

communities. Her study also traces the effects of broader social changes, especially the influx of mass media, on shifting identifications of genre and community over time. Accessibly and cogently written, this book is useful to specialist and nonspecialist audiences alike who are interested in South Asian folklore, performance, and gender studies.

SARAH DIAMOND
Bryn Mawr College

Hadhrami Traders, Scholars, and Statesmen in the Indian Ocean, 1750s–1960s.
 Edited by U. FREITAG and W. G. CLARENCE-SMITH. Leiden: Brill, 1997.
 x, 392 pp. \$116.00 (cloth).

Hadhrami Traders, Scholars, and Statesmen in the Indian Ocean is an anthology of twenty papers originally presented at a workshop on Indian Ocean migrations held at London University's School of Oriental and African Studies (SOAS) in 1995. The purpose of the book is to examine Hadhrami (people originating in the Hadhramaut region of southern Yemen) migrations within the context of "diaspora studies," with a diaspora defined as "ethnic minority groups of migrant origin residing in and acting in host countries, but maintaining strong sentimental and material links with their countries of origin" (p. 1). Among the issues examined are the time frame of migration, the motivations (coercion or choice), the occupational status of the diaspora, relations with the homeland, scale of migration both in terms of numbers and geographic extension, and the cohesiveness of the diaspora. The overall thesis of the book is that the Hadhrami diaspora is the major factor in understanding the history of Hadhramaut, as the interaction between the large numbers of Hadhramis residing abroad and those remaining at home influenced every aspect of activity within the region.

The book is divided into six sections. In the introduction coeditor William Clarence-Smith, Reader in Asian and African Economic History at SOAS, discusses the theoretical framework of the volume and presents a summary of the contents. This is followed by a more detailed theoretical discussion of Hadhramaut and Hadhrami migrations as a diaspora. Section 2 examines the political context of the Hadhrami diaspora with six papers. The first two focus on domestic politics in nineteenth- and then twentieth-century Hadhramaut while the remainder turn to the Hadhrami role in politics in India, Malaysia, Indonesia, and general international issues. The third section looks at the issue of social stratification, with papers examining the status of *muwalladin* (Hadhramis of mixed parentage) in Hadhramaut, the social structure of Hadhramaut, and Hadhrami communities in East Africa, the Malabar Coast of India, and Java. In section 4 four papers discuss religious and social reform within the Hadhrami diaspora, beginning with an examination of saint worship and religious reform in Hadhramaut itself and then turning to religious links between Hadhramaut and the Malay-Indonesian region, and then two specific examples of Hadhrami diaspora religious influence in the form of the al-Irshad modernist movement in Java and the career of Indonesian-Hadhrami religious scholar Sayyid 'Uthman. Section 5 focuses on economic dynamics, with three papers addressing the impact of foreign remittances on the local economy of Hadhramaut, the economic impact of the Hadhrami diaspora in the broader Red Sea region, and then the role of Hadhrami businessmen in Malaysia. Finally, coeditor Ulrike Freitag, Lecturer in Modern Middle

Eastern and Gender History at SOAS, presents a concluding essay extending the political, social, religious and economic themes into the postindependence era. The book also includes notes on contributors, a glossary, an extensive bibliography, and an index.

The contributors have done an outstanding job of supporting the thesis that the Hadhrami diaspora is a determining factor in understanding the history of the Hadhramaut region. This is particularly clear in the analysis of the impact of foreign remittances on the economy of Hadhramaut, but discussions of domestic political development include the interference of Hadhrami mercenaries from Hyderabad, India, in the nineteenth century (pp. 43–46) and the role of Hadhrami expatriates in the twentieth century (pp. 58–60); the social status of the *muwalladin*; the specific role of diaspora religious leaders such as Salah al-Bakri and Ali Ahmad Ba Kathir (pp. 203–13) and more general diaspora influences (pp. 224–29) as transmitters of Islamic reform ideas to Hadhramaut, are only several examples of the many provided by the authors in support of the thesis.

While the emphasis is certainly the relation between the diaspora and the homeland, the book also makes important contributions to the whole field of diaspora studies and the newly evolving paradigm of area studies which focuses on population dynamics rather than physical geographic regions. Therefore, despite cautious claims that these are largely preliminary and cursory studies, the reader will find throughout all of the papers discussion on such issues as motivations for migration, geographic extent of those migrations, the social and occupational stratification within the diaspora, and the cohesiveness of the diaspora. All in all, *Hadhrami Traders, Scholars, and Statesmen in the Indian Ocean* is a valuable addition to the growing literature on the Indian Ocean region.

CALVIN H. ALLEN JR.
The University of Memphis

Quest for Power: Oppositional Movements and Post-Congress Politics in Uttar Pradesh. By ZOYA HASAN. Delhi: Oxford University Press, 1998. ix, 280 pp. \$24.94 (cloth).

The purpose of *Quest for Power* is to analyze why the UP Congress, once the focal point of that party's success both as a political movement and machine, began a progressive decline and fall that culminated in its virtual extinction by the end of 1990s. Though the text is burdened with occasional lapses into polemic, Hasan provides the reader with a comprehensive and thoughtful picture of how it all went wrong. If one could summarize in a phrase the problem as Hasan sees it, it would be that, like the dinosaurs, the UP Congress failed to adapt to a changing environment. In this case, the environment that needed to be adapted to was political and sociological. The political economy was undergoing profound changes, and with it the class structure of Indian society (both in the towns and in the countryside), and the UP Congress leadership didn't "get it" until it was too late. The result was that new political formations arose that did "get it," and consequently spirited away the grass-roots support structures upon which the Congress machine rested.

Once Hasan gets into the meat of her analysis, she commences with the usual polemical allusions to Mrs. Gandhi's demonic role in "undermining" the party's organizational viability. Fortunately she quickly moves beyond this bogey-woman