in forms at these two levels the author invites us to consider them as recurrent scientific verifications, thereby building an explanatory model of the society he examines. However, even ethnosemioticists, nowadays, would hesitate to rely on one homeomorphy of form and content as a satisfactory and sufficient mode of comprehension and explanation. Corresponding geometric figures are more often analogous than identical, and they never explain one another. Are we to accept that parallel accumulations of formal similarities of concrete and abstract features logically lead to a system of thought? A worldview? Are we authorized to extrapolate to a "grammar" of a culture, or even a grammar of civilizations (see Fernand Braudel, 1987), Grammaire des civilisations, Paris: Arthaud-Flammarion)?

However, in its account of how the tent functions as a ‘centre’ in the rhythmic pattern of Tuareg social and religious life, Casajus’ book must be seen as essential reading for Religious Studies specialists and all Africanists alike.

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The kingdom of Gonja, in what is today northern Ghana, was founded in the sixteenth century by an invading party of horsemen from the empire of Mali, to the north-west. Its rulers were at least nominal Muslims from early times, and Muslim clerics exercised considerable influence within it, supporting its rulers with their prayers and amulets as well as serving as literate secretaries or letter-writers. It has long been known that some of the Muslim clerics of Gonja produced historical works in Arabic, and this volume makes this important material accessible to interested scholars. Both Arabic texts and English translations of the works are given, and the extensive commentary offers both discussion of textual variants and manuscript transmission and elucidation of the
specific records of events and their historical context. The most impressive of the Gonja historical works, both as a literary achievement and as a historical source, is the Kitab Ghunja [Book of Gonja], written in the mid-eighteenth century, a history of Gonja from its foundation down to 1764. Lesser works (lesser both in volume and in quality) included in this volume comprise two recensions of traditions relating to the foundation of Gonja—the Amr Adjadina [Concerning our Ancestors], possibly based on an original of the eighteenth century, and Tarikh Ghunja [History of Gonja], probably of the late nineteenth century; a still briefer (and recent) manuscript entitled Kalam Muluk wa Mamalikihim [Account of the Kings and their Kingdoms], dealing with the relations of Gonja with the pagan state of Asante to the south (by which Gonja itself was invaded and conquered in the eighteenth century); and Al-Kalam Maghu Sansani [The Account of Sansanne Mango], an account of the foundation of Sansanne Mango (north-east of Gonja) in the mid-eighteenth century, in which warriors from Gonja took some part, apparently written by a participant. Also included are selections from Arabic manuscript material taken from Kumase, the capital of Asante, in the 1820s (and preserved in the Royal Library at Copenhagen), comprising principally correspondence of Gonja clerics resident in Asante. Although the Kitab Ghunja seems to be chronologically the earliest of the historical works, typologically it is the most developed, being the only one of them to progress beyond the recording of traditional sagas (called in Arabic khabar, ‘story’) dealing with specific themes such as the foundation of the kingdom, to become (in its later part) a detailed account of events, organized annalistically. The material in these works, especially in the Kitab Ghunja, is of immense value for the reconstruction of the pre-colonial history of Gonja (and also of neighbouring states), though whether it is really sufficient in quantity to warrant speaking of a ‘tradition’ of historiography in Gonja might be questioned, since it would appear that these are all the extant historical works, rather than a selection from among a larger corpus. Although written by Muslim clerics, the Gonja historical works are not very centrally concerned with matters of religion in any direct way, but concentrate very much on the doings of the kingdom’s warrior rulers—though both the Kitab Ghunja and the Tarikh Ghunja recount an alleged bargain struck between the first kings of Gonja and the Muslims, the former promising patronage and protection in return