

Readers having some acquaintance with the region might wonder what else is particularly *novel* about the argument; much of what is offered here modifies only slightly some now well-established theses. But this seems not to matter overly, so genuinely authoritative does the text feel. Criticism might be made of the book's length: at over 600 pages it is far too long, and it can be heavy-going for even the most avid student of Buganda. This is a book which would have benefited from the intervention of a more vigorous editor; certainly a British publisher would have blanched upon the arrival of such a manuscript on their desk. But, on the other hand, perhaps Medard is to be envied for having the time to produce such a *magnus opus*. Freed of the burden of Research Assessment Exercises and the hegemony of the market, perhaps more UK-based scholars could write books like this. That said, it is to be hoped that the author might consider producing, at some point in the future, a rather shorter version of this thesis in English, thus enabling a non-French-reading audience to gain access to what is an outstanding effort of interpretative synthesis. A major contribution to Ganda historiography, and indeed that of East Africa more broadly, Medard's book is essential reading for historians of both, and its appearance at last is most welcome.

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INDIAN SUB-IMPERIALISM IN BRITISH AFRICA

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Imperial Connections: India in the Indian Ocean Arena, 1860–1920. By THOMAS R. METCALF. Berkeley: University of California Press, 2007. Pp. xv + 264. \$39.95 (ISBN 978-0-520-24946-2).

KEY WORDS: East Africa.

This book examines India's sub-imperial role in the acquisition and administration of British-controlled territories along the Indian Ocean littoral. Through a series of regional and thematic case studies, Thomas R. Metcalf demonstrates how exportable elements of the British Raj – its laws, architecture, military and labour – enabled 'British imperial conquest, control, and governance across a wide territory stretching from Africa to eastern Asia' (p. 1). His aim is twofold: to challenge the idea that Britain's empire was simply a series of vertical relationships between one metropole and several colonies by revealing a horizontal 'web' of imperial power linking colonies together; and to draw the attention of Indian Ocean historians to this period of British regional dominance. The apex of Indian sub-imperial expansion (1890–1920) coincided with the partition and settlement of East Africa, as well as the growth of Indian nationalism in both East and South Africa. While Metcalf only lightly accounts for subsequent nationalist politics generated by these South Asian communities, he does offer a useful guide to the expansion of British India's imperial machinery into Africa.

The opening chapter on colonial governance is the book's strongest. Metcalf traces the origin of the Indian codes within the Raj and their subsequent legal expansion into the Straits settlement, Malaya and East Africa. It was a gradual process – in Zanzibar, the Indian penal code was enacted in 1867, and further Indian Acts followed in 1884. Arthur Hardinge enacted the Indian codes for the mainland East African Protectorate in 1897 because he found them 'simpler than English laws' and therefore more suitable for administrators typically lacking in

legal training (p. 24). By the 1920s, however, Kenya's white settlers sought to replace Indian codes with English law, a position which the Colonial Office – itself often in rivalry with the India Office – viewed with sympathy. These political dynamics, combined with ascendancy of indirect rule principles, moved colonial governors to enact new codes based on English law in every East African colony during the 1930s; by the 1950s, the legacy of Indian codes had mostly eroded. Britain also imported the Indian residency system to Zanzibar, and expanded it to Uganda through the work of the India-raised Frederick Lugard. Hardinge modelled the East African Protectorate's administrative structure closely along Indian lines, with district collectors and commissioners instead of generic 'district officers'. In these ways, India provided 'inspiration, precedents, and personnel' (p. 45) for colonial administration. Subsequent chapters examine thematic cases, such as colonial 'Saracenic' architecture in Malaya, and Indian Army campaigns in the Indian Ocean littoral. Metcalf also considers the fantastic visions of Percy Cox, Mark Sykes and other advocates of Indian colonization in Mesopotamia and East Africa as rightful spoils following the First World War.

Readers seeking to learn about Indian Ocean cultures should look elsewhere; these are vignettes of colonial statecraft, produced mainly from official correspondence of the India Office, Colonial Office and Indian government. Although these sources richly illustrate imperial connections, they often do so through a narrow set of concerns which the author closely follows. The case of South Africa's importation of South Asian indentured labour between the 1830s and 1910s boasts a relatively robust historiography to which Metcalf contributes by examining the correspondence of labour recruiters in India. He shows that recruiters operated from caste and regional stereotypes and were prone to abuse by recruiting unhealthy workers, but that various Indian government safeguards, such as its 'protector' system, at least somewhat ameliorated the worst excesses of abusive recruitment tactics. The final chapter examines the well-known case of the construction of the Mombasa–Victoria railway, and offers some eye-opening details – such as the selection of rail gauge to match India rather than Sudan or South Africa – to demonstrate India's role at all levels of this project, not just in its provision of Punjabi 'coolies'. Metcalf paints a fair picture of East Africa's economically diverse and politically engaged South Asian population, though he gets a few details wrong – A. M. Jeevanjee was a Bohora, not a Parsi (p. 199).

Metcalf's main point, that British India played a far greater role in Britain's Indian Ocean colonies than imperial or area historiographies suggest, is an undoubtedly correct one that deserves a wide hearing. More interesting but problematic is the book's concluding argument that periodizes the end of this sub-imperial role. Metcalf argues that a series of developments occurring roughly around 1920 – the end of indentured labour, new restrictions on Indian immigration within the British empire, the withdrawal of potentially mutinous Indian troops from Indian Ocean littoral stations, the take-off of a territorial anti-colonial Indian nationalism, the withdrawal of the rupee as East Africa's currency and the precipitous decline of 'Saracenic' architecture – all mark the retreat of British India from the Indian Ocean arena. This is part of a larger argument Metcalf makes about Indian history: that, during the 1930s to 1980s, India largely cut itself off from world markets and reduced its global presence, ultimately at its own great expense. While much is generally true in this periodization, 1920 did not mark an abrupt end to East Africa's specific connections with India. Indian skilled labour continued to immigrate to East Africa in significant numbers during the 1920s to 1950s, while mercantile links between the two regions similarly strengthened. Most strikingly, the idea of 'Greater India' continued to flourish throughout East Africa during the interwar years. During this period, East African Indians were

not 'rootless cosmopolitans' cut off from their homeland (p. 214), but instead closely followed political developments in India, established vibrant regional and territorial political bodies, hosted a steady stream of speakers from the Indian National Congress, Arya Samaj and Muslim League, and lobbied the Indian government and India Office to advocate in disputes against colonial legislative restrictions. India's relative interest in the Indian Ocean world may have declined after 1920, but this was not reciprocated by its former 'sub-colonies'. That said, this is an invigorating and most useful book that deserves a wide readership among Africanists as well as Indian Ocean specialists.

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TANZANIAN, NYERERE LOYALIST AND ISMAILI

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Africa's Winds of Change: Memoirs of an International Tanzanian. By AL NOOR KASSUM. London: I. B. Tauris & Co., 2007. Pp. xiv + 163. £24.50 (ISBN 978-1-8451-1583-8).

KEY WORDS: Tanzania, biography, nationalism.

Al Noor Kassum, a long-time Tanzanian diplomat, government minister and public servant, joins a slow trickle of independence-era African political leaders who have penned their memoirs. Born into, and a loyal member of, the Ismaili community in Dar es Salaam, Kassum played a critical role in bringing support to independence and to Julius Nyerere's Tanganyika Africa National Union (TANU) during the run-up to Tanganyika's independence. He was duly elected to parliament after independence and served as both a representative of Tanzania and a civil servant at the United Nations. He came back to Tanzania to serve as a minister and head of several important governmental bodies. Along the way he devoted himself to the cause of education both for the Ismaili community and for Tanzanians.

Kassum's parents came from Gujarat to German East Africa. His father built a successful grocery business in Dar es Salaam and eventually owned the Avalon and Amani movie houses in the city. His father rose to become one of the leaders of the Ismaili community. Kassum received education in England and India. He became a lawyer at the urging of the then Aga Khan. On his return to Dar es Salaam at the end of the Second World War, he became involved in politics and, by the 1950s, after he had returned to Britain for a law degree, sat on the nominated Legislative Council of Tanganyika Territory. He met Julius Nyerere both in Dar es Salaam in the early 1950s and in Great Britain while both were studying there. In the late 1950s, he became one of the members of the Asian community that supported TANU and helped pave the way for independence. His election to parliament from Dodoma marked the victory of Nyerere and the non-racialists in TANU. He then served as a representative to UN agencies for Tanganyika and Tanzania and in the Secretariat of the UN. Nyerere recalled him to Tanzania at about the same time as the Arusha Declaration which resulted in the nationalization of a great deal of his family's property. He remained loyal to Nyerere and TANU and took on the responsibility of overseeing the nationalization of the largest diamond mine in the country. He then served in parliament again, as minister of finance and administration to the first East African Community, and as a minister for many years. He