

ambiguous racial space. As civil servants in Britain's Gold Coast Colony, West Indians were categorized as "white", and received the same salaries and higher status as Europeans. Their racial identity was determined in this case by the fact that they were not "Natives" and because they were perceived by the British as "culturally distinct in ways that would ideally influence Africans to embrace Western education and Christian values" (59). Nevertheless, as Ray demonstrates using the case of one such officer named Marcus Clarke, West Indians' sexual connections with African women were viewed as less damaging to colonial authority than those of "European" white men.

Intertwined, of course, with these complex racial attitudes and behaviours, were assumptions about gender. Ray shows how, in the colonial mind, African women were dangerous as potential concubines but also because they were imagined to be sexual aggressors. Because she extends her analysis to the metropole, we are also able to see the importance of white women, or the near absence thereof, in the construction of race and gender in colonial Ghana. The near-absence of white women was essential to upholding imperial ideals of whiteness. British officers were forbidden to bring their white wives to Africa except in exceptional cases, and African men who lived abroad and married white women were denied passage back to Ghana unless they left their spouses behind. The presence of white women in the colony threatened to shatter the myth of whiteness as somehow pristine and refined, as supposedly exemplified in white femininity. A white woman with a working-class African husband was out of the question, and British authorities went to considerable trouble to keep them in Europe.

By tracing several cases of officers accused of concubinage, Ray also provides a unique glimpse into the numerous other kinds of relationships formed between European civil servants and the African people among whom they lived and worked. In most cases, the women who become concubines were the friends or relatives of African men who worked with or for a European officer. These intermediaries made introductions, and as relatives, they sometimes had a stake in the long-term success of the relationship. Also, many people used the colonial circular prohibiting concubinage as a tool for blackmail and revenge against European officers. The connections revealed by these cases make clear that the lives of European men became connected through friendship, work, socializing, recreation *and* sex, to a wide range of men and women in the communities in which they resided.

This book makes a significant contribution not only to the historiography of Ghana but also other bodies of scholarship concerning colonialism, race, and gender. It will be useful to researchers, teachers, and students interested in Africa's colonial experience and the study of the intersection of race, gender, and sexuality.

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Rebecca Shumway, *College of Charleston*

Sarah Abrevaya Stein. *Saharan Jews and the Fate of French Algeria*. Chicago: University of Chicago Press, 2014. 272 pp. ISBN: 9780226123745. \$30.00.

The small Jewish population of southern Algeria did not share a collective experience of French rule in Algeria with their northern co-religionists, Sarah Abrevaya Stein argues in *Saharan Jews*. Unlike Jews in the three coastal *départements* of Oran, Algiers, and Constantine, whom the Crémieux decree of 1870 naturalized as French citizens, colonial law and practice considered Jews in the colony's south as an exceptional indigenous community until 1961, the

penultimate year of French rule. Focused on the town of Ghardaïa in the Mزاب region of central Algeria, *Saharan Jews* depicts the colonial production of a novel legal identity, the indigenous Jew. Stein analyzes how this legal status shaped the ways that Jews of southern Algeria experienced colonial rule and global historical processes, mainly anti-Semitism, the political economy of oil, and decolonization.

Chapter 1 begins at the end of the book's chronological arc, with a critical excavation of the scholarship of the American anthropologist and spy Lloyd Cabot Briggs, who carried out fieldwork in Ghardaïa with his assistant Norina Lami Guède in the final years of the colonial period. In *No More for Ever: A Saharan Jewish Town* (1964), Briggs and Guède described the Jewish Mزاب as "a world isolated politically and genetically" (36), putting forth an anthropometric analysis of the local Jewish population and sensationalized depictions of its cultural and social backwardness. Stein suggests that French policy toward Ghardaïa's Jews in the 1960s reflects the influence of their anthropological work. However, the evidence that supports this assertion of French indebtedness to the work of Briggs and Guède can be read in the opposite direction. Perhaps the impression of their research that Stein sees in French policy is really a mark of Briggs' dependence on French academics and colonial officials, such as Jean Moriaz, for access and information.

The next two chapters examine the production and maintenance of the thorny legal category of the non-naturalized Algerian Jew in the 19th century. "Indigenous Jews are made, not found", Stein argues (18). The Jews of southern Algeria were not subject to the civilizing mission that Jews in the three coastal departments of the colony experienced. Forms of imperial authority over Jewish communities that were obsolete in the north by the 1870s, including the appointment of a single community leader and the application of *statut personnel mosaïque* to the Jewish population, were employed in the southern territories until the end of the colonial period. Stein describes how the French authorities sought to distinguish southern Algerian Jews from their Ibadite Muslim neighbors in practice, describing the latter as the "hosts" of the Jews of the Mزاب. "They were indigenous, but nonetheless immigrants", she carefully concludes (61). The analysis in Chapter 3 of the lack of sustained anti-Semitism in the Mزاب at the height of the Dreyfus affair (i.e., the 1890s), indicates that southern Algerian Jews, legally separated from other Jews under French rule in the Mediterranean, had a unique experience of transnational historical processes. This experience was not only limited to the mid-20th century but was throughout the French colonial period.

In Chapter 4, Stein focuses on how Ghardaïa's Jews challenged the French state for access to the rights and responsibilities of citizenship in the 20th century. The author documents the disproportionately high rate of Jewish patronage (compared to their Muslim neighbors) of the paltry public health care services and education available in the Mزاب. Examined alongside the state's slow extension of conscription to southern Algerian Jews, Stein demonstrates the useful fungibility of the category *indigène*. State officials cited the legal status of the Jews of the Mزاب to limit their access to services at the local military hospital, even as the state was also hesitant to draft southern Algerian Jews into military service on account of their perceived foreignness and exceptional social position.

Due to their exceptional legal status and their poverty relative to the Jews of northern Algeria, the Jews of the Mزاب had a unique experience of Vichy-era anti-Semitism and post-World War II political reform. "Most histories of North African Jewries demarcate the Vichy era as a discrete, disturbing chapter in the lives of individuals and their communities", Stein argues in Chapter 4, "Southern Algerian Jewish history requires its own timeline and

conceptual narrative” (115). The “earthquake” of Vichy rule, as the northern Algerian Jew Jacques Derrida described it, was not as catastrophic in the south. Instead, the electoral law of 1947 that bifurcated elected representatives to the assembly into European and native colleges was at least equally traumatic, as the law perpetuated the condescending bifurcation of northern and southern Jewish communities.

Naturalization and decolonization came in quick succession to the Jews of the Mزاب in the early 1960s. In Chapter 6, Stein classifies the fossil fuels boom in the Algerian Sahara as the material explanation for the erasure of the legal distinction between northern and southern Jews in a July 1961 law (126). This argument, a welcome foray on the author’s part into the economic life of the region, counters Todd Shepard’s conclusion in *The Invention of Decolonization* that the symbolic necessity of delineating who was “European” and who was not at the outset of decolonization drove the tardy naturalization of Saharan Jews. In either case, French officials hurriedly produced a register of the new French citizens; however, this document was left behind during decolonization and became representative of a broader fight between French and Algerian archives over control of the past, as the French state tried in vain to retrieve the register in the years following decolonization. The exceptional legal categorization of Saharan Jews in the colonial period bedeviled attempts in the post-colonial period to integrate the population into the new legal categories of modern French citizenry.

Saharan Jews demonstrates the value of taking a global approach to the study of a local subject. A wealth of archival material from multiple continents and languages has enabled Stein to show that, while the indigenous legal status of the Jews of the Mزاب significantly limited their ability to interact with the broader world, they contributed to and experienced global history nonetheless. Read alongside Joshua Schreier’s *Arabs of the Jewish Faith*, which considers the history of the Jews of northern Algeria naturalized in 1871 and subjected to the civilizing mission, Stein’s work adds welcome complexity and new historical actors to the history of French Algeria and Jewish North Africa. *Saharan Jews* also offers fascinating glimpses, particularly with its impressive array of photographs from the early 20th century, of the economic and cultural history of central Algeria, which warrants further investigation. Even as it is tightly focused on the ramifications of colonial law for a marginal minority in central Algeria, *Saharan Jews* is nevertheless critical reading for scholars of decolonization, Jewish history, and the politics of identity under colonial rule.

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Jackson Perry, *Georgetown University*

Latika Chaudhary, Bishnupriya Gupta, Tirthankar Roy, and Anand V. Swamy, eds. *A New Economic History of Colonial India*. London: Routledge, 2016. 269 pp. ISBN: 9781138 779723. \$59.95.

This collection of essays is, as the editors have claimed, “a handy textbook on the Economic History of colonial India” (1). Since most of the existing textbooks on the subject are now dated, this was much needed. This collection, which has essays by the influential historians and economists who have re-shaped economic history in the last two decades, appears to have been drawn upon the model of *The Cambridge Economic History of India* (Vol. II, 1983). But as I have explained below, the editors are only partially successful to convert this collection into a textbook.