



Village in the Treetops (Extraordinary Voyages, #48)

Jules Verne

[Download now](#)

[Read Online](#) 

Village in the Treetops (Extraordinary Voyages, #48)

Jules Verne

Village in the Treetops (Extraordinary Voyages, #48) Jules Verne

Deepest Africa... mysterious lights... an attack by enraged elephants... a lost race of ape-men... and an unknown kingdom ruled by a mystic monarch... An action-packed adventure novel by Jules Verne - the author that foresaw the submarine and the airplane - that takes you deep into the exotic Africa.

Village in the Treetops (Extraordinary Voyages, #48) Details

Date : Published June 28th 1979 by Airmont Pub Co (first published 1901)

ISBN : 9780874970470

Author : Jules Verne

Format : Paperback 190 pages

Genre : Fiction, Classics, Science Fiction, Adventure, Cultural, France, Pulp

 [Download Village in the Treetops \(Extraordinary Voyages, #48\) ...pdf](#)

 [Read Online Village in the Treetops \(Extraordinary Voyages, #48\) ...pdf](#)

Download and Read Free Online Village in the Treetops (Extraordinary Voyages, #48) Jules Verne

From Reader Review Village in the Treetops (Extraordinary Voyages, #48) for online ebook

John says

This is another minor Verne chiefly devoted to exotic travel. A hunting party on the headwaters of the Congo has its leader killed and supplies destroyed by a herd of rampaging elephants. They find a raft left behind by an eccentric German scientist who was trying to learn the language of apes. Going down river on the raft, they rescue a baby who seems to be a young "missing link" hairier than a human child but capable of limited speech. The raft wrecks on rapids

and the party are rescued by the child's people, the Wagdi, who like him appear to be on the border between ape and human culture --they not only have language, but also the village of the title (huts built on a platform in the trees), simple pottery, cooking, weapons, music, and alcohol. Their indulgence in the last item permits the party to escape after discovering that the eccentric German, now insane, is the nominal god-king of the village.

The blurb says that Vernse, an opponent of Darwinian evolution, discredits the "missing link" nature of the Wagdi, but in fact that does not seem to be the case.

Although the Wagdi language contains loanwords from a local African language and from German, it is apparently primarily indigenous, and the rest of the culture likewise seems to be originally of independent origin, though they have added some odd items from the German's gear (e.g. a decrepit barrel organ that plays only 2 tunes, both badly.) Verne's views on evolution are much clearer in "The New Adam" published in Yestery and Tomorrow (which I hope to review soon).

Gonzalo Oyanedel says

Abrazando el pensamiento imperialista de su época, Verne regala una aventura menor, pero entretenida.

Luis says

Yo llamaría a este libro con "Un Safari con Jules"

Es sin dudas un libro bastante descriptivo por sobre todas las cosas, la fauna y flora citadas, ambientan perfectamente el sitio en el cual nos transporta la lectura (Congo-África)

La trama es un poco previsible por la mitad, pero ya en la parte final, deja un buen sabor de boca al lector, bastante imaginativo Verne aquí, jugando con las teorías evolucionistas propuestas por Charles Darwin, al cual de hecho menciona en varios pasajes del libro.

Me ha gustado bastante, el libro es ágil y entretenido.

tENTATIVELY, cONVENIENCE says

review of

Jules Verne's [The Village In The Treetops](#)

by tENTATIVELY, a cONVENIENCE - April 6, 2013

Surprise, surprise, my full review is "too long" so it's here instead:

<http://www.goodreads.com/story/show/3...>

I cut the end of this review out here to accommodate the word limit.

According to promotional/introductory text on the 1st printed p of this edition: "This is the first English translation of the last of Jules Verne's works to be published in his own lifetime." That, in itself, is enuf to make it fascinating for me. What makes it even more fascinating is that this novel is Verne's attempting to come to terms w/ the scientific idea of evolution vs his reputedly devout Roman Catholicism. For those of you who haven't noticed, the Roman Catholics (or, probably, all Catholics, Roman or otherwise) have had a habit of torturing & murdering people whose ideas contradict their own - ie: if they can't co-opt them. Take Giordano Bruno, eg. From I. O. Evans' intro to this edition:

"Fascinated as he was by every branch of science, Jules Verne could not but be interested in the controversy over the Darwinian Theory which was raging during his lifetime. As at the same time he was a sincerely religious man, and followed faithfully the teachings of the Roman Catholic Church, he naturally regarded the extremists of the Evolutionary School of thought with a certain scepticism.

"At that time the controversy almost turned upon the possible existence of a "Missing Link," a creature intermediate between man and the anthropoid apes. Was there any such creature?"

[..]

"This remarkable story, which has apparently never hitherto been translated into English, was originally entitled *Le Village Aérien*. This, however, especially as connected with the name Jules Verne, would rather suggest some sort of super flying-machine, and it is for this reason that I have given it a different title, which I think conveys its theme more clearly. My only other alteration is the omission of a few short passages of geographical detail now completely out of date." - p 5

As I've noted in at least one previous review of a Verne bk translated by Evans, The Demon of Cawnpore, I find the translator's changes to be objectionable:

""Impressed and at the same time horrified by the stern efficiency with which the British had suppressed the Indian Mutiny - for in his time the world was not so accustomed to reprisals as it is today - Verne ingeniously worked into his narrative the aftermath of the Indian Mutiny. In the original version he devotes a whole chapter to the Mutiny and its suppression,* [*Omitted in the present edition as holding up the story and lacking in interest.] so tendential that his original translators disavowed responsibility for its "facts or sentiments" in a foot-note!" - p 6

"I call the reader's attn to the admission here that the publishers omitted a chapter present in the original bk! Shame on them!! This is the Fitzroy edition published by Ace! Don't bother to read this one, try to find an edition w/ the chapter omitted here! I will." - <http://www.goodreads.com/book/show/17...>

What if *Le Village Aérien*, translated more accurately as The Aerial Village had some other meaning for Verne? A *pie in the sky* type meaning expressive of fancy &, therefore, metaphorically critical of evolutionary theory? I admit, such a proposal seems unlikely to me but I assume that if Verne wanted the bk to be called The Village In The Treetops he wd've called it such. As for omitting "a few short passages of geographical detail now completely out of date": why not leave them in w/ an explanatory footnote? That wd be more scholarly.

I've criticized Verne for being somewhat racist toward the Chinese in The Begum's Fortune & somewhat

anti-Semitic in Carpathian Castle but his biases are usually tempered & I have to give him credit for that. The Village In The Treetops starts off w/ a Frenchman & an American discussing the colonization of Africa:

""Well, my dear John, if things go on as they are the European nations will end up by sharing all Africa between them - over ten million square miles! Are the Americans going to leave all that to the English and French and Germans and so on?"

[..]

""Well, my dear John, one of these days the Federal Government will be demanding its slice of the African cake. There's a French Congo, a Belgian Congo, and a German Congo, not to mention the Independent Congo, which is only waiting for a chance to give up its independence! And all this country that we've been travelling over these last three months..."

""As travellers, just as travellers, Max, not as conquerors."" - p 7

Immediately, Verne sets the tone of the imperialist mindset but has the American philosophically opt out of conquering. While that might not be a realistic depiction of American policy, it's at least refreshing that Verne doesn't completely mindlessly embrace his French character's position & uses it as a critical ploy instead. Nonetheless, 19th century ecological oblivion reigns: "a harvest of first quality ivory sufficient to supply enough piano-keys for the whole world... And you say you're not satisfied!" (p 8) Perhaps it's w/ a sense of poetic justice that Verne has the expedition thoroughly routed by an elephant stampede.

&, yes, Verne has some pro-missionary bullshit polluting slightly: "Its peoples are continually at war, enslaving or killing one another, and living on human flesh. And, what is worst of all, these cannibalistic instincts are usually satisfied on the children. The missionaries, therefore, devote themselves to saving these tiny creatures, either by carrying them off by force or by ransoming them, and they give them a Christian education in the Missions founded along the river Siramba." (p 11) I reckon Verne's account, presumably like all the geographical details in his bks, is based on whatever sources he had access to in France - since he didn't visit Africa. But how reliable wd such sources have been? & how sensationalizing & self-justifying? When I think of missionaries, I think of cultural imperialism, I think of fanatics who believe that they have the right to invade countries & force the people to think-like-them. These cultural imperialists are then paving the way for the other exploiters, the diamond miners, etc, essentially capitalist enslavers. Then I think of groups like the Lord's Resistance Army in Uganda & the government forces that they rival. Both are somewhat rooted in Christianity & between the 2 of them they're ripping the people to shreds. Literally. Cd things have been any worse before missionary influence? I doubt it.

As usual, the European & American 'heros' 'have to have' servants &, in Africa, these are Africans: "Accustomed from their childhood to be porters, they would go on being porters until their legs gave way under them. Nonetheless their task was hard, having to be carried out in such a climate, their shoulders bending beneath the heavy ivory of the weighty boxes of provisions, their skins chafed by the coarse undergrowth, for they went almost naked, and their feet bleeding, they journeyed from dawn to eleven in the morning and went on until evening as soon as the heat of the day had passed. / But in their own interests the merchants had to see that these men were well paid, and they were well paid; that they should be well looked after, and they were well looked after; that they should not be driven beyond all reason, and they were not over-driven. The perils of the elephant-hunting were very real, not to speak of the chance of meeting lions or panthers, and the leader had to be able to count on his personnel." - pp 13-14

As noted before, Verne's accts are based on other people's accts & those accts were most likely from Europeans & *not from the Africans themselves*. Therefore, is it any surprise that they, the Africans, are depicted as being 'saved' from their own 'barbarity' by missionaries? Missionaries who 'save the Africans from their practice of eating children' (how do they make future generations exactly?) so that they can be

'benevolently' used *from childhood* as porters for European resource plundering & ecology destruction?

Now, I, too, haven't been to Africa, & certainly wasn't in Africa in the 19th century, but I'm very suspicious of the one-sidedness of Verne's depiction of things: "No mercy was to be hoped for from the tribes of the Oubanghi. Nobody knew what limits there might be to their cruelty, and the fiercest tribes of Australia or of the South Sea Islands, would be hard to compare with these natives. Towards the centre of the region there are nothing but cannibal villages, and the Fathers of the Mission, who dare the most frightful of deaths, have some reason to know it. In this equatorial Africa where strength is everything and weakness is a crime, one feels inclined to class such beings, wild beasts with human faces, among the animals! Moreover, even in maturity few of these natives can boast even the vestiges of the intelligence of a child of five or six." - p 22

WHEW! What a huge load of unintrospective crap we have there! The "fiercest tribes of Australia" were pretty soundly brutalized by Europeans & were still classified legally as flora & fauna all the way up 'til 1968!! Maybe these Africans had a pretty good idea of what was in store for them from the Europeans, eh?! As for "one feels inclined to class such beings, wild beasts with human faces, among the animals": make way for nazism: 'subhumans' anyone? Classifying people as 'animals' is always the imperialist subtext for a cruelty far crueler than ever seems to be acknowledged by the imperialists. &, uh, excuse me, but I've never seen an animal yet that wd invade Nanking or drop atomic bombs on Japan. Animals are always getting a bad rep for ferocity but, let's face it, humans are fierce way beyond any need for survival - humans are downright sadistic. & as for "these natives can boast even the vestiges of the intelligence of a child of five or six"? By whose IQ test? I reckon these natives cd survive in Africa where a European or American child of 5 or 6 wd soon be killed or starve. In other words, their intelligence is suitable to their environment & *not* to some irrelevant European classroom. Of course, as w/ the Edgar Rice Burroughs Tarzan narratives, the 'white' man plopped into Africa becomes the 'Lord of the Jungle' b/c of his 'inherent superiority'. Imagine George Bush Jr plopped into the African jungle at age 6. Wd he have ruled over Africa in no time?! I think not.

I like to look at old encyclopedias to see what currently unacceptable racist & eugenicist propaganda they hold. Then I like to critique the secret agendas of contemporary equivalents. I like Wikipedia & use it all the time but I'd never be so naive as to claim that it isn't ruled by subtextual agendas. The last time I went to accurately alter an incorrect entry I found that I was blocked by a Wikigardener - a person I don't know who's decided that my input shd be banned. &, yet, for most of the time that I've made alterations to Wikipedia the entries I've corrected have been on subjects that I'm a prominent expert on. EG: I added links to an entry on neoism, a movement I cofounded. The link was to MY YouTube channel, to MY movie, of a neoist festival that I organized. How much more *direct from the source can you get?* &, yet, it's apparently for doing things like this that I'm blocked.

In what's the most recent (as of the writing of this review) *RAMPIKE* magazine from CacaNada, Vol. 22/No. 1: "Re-recorded Histories", there's a great piece by Diane Schoemperlen that quotes from the Ontario Public School Geography textbook from 1946. Quote # 43 of Schoemperlen's piece is this:

"Europe has long been the home of the most highly civilized races in the world. Her people have long been foremost in industry, commerce, science, and art. Europe's importance is due chiefly to the fact that it is the home of the white peoples of the world. The white races have proved themselves superior to all others in many ways. They are more eager to acquire knowledge and to put it to practical use. They are more energetic. They have a greater capacity for organization, which is one of the chief characteristics of civilized man."

Ha ha! GEE, I wonder if a 'white' guy wrote that?!! If that had been written by an African dictator about black men many people might consider it to be a hilarious piece of megalomania. Here, it's 'received wisdom'. Yuk. I reckon it was 'white superiority' that inflicted opium on those 'uncivilized' Chinese, eh? Read The Politics of Heroin in Southeast Asia to know more about what I'm writing about. Thank you, Diane

Schoemperlen, for bringing this to our attn.

ANYWAY, Verne seems *decent* in contrast to such garbage published 45 yrs later for 'educational' purposes! At least Verne has sympathetic African characters & has his 'missing link' peoples be **kind**. But there're still loads of problems: "Thenceforward the travellers would have less to fear from contact with the nomadic tribes which, through the initiative of the European nations are being driven back towards the distant lands of Darfour." (p 23) Nomadic peoples, like animals, are always getting a bad rep. Jews & Gypsies were both targetted by the nazis for extermination. WHY? What the fuck's 'wrong' w/ being nomadic?! It seems to me that people who travel must at least attain some knowledge of multiple languages & cultures w/o *having to invade*. Well, I have no realistic handle on the current condition of Darfur except to say that there's a war going on. How rooted is it in what Verne mentions in passing? Dunno.

Verne seems to generally like Americans. Do contemporary French readers read him & scoff at that? "John Cort had a very serious and very practical mind - qualities usual among the people of New England. Born in Boston, although he was a Yankee by birth he showed only the better qualities of the Yankee. Deeply interested as he was in geography, anthropology, the study of the races of mankind, most attracted his attention. To these merits he added a high courage, and he would have carried his devotion to his friends to the last sacrifice." - p 45

& Verne has the Portuguese leader of the expedition not be a genocidal maniac: "Urdax belonged to that Association of Ivory Hunters which Stanley had met when he was coming back from the northern Congo. But he did not share the bad reputation of his colleagues, most of whom, on the pretext of hunting the elephant, devote themselves to the massacre of the natives, so that, as that daring explorer of equatorial Africa said, the ivory that they collect is stained with human blood." (p 46) Stained w/ elephant blood, yes, stained w/ human blood, no. At least Verne acknowledges that such hunters who killed humans as well as elephants exist(ed). He's trying, he really is. It's easy to retroactively criticize him. Wd I've been any 'better' in his day? Maybe not. Who will be ripping me a new asshole 110 yrs hence?

Verne has Africa's nighttime be quiet, apparently devoid of the sounds of nocturnal creatures: "In the depths of the forest all the noise of the day had ceased and nothing could be heard except a sort of regular breathing, the respiration of the sleeping trees." (p 58) Cd that possibly be realistic?

I'm sure that this review seems like little more than my political diatribe but I really did enjoy this as a tale so I'm not exclusively preoccupied w/ the racist & imperialistic undertones of it all. The plot interested me. Verne has a central theme be one of interspecies communication attempts - a subject I'm fascinated by. "The efforts made by American Professor Garner may still be remembered - his scheme for studying the language of the monkeys and of giving his theories experimental verification." (p 81) Garner is disposed of pretty quickly as an academic fraud of sorts that borders on parody of academicism but the subject of interspecies communication isn't completely discarded. Nonetheless, Verne, ever mindful of catering to Roman Catholic prejudices in favor of man as 'God's chosen creature' or whatnot, has this disclaimer:

"Even before Professor Garner had begun his studies, it was well known that such mammals as dogs and monkeys have their mouths and throats arranged somewhat on human lines and their glottis organized to emit articulate sounds. But it was known too - with due regard to the monkey-lovers - that thought came before speech. In order to speak it is necessary to think, and thinking demands the power of using general terms - a faculty which the animals lack. The parrot talks, but it does not understand a word of what it says." - p 82

Maybe it's US that doesn't understand what THEY'RE SAYING. Why not?

"Finally, and according to his opinion, in conformity with the Darwinian theory of the unity of species and the hereditary transmission of physical qualities and not of defects, it could be said, "If the human races are

derived from an ape-like stem, why should not the human language be derived from the primitive speech of these anthropoids?" the only thing was, did man really have monkeys for his ancestors? . . . That was what remained to be shown and what has not been shown." - p 84

I wonder what Verne wd've made of the teaching of the gorilla Koko (& others) sign language? The Village In The Treetops struggles w/ Darwinism, racism, etc, throughout - & that's largely what made it intellectually stimulating for me.

""After all," Max Huber added, "nothing could be more natural! Aren't we in the center of Africa? Well, between the natives and the apes of the Congo - except for Khamis [their black African guide] , that's understood - I don't think there's very much difference."

""But you have to remember," John Cort replied, "that the distinction between the man and the animals is that one is equipped with intelligence and that the other is dominated by an impersonal instinct..."

""The latter is much more certain than the former, my dear John!"

""I don't say no, Max. But these two factors of life are separated by a gulf, and as this has never been crossed the evolutionists have no grounds to claim that man is descended from the monkeys..." - p 100

But, despite Verne's Roman Catholicism, this is all a set-up for leading the reader into imagining a missing link & to, therefore, accepting Darwinism. & he later explores this theme in a different bk in a short story that he supposedly dictated on his deathbed, "The Eternal Adam" [to be reviewed later].

See the rest of the review here:

<http://www.goodreads.com/story/show/3...>

Ron Sadowski says

5-18-2012

Fantasy Literature says

3.5 stars from Sandy, read the full review at FANTASY LITERATURE

Disclaimer: just so you know, some of the books we review are received free from publishers

When English naturalist Charles Darwin released his groundbreaking work *On the Origin of Species* in November 1859, it set off a firestorm of controversy regarding its central tenet: organic evolution, and the descent of life from a common ancestral source. Indeed, such was the brouhaha over this novel concept that even 66 years later, during the so-called Scopes Trial in Dayton, Tennessee, the subject was hotly debated, and in fact, to this very day, over 150 years since Darwin's most famous work was published, there are still millions of religious fundamentalists who adamantly deny its veracity. And so, it may well be understood that Jules Verne — the Frenchman who has been called “The Father of Science Fiction,” and who certainly had an ardent interest in all matters pertaining to scientific matters in general — took an especial interest in

the subject, despite the fact that he was a devout, churchgoing Catholic.

The result was the author's *The Village in the Treetops* (originally published as *Le Village Aerien*, or *The Aerial Village*, in 1901, four years before the author's death at age 77), which sees Verne coming to grips with the possibility of a so-called "missing link" between man and ape. This novel, one of the many in the "Extraordinary Voyages" series that he'd started with publisher Pierre-Jules Hetzel, beginning with 1863's *Five Weeks in a Balloon*, was not translated into English until Ace paperbacks came out with its I.O. Evans translation in 1964; the edition that I was fortunate enough to lay my hands on. As it turns out, the book finds Verne in Englishman H. Rider Haggard territory, with a tale of the discovery of a lost race in the wilds of Africa, although to be fair, the Frenchman was writing novels set in "The Dark Continent" (*Five Weeks in a Balloon*, his very first, for example) decades before Haggard ever began his authorial career....**3.5 stars from Sandy, read the full review at FANTASY LITERATURE**

Rafael Ontivero says

Debemos tener en cuenta la época en la que es escribió este libro antes de hacer cualquier juicio de valor sobre su desarrollo.

Ciertamente no es de los más lúcidos del autor, con toda esa exposición de la teoría de Darwin y cómo se sabía que podía haber evolucionado el hombre a partir del antecesor común del mono. A esto hay que añadir que el autor no es muy benigno con el concepto de "salvaje bueno", con continuas evaluaciones antropológicas y morales que harían poner el grito en el cielo a cualquier bienpensante actual. Negros que nunca podrán ser iguales a los blancos, salvajes que pertenecen a una raza inferior, un eslabón perdido -ese es el tema de la novela- bastante controvertido pero que al final se rehabilita a sí mismo.

He encontrado referencias históricas reales al profesor Garner, que Verne trata un poco sarcásticamente, y sus estudios sobre el habla de los monos, aunque no sobre el profesor Johausen, dado que, bueno, queda un poco mal.

Una novela solo para los fanáticos del autor o para aquellos que sientan curiosidad por cómo se entendía el tema del eslabón perdido a finales del siglo XIX. El libro se publicó originalmente en 1901, los datos históricos más modernos que aparecen datan del año 1892, y la acción se lleva a cabo en 1894, por lo que no es muy aventurado decir que fue escrita en 185/6, dado que Verne, en aquellos años llevaba varios de adelanto sobre la publicación, lo que le permitió mantener el nivel en sus últimos años (murió en 1905).

Sandy says

When English naturalist Charles Darwin released his groundbreaking work "On the Origin of Species" in November 1859, it set off a firestorm of controversy regarding its central tenet: organic evolution, and the descent of life from a common ancestral source. Indeed, such was the brouhaha over this novel concept that even 66 years later, during the so-called Scopes Trial in Dayton, Tennessee, the subject was hotly debated, and in fact, to this very day, over 150 years since Darwin's most famous work was published, there are still millions of religious fundamentalists who adamantly deny its veracity. And so, it may well be understood that Jules Verne--the Frenchman who has been called "The Father of Science Fiction," and who certainly had an ardent interest in all matters pertaining to scientific matters in general--took an especial interest in the subject, despite the fact that he was a devout, churchgoing Catholic.

The result was the author's "The Village in the Treetops" (originally published as "Le Village Aerien," or "The Aerial Village," in 1901, four years before the author's death at age 77), which sees Verne coming to grips with the possibility of a so-called "missing link" between man and ape. This novel, one of the many in the "Extraordinary Voyages" series that he'd started with publisher Pierre-Jules Hetzel, beginning with 1863's "Five Weeks in a Balloon," was not translated into English until Ace paperbacks came out with its I.O. Evans translation in 1964; the edition that I was fortunate enough to lay my hands on. As it turns out, the book finds Verne in Englishman H. Rider Haggard territory, with a tale of the discovery of a lost race in the wilds of Africa, although to be fair, the Frenchman was writing novels set in "The Dark Continent" ("Five Weeks in a Balloon," his very first, for example) decades before Haggard ever began his authorial career.

In "The Village in the Treetops," the reader makes the acquaintance of two adventurers in their mid-20s, John Cort, an American, and Max Huber, a Frenchman. The two work in a factory of some sort in Libreville, Gabon, in the central Africa of 1898, and have recently been on an ivory-hunting expedition with a Portuguese trader and a large retinue. Trouble arises suddenly for the caravan when an elephant stampede kills the trader and puts all the servants to rout, leaving Cort and Huber alone with Khamis (a 35-year-old "foreloper" guide from Cameroon) and their 10-year-old adopted native son, Llanga. The quartet must now trek over 1,000 miles on foot to reach Libreville again, and thus decides to take a shortcut, through the unexplored immensity of the Oubanghi forest. And after a journey of many weeks, and some harrowing adventures, the four discover the remnants of the camp of one Dr. Johausen, who had gone missing three years earlier whilst studying the language of the apes. They also rescue from drowning a young boy who is more monkey than human, and ultimately come upon their most startling discovery of all: the village of Ngala, built upon an enormous platform 100 feet up in the trees and peopled by the apelike Waggdi tribe, which people just might constitute that long-sought "missing link." The quartet is amicably treated by the Waggdis, although the question of being able to leave remains very much an issue....

I must say that the primary difference, for me, between Verne--and between later African fantasist Edgar Rice Burroughs, for that matter--and Rider Haggard is that the Frenchman and the American did not ever visit Africa (Verne had, to be fair, sailed to Lisbon and Algiers in 1878), whereas the Englishman had lived and worked there for many years. Haggard's African novels, thus, always have that effortless aura of verisimilitude, despite their fantastic elements; one lacking from the fictions of the other two. Still, what Verne lacked in actual travel experience, he tried to make up for with copious amounts of research from guidebooks and other sources, so much so that "The Village in the Treetops" does carry a patina of realism. Fauna and flora are meticulously described...at least, as much as any reasonable reader might expect.

Indeed, his novel here, at least the first 2/3 of it, is largely an African safari-type of tale, and our adventurers don't even arrive at that Waggdi village until page 143. Another main difference between Haggard and Verne (based on my substantial experience with the former and limited reading of the latter) would seem to be their treatment of the African natives. Haggard was never condescending, and always attributed a great nobility to his Zulus and other native tribes; Verne, at least here, is more casually racist. For example, Llanga has a lighter complexion than many other central Africans; he sports "an aquiline, unflattened nose; nor did he have the thick Negroid lips. His eyes shone with intelligence...." Khamis is said to have "blood thicker than that of the white man, which blunts the feelings and is less perceptible of physical pain...." And then there's this, from Max Huber: "Between the natives and the apes of the Congo...I don't think there's very much difference." Ouch!

As far as the book's pro or con attitude to Darwinism, things are left fairly up in the air, although by the novel's end, it seems pretty darn clear that the Waggdis are more human than ape; a verifiable missing link. Still, Verne does muddy the waters a bit by having Cort and Huber debate the issue before their arrival at Ngala. His book, for the most part, is fast moving and exciting, and he keeps things lively for the reader by throwing in any number of action set pieces: that elephant stampede, an attack by two crazed rhinos, an attack by an army of monkeys while our quartet is traveling by raft downriver, a harrowing experience in a rapids, and their ultimate escape from the Waggdi village. Despite their occasional racist remarks and

keenness on shooting animals, Cort and Huber are basically decent, likable men, and indeed, we should remember that they dearly love the young Llanga, highly esteem the shrewd guide Khamis, and are only hunting for food and to survive. They are remarkably cool characters, too, so much so that when they are trapped in the branches of a tamarisk tree, with hundreds of elephants stampeding beneath them, Cort comments, "This is getting rather involved." To which Huber replies, "You could almost say it's getting complicated!" I love it!

The bottom line is that, although little read and seldom discussed today, "The Village in the Treetops" is certainly well worth a look for today's discriminating reader. It might be lesser Verne, to be sure, but still proved very entertaining, and even educational, for me. For example, in regard to tsetse flies...when Verne says, "...the travelers had no need to worry about [them]...their venom is mortal only to horses, camels and dogs, and not to man any more than to the wild beasts...." Who knew?

(By the way, this review originally appeared on the FanLit website at <http://www.fantasyliterature.com/> ... a most excellent destination for all fans of Jules Verne....)

???????? says

?????? ?????, ????? ????? ?? ?? ??????? ?????????, ????? ?? ????? ?? ??????? ?? ?????. ??? ??? ?? ??????? ??????? ? ??????? ?? ??????????. ??? ????? ?? ???????.. (?????? ?????? ? ?????????, ????? ? ?????? ???????, ???????, ?? ? ?????????? ?????????? ????????? ??????? ??, ? ?? ?? ? ????? "?? ???????" ?????? " ? ??????")

Md. Faysal Alam Riyad says

?? ????? ??????? ?? ??, ??????? ????????????? ??????????????? ?? ?? ??????? ?????????????, ?????????? ????? ?????????

vhatos says

?? ?????????? ?????? ????? ??????, ??? ?????? ?????????? ??????????. ??????? ? ??????...

Michael says

Rarely have I found Verne to not be somewhat enjoyable. Certainly some of the views expressed are a bit outdated, but if you keep in mind when the story was written, they can be somewhat excused.

Savanah says

The ideas were interesting, but in execution, I think the book fell short. It took 138 pages for the group to even find the village. Until that point, I thought it was extremely tedious to read, but I kept on because I hoped that it would improve. It didn't. When they did finally reach the village, everything that happened was

easily predicted and resolved quickly and without much thought. I usually like Jules Verne, but this one turned out to be a disappointment.

J.G. Keely says

This book predates Tarzan by a decade, and tackles very similar ideas about evolution and the dark heart of Africa. However, unlike Burroughs, Verne shows here a keen understanding of both science and human nature. I will concede that the story itself is less inventive and more mundane, more along the lines of Haggard.

However, Verne's exploration of Darwinism, evolution, and the 'missing link' is much more informed and hence, as prescient as Verne is liable to be. If only there were some middle ground between the nonsensical setting of Tarzan and the 'straight adventure' Verne gives us.

Unfortunately for Burroughs, he clearly can't profit from the 'common ignorance of his age' defense when it comes to the concepts of science.
