HISTORIAE AFRICANAE* Project : Retrospect and Prospect; in Accra, Ghana. January 2002, topic *FONTES HISTORIAE AFRICANAE*: Prospects and Challenges for the Future, and in Dakar, Senegal, topic *Patrimoine et sources historiques en Afrique*.

The number of national committees involved in the project has increased to eight (Belgium, Denmark, Ghana, Israel, Portugal, Russia, Slovakia, U.K.) Other countries have expressed an interest to join the project (Senegal, Nigeria). Efforts have been made to increase the number of new national committees, especially in the European countries with huge collections of African historical sources and in Sub-Saharan Africa itself.

The goals and procedures as originally conceived have been somewhat modified as the project evolved. In the first years of the project's existence, especially between the years 1973 and 1986 when the project was directed by Professor John Hunwick, the stress was laid on Arabic and Ajami historical sources relating to Africa. The established policy of concentration solely on this category of sources was not appropriate for some national committees, namely the British FHA committee, which started to place more emphasis on European historical materials. With the creation of new national committees, a shift of emphasis has become also noticeable from the pre-colonial to the colonial period. This is the case of Belgium, where the bulk of source material related to the colonial period. The reactivated Ghanaian national committee and African representatives generally wished to see more emphasis placed on oral as well as written sources.

Even though a shift of emphasis has been noticeable in the past years from Arabic and Ajami sources to European historical materials, (in the UK, Belgium etc.), there remains an eminent interest among some African and Africanist scholars in this category of sources.¹⁰

There are three or rather four categories of sources for African history that await publication:

I. Arabic and Ajami historical materials relating to Africa.

There are huge collections in many African countries. The Centre de Documentation et de Recherches Historiques Ahmad Baba (CEDRAB) in Timbuktu, Mali contains some 14,000 Arabic manuscripts (a five volume handlist of the first 9,000 items has been published by the Al-Furqan Islamic Heritage Foundation). One of the largest private libraries in Timbuktu, the Mamma Haidara Memorial Library houses over 6,000 volumes of manuscripts that the Haidara family has been collecting since the 16th century. The library rivals the Ahmad Baba Centre for the sheer volume of ancient material it holds. To this day, there remain about 60 private collections, ancient reminders of Timbuktu's once golden past as a centre of Islamic learning. Another important centre in Mali is Jenne. L'Union Académique Internationale has an eminent interest to help to

¹⁰ Prof. Hunwick, the former Director of the FHA Project, has recently suggested a revival of the series *Arabica* under his own editorship and guidance.

preserve the rich heritage that is threatened. Many manuscripts are kept by marabout families, who do not want to give them up, and some sell the manuscripts to foreign tourists. The policy is to conserve the manuscripts in their care. In August 2002 a symposium called "Ink Road" was held in Mali with the objective of establishing an International Association for the Conservation of Arabic Manuscripts in Africa.¹¹ Another international conference dealing with these issues is under preparation to be held in Timbuktu in September-October 2006.

There are huge collections of Arabic manuscripts in other African countries as well, in the Nigerian National Archives, Kaduna, Senegal, Ghana, Cameroun, Niger, etc.

II. Oral historical Sources.

Much research has been done in many African countries and many projects are still in progress, in Ghana (Institute of African Studies, University of Ghana, Legon), Senegal (Centre de Recherche Ouest-Africaine, l'IFAN Cheikh Anta Diop), Cameroun (Université de Yaoundé & Université de Ngaoundéré), Mali (Institut des Sciences Humaines, Département Histoire-Archéologie). The CERDOTOLA (Centre Régional de Recherche et de Documentation sur les Traditions Orales et pour le Développement des Langues Africaines), integrates all countries of the sub-region (Central Africa): Angola, Burundi, Cameroun, Congo, Gabon, Guinée Equatoriale, République Centre-Africaine, République Démocratique du Congo, Rwanda, São Tomé e Príncipe, Tchad. It was founded in 1979 and its seat is in Yaoundé.

III. Interconnected is another category of sources, the corpus of historical texts in African or European languages written by Africans themselves. There are many examples of history writing by African themselves awaiting publication. Often they are recordings of local historical traditions. Many hand-written Luganda historical texts kept in the Makerere University Library have never been translated and published, early editions, some of which were published only in the original African language. are now almost impossible to get hold of. One example of African historical texts awaiting translation and publication is the famous book *Basekabaka be Buganda* by Sir Apolo Kagga, the first half of which was translated into English, edited and published by M.S.M. Semakula Kiwanuka as the *Kings of Buganda* by the East African Publishing House in Nairobi in 1971, the second half has been published only in Luganda.

IV. European source materials related to pre-colonial and colonial periods.

The weakness of the project in the late 1990s was its uneven functioning. No national committees existed in several key countries with huge collections of source material, including Africa, and only the UK Fontes committee had over

¹¹ A report on this written by Prof. John Hunwick was published in an issue of *Sudanic Africa. A Journal of Historical Sources SAJHS*.

several years been publishing anything. These problems have, however, proved to be remediable with the creation of several new FHA committees in Belgium, Portugal, Slovakia, Russia and the reactivation of the committee in Denmark, Ghana and Israel. Some FHA volumes have been recently published in Belgium, Denmark and Ghana, some publications are imminent, in press awaiting publication and all national committees have reported current publication plans.¹² The project *Fontes Historiae Africanæ* was conceived from the first as open-ended and indefinite in duration. Unless sufficient alternative outlets for source publication became operational (Internet publication etc.), there seems little prospect of the FHA project in its current form becoming redundant for the foreseeable future. To conclude, let me repeat that the publication of the original documents and archive material in hardcover editions have been intended to improve access to them by scholars based in Africa and overseas. Paradoxically, the beautifully produced and very expensive volumes are largely inaccessible to the African readership.¹³

¹² Vellut, Jean-Luc(Ed.): *Simon Kimbangu 1921: de la prédication à la déportation. Les Sources*. Vol. I.: Fonds missionnaires protestants (1) Alliance missionnaire suédoise (Svenska Missionsförbundet, SMF). Bruxelles, Académie Royale des Sciences d'Outre-Mer 2005. *Fontes Historiae Africanæ* (Belgique/België). Pp. XXXIII + 178. Maps, plates. (ISBN 90-75652-35-6).

Danish Sources for the History of Ghana 1657-1754, vol. 1: 1657-1735, edited by Ole Justesen, translated by James Manley. *Historisk-filosofiske Skrifter* 30, Copenhagen 2005. Det Kongelige Danske Videnskabernes Selskab (The Royal Danish Academy of Sciences and Letters). *FONTES HISTORIAE AFRICANAE*, Series Varia VIII.

Danish Sources for the History of Ghana 1657-1754, vol. 2: 1735- 1754, edited by Ole Justesen, translated by James Manley. *Historisk-filosofiske Skrifter* 30, Copenhagen 2005. Det Kongelige Danske Videnskabernes Selskab (The Royal Danish Academy of Sciences and Letters). *FONTES HISTORIAE AFRICANAE*, Series Varia VIII.

¹³ The present author is International Director of the FHA Project.

A LIST OF ALL FONTES HISTORIAE AFRICANAE PUBLICATIONS:

[* = published by the UK Committee, through the British Academy]

Series Arabica

- I. *Bayan wujub al-hijra*, by 'Uthman b. Fudi. Translated & edited by F. H. El Masri. Khartoum University Press/Oxford University Press, 1978.
- III. *Land in Dar Fur: Charters and related documents from the Dar Fur Sultanate*. Translated & edited by R. S. O'Fahey & M. I. Abu Salim. Cambridge University Press, 1983.
- IV. *Corpus of Early Arabic Sources for West African History*. Translated & edited by J. F. P. Hopkins & N. Levtzion. Cambridge University Press, 1980.
- *V. *Shari'a in Songhay: The Replies of al-Maghili to the Questions of Askia al-Hajj Muhammad*. Translated & edited by John O. Hunwick. Oxford University Press, for British Academy, 1985.
- *VI. *Muhammad al-Qadiri's Nashr al-Mathani*. Translated & edited by N. Cigar. Oxford University Press, for British Academy, 1980.
- VII. *Tombouctou au milieu du XVIII siècle d'après la Chronique de Mawlay al-Qasim b. Mawlay Sulayman*. Translated & edited by Michel Abitbol. G.-P. Maisonneuve et Larose, Paris, 1982.
- VIII. *Voilà ce qui est arrivé: Bayan ma waq'a d'al-Hagg 'Umar al-Futi*. Translated & edited by Sidi Mohamed Mahibou & Jean-Louis Triaud.. Editions du Centre National de la Recherche Scientifique, Paris, 1983.
- IX. *Chronicles from Gonja: A Tradition of West African Historiography*. Translated & edited by Ivor Wilks & Nehemiah Levtzion, with Bruce Haight. Cambridge University Press, 1986.
- X. *After the Millennium: Diplomatic Correspondence from Wadai and Dar Fur on the Eve of Colonial Conquest, 1885-1916*. Translated & edited by Lidwien Kapteijns & Jay Spaulding. African Studies Center, Michigan State University, 1988.
- *XI. *The History of the Mazru'i Dynasty of Mombasa, by Shaykh Al-Amin bin 'Ali Al Mazru'i*, Translated & edited by J. McL. Ritchie. Oxford University Press, for British Academy, 1995.

Series Aethiopica

- I. *Tax Records and Inventories of Emperor Tweodros of Ethiopia (1855-1868)*. Translated & edited by Richard Pankhurst. School of Oriental & African Studies, London, 1978.

Series Varia

- *I. *The Mombasa Rising against the Portuguese, 1631, from Sworn Evidence*. Translated & edited by G.S.P. Freeman-Grenville. Oxford University Press, for British Academy, 1980.

- *II. *The Sudan memoirs of Carl Christian Giegler Pasha, 1873-1883*. Translated by Thirza Küpper & edited by Richard Hill. Oxford University Press, for British Academy, 1984.
- *III. *Towards a Reconstructed Past: Historical Texts from Busoga, Uganda*. Translated & edited by David W. Cohen. Oxford University Press, for British Academy, 1986.
- *IV. *The Historical Geography of Ethiopia, from the First Century AD to 1704*. By G. W. B. Huntingford. Oxford University Press, for British Academy, 1989.
- *V. *Pieter de Marees: Description and Historical Account of the Gold Kingdom of Guinea (1602)*. Translated & edited by Albert van Dantzig & Adam Jones. Oxford University Press, for British Academy, 1987.
- *VI. *A State of Intrigue: The Epic of Bamana Segu according to Tayiru Banbera*. Translated & edited by David C. Conrad. Oxford University Press, for British Academy, 1990.
- *VII. *Letters on West Africa and the Slave Trade: Paul Erdman Isert's Journey to Guinea and the Caribbean Islands in Columbia (1788)*. Translated & edited by Selena Axelrod Winsnes. Oxford University Press, for British Academy, 1992.
- VIII. Danish Sources for the History of Ghana 1657-1754, vol. 1: 1657-1735, edited by Ole Justesen, translated by James Manley. Historisk-filosofiske Skrifter 30, Copenhagen 2005. Det Kongelige Danske Videnskabernes Selskab (The Royal Danish Academy of Sciences and Letters). FONTES HISTORIAE AFRICANAE, Series Varia VIII.
 Danish Sources for the History of Ghana 1657-1754, vol. 2: 1735- 1754, edited by Ole Justesen, translated by James Manley. Historisk-filosofiske Skrifter 30, Copenhagen 2005. Det Kongelige Danske Videnskabernes Selskab (The Royal Danish Academy of Sciences and Letters). FONTES HISTORIAE AFRICANAE, Series Varia VIII.

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