

the pilgrimage. This is based mainly on a reference in Clapperton's second journey which surely must be either wrong in saying that "al-Hājj 'Umar from Futa Toro" whom he met in Sokoto in 1826, was returning from Mecca, or must be referring to a different person, which is perfectly possible. All the other evidence points to one of these conclusions.

And so the search continues, still in its infancy, for material on the early life of the man who, with the possible exception of 'Uthmān b. Fūdī, probably had more political, religious and military influence in shaping nineteenth century West Africa than any other single figure, and whose own biographical works are still almost completely unknown to western scholars.

J.J. Holden.

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