

all. In the same vein, *Celluloid Colony* might not offer a definitive answer to the ongoing discussion since the 1970s about how films can be used as a source for historians and other scholars, but it is certainly an eloquent contribution to this discussion.

**Gerda Jansen Hendriks**

NTR History Department, PO Box 29000, 1202 MA Hilversum, The Netherlands;  
email: [gerdajh@gmail.com](mailto:gerdajh@gmail.com).

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*Fluid Jurisdictions in the Indian Ocean – Arab Diaspora under Colonial Rule.* By Nurfadzilah Yahaya. Ithaca: Cornell University Press, 2020. 270 pp.

Focused on archives that trace the fortunes and strategies of Arabs in Southeast Asia, *Fluid Jurisdictions* synthesizes three bodies of scholarship that have been increasingly lively and important of late: world historical studies of diaspora and mobility; legal historical treatments of plural legal orders and layered hierarchies of law; and the study of Muslim communities beyond textual formalism. For scholars of Southeast Asia, it also offers a range of materials and methods for considering the social, economic and legal networks running within and through the region, which not only connect it to other coasts and hinterlands but also embed it within a range of intergenerational and multi-jurisdictional institutions: multiple colonial orders and their legacies; mercantile and familial estates; and racial, religious and linguistic systems of inclusion and exclusion. The book draws from a rich range of materials—case law and court records, testamentary documents, intelligence reports, as well as press and correspondence—which illustrate just how porous Dutch and British colonial legal regimes were and how varied the repertoires of the subjects who navigated them were. As a result, the book provides a rich, complicated and yet immensely readable text, which will be of great value in the classroom.

Yahaya's introduction makes clear the nature of the intervention she makes into the study of plural legal orders and colonialism, and the importance of taking the fluidity of jurisdictional regimes in the Indian Ocean world seriously. Rather than forum shopping or travel between jurisdictions, Yahaya argues that the mobile Arabs of the Hadhrami diaspora relied upon colonial institutions and networks to an unprecedented degree. In doing so, they "inscrib(ed) territorial lines across the Indian Ocean through law. The result was not so much a jurisdictional domain crisscrossed by multiple sovereignties as a surge toward colonial jurisdictions in Southeast Asia" (p. 3). Additionally, this reliance on colonial systems by Arabs whose familial ties connected them closely to real and imagined Arabo-Islamic hinterlands in the Middle East conferred new centrality and legitimacy on colonial legal institutions and bureaucracies at the same time that it tied Arab identity in Southeast Asia to the sharia as an ideal source of law.

The book's chapters are organized around institutions and tensions that illustrate these strategies, their perhaps unintended consequences and their ongoing effects. There are few works that deal with Arabs in the Dutch colonial world in this way—i.e., placing Arab diaspora communities within the context of the plural legal orders of maritime Southeast Asia—while also engaging questions of world history, Islam, migration and ethnicity. The chapters also provide contrastive ways to read how Arab identity became aligned with foreigner status in the Dutch system as part of Dutch administrators' efforts to recognize and reify native rights; whereas in the British Straits Settlements, Arab identity became more intertwined in local institutions and identifications (p. 14). Yahaya's analysis of the history of colonial race categories and their interaction with the definition, and practice, of Islamic law allows a broad range of new questions and concepts to emerge in the study of race and religion in Southeast Asia and the Malay world—where race and religion have been entangled in particular ways. The book offers an exploration of the transformation, in time, of 'Arab' as an elite category to 'Arab' as a

term of estrangement; from ‘Native’ as a category of disempowerment to ‘Native’ as a condition of belonging. Crucially, it underscores the active and material role that the legal and documentary practices of Arabs themselves played in these processes.

These inter-imperial lives allow for a range of comparative understandings of Muslim family, estate, contract, property and *awqaf* (endowment) law across and between empires, which had lasting effects on the content and practice of Islamic law and carry important implications for its study. They suggest the productivity of rethinking the everyday and enduring balancing act between fluidity and ‘jurisdiction’, *both* by Muslims seeking to find, formalize, negotiate, preserve, challenge and utilize legal resources in text and institutions, *and* by scholars of Islamic law seeking to think about the feedback loops that run between legal text and theory, institutions in particular places and times, and the actors that move through them.

**Iza Hussin**

The Department of Politics and International Studies, The Alison Richard Building, 7 West Road, Cambridge, CB3 9DP, UK; email: ih298@cam.ac.uk.

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*In Camps: Vietnamese Refugees, Asylum Seekers, and Repatriates.* By Jana K. Lipman. Oakland: University of California Press, 2020. 320 pp.

The Vietnamese have been among the most documented groups of refugees in the United States, and the complexities about their experiences since 1975 have continued to motivate researchers to learn more about their history. An important example of recent scholarship is Amanda Demmer’s *After Saigon’s Fall: Refugees and US-Vietnamese Relations, 1975–2000* (2021). Another is the very monograph under review from historian Jana Lipman (Tulane