

that preceded the account of the strike. After 1949, members of the community grumbled a little more about Johns Manville's land acquisitions, but they nevertheless accommodated the radical expansion of an open pit mine, literally reshaping their community to suit the company. Relations with the local business community and the workforce might be a little strained, but the company took full advantage of the fear of repeating the 1949 debacle and of the community's dependence on the industry. As still further evidence of the health risks associated with asbestos emerged, workers and the wider Asbestos community chose to believe and support the company's denials, or, as van Horssen contends, chose job security and community prosperity over the health effects they could feel in their bodies.

Van Horssen offers a subtle exploration of a resource-dependent community. At times, the analysis is almost too subtle, and one has to read carefully to capture the nuance of the arguments. For the most part, however, this seems deliberate. Van Horssen refuses to offer a morality play, or to reduce the story to one of deceit and denial, even if the most interesting chapters offer plenty of evidence of both on the part of the company's managers, medical researchers, and government officials. In giving local community leaders and workers agency—and in setting their response to health risks in the context of their response to other community issues—she helps us understand that they were willing accomplices in that deceit and denial. Indeed, she warns that without understanding how a resource comes to define a people's sense of place and relation to the land we risk misunderstanding such communities.

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Samson A. Bezabeh, *Subjects of Empires/Citizens of States: Yemenis in Djibouti and Ethiopia* (Cairo: American University in Cairo Press, 2016). 272pp. Hardcover \$49.50.

The Yemeni, usually the Hadhrami, diaspora has been examined by scholars in the context of an Indian Ocean that is seen as linking networks over time and distance in an early example of globalisation. Dr. Samson Bezabeh questions the status accorded to diasporic groups in Indian Ocean studies, as well as the concepts that this ocean is ecologically united and that the diasporas, through their networks, are major unifiers that act as free and unhindered agents of change. He argues that it was empires and states that were the main actors in shaping the flows of migration and the lives and livelihoods of the diasporic communities. He takes a thematic approach in examining the shifting dynamics of the political, economic, religious, and ethnic groups within empires and states to show how these affected Yemenis migrating from the late nineteenth-century to Djibouti and from there to Ethiopia.

Yemenis had been moving throughout the Indian Ocean for centuries, but

not in great numbers, to near neighbours in the Horn of Africa though there was trade and invasion both ways even before the arrival of Islam in Yemen. The late nineteenth-century movement was stimulated by the development of the Djibouti port by the newly arrived French colonists. Yemenis came to work in the port and help build the railway to Dire Dawa (1902) and then Addis Abba (1915). Yemeni traders and religious scholars followed. In the early decades this movement was subject to regulation on shipping and trade established not only by the French but by the competing empires of the British and Ottomans as well as the emperor's regime in Ethiopia. In the first half of the twentieth-century the clashing ambitions of these empires, the Italian invasion of Ethiopia and the Horn, and the Second World War, which pitted British Aden against the Vichy-controlled Djibouti, led to new but greater restrictions. Even more came with decolonisation and the growth of nationalism after 1945, and more recently with the war on terrorism. Since the 1970s, Yemen, as two states and then one, has become politically more involved in the Horn. This is exemplified by the alliance between the Marxist regimes of the Derg in Addis Ababa in the 1980s and of the People's Democratic Republic of Yemen (PDRY) and the role currently being played by Djibouti both as a haven for Yemenis fleeing war and as a logistics base for relief efforts for Yemen.

In Djibouti in the 1920s and early 1930s Yemenis were in a privileged position, with labourers dominating in the docks and merchants thriving. They were challenged by Somalis but were able to maintain their position until the rise of nationalism in the 1960s, which also greatly affected the much longer established Hadhrami diasporas of South East Asia, India, and East Africa. The most successful families in all these diasporic communities were Hadhramis who were able to adapt by offering skills and support to elite figures in regimes, becoming key players in the patronage networks—just as the most successful Hadhramis did in Yemen itself.

One feature of Yemeni migration has been the role of Hadhrami *sada*, that is descendants of the Prophet, in the spreading of Islam, mostly in its moderate Sufi form. One reflection of their past influence is that in Hadhramaut today, despite the Yemeni civil war, students from diasporic communities attend Sufi institutes. In Djibouti, the French were initially anxious about the perceived fanaticism of *sada* but later concluded that Yemeni *sada* were sufficiently pliant to be given senior positions in the colonial administration. They were regarded as closer to French interests than those of either the Issa or Afar ethnic groups but the advantage this gave the *sada* in particular and Yemenis in general was lost when Djibouti became independent. Many Yemenis left but usually for the oil rich Arab states and not their homeland.

Successive regimes in Ethiopia dominated by Christians treated Yemenis (and *sada*) differently. The Italians saw them helping in their divide and rule tactics and in their presentation of Italy as a defender of Islamic traditions in its wider imperial pretensions in Africa, notably Libya. Yemenis did not encounter serious dif-

facilities with the return of the emperor and were well treated by the Derg who regarded them as part of the oppressed they claimed to support. Several major businessmen of Yemeni origin have thrived in Ethiopia and extended their operations internationally but the most successful are those who are part of the patronage networks of key political players in successive regimes.

In both Djibouti and Ethiopia, the war on terrorism has led to programmes to support what are regarded as good Islamic practices and to discourage the bad. Yemenis have found themselves on both sides, sometimes to the disadvantage of some long established families and individuals.

Dr. Bezabeh is an anthropologist and discusses the theoretical assumptions that have influenced the main scholars in their examination of diasporas and the Indian Ocean. He gives many examples of how individual Yemenis and families have coped with dramatic change in the politics of Djibouti and Ethiopia and in their Yemeni homeland. He cites a wealth of sources and provides much new information that will be invaluable to historians and students of the Yemeni diaspora. The book fills an important gap in our knowledge of the diaspora in the Yemeni neighbourhood so that this can be examined in the context of the richer sources on what might be called the far diaspora. He makes a compelling and elegantly argued case for his main thesis that it is the policies of states that most affect migration and migrant communities.

Djibouti with its flourishing port is a reminder of what the port of Aden might have become. Aden in 1960 was the second busiest port and over half its population were migrants from the Horn as well from all over Yemen. Today it is a pale shadow of its great past and is likely to remain a source of emigration for years to come as a result of the actions of states, political groups and terrorists.

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Arthur Shuster, *Punishment and the History of Political Philosophy: From Classical Republicanism to the Crisis of Modern Criminal Justice* (Toronto: University of Toronto Press, 2016). 180 pp. Hardback \$50.00.

This book announces an important ambition. Western society's institutions of punishment are in crisis; the technocratic empirical inquiries of value-free criminology are inadequate to address the problem; what is needed is a return to the basic normative, philosophical questions of what punishment is for and how it may justifiably be used; these questions, in turn, can only be properly appreciated and answered by understanding how responses to them have developed in the history of political philosophy. However, much as all of this seems exactly right, the present book unfortunately engages with this ambition only sporadically. The book selects a plausible range of figures from the history of political thought who have had something to