Some observations on printing Arabic in America and by Americans abroad
by Miroslav Krek

Much has been written on various aspects of the history of printing with the Arabic alphabet on the continents of Europe, Africa, and Asia. The area that is quite neglected in this respect, however, is the North American continent. To alleviate this shortcoming somewhat, an attempt is being made in this essay to bring together some less known data on the subject which may prove useful in further study.

The earliest appearance of Arabic type in America came about by way of a Belgian named Adam Gerard Mappa. He was baptized on December 1, 1754 in the Reformed Church at Doornik (French = Tournai) in the province of Hainaut and became a soldier by profession at a rather young age. In October 1780, however, he resigned his commission as military officer to devote himself wholly to typefounding. To this end he and his father had bought the necessary equipment at auction from the survivor of the Dutch firm Voskens and Clerk, the firm that had been supplying types to England for many years.

Starting out as an associate to a printer at the Leuve Haven in Rotterdam, and after his resignation from the military having moved to Delft, young Mappa had to leave the Netherlands for political reasons in 1787. He went to France, where he met Thomas Jefferson, then the United States' minister to that country. Apparently at Jefferson's suggestion, Mappa moved his family and typefounding equipment to the new world. The New York Directory of 1792 lists him as conducting a typefounding in New York City at 22 Greenwich Street. However, his advertisement dated July 2, 1790 published in the New York Journal and Patriotic Register of July 16, 1790 offering: 'Types of every kind — viz. Roman, Greek, Samaritan, Arabic, English, Saxon, Siriaic [!], &c., &c.' gives the address of his foundry as 107 Queen Street (see figure 1). Mappa's business seems not to have gone well, for in 1794 he sold off part of his equipment and with the remainder joined Binny and Ronaldson, who were establishing themselves as typefounders in Philadelphia around that time. What happened to the Arabic paraphernalia is not known; Arabic type is not included among the specimens of type published for Binny and Ronaldson by Fry and Kammerer in 1812.

Mappa's association with Binny and Ronaldson was rather short, lasting only until 1800 when he started a new career selling land to his fellow countrymen through the Holland Land Company.

What the appearance of the advertised type was we cannot say with certainty. However, a rare specimen of type in the American Typefounders Company Library at Columbia University permits us to examine the Arabic type as it appeared in the sample sheet issued by Mappa while he was still at Delft (see figure 2).

Given the little demand there was for this type and consequently the absence of need to improve and change it, the Arabic shown in the Delft specimen may well be the same type that Mappa was advertising five years later in New York. The font is not very elegant and shows definite similarities to that designed and used by Thomas Erpenius (1584-1624) in Leiden, whose Arabic grammar underwent several editions, flooding the book markets of Europe during the seventeenth and eighteenth centuries.

Now to the presumed first actually documented use of Arabic type in North America, and probably also in the Western hemisphere.

In 1850 the proofreader of the Rev. James L. Merrick's translation of al-Majlisi's Life of Muhammad the Prophet entitled Hayaí al-Qulubs bitterly complained about the lack of cooperation among printers: 'The Arabian and Persian paragraphs (on p. 401) have not a very comely aspect to the scholarly eye, but the printer had no oriental type, and the typographical brothers refusing to lend theirs, they were forced to employ an engraver on wood, who has produced the phenomena referred to. The Persian types used in printing the preface (see figure 4) have been ingeniously made with a jackknife by one of the printers.'

Merrick's work is important for two reasons: (1) it represents the first attempt to print Arabic from type manufactured in the U.S.; and (2) it indicates that other, probably imported, Arabic type was available in the area at the time.

Who, then, were these 'typographical brothers' mentioned in the above passage? Given the transportation situation of the day and the small amount of type that was needed for printing the book, one should probably not have to look too far, certainly no farther than New York. And indeed, Arabic type was avail-
TYPE FOUNDERY

A. G. MAPPA,

No. 107, QUEEN-STREET,

HAS established his Type Foundery in this city, and is ready to fulfil any orders in this line.

TYPES of every kind—viz.

Roman, Greek,
Italic, Samaritan,
Black Letter, Arabic,
Script, English,
German, Saxon,
Hebrew, Siriac, &c. &c.

And decorations to embellish the print, will be attended to with accuracy, and executed on the most reasonable terms.

The respective Printers can also be provided with proper Types, in all the learned languages, so that they may satisfy the wishes of the Seminaries of learning established throughout the continent.

The reputation which this Foundery has acquired in Europe, particularly in Holland and England, flatters the proprietor to meet that encouragement and support which he expected from a judicious and discerning nation.

Any JOURNEYMAN acquainted with the business, or Apprentices of the age of 15 years, who are desirous of being employed, and who can produce good characters, will be engaged on equitable terms.

New York, July 2, 1790. 68—2aw4w.

Figure 1. Mappa's advertisement of July 2, 1790, in the New York Journal and Patriotic Register. Courtesy, American Antiquarian Society.
Arabe, Gros Romain. N. 10.

العَر لا يُسِر عَلَى العَقَاب
ولا يَذْل وَان مَن يَعْفَفَ عَلَّي بَعْضِي

Arabe, St. Augustine. N. 11.

كَنَّ عَلَى حَدِيثٍ مِّن الْكَرِيمِ إِذَا
هُوَانَ سَيُأْمُرُ إِذَا سَأَرَحَتْ
وَمَنِ الْعَاكِلٍ إِذَا غَضَبَهُ وَمَنِ
الْفَاجِرُ إِذَا عَاشَرُتْهُ

Arabe, Cicero. N. 12.

لَئِذْ نَادَتِي حَبًّا لَنْفَسِي أَنِّي
عَقِبَتُ مَن يُكَلَّ إِلَى أَمْرِي إِرْبَرَ طَابْلَي
وَأَنِي شَقُّي بَاللَّيْمَامِ وَأَطْرِي
شَعَبَا بَهِمْ إِلَى الْكَرِيمِ الشَّمايلِ

Figure 2. Sheet of printing samples of Mappa while he was still in Delft. Courtesy, Columbia University Library.
Hebrew used in the 1813 edition, *... used through
Mappa specimen (cf. figure 2). The sets of foreign type
standing alone, the loops of waw, ñand qaf are filled,
depression on the right side of the letter ña, when
deep points to the body of the letters, a small
short forestroke at the top, the rather close settins of
others, a depressed dàland dhal, the medial kaf with a
figure 6). The characteristics of this font are. among
alphabet is found vis-a-vis the Hebrew (see figure 5),
America known to contain type-set Arabic. An Arabic
in 1821 on in the imprint of works that contain esoteric
type, including Arabic. The Press became so well
for its ability to set Oriental type that it was
frequently called upon to print works for publishers in
Boston and New York. The question arises, where was this type obtained?
Although there are certain similarities with the Mappa
type, indicating some common source, it is not identi-
cal with it. The definitive answer to this question may
lie buried in the vaults of the Houghton Library at
Harvard, for most of the now defunct Andover Semi-
inary Library was transferred to the Harvard University
Library system. A cursory examination of the
backdrop of Moses Stuart and his associates at the
seminary - especially of Edward Robinson, editor of the
Biblical Repository, which was also printed at the
Codman Press' beginning with 1831 - permits an
intelligent guess as to the general source of the type.
Looking at their research and works one immediately
notices how much these New England theologians
owed to German biblical scholarship. It was not too
difficult, therefore, to identify the corresponding font
used in German biblical works, which at that time
were replete with Hebrew, Syriac, Greek, and Arabic
quotations and phrases. The type which was then
prevalent in biblical works in Europe (see figure 7)
can, like the Mappa type, be traced to the Low
Countries.
We do not know the identity of the first compositor
to have set the Arabic type. In the beginning Moses
Stuart, no doubt, had to set the type himself; and even
when the firm of Flagg and Gould had apprentices,
their work had to be closely supervised. Among the
earliest helpers at the press was a certain John Fowler
Trow, brother-in-law of Timothy Flagg who was one
of the co-owners. Born in Andover, Massachusetts in
1809, Trow worked as an apprentice for Flagg and
Gould but moved later to New York where he became
quite famous in his own right. He also continued to
print works requiring the use of esoteric type and was
responsible for the first work to contain Arabic set
entirely in movable type in that city. The work was
by William L. Roy and titled A Complete Hebrew and
English Critical and Pronouncing Dictionary with the
imprint New York: Collins, Keepe & Co., 230 Pearl
Street, University Press — J.F. Trow, Printer, 1837
(see figure 8). Unfortunately the composition of the
Arabic in that work leaves something to be desired:
either it was not set by Trow personally, or he never
learned to set Arabic type independently and properly.
As early as 1836 Trow had ordered complete fonts
from the Tauchnitz letter foundry in Leipzig for the
printing of oriental languages, including the newly
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Figure 3. Engraved Arabic letters as they appear in the

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(judge, commonly written Cadi) should be represented by d, as is done by some learned authors, seems unaccountable to one who has learned the word familiarly from Persians who uniformly pronounce it Kāzy.

Some writers on oriental subjects represent ذ ġeem by ḍg, as Djamādī, the name of another month, which by a Persian and easy standard should be written and pronounced Jemādy. No useful object can be gained by making the orthography of foreign names appear more difficult than it really is, especially where a simple English form will best represent the native power of the original letters.

ذ ha and ذ ha, though the former is a difficult, and the latter an easy power of the h character, are nevertheless both of them best represented by that letter.

ذ kha, which frequently occurs, has not a distinct k sound, but a portion of that letter’s power gutturally blended with h, whose sound in common pronunciation, by good speakers in Persia, is prominently heard. For example: the Persian title Kāhan, borne by the nobility, is often pronounced in so soft and easy a way, that the ear catches little more than Ḥān, though the classical pronunciation of the letter involves a somewhat difficult guttural sound.

ذ ghayn is a difficult letter of the g class, which perhaps cannot be better represented than by the usual form of gh.

ذ kaf and ذ kaf, though the former often partakes strongly of the g sound, may in general both be represented by h, while ذ gāf is denoted by g.

The proper sound of a number of letters of the Perso-Arabic alphabet, can be correctly learned only from an educated native, or from one who has accurately mastered the language in which those forms occur.

Of the vowel letters, ذ aif has generally the sound of broad a, but it is sometimes articulated like short e as in emeer, short i as in Ibrāheem, and short u as in the article al in various connections.

ذ ayn is generally pronounced like a guttural a. Some learned authors endeavor to represent the power of this difficult vowel letter by a mark of elision, as K‘ābah; but the comma in this case does not express to the English reader the guttural force of the character, and serves rather to perplex the pronunciation. The peculiarity of this letter might perhaps be denoted more simply by a circumflex over the corresponding ā. Sometimes ذ ayn has a simple o sound, as in Omar.

ذ vān, as a vowel letter, has several sounds according to its connection, vowel points, and good usage in Persia. Generally it has the full sound of u, as in Abutālih, and sometimes the particular power of oo, as in Noo-roz. As a consonant, ذ vān sometimes has the distinct sound of v, and in other cases the express power of w.

The vowel power of ذ ya is generally expressed by orientalists by ei, which in their prefices they state to be sounded like that diphthong in vein. An English reader is apt to forget this notice, and to articulate the

Figure 4. Arabic letters produced by jackknife as they appear in the Hayāt al-Quṭūb. Courtesy, Harvard College Library.
§ 10.

**Oriental Alphabets.**

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The Arabians use 复工复, &c, for ichou, ecce!


Genau entsprechend ist aber der arabische Sprachgebrauch, wo die Partikeln: ﯿِ, ﯿُ, ﯿٍ, ﯿَ, ﯿً, ﯿ’, ﯿِ, ﯿُ, ﯿٍ, ﯿَ, ﯿً, ﯿ’.

# ORIENTAL ALPHABETS.

<table>
<thead>
<tr>
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<th>ARABIC</th>
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GENERAL INTRODUCTION TO THE SACRED BOOKS

by far the best; whatever is artificial is hardly free from suspicion. —3) In the comparison of words, the analogy of the change of certain letters (respecting which I have treated in my Arabic grammar, § 22—36, p. 46—76,.) is to be observed; and although the exceptions from this analogy are by no means to be altogether rejected, yet they are not to be rashly admitted. Thus הָעָי, a gate, is to be compared with אָחָה and the Aramean אָרָא, and אָרְא is properly compared with אָאֵך but not so with אָאֵך which is only sometimes equivalent to אָאֵך the heat of fire, while properly it denotes a valley. —4) In some words a transposition of letters takes place; but this is never to be approved of, unless the case be very clear, or no other word exist in the dialects, which corresponds with the Hebrew without transposition. For instance רָבָי is not to be compared with רָבָי to vibrate, because the word רָבָי to return, is at hand. —5) If in the dialects there are several words corresponding with a single Hebrew word, either on account of one or more letters of that word having a twofold pronunciation, or for some other reason, they must all be compared. Thus it is necessary to compare with the Hebrew יָד not only יָד to bind, to gird, but also יָדָא to cut, יָדָא to seize, and יָדָא to be angry. —6) Care must be taken lest for words whose signification is certain, other meanings be sought for in the dialects, to establish some new opinion. Thus in Isa. lxi. 9, יָדָא has been compared with יָדָא caspiana, stumbling, * although the meaning of the Hebrew word is certain, and supported by the testimony of the Aramean dialect. —7) Lastly; the interpreter must not content himself with

* [That is, in a moral point of view, peccator, sceleratus. Tr.]
A FABLE.

فْلا خوشبُوي دُر حَمّامٌ ورَزَي
رَسِيدُ از دِيَتُ مَكْحُوبيَّ بَلَسْتُم
بَدَوْ شَقْتُم كَّه مُشْكَّي نَا عَنْبَرِي
كَّه از بْوْيِ دَلاوِيِر تُو سَتْسُم
مَشْقْتُنا مِنْ كَّلْ نَاييَن بَوْدِم
وَلَكَنْ مَدْطُشِي بَايْضُلْ نَشْطَسُم
كِبَالْ هَنْدِشْبَيْن ضَرْ مِنْ اِثْرِ كَرَن
وَكَرْنَهُ مِنْ هَيْهَانْ خَاَمَكَّ كَّه نَهْسُتُم

From the Persian of Sadi.

Figure 11. From The Union Magazine of Literature and Art. Edited by Mrs. C.M. Kirkland. New York. Vol. 1, no. 6 (December, 1847); H. Ludwig, printer. Courtesy, Harvard College Library.

Kitāb nāshrēt

Figure 12. Note that the bā' in the word kitāb was taken from the Andover font, whereas all other letters are from the Flügel/Hammer-Purgstall font. Sample taken from Journal of the American Oriental Society 1 (1849), p. xxiii.
Figure 13. Another sample taken from *Journal of the American Oriental Society* 1 (1849), plate opposite p. 323. The transcript in the Arabic alphabet of this Himyaritic inscription was reprinted from the *Journel Asiatique* (September-October 1845), p. 182.

Freiherr von Hammer-Purgstall and which enjoyed widespread use in the nineteenth century (see figure 9). However, these fonts apparently did not arrive in time for use in printing of Roy’s dictionary.

Of course Arabic is noticed sporadically in books and periodicals, but it is mostly not printed from movable type, rather from engravings or by the lithographic process (see figures 10 and 11). In all cases which have come to my attention, the text was written by more or less unskilled hands.

The ‘thirties’ and ‘forties’ in the nineteenth century saw a marked proliferation of the use of Arabic type in New England. The *Journal of the American Oriental Society*, for example, which in 1849 was published in Boston, exhibits a variety of fonts in use (see figures 12 and 13).

It remains to establish which American press or which press conducted by Americans was responsible for the printing of the first title executed entirely in Arabic, and when this occurred.

Carl Brockelmann claims that the first work printed in America from movable type was Mikhā’īl As’ad Rustum al-Shuwyri’s *Dīwān Gharīb fi al-Gharb*, by the Tijariyah press in New York in 1895-1913. While this may be so, the printing of an Arabic Bible from electrotype plates is documented in New York for the year 1867.

But Americans and American presses were turning out Arabic books much earlier than that. The printing of the Psalms in Beirut is quite firmly documented for 1838. To see how much earlier we can document such a printing will require a search for new data and the interpretation of the information we have concerning the Arabic printing done on the island of Malta, the early printing in Beirut, and in other missionary stations.

Most writers of missionary history agree that the American missionaries, eager to spread the Gospel in the Middle East but encountering difficulties on the mainland, decided in 1819 to establish an intermediate base on the Mediterranean island of Malta. A press was forwarded there in 1821 by the American Board of Commissioners for Foreign Missions (ABCFM) through the Rev. Daniel Temple to facilitate the printing of parts of the Bible and of religious tracts in the vernacular languages of the peoples among whom they were to work. This press was usually referred to as the Palestine Mission Press. Another press was sent a few years later. Rufus Anderson of the Board reported on his inspection tour that ‘the establishment consisted of three presses, with fonts of type in English, Italian, Modern Greek, Greco-Turkish, Armeno-Turkish.

Scholars who peripherally dealt with the problem disagree as to whether or not the American missionaries printed any Arabic works on Malta before the press was moved to Beirut in 1834. Joseph Nasrallah, whose opinions are mostly based on the articles by Father Cheikh published in *al-Machriq*, believes that the press actually printed Arabic works on Malta, while Peter Kawerau on good authority asserts a contrary opinion. Kawerau’s source is a convincing
statement by Eli Smith (1801-1857), the missionary assigned the task of supervising the activities of the Arabic press, who in his ‘farewell sermon’ in Boston in 1833 (i.e., one year before the press was moved to Beirut) states: ‘our press had not begun to print Arabic.’ And yet, there exists a corpus of over two dozen Malta imprints in Arabic dated between 1824 and 1834. Most of these, no doubt, were printed by the (British) Church Missionary Society, which preceded the American missionaries to Malta. Eli Smith mentioned in that same sermon also that: ‘The Bible was put into our hands by the British and Foreign Bible Society for distribution.’ It is curious, however, that one of the earliest Arabic works probably printed at Malta was the Farewell Address to the Beloved in Palestine and Syria by the previously mentioned American missionary, Jonas King, dated 5 September, 1825.

Born in West Hawley, Massachusetts, Jonas King studied at the Andover Theological Seminary but went later to Paris to study with the famous French orientalist Silvestre de Sacy. In 1822 he obligated himself to work for the American Board for three years. During this time he traveled extensively and was instrumental in procuring Greek type from Paris. He also visited England, where he raised money and procured Armenian and Arabic fonts of type, the latter manufactured under the supervision of the British orientalist Samuel Lee. These Arabic types, however, did not reach Malta until 1828/29. When the three years of his commitment to the American Board were fulfilled, King left the mission, and it was on this occasion that he composed the Farewell letter which most likely is the first work by an American to have been published in Arabic. To that extent it is perhaps a first (see figure 14). No contemporary press, however, took responsibility for an 1825 printing of the pamphlet which gave neither the place of publication nor printer. The earliest bibliographic list or report to cite the work is one from 1832, when the pamphlet was listed among the Arabic works printed that year by the Church Missionary Society as being the product of its press. Considering that the date, September 5, 1825, is unusually detailed, giving day and month, and that this information is located above the place where the imprint date is usually found, I would conjecture that the date refers to the completion of the manuscript, or to the date on which the address was perhaps delivered, and that the Church Missionary Society which printed it in 1832 omitted the place of publication because it had instructions not to get into controversies with the Catholics.
who represented the majority of the population of the island. And King’s address was certainly controversial to this point.

The type used in most of the Malta imprints, with the exception of the two that have come to my attention and represent a special problem, is that used by Richard Watts for the printing in London of the whole Bible in 1822 and the New Testament in 1833—or types very similar to them. Indeed, one would be tempted to place the publication of King’s work in London were it not for the paper, which—although unwatermarked—resembles more the texture of the Italian paper mills than that produced in England.

Since it seems fairly certain that the Americans had not printed with Arabic type on Malta earlier, an attempt must be made to establish which work in Arabic was the first to have been issued from the press after it arrived in Beirut on May 8, 1834.

The early activity of the press is obscure. Many of the pamphlets which could be considered early show no place or date of publication; the pertinent secondary literature such as the various annual reports and proceedings of the American Board usually list the printing production in the missions in summary fashion by the number of copies and or pages printed; and when they do give actual titles, they omit the years of publication. Kawerau, in his research based on primary sources, states that the press remained unused during the first years after the removal to Beirut, and that in 1835 the press produced only alphabet cards for use in the schools. But in 1836 the production is given as 4,200 copies, or 381,000 pages printed. This must have included a number of pamphlets and books, but which one was the first is at this time impossible to say. Cheikho lists Nasif al-Yaziji’s Fasl al-Khitab fi Usul al-Itrab (168 p.) as having been published in 1836. The Andover-Harvard Theological Library owns, besides a number of undated pamphlets, at least three works in Arabic dated 1836. Furthermore, the Houghton Library lists under the entry Bible. O.T. Psalms. Arabic 18—‘Version of a few Psalms in Arabic,’ shelf number 42-5898, a small, insignificant looking and undated pamphlet of 24 pages entitled Ba’d Mazamir li-al-Tarannum (see figure 15). Within the book an inconspicuous slip of paper, most likely contemporaneous with the publication, reads: ‘First publication of the Beyroot Press.’ If this is correct, the pamphlet must have been printed sometime between May 8, 1834 and 1836, when the dated
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Figure 16. Page 170 of the Missionary Herald at Home and Abroad, (Boston, May, 1877) showing the amrikānī type prepared by Homan Hallock.
Figure 17. Title-page and beginning of a Christian pamphlet in Malay (in Arabic script). See the colophon reproduced in figure 17a. Courtesy of the Andover-Harvard Theological Library.
works appeared. Who the printer of these early works was is not yet known. It is possible that these items were still printed with the help of the Church Missionary Society, for it was not until April 15, 1841 that a professional printer, George C. Hurter, arrived in Beirut. In the meantime, Eli Smith realized that the type in use at that time, namely the type that Jonas King had obtained in England, was rather inelegant and was, in fact, a hindrance to the Arabs in reading the literature produced by the press. He tried to procure a font that would be closer to a calligraphic prototype. The story is rather familiar and need not be repeated here. Let it only be said that the punches for the new type, which became known as amrikâni, were prepared by Homan Hallock, missionary printer attached to the mission in Smyrna (Izmir), and that this type was also cast by Tauchnitz in Leipzig (see figure 16). The type arrived in Beirut with George Hurter, the printer. From then on, the American press in Beirut was completely self-sustained, having its own press, type, and printer. It might be mentioned that the amrikâni fonts became very popular in the Middle East and were later used temporarily by the Catholic presses at Beirut and Mosul.

By 1841 other American missionary presses were in operation. The Presbyterian Board of Foreign Missions (PBFM) had recently started a mission in India. One of its first stations was opened in Lodiana in the northern part of India in 1833 by the Rev. J. Newton, who had a printing establishment consisting of two presses and three fonts of type: English, Nagari, and Persian. His first printer was a native, but in 1835 Reese Morris, a practical printer from Philadelphia, was on the way to help with the printing. Shortly afterward other stations were opened; the one in Allahabad also had a press which started operation sometime before 1840.

Figure 17a. Colophon of the same Christian pamphlet in Malay (in Arabic script). See the title-page reproduced in the previous figure. Courtesy of the Andover-Harvard Theological Library.

But the most serious competitor to the supposed first work printed in Arabic by Americans is the product of the Protestant missionary establishment in Singapore. Cecyl K. Bird in his Early Printing in the Straits Settlements, 1806-1858 mentions that the American Board established the Singapore station as a training ground for American missionaries ultimately bound for China. The printer who arrived there soon after the Rev. Mr. Ira Tracy was Alfed North who, together with Joseph Travelli, was expert for printing in Jawi, i.e., Malay expressed in Arabic script. Byrd further states that the Singapore mission press was under American supervision from 1835 to 1836, but that no single imprint in the checklist could be identified. Fortunately, a few pamphlets dated 1835 printed by this press were found among the uncatalogued materials of the Andover-Harvard Library which were not recorded by Byrd. One of these, a pamphlet of sixteen pages using the same format and type as the previous owner, the London Missionary Society, states in its colophon: '1st. Edition. 1000 Copies Singapore American Mission Press: 1835' (see figures 17 and 17a).

Until more research is done it will remain undecided just which of the presses, the one in Beirut or the one in Singapore, can properly claim precedence. The Singapore date could hardly be improved on since the missionary station, according to accounts, started in that year, while there is a chance that the Beirut press may prove to have issued yet an earlier pamphlet; or the above-mentioned Psalms, when dated, will prove to have been printed in 1834.

NOTES

1 The facts given here about Mappa’s life are mainly based on the following sources: William E. Loy, Typefounding in America. The Inland Printer 25 (1900), pp. 814 f.; Maurice Annenberg, Typefoundries in America (Baltimore: Maran Print Service, 1975), pp. 34-37; and Douglas C. McMurtrie, 'The Brothers Voskens and Their Successors,' The Inland Printer 74 (1924), pp. 59-66. I am indebted to Mr. Victor Berch, the Special Collections librarian at Brandeis University Library, for the first two references.

2 Although Jefferson by his own admission did not read Arabic, there is some evidence that he was interested in the Arabic script. The Massachusetts Historical Society preserves in the Coolidge Collection an undated writing of thirteen lines in almost illegible Arabic signed with what might be read as ñ (for ‘T J’) and which may have been produced by Jefferson, perhaps by experimenting with a pantograph. Cf. MELA Notes 35 (1985), p. 7.

3 According to McMurtrie, p. 61, this happened in 1796.

3a The specimen of Binny and Ronaldson of 1822 mentions ‘Persic and other orientals’. Although no Arabic specimen is shown it is possible that Mappa’s type is among them. Reference supplied, courtesy of Mr. John Lane, Leiden, the Netherlands.


Ibid. p. [ix].


Cf. Paradise, loc. cit.

An example of this was Wilhelm Gesenius' English edition of A Hebrew and English Lexicon of the Old Testament, Including Biblical Chaldee, translated by Edward Robinson, published in Boston by Crocker and Brewster, and in New York by Leavitt, Lord & Co but the actual printing was done in Andover.

While some of the materials may have gone to the Andover Newton Theological School Library, the majority of them seem to have been deposited in the Andover-Harvard Library. The rarer materials and the manuscripts are now in the Houghton Library of Harvard University.

An earlier attempt to use Arabic type in New York was made by G. & C. Carvill ten years earlier (1827) in printing John Jahn. An Introduction to the Old Testament translated from the Latin and German works ... by Samuel H. Turner and William R. Whittingham. Only one word was set in the Andover type, on p. 92. Apparently difficulties were encountered because the remainder of the Arabic was printed from engravings (see figure 10).


National Union Catalogue, v. 53, p. 41, col. a, item 3 from the top. Darlow & Moule no. 1699. It should be noted that the two Arabic Bibles listed in BCFM, 53. p. 41b top with the dates 1812 and 1816 respectively are misidentified. In fact, these are the 1867 edition.


L'Imprimerie au Liban (Beyrouth: Sous le patronage de la Commission libanaise du mois de l'Ueasca Nov.-Déc. 1948, p. 49 f. [Harissa: Imprimerie St. Paul, 1949]). Concerning the ABCFM: 'On l'installa a Malta et l'on débuta par une imprimére arabe qui fonctionne de 1822 a 1842 ...'

Lüwis Shaykhù [Louis Cheikho], 'Ta'ríkh Fann al-Tibá'ah fi al-Mashriq,' al-Mashriq 3 (1900), p. 78 et pass. On p. 504 Cheikho lists nineteen titles published at Malta among which are several dated after 1834, although on the same page he states that the American press at Malta was moved to Beirut in 1834. To explain this discrepancy, Cheikho claims that part of the apparatus was left on Malta until 1842.


Ibid.


Kawerau, op. cit., p. 205.


It is the type referred to in the Missionary Herald at Home and Abroad. Boston 25 (1829), p. 8: 'An Arabic font, if not already arrived, will be received soon ...'.


Mr. King must have joined the ABCFM between July 1822 when he was first contacted by Mr. Fisk from Malta, and September 30 of the same year when he left Paris for Malta. The date September 5, 1825 could thus have been the date of the conclusion of this three-year employ by the Board, coinciding with the day on which he wrote the farewell. This would seem confirmed by the French edition of the letter printed at Malta in 1843 by Gabriel Vassali which is entitled: Lettres d'adieu à ses amis de Palestine et de Syrie sur les erreurs de l'Eglise de Rome écrite en arabe le 5 septembre 1825.

As for instructions to avoid controversy, this is corroborated by a letter to Jonas King in Greece written by Daniel Temple, the American mission printer on Malta, sometime after 1826 which states: 'I am sorry to say that the Government [of Malta] refuses to give me permission to print your valedictory letter assigning as reason that it is an overt attack upon the dominant religion of these possessions.' Cf. F.E.H. Haines, Jonas King, Missionary to Syria and Greece. New York: American Tract Society, 1879, p. 192.

Of them is William F. Mavor, Sharh Tābā'i-'al-Husaynān, translated from the English by Fāris al-Shidyāq and printed at Malta in 1841. The type is much more elegant than that normally employed by the Church Missionary Society.

Kawerau, op. cit., p. 264.

Loc. cit., p. 504.

These are: Qutb Maqālaat al-Qiddîs Yuhannā Fann al-Dhahab 'an Matu'at al-Kitāb al-Maqaddas (translated by Tābā'i al-Mashriqī, 2 volumes) and George B. Whiting, Kitāb fi al-Irināj 'an Sharh al-Muskārāt.

Place, publisher, and date are lacking. The title is within a simple two-line border. Small octavo.

The paper of the strip is watermarked; the ink is brownish, the spelling of 'Beirut' is archaic.