minded and courageous leader and teacher partly because of those early experiences on the battlefields.

Though no work of Asma’u has been found to indicate that she had started transferring her thoughts to paper before 1820, Boyd provides evidence which suggest that the Shehu’s daughter was already a respected figure by the time she had reached 23 and that the recognition she had gained was perhaps due to her erudition. Though she remains by far ‘the most prolific writer and influential woman to have emerged in the Western Sudan in the nineteenth century’ (p. 99), she is also remembered today for her generosity of spirit, her tireless efforts to sustain the ideological flame of the _jihad_, and above all, her innovative contributions to the education of women though the creation of the ‘yan-taru movement. In fact, Boyd suggests at the end of her account, Asma’u’s most lasting achievement is the continuing existence of this network of ‘yan taru who, like their mothers and grandmothers before them, teach children, provide advice and guidance to women, and strive to keep alive the Asmawian tradition of intellectual scholarship and public service. To this day, the women in the ‘yan taru speak of Asma’u as if she were alive. Boyd’s own achievement is to have managed, through a rare blend of scholarship and literary sensitivity, to provide such a vivid portrait of the Caliph’s sister. For us too, Asma’u is very much alive.

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In 1972 Robert Launay arrived in the town of Korhogo in northern Ivory Coast with the intention of studying patterns of trade among the Dyula. He found no trade and ended by writing his Ph.D. thesis for Cambridge University on the subject of Dyula marriage, published as _Traders Without Trade_ (1982). But whatever he studied, Launay was always conscious of the presence of Islam, a subject on which the Muslims of the Koko quarter of Korhogo were all too eager to provide him with information, whereas they
were understandably reticent on the personal details of their marriages. In 1984 Launay returned to spend a year in Koko (meaning 'beyond the stream' and hence the book's title). His original brief was to make up for his previously lost opportunity to tape sermons at the mosque and explore their relationship to their context. However, he soon went beyond this, being convinced that other important religious concerns of the worshippers were left out of the sermons. What has emerged is primarily a fascinating investigation of what it meant to be Muslim in Koko in the 1970s and 1980s.

This book is, however, much more than a study of 'Dyula Islam', a concept which Launay has the good sense and courtesy towards Muslims to deny, acknowledging its theological unacceptability to them and recognizing that most Muslims, while asserting the notion of 'one true Islam', are perfectly able also to admit the existence of a wide variety of conceptions of Islam and that these are subject to change over time. The Muslims of Koko were, as Launay discovered, acutely conscious of changes taking hold, or sometimes failing to take hold, due to religious controversies within their community over the last fifty years.

The first part of the book is concerned with such developments over time, exploring the process and effects of confrontation between differing conceptions of correct religious belief and practice. In the late nineteenth century the Dyula were the Muslim minority in Korhogo and they lived 'beyond the stream' in Koko alongside non-Muslims. Effectively it was Islam which distinguished the Dyula from all their neighbours, although levels of observance would vary among different categories of Dyula. Only the mory, religious scholarly families, were expected to adhere strictly to the demands of Islamic law. The tun tigi, the warrior class, were marked off from them by more irregular observance of prayer and fasting and readiness to take part in lo initiation society rituals as well as Islamic festivals. Pressures for all Muslims in Koko to conform to the strict mory standards of piety emerged only following World War II. Launay skilfully discusses the pressures on the Koko Dyula to be seen to be 'good Muslims' in a town where they were no longer the only Muslim community but part of a much larger Muslim population as a result of mass conversion and Muslim immigration from the countryside. He also gives consideration to the effects of increased contacts with the global Islamic community and especially with the Middle East through the