

significance of a tale is often summarized in a proverb which belongs with it—a universal phenomenon in East African storytelling. The title of the book is itself a proverbial phrase, which rhymes in Swahili (*uone tuone*) and may originally have been a ritual exhortation to a soothsayer. Now, 'When a Haya audience says to a Haya narrator, "See so that we may see", they are agreeing to participate in the telling of a tale' (p. vii). 'Through this participation the audience "sees" what the narrator "sees" as he or she tells the tale' (p. viii). This is the book's basic theme since, as the author explains, 'I chose to develop this book as literary interpretation and to drop certain features of social science discourse I had previously included. Description of Haya society is therefore presented as part of the interpretation of meaning in the tales rather than as an end in itself. The reader will note that there are few words that could be called jargon and few devices (such as formulas, flow charts or statistical summaries) that could be labelled academic or analytic.'

One welcomes a work where the study of oral literature is allowed to be a worthy pursuit for its own sake, as the present reviewer has always advocated. Folktales here are not regarded, as anthropologists might prefer, as quarries for concepts representing the structure of the society that has produced them; they can now again be seen as works of art (*Wortkunst*) expressing the anxieties and the imagination of the people of that society. We should be grateful to Peter Seitel for presenting these tales in such a form that, even in English, the flavour of the original narration can be enjoyed. It is to be hoped that he will also publish the original texts in Haya and Swahili, since there are very few texts for study in Haya available, and the one text Seitel gives in Swahili contains some interesting features of colloquial syntax and morphology, of which I should have liked to see more examples.

JAN KNAPPERT

GUSTAV NACHTIGAL: *Sahara and Sudan*. Vol. II: *Kawar, Bornu, Kanem, Borku, Ennedi*. Translated from the original German with an introduction and notes by Allan G.B. Fisher and Humphrey J. Fisher. 540 pp. London: C. Hurst and Company, 1978. £21.

Some thirty-five years ago it was still possible to buy a second-hand copy of J. Gourdauld's French translation of Nachtigal's writings, *Sahara et Soudan*, in Heffers Bookshop, then in Petty Cury, for as little as thirty shillings. Now, Dr. Humphrey Fisher tells us in the book under review (page viii), that 'This is a very rare book; there appears to be no library copy in Britain, not even in the British Museum'.

Nachtigal's unique classic of mid nineteenth-century travel in the Eastern Sahara and its southern borderlands, much to our loss, has been out of reach for reference as well as beyond the purse of both scholar and student

for a very long time indeed. One can readily see why this series of English translations—Volume IV on Darfur and Wadai in 1971 and Volume I (observe the volume order) on Tripoli, Fezzan and Tibesti in 1974—has rightly received favourable, even enthusiastic, comments from reviewers in several disciplines. Privately, at least one reviewer has hailed the series as perhaps the major contribution to African history in the last decade.

Volume II occupies its special place in the series. It deepens our knowledge of the character of Nachtigal as he pursued his determined explorations into Kawar, Bornu, Kanem, Borku and Ennedi, much of it— notwithstanding the pre-eminence of G. Rohlfs, Nachtigal's predecessor—a description by a European explorer and Africanist for the very first time. In those days the deserts and savannahs and settled lands to the south and west of Tibesti were largely *terra incognita* to the German public and to the enquiring readers of places remote or African among the nations of Western Europe in general. Today the situation is rather different. Because of the current brutal fratricide and divisions within the Republic of Chad, a number of the localities visited by Nachtigal are within or adjacent to battlefields which fill a paragraph or two of our daily papers. Yet so profound and accurate is Nachtigal's assessment of these peoples that no serious student of Chad's or Libya's current affairs can afford to ignore him. There is a certain timelessness about the quality of Nachtigal's prose which marks his writing among all other masterworks of African discovery.

However, it would be a mistake to see the region included in this volume as merely a benighted backwater. The important trade routes and salt routes which passed through it showed us that this never typified its character for long. Many a page, enthrallingly presented, reveals the human dignity as well as the human cruelty and treachery to be observed and experienced in the court of Shaykh 'Umar of Bornu, to whom Nachtigal presented his gifts, among the Sheikhly tents of the Awlād Sulaymān in Kanem and Borku, and in the hutted villages and Sanūsī outposts of the peoples of the Eastern Sahara. Human contact and care for their welfare were always uppermost in Nachtigal's mind throughout his journeys in these marches between October 1869 and November 1871. Aided by his medical knowledge and skill, his command of languages, and his unashamedly Christian compassion, he was able to find friends wherever he went and overcome the most frightening and frustrating of obstacles, whether they be human or the unkindly elements in the climate and the terrain. Countless pen portraits fill his diaries. They vary between Arab raiders, Maghrebi acrobats, slaves attached to the caravans, or the colourful lasses of Kawar and the salt centre of Bilma, the former having historical or legendary associations with 'Uqba ibn Nāfi', the earliest Arab penetrations into the interior of the 'Sūdān' and Kanemi marches into the Fezzan. Nachtigal had an eye for detail which has few parallels, nothing is missed. The

# Sahara And Sudan Vol Ii Kavar Bornu Kanem Borku Ennedi

**Ian Pickup**



**Sahara And Sudan Vol Ii Kavar Bornu Kanem Borku Ennedi:**

The Enigmatic Realm of **Sahara And Sudan Vol Ii Kavar Bornu Kanem Borku Ennedi**: Unleashing the Language is Inner Magic

In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing lacking extraordinary. Within the captivating pages of **Sahara And Sudan Vol Ii Kavar Bornu Kanem Borku Ennedi** a literary masterpiece penned with a renowned author, readers set about a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book's core themes, assess its distinct writing style, and delve into its lasting impact on the hearts and minds of people who partake in its reading experience.

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