

sources of the communal authority that the *'ulamā* collectively wielded in this critical period of transition. He discusses the importance of genealogy, learnedness, and transcendence, avoiding the issue of charisma because of the difficulty in documenting it. He then goes on to explain the expansion of the *turuq* as being a consequence of their ability to provide answers to the fundamental problems facing urban Benaadiris in the late nineteenth and early twentieth centuries. He also explains how the *turuq* eventually expanded upcountry along the caravan routes, where *tariqa* affiliation provided both a network of relationships and a form of "social protection" (pp. 128–29). In town, the *turuq* functioned as social levelers in a period when the end of slavery created an obvious range of problems of social integration (Chapter 5). Reese ends his study by undertaking a detailed reading of two major twentieth-century Sufi texts by way of attempting to answer the vexing question of Sufi popularity, although he admits that the sources do not provide any ready answers.

Although Reese sets his study in the wider context of comparative Islamic studies, I wish he had included some reference to the parallel spread of the Qadiriyya in Tanzania, about which August Nimtz has written, granted with a very different focus. This book may not always be an easy read, but it is an important contribution to our knowledge of the history of Islam in Africa. In particular, Reese makes a convincing case for taking the difficult genre of *manāqib* seriously as a potential source for social history, while also demonstrating the importance of Arabic as a research language for African history. Finally, for those readers who have struggled with the poor quality of earlier expensive Brill publications, I am happy to note that there are relatively few typographical errors in this well produced book.

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***Africa's 'Agitators': Militant Anti-Colonialism in Africa and the West, 1918–1939.* By Jonathan Derrick. New York: Columbia University Press. 2008. Pp. v, 483. \$45.00.**

This text is a richly detailed, well-researched study of African political activism between the two World Wars. Supported by voluminous examples of individuals, organizations, riots, and meetings, particularly as they pertained to the sticky issues of African political inequality and exploitation under European colonial rule, Jonathan Derrick argues that Africans challenged European imperialism through actions and ideas shaped both within their local contexts and the global networks of political activism that continued throughout the interwar period. The theme that runs through the text's five chapters is that "African colonial causes and the causes of India, China and the Spanish republic overlapped, with many of the same people becoming involved in them" (p. 394). These international

³ August H. Nimtz, Jr., *Islam and Politics in East Africa: The Sufi Order in Tanzania* (Minneapolis: University of Minnesota Press, 1980). See also Felicitas Becker, *Becoming Muslim in Mainland Tanzania, 1890–2000* (Oxford: Oxford University Press for the British Academy, 2008).

networks included such varied activists as Marcus Garvey, Lamine Senghor, and Nguyen Ai Quoc (Ho Chi Minh). Derrick describes his text as a study of Africans struggling in opposition to alien rule (p. 423). Yet, by placing Africans within the context of this global network of political activism, Derrick clearly demonstrates the conservatism and support for empire that prevailed among the most influential African leaders of the period. He does so in a way that illuminates Africa's complex relationship with the very notion of European empire in Africa.

The interwar period was a highpoint for European imperialism in Africa. Derrick considers African responses to it in the broadest sense, while avoiding the trap of engaging the collaboration versus resistance arguments that have prevailed among studies of African responses to colonial rule. He pitches a broad tent to include as "anti-colonial" all political activities that challenged the nature of colonial rule. From the leaders in Libya and Morocco who sought to bring about a swift end to European imperialism in their territories, whether through violence or protest, to the political leaders throughout most of Africa south of the Sahara who protested for greater equality and inclusion within the colonial political structure, these were all, as Derrick describes, "agitators." Yet, as Derrick shows, with the exception of North Africans, there were relatively few agitators in Africa who sought to end colonial rule. In this way, he advances our sense of the conservatism that defined European perceptions of colonial society and African attempts to reform it during the peak years of European colonial power in Africa.

Three of the text's five chapters directly take up communism as a means to explore the global links between African activism and global politics. Even among communists and socialists, the focus was largely on African inclusion rather than autonomy. A central question, although implicit, concerns the dearth of protest activity south of the Sahara in the aftermath of World War I, considering Egypt's independence and the move toward self-government by Libya, Tunisia, and India. Derrick points to the need for more nuanced analyses of the factors that fostered different responses throughout Africa's various regions, for which his study lays a very solid foundation.

The detail with which Derrick explores the interconnectedness of Africa's "agitators," within and outside of Africa, sets his study apart from similar texts that have pushed for broadening common perceptions of the relationship between the colonizers and the colonized in Africa. In many respects, this text is in conversation with A. Adu Boahen's *African Perspectives on Colonialism* (London: James Currey Press, 1989) and Philip Zachernuk's more regionally focused *Colonial Subjects* (Charlottesville: University of Virginia Press, 2000). Similar to Zachernuk, Derrick emphasizes the activities of western-educated elites and their transnational links. Yet, he takes on these issues and events with unsurpassed detail, perhaps too much, presenting myriad protests and protest organizations within this relatively brief period. Derrick and Adu Boahen have common arguments and share a tendency to assume that the reader has a high level of familiarity with the individuals, events, and issues they employ to support them. Indeed, one might get lost as Derrick leaps from Kenya, Nigeria, Madagascar, Mali, and Dahomey to Senegal in a span of three paragraphs (p. 47), as he illustrates the problems and challenges of African "recruitment."

All told, this text is an important contribution to an under-explored period in African history. Derrick presents a study that is valuable for both its breadth of information and the arguments it raises for the role of Africa in global anti-imperialism during the first half of the twentieth century.

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***The Emergence of Libya: Selected Historical Essays.* By John Wright. London: Silphium Press, 2008. Pp. 368; index. £10 paper.**

The compilation in one volume of a single author's previously published articles can pose a problem of integration. In this case John Wright, widely recognized for his work on pre-modern Libya, proposes five main topical subsections for organizing twenty quite carefully researched articles: Historical Background; Foreigners in Libya; The Slave Trade; Italy and Libya; and The Second World War and After. A short added piece entitled "Arab Dialogue" (based on an obviously controversial exchange between Bourguiba and Qadhdhafi in 1973) seems to be a bit anomalous since there is no attempt at an interpretive link between the last article on Libyan independence and the "new era" that dawned after 1969.

Each section has its strengths and less convincing aspects. Because each article contains detailed information on often quite different subjects, it is difficult to focus here on the merits of any one. Perhaps the background articles offer less original historical insight, since they reflect general themes (including the implantation and development of the Sanussi Order) that are generally well known.

Likewise, Wright's coverage of a wide variety of European travelers' accounts represents more of a compilation of oft-repeated impressions than new interpretive analysis.

The section on slavery, on the other hand, contains a mixture of "standard" factual and statistical information and articles incorporating originally researched findings. One might be tempted to suggest that Wright places too much emphasis on material he drew from the papers of Colonel Hanmer Warrington, British Consul General in Tripoli between 1814 and 1846. But, given the importance of this transitional period for a number of key actors—Ottoman, Karamanli, local tribal entities, and foreigners—the effort he put in working those documents provides much that is useful to specialists and generalists alike.

The author's published articles dealing with Italy's attitudes toward its "Fourth Shore" colony (all based on contemporary primary sources) are impressive. They portray, for example, how stated racial and cultural policies (presumed goals of neither dominating or assimilating local populations) led to various attempts at accommodation—particularly in terms of conserving, and even claiming to encourage local forms of Islamic identity. "Front stage" imagery, symbolized by Mussolini's famous "Sword of Islam" speech, definitely merits the attention Wright gives to it in a separate article. Also, the expertly documented article dealing with Gabriele d'Annunzio's poetic impressions of Italy's