

By outlining these contrasts (and the spaces between them), Morton highlights the ambiguous relationship of the residents of the *subúrbios* with the City of Cement. He builds on this in the following two chapters which cover the period between the mid-1970s and early 1990s. Chapter Four details the nationalization of the city's housing stock after independence and how the — erstwhile slow — occupation by former residents of the *subúrbios* was accompanied by feelings of distance, isolation, and abandonment. In a context of war, an absent (or corrupt) state, and increased overcrowding, 'a house or an apartment in the City of Cement became a dubious privilege at best, a garbage dump and death trap at worst' (181). On the other hand, planning experiences in the *subúrbios*, described in Chapter Five, show the irresistible allure of modern 'urbanization' as represented by the City of Cement, with communities taking an active role in reshaping urban space according to grid-like lines and plans. These tensions reveal that what was in fact at stake for suburban citizens living in the margins of a 'would-be state' (216) was not the materiality of concrete itself, but associated desires and aspirations for comfort, security, and belonging.

The books' conclusions reflect on the multiple trajectories Mozambique has taken since the introduction of a market economy in the 1990s, which has seen a 'recolonization' of the City of Cement fuelled by the growing foreign presence of donors, capital, and investors. For those who stayed in the City of Cement, this means that their once decrepit apartments have turned into valuable assets and sources of rent, while concrete-block construction in the *subúrbios* has proliferated even if 'upgrading from reed construction has not marked the end of hardship' (223). By showing how concrete continues to represent an ambiguous marker and embodiment of urban life, Morton makes an important contribution to urban studies in Africa.

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EXILE, NARRATIVE, AND MIGRATION IN AFRICAN HISTORY

Africans in Exile: Mobility, Law and Identity.

Edited by Benjamin N. Lawrance and Nathan Riley Carpenter.

Bloomington, IN: Indiana University Press, 2018. Pp. 384. \$35.00, paperback (ISBN: 9780253038081); \$85.00, hardcover (ISBN: 9780253038074).

doi:10.1017/S0021853721000207

KEY WORDS: West Africa, East Africa, North Africa, Southern Africa, migration, law, identity, memory, archives.

By distancing themselves from an approach favoring either the uprooting of exiles or the omnipotence of authoritarian states, the contributors to *Africans in Exile* renew the knowledge of African forced migration: they propose historicized case studies that highlight the political imaginations at work in situations of exile around two main ideas. First, if we consider exile as a practice of diversified mobility, both past and present, which in turn sheds light on state instability, we can reconstruct an archive of exile. Secondly, the archive that

historian Arlette Farge referred to in 1989 as a 'piece of tamed time' offers increased documentary and heuristic possibilities, as it allows the social base of the exiles to be broadened beyond the prominent and powerful and thus to understand the condition and sensibility of individuals — a work programme set out in the general introduction to the book (4–5).¹ Note the contributions of Baba Galleh Jallow, a former Gambian journalist who took refuge in the United States; of Emily S. Burrill, who writes of the weight of exile in African history: 'Exiles are heroes and heroines of the lost futures of colonial independence, those who championed new directions within and without empire, but were banished from the table when the work of post-colonial governance began' (308); and of Holger B. Hansen on the recurrent exile of opponents or former leaders in Uganda since the colonial period.

Grouped into three main thematic sections (the legal words of exile, geographies of exile, and remembering and performing exile) and covering most of Africa and its local and national cultures, the contributions often engage in dialogue with each other, including in the critical apparatus. Among other things, the section on cultures is instructive, as it reveals the communities of destiny, meaning, values, and affinities that bind individuals to each other and to their society of origin. It rediscovers, for example, the mystical poetry of Amadou Bamba as a way of rethinking his great jihad in the context of his deportation to Gabon by the French colonial administration (Sana Camara). Similarly, the critical study of poems and songs reveals the fate of Cape Verdean exiles settled in Sao Tome and Principe at the initiative of the Portuguese administration (Marina Berthet). On the other hand, the text on the influence of Bin Laden's African exile on the Somali Shebaab in Kenya would probably have been better placed in Part Two: Geographies of Exile, as it deals more with the geostrategic aspects of the fight against the state (Kris Inman).


What is the homeland and how does one identify with it? How does one deal with political and patriarchal constraints in a project of collective emancipation? *Africans in Exile* provides answers to these questions. Complex identity configurations can be observed, as in the case of the white people living in colonial Kenya, descendants of the British first colonists, obsessed by the prestige of the white man and who identify with this country (Brett L. Shadle). Described by Nathan R. Carpenter, the journey of Alfa Yaya, chief of canton in Guinea, shows the possibilities and limits of capturing power in a context of unequal power relations — a case of 'imperial hegemonic transactions' as theorized by the political scientist Jean-François Bayart.² This type of transaction continued after independence, when we observe the situation of Togolese exiles from Ghana seeking recognition from the international community with the help of an original political vocabulary tinged with local concepts of citizenship (Susan D. Pennybacker). The same can be said of the Anyi from Sanwi, Cote d'Ivoire, a little-known case well enlightened by Thaïs Gendry: '[I]n choosing self-imposed exile for the entire society, the Sanwi chieftaincy demonstrated that another kind of sovereignty, sovereignty over the people, if not over the land, remained'. All the contributions remain stimulating.

¹ A. Farge, *Le goût de l'archive* (Paris, 1989), 26.

² J.-F. Bayart, 'En finir avec les études postcoloniales', *Le Débat*, 154 (2009), 136.

Contrary to an interpretative framework based on the effects of coups d'état, war, famine, and 'terrorism', *Africans in Exile* allows us to better understand the complex journeys of exiles by placing them in their historical, political, sociocultural, and symbolic contexts. The archive of exile helps deconstruct colonial and postcolonial states' great narratives of self-legitimization that excluded exiles, as groups or as individuals, from the collective memory: traditional chiefs, colonial subjects, citizens, activists, refugees, artists. By questioning the state order of the moment, these men and women, African or European, did not renounce their legitimacy. Their trajectory questions more broadly the links between national belonging and exile.

In the conclusion to his contribution on the Togolese exiles, Lawrance poses the question of a nation in exile. Burrill, for her part, emphasizes that migrants, subject to constraints, can nevertheless return to their country, unlike exiles. We can further deconstruct the exile/migrant couple, which does not reflect the complexity of the situations of mobility constrained at work in the field and, above all, testifies to the effects of an institutional categorization, which the authors of the book do not take on board. Many migrants have been voting with their feet for a long time, a sign of a challenge to a power incapable of offering them political, civil, and economic opportunities at home. This prompts a rethinking of the categories of exile and migrant.

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HISTORY, ARCHAEOLOGY, AND ORATURE IN PRECOLONIAL WEST AFRICA

Landscapes, Sources and Intellectual Projects of the West African Past: Essays in Honour of Paulo Fernando de Moraes Farias.

Edited by Toby Green and Benedetta Rossi.

Leiden: Brill, 2018. Pp. xv + 521. \$95.00, paperback (ISBN 978-90-04-34883-7).

doi:10.1017/S002185372100013X

KEY WORDS: West Africa, method, precolonial, oral sources, archaeology.

This volume makes a vital contribution to the conceptualizing and theorizing of precolonial African history. Its critical exegesis is a befitting honor to Professor Paulo de Moraes Farias, whose contributions to historical research are tremendous and indelible. The critical analyses and appraisals of these essays are organized around the main themes of the book in chapters contributed by prominent scholars from various disciplines such as history, anthropology, and diaspora studies.

The *festschrift* can be appraised as an intellectual attempt to contribute to the academic study and investigation of Africa's precolonial history. It is a powerful set of germinal contributions by famous researchers who are intellectually invested in African history. Each chapter provides relevant contributions that are useful for unearthing existing gaps in research. The collection provides a solid case to advance the relevance of precolonial Africa at a time when it has been abandoned by the majority of scholars. This is not to