reach. Sotunsa considers the female performer Ayanbinrin's amalgamation of English language drum poetry with Yoruba talking drums as displaying a modern international dimension. She also correlates the modernizing of dominantly male Yoruba drum culture with femininity. In her discussion of Masquerade as social art, Enamhe emphasizes the importance of costume aesthetics in attracting tourists to fuel local and national economies.

Continuing the anthology's attention to the transnational flow of people and ideas, Sections Three and Four focus on postcolonial nation-building and national belonging in an era of globalization. While Section Three offers readings of written texts, media, and literary, Section Four engages the politics of ethnic and national belonging and considerations of future national developments. Busuyi Mekusi and Bola Dauda in chapters on, respectively, South Africa and Nigeria, discuss the obstacles of nation-building among people divided by religious, ethnic, and racial attachments, divides often caused by colonial interference. Both scholars prioritize patriotism over other modes of affiliation. They also understand, however, the concept of national belonging in a global era as expanding beyond specific geographies and each author furthermore advocates for the participation of Africans living in exile in the nation-building process. Alternatively, Eunice Omonzejie, in her analysis of francophone literature, discusses the impacts of migration on African masculinities as engendering psychological and cultural instability. She reads this instability as a sign of non-belonging to national communities at home or in exile. Section Four ends with two chapters spotlighting the imperative that, in order for it to be a model African nation, Nigeria must contend with its own domestic issues, including internal discrimination.

Without de-emphasizing the rich analysis and original scholarship in this anthology, the reader would like to have seen a deeper interrogation of the terms 'nation' and 'modernity'. For instance, several of the chapters link modernity with Western influence. It would have been useful to bring in recent debates from the field of African diaspora studies, which examine Africa's role in black Atlantic modernity. Employing a diaspora paradigm, meanwhile, would have been a productive way to interrogate the nation. That said, this book offers an exciting alternative perspective on the relations between Africa and its diaspora.

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EARLY NORTH AFRICA

North Africa under Byzantium and Early Islam.
Edited by Susan T. Stevens and Jonathan P. Conant.
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doi:10.1017/S0021853717000512

Key Words: Egypt, Tunisia, North Africa, Islam, religion, architecture, migration, trade.

The introduction to *North Africa under Byzantium and Early Islam* by the editors Susan T. Stevens and Jonathan P. Conant provides the reader with an enumeration of all the chapters included in this volume in a succinct manner. At last we have a long anticipated

book devoted to North Africa, with an interdisciplinary approach covering various aspects of Roman, Byzantine, and early Islamic cultures. An additional reference delineating the borders of North Africa would have been a boon.

In the first chapter, 'Procopius' Vandal War: Thematic Trajectories and Hidden Transcripts', Anthony Kaldellis offers a fresh perspective on the well-known and frequently discussed so-called liberation of Byzantine North Africa from the Vandals. According to Kaldellis, Procopius' description of the Vandals in his *Vandal War* was mainly inspired by his contemporaries residing in Constantinople. He portrayed the Vandals as a decadent people, enjoying a luxurious life, in contrast to the hardy Moors. The author's view is plausible, but we should take into consideration that Procopius focused on the contradistinction between the wealthy Vandals who had confiscated most of the Libyan farmland and the robust Moors who tilled the land for them as free farmers or slaves.

Andy Merril's chapter, 'Gelimer's Slaughter: The Case for Late Vandal Africa', is written by a learned scholar familiar with a variety of primary sources relevant to the defeat of the Vandal king Gelimer by the Byzantines in 533. Merril hypothesizes that Gelimer's defeat by the Byzantines was due to his preoccupation with fighting the Moors to the south in Burakena. This explanation is highly speculative, as he himself recognizes. Elizabeth Fortress and Andrew Wilson, in their chapter, 'The Saharan Berber Diaspora and the Southern Frontiers of Byzantine North Africa', mainly deal with the Berber tribe of Garamantes that lived in Fazzān. In their capital, Garama, a trans-Saharan trade center, we notice monumental architecture, heavily influenced by the Romans.

Walter E. Kaegi's chapter, 'The Islamic Conquest and the Defense of Byzantine Africa', deals with various aspects of the Arab conquest of Egypt and North Africa, two fields lacking adequate scholarship. The author's note on Byzantine historiography is limited to Theophanes' *Chronography*, omitting any discussion about its relationship with the other Syriac Christian sources. One would expect, in addition to the sketchy narration of the activities of 'Amr bn. al-'Aṣ, a better interpretation of his military strategy. Likewise, 'Uqba bn. Nāfi''s policy towards the Berbers is not discussed. Furthermore, the author prefers to deal with the theories concerning the assassination of the emperor Constans II (641–68) instead of discussing the Arab-Byzantine naval battles for control of the North African ports, which actually determined the Arabs' victory in North Africa. The last part concerning the so-called autochthonous tribes' attitude towards the Byzantines seems particularly interesting.

Susan T. Stevens, in her chapter 'Carthage in Transition', attempts to show that the Vandal-Byzantine city of Carthage was not transformed abruptly to a medieval Islamic city as a result of the Arab conquest. She correctly points out that in spite of the exaggerated statements by the Arabic sources describing a sudden disaster that disrupted the continuity in the life of the city, a number of skilled workers remained; more important is her assumption that 'part of the elite [also] remained in the city', which opens a new field of research. Philip von Rummel, in his chapter 'The Transformation of Ancient Land- and Cityscapes in Early Medieval North Africa', explores the socio-political transitional period in North Africa from Late Antiquity to the early Islamic, based solely on archaeological evidence.

In his chapter, 'The Contribution of Medieval Arabic Sources to the Historical Geography of Byzantine Africa', Mohamed Benabbès correctly points out that a correlation of the Arabic sources with the Greek and Latin is necessary for understanding

historical geography and ethnonyms. His examples are reasonable, but in his reference to Procopius' passage 4.11.15: 'εἰς Μάμμης *τὸν χῶρον*' (123 and n. 25) ('τὸ χωρίον' in Procopius), he confuses the word' *τὸ χωρίον*' (=region, neutral form) with the similar word 'ἡ χώρα' (=country, location, feminine form). Anyway, the noun 'τὸ χωρίον' is in the accusative and not in the nominative as the author assumes. Proper usage of both Greek and Arabic grammar is equally necessary. Paul Reynolds's chapter, 'From Vandal Africa to Arab Ifrīqyiya', is a first-class contribution to the study of North Africa from the Vandals to the Arab occupation, tracing continuities and discontinuities based on the archaeological findings and especially the ceramics. Less comprehensive is the author's study of shipping routes and maritime networks.

The most delightful chapter in this volume is Cecil Morrison's, '*Regio dives in omnibus bonis ornate*: The African Economy from the Vandals to the Arab Conquest in the Light of Coin Evidence', which gives an excellent description of the African economy during this period based on numismatic findings. The author takes meticulous pains to show that the African economy in the late Byzantine period was prosperous. The evidence of hagiographical works of this period corroborates the numismatic.

Jonathan P. Conant's chapter, 'Sanctity and the Networks of Empire in Byzantine North Africa', is a useful study for specialists and lay readers. He reports that North Africa 'was not enormously productive of saints … [but] the African cult of saints was hardly static' (201). The author also discusses the development of the cult of local martyrs who were victims of the violence of the Vandals who followed Arianism. Further research into the cult of martyrdom might reveal its hidden continuation in Islamic times. Anne Marie Yassin's chapter 'Beyond Spolia: Architectural Memory and Adaptation in the Churches of Late Antique North Africa', is a thorough and careful study, mainly addressed to specialists. It reveals that architectural features of a given church help us to understand how it reflects the actual beliefs of the faithful.

Kate Cooper's chapter, 'Marriage Law and Christian Rhetoric in Vandal Africa', deals with the legal complexity in Vandal Africa focusing on the institution of marriage among slaves. She points out that we can trace a separation of Christian law from secular law. Lesley Dossey, in 'Exegesis and Dissent in Byzantine North Africa', asserts that in 543 and 545 Justinian attempted a religious compromise between the supporters of the Council of Chalcedon and their opponents by issuing an official condemnation of the 'Three Chapters', written by three famous theologians. The author assumes that Justinian's efforts were opposed by a number of North African learned 'doctores' such as Fulgentius of Ruspe.

Our knowledge of the Latin literature and especially poetry in North Africa is scanty and Gregory Hays's chapter, 'Sounds from a Silent Land: The Latin Poetry of Byzantine North Africa', continues the pioneering studies of Averil Cameron. The author's translation of a number of Byzantine inscriptions written in poetic form is praiseworthy. In the last chapter, 'Byzantine and Early Islamic Africa ca. 500–800, Concluding Remarks', Peter Brown reports that this much needed and welcome publication on the civilization of North Africa started under the aegis of Alice Mary Talbot, inspired by the pioneering study of Y. Modéran.

Fifteen essays cover various aspects of this civilization, which, rooted in the oasis of Fazzān, reached the Mediterranean coastline. The profound influence of the Romans,

Vandals, and Byzantines on local populations was crystallized in the early Islamic period. It is hoped that future research will also cover the maritime aspect and iconography.

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TRAVELS IN MOROCCO

Return to Casablanca: Jews, Muslims, and an Israeli Anthropologist.
By André Levy.
Chicago: University of Chicago Press, 2015. Pp. ix + 219. $85.00, hardback (ISBN 9780226292410); $27.50, paperback (ISBN 9780226292557).
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Key Words: Morocco, northwestern Africa, Judaism, Islam, diaspora.

This study by André Levy, an anthropologist at Ben-Gurion University, both grows out of and constitutes a journey. It features stations at which the reader is asked to stop, consider the scene, and think. It reveals aspects of life in Morocco (which had been the author's home until the age of five) while it also considers the lives of Jewish people there, the metropolis of Casablanca, dilemmas of Israeli society, and the discipline of anthropology.

The itinerary in the volume is not linear. It begins with the author's trip to Morocco after beginning anthropology studies, then Chapter Two returns to the late nineteenth century and to the writings of Yizhak Ben Yais Halevi, a resident of Essaouira, Morocco, who was influenced both by growing European economic and cultural penetration and the Hebrew *haskalah* – enlightenment – movement originating in central Europe more than a century earlier. Like Levy, Halevi was a keen observer of his society. Endowed with a critical perspective and wide-ranging interests, he supplied detailed accounts of many subjects while pointing to larger questions that they raised.

The themes in the book may first appear to be scattered, but for those committed to the journey they steadily gain coherence. The book's integration emerges from the experiences of approximately half a million people who, in the second half of the twentieth century, emigrated from the Middle East and North Africa to Israel, while large numbers of Jews also left the region for other lands. In the mid-twentieth century, Morocco was home to a quarter of a million Jews, which was then the largest concentration of Jewish peoples in the larger Middle East and North African region. In the 1980s, Moroccan King Hassan II invited Israelis who were born in Morocco to come back and visit. This provided the occasion for Levy's first anthropological trip to the country. Some of his experiences evolved into central lines of inquiry of which this review provides only a glimpse.

Jewish life in Morocco has long had its inner tensions and incongruities. Some merchants thrived economically and even benefited from aspects of colonial rule, but their political vulnerability as a minority remained. Jews were intimately familiar with and attached to their surroundings, but simultaneously alienated from major cultural features and symbols like knowledge of literary Arabic. For those emigrating in the 1950 and