Title: OMV Exploration 3: Final Data Set & Bibliography.

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About: This is the final Data set regarding the final project (website). It consists annotated bibliographies of all the primary works (all gathered from One More Voice) and critical texts that will be used in the project. It also has an exploration of the different themes that will be delved into as part of the project as well as a brief understanding of how each text ties into the themes.

List of Primary works (OMV):  
Recovered Texts:  
Caras Farrar; Anonymous. “‘The History of Caras Farrar of Finding Dr Livingstone, in Central  
Africa’” (9 September 1874). Caitlin Matheis, Adrian S. Wisnicki, eds. One More Voice, site  
launch edition, 2020, <https://onemorevoice.org/html/transcriptions/liv_020061_TEI.html>.

This work talks about the author, Carras Farrar’s journey to Central Africa in search of David  
Livingstone, and brings out several instances of the author’s own view as well as the  
European views on African peoples and cultures during the colonial period.  
Themes: colonial view (by both colonizer and colonized) of native land and culture/colonized  
view of colonial culture, religion as a colonizing tool, language as a colonizing tool.

James MacQueen; Lief Ben Saeid; Thomas Wogga. “‘Notes on African Geography’” (1845).  
Anne Martin, Heather F. Ball, Adrian S. Wisnicki, eds. One More Voice, site launch edition,  
2020, <https://onemorevoice.org/html/transcriptions/liv_020003_TEI.html>.

This work is an interpretation by James MacQueen, of Lief Ben Saeid and Thomas Wogga’s  
separate experiences of travelling through Africa, which brings out their understanding of  
African geography, fauna and cultures at the time.  
Themes: colonial view (by both colonizer and colonized) of native land and culture/colonized  
view of colonial culture.

Book-Length Published Works:  
Bokwala; Henry Grattan Guinness. Bokwala, the Story of a Congo Victim. London, Religious  
Tract Society, 1910, archive.org/details/BokwalaTheStoryOfACongoVictim/Bokwala2/mode/1up.

This book follows the story of Bokwala, a Congolese boy during the colonial period, as he is  
exposed to the struggles and hardships of colonial rule and slave trade.  
Themes: colonial view (by both colonizer and colonized) of native land and culture/colonized  
view of colonial culture, religion as a colonizing tool, language as a colonizing tool.

Samuel Crowther, 1806?-1891. Vocabulary of the Yoruba Language, to Which Are Prefixed  
the Grammatical Elements of the Language. London, 1843.

This book attempts to incorporate the Yoruba Language into the English grammatical  
structure, as well as serve as a text glorifying the British colonial rule and its benefits.  
Themes: colonial view (by both colonizer and colonized) of native land and culture/colonized  
view of colonial culture, language as a colonizing tool.

T.N. Mukhopadhya. A Visit to Europe by T. N. Mukharji: With a Preface by N. N. Ghose, Esq.,  
Barrister-At-Law. Gale and the British Library, 1889.

This book details the authors visit to Europe and his interpretation and understanding of the  
various cultures and culture specific nuances of various European countries.  
Themes: colonial view (by both colonizer and colonized) of native land and culture/colonized  
view of colonizing culture, religion as a colonizing tool.

Periodical Pieces:  
Anonymous; Narain Rao. "A Converted Brahmin's Account of Himself." "One More Voice." |  
One More Voice. Ed. Kenneth C. Crowel, Cassie Fletcher, and Jocelyn Spoor. (1851) 2022.  
Web. <https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv\_026006\_HTML.html>.

This text follows a European’s interpretation of Indian convert’s account of himself as a  
Christian, looking back at his Hindu past and corresponding cultural practices compared to  
his current life as a Christian.  
Themes: colonial view (by both colonizer and colonized) of native land and culture/colonized  
view of colonial culture, religion as a colonizing tool.

Anonymous; Poonapun; Authautchee. “India. Bellary.” “BIPOC Voices,” One More Voice,  
solidarity edition; Collaborative Organization for Virtual Education (COVE). Ed. Trevor Bleick,  
Kenneth C. Crowell, and Kasey Peters, translated by J. Shrieves. (1852)  
2022 <https://onemorevoice.org/html/bipoc-voices/digital-editions-soas/liv_025032_HTML.html>.

This work follows the separate accounts of an Indian couple who had been converted to  
Christianity, comparing their past lives as Hindus to their current lives as Christians.  
Themes: colonial view (by both colonizer and colonized) of native land and culture/colonized  
view of colonial culture, religion as a colonizing tool.

Anonymous; W. Clarkson; Gungaram. “The Hindus.” “One More Voice”. “BIPOC Voices,” One  
More Voice, solidarity edition; Collaborative Organization for Virtual Education (COVE). Ed.  
Kenneth C. Crowell, Cassie Fletcher, and Jocelyn Spoor. (1852) 2022. Web.  
https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv\_026014\_HTML.html.

This work follows the account of a converted Indian “teacher” of Christianity, on his  
missionary trip to Gujarat with a European missionary.

Themes: colonial view (by both colonizer and colonized) of native land and culture/colonized  
view of colonial culture, religion as a colonizing tool.

Themes:  
Colonial view (by both colonizer and colonized) of native land and culture/colonized view of  
colonial culture: This thematic connection among the prior mentioned primary works from  
One More Voice as well as the below mentioned critical works explores the different ways in  
which the colonizer, and those among the colonized who had internalized the colonial logic  
viewed the colonized people, land and cultures, compared to the ways in which the  
colonized viewed the colonizers culture and people.

Religion as a colonizing tool: This thematic connection among the primary works as well as  
the critical works explores the ways in which religion, specifically Christianity was used as a  
tool to propagate and internalize colonial logic and ideas of colonial superiority among the  
colonized people.

Language as a colonizing tool: This thematic connection among the primary works from One  
More Voice, as well as the critical works explores the ways in which the European languages,  
especially English were used as a tool to propagate and internalize colonial logic and ideas of  
colonial superiority among the colonized people.

Annotated Bibliography of Critical works based on themes:

Language as a colonizing tool:  
Paul St-Pierre. “TRANSLATING (INTO) THE LANGUAGE OF THE COLONIZER.”  
Changing the Terms: Translating in the Postcolonial Era, edited by Paul St-Pierre and  
Sherry Simon, University of Ottawa Press, 2000, pp. 261–88. JSTOR, https://doi.org/10.2307/j.ctt1ckpcz7.17. Accessed 8 Mar. 2023.

This text looks at three different English translations of the Marathi text “Chha Mana Atha  
Guntha”, in an attempt to see how the varied ways in which the themes of colonial law and  
language and their impoitions are dealt with based on the different translations. This critical  
work is relevant to my project as it deals with the ways in which colonial language practices  
shape the ways people think about the colonizers and, their policies and practices.

Cyrelene Amoah Boampong. “RETHINKING BRITISH COLONIAL POLICY IN THE  
GOLD COAST: THE LANGUAGE FACTOR.” Transactions of the Historical Society of  
Ghana, no. 15, 2013, pp. 137–57. JSTOR, http://www.jstor.org/stable/43855015. Accessed 8  
Mar. 2023.

This text aims to complicate the ways in which British imposition of English language  
affected the native languages and cultures in the gold coast of Africa, and raise awareness of  
the importance of the native languages to the colonial project. This is relevant to my project  
as it explores the various nuances that affect, facilitate and negate colonial language impositions, and how after the initial imposition directly by the colonial administration, the  
imposition of the language’s supposed superiority is carried forward by the anglicized  
colonized population as well.

Derek Peterson. “Colonizing Language? Missionaries and Gikuyu Dictionaries, 1904 and  
1914.” History in Africa, vol. 24, 1997, pp. 257–72. JSTOR, https://doi.org/10.2307/3172029.  
Accessed 8 Mar. 2023.  
This text explores two other primary texts authored by European missionaries where they  
attempt to codify the Gikuyu language of Kenya into English grammatical syntax. This text is  
important to my project as it looks at these two “dictionaries” as historical texts in an attempt  
to bring out the ways in which said dictionaries embodied the complexities and contingencies  
built into the structure of colonial hegemonic rule.

Religion as a colonizing tool:  
Fidelis Nkomazana, and Senzokuhle Doreen Setume. “Missionary Colonial Mentality and the  
Expansion of Christianity in Bechuanaland Protectorate, 1800 to 1900.” Journal for the Study  
of Religion, vol. 29, no. 2, 2016, pp. 29–55. JSTOR, http://www.jstor.org/stable/24902913.  
Accessed 8 Mar. 2023.  
This text looks at the theological similarities between the Batswana and Christian religious  
beliefs, which the missionaries rejected, and explains how Christianity thrived in the region  
not because of missionary work, but in spite of it. This is important to my project as it looks  
into the often-overlooked idea of assimilation of an initially imposed cultural practice into the  
culture, and brings out the concept that not only were religious practices imposed, they were  
not allowed to be assimilated into the culture upon which it was imposed.

V. Subramaniam. “Consequencies of Christian Missionary Education.” Third World  
Quarterly, vol. 1, no. 3, 1979, pp. 129–31. JSTOR, http://www.jstor.org/stable/3990283.  
Accessed 8 Mar. 2023.  
This text explores the ways different ways in which Christian missionary work and religious  
imposition paved the way for various cultural revivalism movements in French occupied  
Africa, British occupied Africa and colonial India. This is important to my project as it  
explores how various cultures assimilate and subvert the exclusivist and indoctrinating  
principles that come with religious imposition and use them as tools against colonizers.

Clayton G Mackenzie. “Demythologising the Missionaries: A Reassessment of the Functions  
and Relationships of Christian Missionary Education under Colonialism.” Comparative  
Education, vol. 29, no. 1, 1993, pp. 45–66. JSTOR, http://www.jstor.org/stable/3099223.  
Accessed 8 Mar. 2023.  
This text explores the relationship between missionary education and colonial rule from  
various angles and across various colonized lands, and how those relations affect the modern  
post-colonial education policies in said areas. This is important to my project as it attempts to  
(in an almost apologetic way) to separate the missionary work from the colonial imperative  
and provides a look into the discourse of missionary work outside of the colonial  
administrative angle.

Colonial view (by both colonizer and colonized) of native land and culture/colonized view of  
colonial culture:  
Deepak Kumar. “The ‘Culture’ of Science and Colonial Culture, India 1820-1920.” The  
British Journal for the History of Science, vol. 29, no. 2, 1996, pp. 195–209. JSTOR,  
http://www.jstor.org/stable/4027833. Accessed 8 Mar. 2023.

This work focuses on the different ways in which the colonizer and the colonized viewed  
each other’s techno-scientific background and the different attitudes both had towards the  
other. This text is important to my project as it tries to demystify the pre-colonial scientific  
past to Indian society as well as exposing the very different attitudes each side had towards  
each other’s scientific culture.

Deepak Kumar. “Science and Society in Colonial India: Exploring an Agenda.” Social  
Scientist, vol. 28, no. 5/6, 2000, pp. 24–46. JSTOR, https://doi.org/10.2307/3518179.  
Accessed 8 Mar. 2023.  
This work explores the impact of colonial rule on the sciences and scientific attitude in India,  
both positively and negatively, and traces the chronological progression of the events that  
shaped this relation. This is important to my project as it explores the different events and  
time periods that led to the development of the relation between colonial India and the  
sciences from initial contact and ensuing conflict, to imposition to assimilation to  
revitalization and reconstruction.

Bhaskar Mukhopadhyay. “Writing Home, Writing Travel: The Poetics and Politics of  
Dwelling in Bengali Modernity.” Comparative Studies in Society and History, vol. 44, no. 2,  
2002, pp. 293–318. JSTOR, http://www.jstor.org/stable/3879448. Accessed 8 Mar. 2023.  
This work explores how a “foreign” language and its various forms of written and oral  
presentations affects identity, and how said identities affect the language in discursive ways.  
This is important to my project as it explores how when one internalizes the colonizers  
language, it affects their identity and how it is perceived by both colonizers and fellow  
colonized, and how they in turn they mold the language based on their culture and  
experiences.