

BOOK REVIEWS

Claudio e Orlando Villas Bõas, Xingú: *O Velho Káia conta a história do seu povo*, Porto Alegre 1984, 200 p.

Káia é um velho chefe e orador da tribo Juruna da região xinguanana. Ele relata acontecimentos e feitos fabulosos dos seus heróis legendários que fazem sua história propriamente dita.

A organização tribal Juruna se diferencia um pouco das demais tribos xinguanas. A história Juruna contada por Káia é testemunho do esforço de um povo que, apesar de todos os percalços, lutou heroicamente para sobreviver. A narração gira em torno da acomodação dos Juruna invasores na área cultural do Alto Xingú e dessa influência na região.

O livro *O Velho Káia* apresenta-se dividido em três partes: a primeira são relatos dos índios sobre os principais acontecimentos que tiveram lugar em sua vida, durante um período aproximado de 50 anos. Os autores apresentam ainda nesta parte variadas histórias de sertanejos ocorridas no Brasil Central e fatos históricos como: A Expedição Roncador-Xingú e a Fundação Brasil Central, Marcha para Oeste, Expedição Coluna Prestes, A Revolução de Aragarças e Jacareacanga; na segunda parte, os autores procuraram fornecer dados relativos a certos aspectos da vida desses índios, incluído no final uma relação de termos de parentescos, seguida de um pequeno vocabulário; a terceira e última parte refere-se ao sobrenatural.

O texto, além das histórias de Velho Káia, apresenta narrações dos autores sobre suas andanças, ricas em acontecimentos e aventuras pelo Brasil Central no destino à aldea Juruna. Trata-se de leitura agradável, com muito humor, em linguagem acessível não só aos interessados por história e pela cultura indígena de Brasil.

O. Kašpar

Inge Hofmann, Herbert Tomandl, Michael Zach: *Der antike Sudan heute*. Veröffentlichungen der Institute für Afrikanistik und Ägyptologie der Universität Wien 35, Lehr- und Lesebücher zur Afrikanistik und Ägyptologie, Band 5, Wien 1985. 115 pp., 47 figs. and 28 photographs.

This is a report written by three specialists in African studies on their visit to Northern Sudan from February 3 till March 9, 1985. Its aim is to acquaint the visitors of the country with the most important sites of the

Napatan and Meroitic Periods. The introductory chapter on a brief history of Nubia includes a description of some of the objects exhibited in the National Museum of Khartum. The next chapter deals with the temple area of Jebel Barkal, the town Napata and the necropolises of el-Kurru, Nuri and Barkal. The following chapter concerns the monuments of Meroe: its Amun Temple, the town, the Sun Temple, other temples and the pyramids. An excursus discusses some selected aspects of the Meroitic Culture: the language and script, examples of arts handicrafts, religion, and the important role of the queen in the Meroitic king's succession (one of the best parts of the book based on personal research of the first author). Further shorter chapters describe monuments of different Meroitic sites: the palace of Wad ban Naqa, the temple of Basa, the great reservoir with lion and ram sculptures at Umm Usuda, the "Grosse Anlage", the Lion Temple and the reservoir at Musawwarat es-Sufra, and the Temple F, Amon Temple, Lion Temple, the Roman kiosk, the town and the reservoir at Naqa. The interest of the foreign world in Ethiopia (Meroe), especially of the Ptolemies and the Romans, is outlined in the next chapter. The closing chapter discusses the question of the frontier of the Meroitic Kingdom, mainly the southernmost extension of its territory.

The character of the book is somewhat unbalanced. There are lightly written introductory texts aiming at readers without previous knowledge of the Meroitic history and culture, on the one hand, and discussions on specific problems of recent research (e.g. the role of the queen, Meroe and foreign world, question of the frontier of Meroitic Kingdom), on the other. More care should have been given to the text in order to avoid some inaccurate statements and to eliminate misprints. To quote only a few examples from the introductory chapter: there is no mention (p. 7 ff.) of the recent discoveries of the large "royal" tombs of the A-Group in Qustul (B. Williams, *Archaeology* 33/5: 12-21, 1980). The reign of the third king of the First Dynasty Djer is dated 9000 B. C. instead of 3000 B. C. (p. 10). The authors claim that the Nubians *immigrated* in the Nile Valley "frühestens um 1.200 v. Ch." (p. 10), instead of admitting that the mentioned date is our *first evidence of their presence there*. During the Middle Kingdom Kerma was not a mere "Häuptlingstum" (p. 12), but a politically and economically independent African king-

dom (Kush of Egyptian sources). Official Christian missions came from Byzantium to Nubia not around 570 A. D. (p. 18) but already around 540 A. D. In the selected bibliographic lists some basic works on Nubian archaeology were omitted, as *Egypt in Nubia* by W. B. Emery or *History and Settlement in Lower Nubia* as well as *Nubia under the Pharaohs* by B. C. Trigger.

E. Strouhal

Michael Zach, *Österreicher im Sudan von 1820 bis 1914*. Veröffentlichungen der Institute für Afrikanistik und Ägyptologie der Universität Wien 34, Beiträge zur Afrikanistik, Band 24, Wien 1985. 199 pp.

The first three chapters of the book deal with the situation of Sudan and Egypt before and during the Egyptian conquest of the Sudan by the campaign of Ismail Pasha in 1820–21. The first three known Austrians to enter Sudanese territory were officers born in the Italian province of the Austrian monarchy. Later a few prospectors in Egyptian service came, searching for metals and other raw materials. After Egyptian conquest of Syria in 1831–32, Mohammad Ali asked Austria for experts in mineralogy. An Austrian expedition under J. Russegger investigated Taurus and Libanon in 1836 and a year later started a prospection journey to the Sudan. They investigated Kordofan, later they sailed the Blue Nile to Sennar and in 1838 penetrated through Fazughli gold mining territory as far south as Beni Shangui. One of the participants of the expedition, the botanist T. K. G. Kotschy (Kočí), returned a year later to Khartum and penetrated as far as El Obeid studying the local flora. In the same time I. Pallme tried to establish first commercial relations between Sudan and Austria travelling to Kordofan, Sennar and other places. When Mohammad Ali became the hereditary pasha of Egypt with rights to many Sudanese provinces in 1841, he started several expeditions to search for gold and sources of the Nile in the south of Sudan, which contributed to the exploration of the country. The Roman Catholic Church started in 1845–46 its missionary projects in central Africa baptizing pagan people, fighting the slave-trade and serving the dispersed Christians. In 1848 a mission was established in Khartum, whose member and later director became I. Knoblecher, known also as author of philological studies among the Nilotes. Together with other members of the mission he penetrated into the region of the Bari (1853) and founded a mis-

sion station at Gondokoro. Another station was created in the Dinka country by his compatriot J. Lap. Names and lives of other mission members (priests, teachers, craftsmen) of Austrian origin are mentioned. The founding of Austrian consulate at Khartum in 1850 helped the mission and trading activities. Among the different consuls especially M. L. Hansal, murdered by the Mahdists in 1885, was an outstanding personality with diverse cultural spheres of action. The next chapter describes visits of several Austrian private travellers with commercial or scientific interests, the most important being the zoologist E. Marno, the philologist S. L. Reinisch and the photographer R. Buchta. Austrian-Sudanese contacts ceased during the turbulent years of the Mahdī revolt (1881—99) and only partially recovered during the following years until the beginning of the First World War.

The book is to be appreciated as a valuable source of biographic information on a strikingly high number of Austrian visitors to Sudan or people whose life was connected with this country. Unfortunately, some of them are dealt with only briefly (e. g. Prince Colloredo and his friends, p. 52). It could be expected that the author would emphasize more the contribution of the different persons to the development of general knowledge of Sudan. As the old Austrian (later Austrian-Hungarian) monarchy was a multi-national country it would be interesting to know the nationalities of many of the mentioned persons. A map showing the localities visited by the travellers and the routes of their travels as well as at least some illustrations from their travel accounts would be appreciated. The reader would also welcome indexes of personal and geographical names.

E. Strouhal

Libuše Boháčková, Vlasta Winkelhöferová: *Vějíř a meč. Kapitoly z dějin japonské kultury*. Panorama, Praha 1987, 392 pp., 16 pp. b/w phot., 16 pp. col. phot., 43 figs. in text.

The book brings a profound piece of information on the very beginnings of Japanese culture and on its development in the course of thirteen centuries (Asuka — Tokugawa). Both authoresses have embodied their many years' experience with Japanese culture, a vast collection of facts as well as their thorough knowledge of Japan, Japanese language and people into eight main chapters and into a Short Note at the End. Each main chapter starts with a calligraphic caption and is further divided

into shorter passages titled compendiously. Besides, the passages are also supplied with quotations out of the Japanese authors' masterpieces. The whole book includes two sets of photographs and a lot of single black-and-white illustrations in the text. As for other reference material, one can find there a map of historical provinces, a map of present prefectures, a selected bibliography in European languages, a list of Japanese historical periods and list of cardinal translations of classical Japanese literature into Czech and Slovak.

Foundations and Beginnings (V. W.) being the title of the first chapter, deals with the ancient history, its natural conditions and what's the most interesting with the first reports on Japan from neighbouring countries. The following chapter *History* (L. B.) covering the period since the year 552 (the beginning of Asuka) till 1867 (the end of Tokugawa) serves as a core necessary for further explanation of single cultural phenomena. *History of Japanese Thought* (L. B.) is one of them. It starts quite naturally with the original cult of Shintō and continues with Confucianism and Buddhism both brought into Japan from China. Elaborated historical and philosophical setting is reflected in *History of Letters* (V. W.) i.e. first of all in adaptation of Chinese characters to record completely different Japanese language and then in the whole history of Japanese Literature. The principles of Japanese dramatical art closely related to the history of literature are described in the *Art of Japanese Stage* (V. W.). *Feeling for Beauty* (L. B.) presents a Japanese concept of beauty as it was expressed in painting and calligraphy, sculpture and wood-cutting, lacquer works and pottery, sword making and textile products. Architecture of shrines, temples and dwellings, garden architecture, the art of tea ceremony and arranging flowers are included in the chapter titled *Truss* (L. B.). The last chapter *Seasons* (V. W.) claims to survey all major customs and folk festivals in the course of single seasons.

A Czech reader is thus offered a book of encyclopaedial character written in highly professional but still well readable style. Apart from this fact, there are several themes till now almost unavailable for non-professional public such as e.g. theories on origins of Japanese nation and language; a description of the development of Buddhism; an evaluation of aesthetic principles in Japanese literature; Japanese folklore and many others.

This carefully compiled and well designed book will certainly attract attention of many readers. Panorama Publishing House paid great care to its graphic elaboration.

A. Kraemerová

© NÁPRSTEK MUSEUM PRAGUE, 1987