the series has an appealing layout, it is regrettable that the book itself contains many typos and a number of missing biographical references.

Overall, Cameron Welch's "Land is Life. Conservancy is Life" is a meticulous study of a specific CBNRM project in Namibia which is discussed with respect to all relevant political and discursive contexts. It is of interest and recommended for reading to everyone interested in discussions about Africa's indigenous populations, in the dynamics of San political standing and institutional transformations, and in participatory developmental approaches.

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Willford, Andrew C.: The Future of Bangalore's Cosmopolitan Pasts. Civility and Difference in a Global City. Honolulu: University of Hawai'i Press, 2018. 245 pp. ISBN 978-0-8248-7290-8. Price: $ 72.00

In this book, the author brings to the foreground a timely and pertinent question relevant not only to Bangalore but to several other Indian cities – what are the mechanisms that reduce a city with a rich and diverse linguistic and cultural past into a monocultural and monolinguistic future? What forces transform a fluid and fuzzy identity of the past into a rigid and definitive identity of the present? Who benefits from this new casting and who suffers? The book also explores the forces that emerge as a response to guard that "cosmopolitan past". The book is based on the author's own research of over 20 years in Bangalore and borrows from the works of Arjun Appadurai, Sudhir Kakar, Ashis Nandy, Benedict Anderson, Thomas Hansen, Derrida, Lacan, and others.

The author calls the book a "set of ethnographic essays, reflections, and observations" (8). It is organised into 8 chapters and a short conclusion. In the introductory chapter, the author sets up the stage for rest of the book by delving into the notion of identity in a "modern, postcolonial world." Chapters 2 through 5 describe the production of "internal others" through reconfiguration of linguistic (Kannada vs. Tamil) and religious identities (Hindu vs. Muslims) and the violence induced by the process. Chapters 6 through 8 describe the processes that have emerged as a response to the reconfiguration leading to the endurance of "pluralism and civility" in the city. Though there are forces trying to erase the history of multiculturism, that history is just getting buried only to resurface in different places in different ways.

The 2nd chapter provides a short chronology of Bangalore's history – from precolonial era to postcolonial times. The chapter briefly touches upon the founding of Bangalore in 1527 by Kempe Gowda, who later in the book is contested to have a lineage linked to Kannadigas and Tamilians. The multilingual roots start with the founding father of the city. The 3rd chapter narrates two major riots linked to Tamil Nadu and Tamilians living in Bangalore – the kidnapping of a famous celebrity, Dr. Rajkumar, and the division of Cauvery water between the states of Karnataka and Tamil Nadu. It describes the translation of the creation of "ethnic and linguistic" into violent disputes. However, the creation of Kannada vs. Tamil sentiment traverses a long historical timeline starting from ancient India to colonial and postcolonial times. The 4th chapter examines the roots of linguistic nationalism by summarising Kannada and Tamil language movements postindependence. The 5th chapter is the longest chapter, close to 50 pages, in the book that provides insights into the workings of Ramakrishna Mission (RKM) and its public perception. The chapter problematises RKM by juxtaposing its sympathy-based mission with its support for Hindutva ideology. This is also the chapter where Muslims enter the conversation through the violence incited during the demolition of Babri Masjid in 1992. In chapter 6, the author further strengthens the cosmopolitan history and fluid identity of Bangalore by analysing architecture and inscriptions in temples of three villages (bustling neighbourhoods of contemporary Bangalore) and a slightly distant town. Chapter 7 describes the concept of "Political *Darshan,*" borrowing from A. R. Vasavi, by walking readers through the history of the unveiling of the statue of a Tamil philosopher.

Chapter 8, titled "The Psychiatric Troubling of Identity" is the most important chapter of the book. Though all the previous chapters are interlinked case studies, the coupling is not very tight. This chapter ties them all together and interprets them with the lens of psychology and how it leads to the "troubling of identity." Relying heavily on Sudhir Kakar, the case study delves into the "dislocations" produced by the changes since the formation of Bangalore in 1956 and the impact of globalised Bangalore on its people. The study focuses on two patterns – changing gender dynamics and inability to differentiate between dichotomies, particularly between the self and the other. People are lost in the flux of social and cultural change. The "intellectual and cultural strain" engenders ideologies that provide "certitude" in an uncertain world. Also, modern statecraft can only survive by inventing enemies and ideologies come handy. The author argues that both psychology and phenomenology are required to explain the irrational attachment to a particular identity.

The book focuses on the struggles of Tamils in contemporary Bangalore and touches upon the challenges of Muslim community, particularly women, to some extent. Chapter 8 elaborates on the psychological stresses of Information Technology (IT) professionals. However, the book does not recognise, if not describe, the problems of communities migrating from the northern parts of India. Also, the book heavily relies on "reconstituting of ritual spaces" in temples and shrines. The author could have also recognised language centric marriages and nepotism in the employment sector. The book also does not fully acknowledge the effects of British rule on modern India. India's "statecraft" is a derived version of the British Raj which labelled each of its Indian subjects

and codified fluid religious practices into stringent laws. The "bound form of serialisation" is an extension of the British Raj and not just a postcolonial phenomenon. Precolonial and colonial era had their own forms of violence related to identities and difference. The book could have had more photographs, specifically one that showed Kannada and Tamil scripts in action. Also, a map of Bangalore divided between Mysore and Madras presidency would have added more context to the first chapter. The concluding chapter is more of a note than a real chapter that fails to tie the rest of the book. In over 180 pages of the book, the author untangles the problem of identity complicated by the opposing forces of monoculture and globalisation playing on Bangalore. However, the conclusion describes a festival as an example of the endurance of civility. It could have included more diverse examples.

The scope of the work is of great value considering the political transformation India is currently going through, particularly during the era of Modi. Though the book is academic in nature, nonacademic readers can also benefit from the themes discussed in the book, particularly the continuing theme of producing the "internal others." India in the recent past has renamed its towns and cities to shed the colonial and Islamic influence; India's obsession with statues has culminated in the unveiling of the tallest statue in the world; the ideology of Hindutva is getting stronger and people have been killed in the name of cow protection. All these practices pave way for conflicts in identity, side-line rich regional histories and force people to accept hardened, predefined identities.

With its few shortcomings aside, the book is a rich work of great importance for people interested in Bangalore's changing persona. By focusing not only on Bangalore's past but also on its present and future, this book takes a unique place and makes a refreshing addition to the anthropological works related to the city.

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Yilmaz, Hüseyin: Caliphate Redefined. The Mystical Turn in Ottoman Political Thought. Princeton: Princeton University Press, 2018. 370 pp. ISBN 978-0-691-17480-8. Price: $ 39.95

After Mona Hassan's "Longing for the Lost Caliphate," Princeton University Press has added another monograph to a growing body of studies on the caliphate that takes scholarship on the subject beyond chronicling events during the era of the historical caliphates, into the domain of the conceptual reconstruction of an institution that remains central to Islamic political thought. The present volume by Hüseyin Yilmaz offers an intellectual history of the theorizing of the caliphate in the Ottoman Empire, which founds its heyday in what he calls the "Süleymanic age" (13); the reign of Sultan Süleyman I (1520–1566). Bestowed with the honorific "The Magnificent" by Europeans, among Turkic peoples he is better known under the epithet "The Lawgiver" (*Kanuni*) – pointing more clearly to the nature of his political significance.

In the first chapter, the development of how Ottoman reinterpretations transformed the caliphate from an administrative institution into an office overlaid with mystical significance is given a broader historical context. Yilmaz maps the discourses on rulership in the post-Abbasid Muslim world, identifying the Ottomans as the eventual victors emerging from the chaotic times that followed the Mongol sacking of Baghdad (1258). After a temporary interruption of their fortunes by other Central Asian warlords like Timur (also known as Tamerlane, r. 1370–1405), Yilmaz uses the conquests of Constantinople (1453, henceforth known as Istanbul) and Cairo (1516–17) as markers in the subsequent reigns of Mehmet II, Bayezid II, and Selim I, during which evolved the political literature on the caliphate that found its culmination point under Süleyman I. He sketches how with the absorption of writings in and translations from both Arabic and Persian, the early vernacular Turkish evolved into an equally sophisticated literary language. The identification of Arabic, Persian, and Turkish as linguistic media is related to four thematic foci that can be found in the political discourses of these periods: empirical and philosophical writings on ethics and statecraft respectively; a growing body of normative juristic writings of Arabic origin to which the Ottomans gained access following the occupation of Syria and Egypt; and an increasingly dominant interest in Sufi texts with a political purport.

This is unpacked further in the second chapter. Called "The Caliphate Mystified" on the opening page, in the headings of subsequent pages, the title is referred as "Political Imageries" (an editing oversight?). Here Yilmaz discusses the impact of changing interpretations of the term *dawla* by the Buyid and Seljuq vizier dynasties on Ottoman understandings of rulership, authority, and legitimacy. He continues with surveying the influence of mystical interpretations of the Qur'anic notion of caliphate as God's viceregency on earth by figures such as Suhrawardi (d. 1191) and Ibn Arabi (d. 1240); as well as the importance of emergence of Sufi orders, or *tariqas*, for political thinking in the post-Abbasid world inhabited by the Ottomans. The author highlights the contrast between, on the one hand, urban Sufism represented by the Mevlevi order founded by Jalal al-Din Rumi (d. 1273), with its emphasis on literacy and the need for upholding Islamic law, and on the other hand, rurally based orders, such as the Bektaşis, shaped by oral traditions and sometimes antinomian forms of piety. While the former, together with other locally emerging order, such as the Nakşibendis, became increasingly associated with the Ottoman dynasty, the latter acted not infrequently as "spokespersons of resentment in the countryside" (136). Despite these differences, as exponents of institutional Sufism, the existence of *tariqas* reflects the fact that post-Seljuq Anatolia was "shadowed by two layers of authority: one exercised by rulers with their warriors and one exercised by