

the most significant impact was seen in the political sphere, and Korieh examines demands for self-government and independence that increased at the end of the war. These observations have been well-established by other historians, but they take on new depth and meaning when seen as the continuation of processes examined throughout the book.

Korieh's work could have benefitted from more comparisons with other colonies, clarifying what was specifically Nigerian about the Nigerian engagement with the Second World War and what was part of a more general 'African' set of engagements. Yet this might have detracted from his highly detailed focus on how Nigerian society lived through the war, resisted its new restrictions, and arose to its opportunities. Korieh's book is an invaluable contribution to Nigerian social and political history, and is particularly noteworthy for providing new perspectives on African agency under British colonial rule.

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AFRICAN SOLDIERS AND MARRIAGE IN THE FRENCH EMPIRE

Militarizing Marriage: West African Soldiers' Conjugal Traditions in Modern French Empire.

By Sarah J. Zimmerman.

Athens, OH: Ohio University Press, 2020. Pp. 318. \$34.95, paperback (ISBN: 978-0-8214-2447-6); \$80.00, hardcover (ISBN: 978-0-8214-2422-3).

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KEY WORDS: West Africa, military, marriage, gender, imperialism, migration.

This book's invaluable contribution is the demonstration that the sexuality and conjugality of women, particularly African women, were instrumental to global French imperial conquest. Following the deployments of troops recruited in West African colonies to theaters of conflict ranging, over more than a century, from Equatorial Africa to Indochina and Algeria, author Sarah Zimmerman traces these troops' sexual and domestic relationships with women whether in their communities of origin or in theaters of conflict. Her archival and oral history research, which spans six countries, reveals the central place of marital and gender issues in French colonial administrators' efforts to extend their empire. The result is a sweeping examination of race and gender in imperial France. *Militarizing Marriage's* chapters are organized thematically but proceed in rough chronological fashion from the mid-nineteenth century through the empire's final demise in the early 1960s, with each chapter also spotlighting a different geographic area to which West African troops were sent.

The first chapter introduces the famed *tirailleurs sénégalais*, the corps of indigenous soldiers formed in 1857, even before France officially became a colonial power in Africa. Zimmerman shows the clear linkages between slavery, military service, and marriage for these soldiers. French officers frequently purchased enslaved West African men to bolster *tirailleur* units' manpower in the field and drew newly emancipated men into their ranks.

They might also make a man's emancipation conditional upon his marriage, usually to a formerly enslaved woman, and saw institutions of African marriage as little different from the outright ownership of women. These conjugal partners (a term Zimmerman prefers to 'wives' owing to their unions' ambiguous and sometimes contested nature) accompanied the *tirailleurs* into war zones and occupations, initially in other African colonies such as Congo and Madagascar in the 1880s and 1890s. The second chapter examines this accompaniment and its associated entanglements, along with troops' acquisition of local conjugal partners. French commanders saw the *tirailleurs* as natural family men and understood marriage as an important means of sustaining their morale and domestic needs, since the military itself was reluctant to bear the costs of their deployment.

As France's colonial empire expanded in the early twentieth century, these troops were essential in extending French control over new territories and populations. From 1912, West African conscripts were sent to the French protectorate of Morocco; roughly one-quarter of them were joined by wives. In this context, examined in Chapter Three, racial segregation came to concern for the first time administrators anxious to maintain boundaries between the categories of 'Black/African' troops and 'white/Arab' civilians. This concern only grew after *tirailleurs* and other West African soldiers deployed to metropolitan France during the Great War, as Zimmerman notes in Chapter Four. From 1914 onward, African soldiers' wives and other dependents stayed behind, necessitating the creation of an administrative system to dispense family allocations and determine which unions were legitimate. The situation was further complicated by the fact that new laws granted so-called *originaires* — residents of Senegal's 'Four Communes' — full French citizenship, qualifying them for more benefits than the *indigènes* who made up the *tirailleur* corps. This citizen/subject distinction endured through the Second World War. Chapter Five considers the long-distance and interracial relationships formed by some of the thousands of West African troops who occupied France, North Africa, and the Levant during the interwar years, with race remaining a central prism through which administrators categorized and responded to these relationships.

The final chapter and Epilogue examine decolonization, particularly during conflicts in French Indochina and Algeria. While the French military discouraged liaisons between its personnel and local women (outside of commercial sex at military-run brothels), African troops formed a variety of ties to Vietnamese women; some formed marriages and tried to bring their wives and mixed-race children home. Zimmerman provides insights from interviews she conducted with members of these 'Afro-Vietnamese' households in Senegal. West African soldiers, some of them already traumatized by service in Vietnam, also fought for France against Algerian independence, as detailed in the Epilogue. The oral histories collected from these soldiers and their partners add particular richness to the text. Zimmerman considers these men's choices in whether to return to newly independent homelands or to remain in French service. Although the *tirailleurs sénégalais* were dissolved in 1956, many of its veterans continued to serve the French military through the 1960s, and some of their wives still collected widows' pensions into the twenty-first century.

Due to its wide-ranging scope, *Militarizing Marriage* tries to make sense of what might be more historical material than can be adequately incorporated into a single monograph. Nonetheless, it illuminates an aspect of colonial rule and military service that had

previously gone unnoticed: the extent to which colonized women bore the weight of the extension and defense of French colonialism.

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LAW, GENDER, AND SEXUALITY IN COLONIAL ALGERIA

Sex, Law, and Sovereignty in French Algeria, 1830–1930.

By Judith Surkis.

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KEY WORDS: Algeria, North Africa, gender, sexuality, law, colonial administration.

Sex, Law, and Sovereignty in French Algeria is a stunning study that reframes how we think about the formation of French Algeria between 1830 and 1930 — what historian Judith Surkis refers to as a colonial century that covers ‘France’s fantasmatic sovereignty’ over Algeria. Fantasy, in Surkis’ application, is legal and works as both a premise and a technology of law. Drawing on feminist theory that shows how fantasy builds frameworks of power through constructions of difference, Surkis illustrates how the affective influence of fantasy lay at the heart of particular legal benchmarks in Algeria’s colonial history, seen most vividly in the swirl of ‘scandal’ and ‘affair’ as they appear in both legal and fictional writing.

With the formal legal apparatus serving as scaffolding in each of the book’s eight chapters, Surkis builds an intricate analysis that moves beyond a discussion of the laws themselves to focus on the cultural landscape, the work of fantasy, and the stakes of particular predicaments pertaining to sovereignty. The formal annexation of Algeria in 1834, the 1865 *sénatus-consulte* establishing the legal distinction between French nationality and French citizenship, the devastating 1873 Warnier Law, which opened the door for massive settler expropriation of arable land — each of these legal actions marked moments in a process based largely in the fantasy that Algerian Muslim men were irredeemably committed to child marriage, repudiation, and polygamy as elements of their personal status. French constructions of these sexual and gendered differences were rooted in understandings of religion, in this instance Christianity and Islam, and the fantastical relationship between religion and secularism. By the 1870s, Surkis argues that legal status and difference, which French administrators had framed as rooted in religion, began to take on corporeal aspects. The embodiment of religio-legal difference manifested in anxiety over so-called mixed marriages between Muslim Algerian men and European women. Uncommon as these marriages were, the fantasy of these relationships provoked extensive discussion about difference and the legal implications for citizenship rights through ‘mixed’ marriage. In the early twentieth century, the assimilationist and elite Young Algerians pushed back against colonialist arguments for Muslim Algerian men’s sexual differences and exposed the reality that so-called Muslim law in Algeria *was* French law; it was