

minority religions; and in some countries, like Benin or Burkina Faso, local religions still provide a primary identity for many and have wide-ranging influence on daily life for many others. As Ali Mazrui described in his 1979 Reith Lectures, *The African Condition* (Cambridge University Press, 1980), Christianity and Islam exerted influence over somewhat different times, spaces, and problems (i.e., Sunday mornings, theodicy) than those covered by already established traditions, which tended to be applied to practical questions of illness, drought, and fertility. Integrating this insight into the analysis would have strengthened it, especially for an audience concerned with issues specific to the region.

Yet the book still stands as an essential contribution and one that, I think, very few scholars working today in any discipline could have written. By neither vilifying nor idolizing religious devotion, but writing with balance and sensitivity, it demonstrates what good research on religion can provide to a concerned global public. It will work both in the classroom and as a reference for future researchers, and as such comes highly recommended.

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doi:10.1017/asr.2014.65

LANGUAGES, LITERATURE, AND THE ARTS

Innocentia Jabulisile Mhlambi. *African Language-Literatures: New Perspectives on IsiZulu Fiction and Popular Black Television Series*. Johannesburg: Wits University Press, 2012. 230 pp. Bibliography. Index. R270.00. \$34.95. Paper.

In an often cited article from 1995 ("African Language-Literature and Postcolonial Criticism," *Research in African Literatures* 26 [4]), Karin Barber, a leading scholar on African popular culture and African language literatures, complained about the "effacement" of literatures in indigenous languages in postcolonial theory. In many respects, Barber's complaint represents the starting point for Mhlambi's *African-Language Literatures: Perspectives on IsiZulu Fiction and Popular Black Television Series*. Focusing on isiZulu, Mhlambi seeks to dissolve two artificial binaries: the first one separating African language literary culture from an investment in modernity, and the second one separating the discursive practices of orality from contemporary writing. In other words, for Mhlambi, following in the footsteps of Barber (and also Ruth Finnegan, particularly *Oral Literature in Africa*, Open Book Publishers, 2012 [1970]), the oral is not necessarily in the past, nor is it always even oral.

Mhlambi's book offers insight into the place of African language literary expression in South African popular culture, an insufficiently

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