onwards, "communal" electorates based on religious affiliation offered a substantially different way of realizing political community.

Furthermore, in this largely Muslim society in which British rule denied a symbolic religious foundation for the state, Islamic leadership was itself divided in somewhat similar ways. Shrine-based pirs in rural Punjab, linked previously to the Mughal state, had been increasingly absorbed under the British into the "tribal" landed gentry, captive to the ideological structures of the imperial system. By contrast, in towns swollen by the economic and social change of the early twentieth century but seen by the British as at best adjunct to rural authority, "reformist" ulama were elaborating a political culture based on the community of all Muslims and on the public evocation of Islamic symbols outside the confines of the colonial state.

The working out of these social tensions, the embodiment of the resulting debate in party and electoral politics, and the intersection of the debate with the all-India concerns of Jinnah and the larger Muslim League, form the substance of the second half of this absorbing, persuasive, and intricately argued study. When the denouement came, it divided the Punjab as well as "British India," and left to today's Pakistan (centered in large part on the Punjab) an enduring legacy of political absorption in questions concerning the proper relationship between Islamic community and the structures of the state. Gilmartin greatly advances our understanding of all that is involved.

> WILLIAM R. ROFF Columbia University

Society From the Inside Out: Anthropological Perspectives on the South Asian Household. Edited by JOHN N. GRAY and DAVID J. MEARNS. Newbury Park, California: Sage Publications, 1989. 263 pp. \$26.00.

Regional Differences in Family Structure in India. By PAULINE KO-LENDA. Jaipur: Rawat Publications, 1987. x, 390 pp.

In South Asia, John Gray and David Mearns argue, the household is generally important in the anthropologist's experience of fieldwork as well as being central in the daily lives of informants. Further, the notion of households (gribastha) is a key one in Hindu thought. Yet the domestic domain in South Asia has not always received the theoretical and ethnographic attention these writers consider it deserves. Indeed, they suggest that its treatment often relegates it to being a smallscale manifestation of abstract encompassing principles, to being a mere epiphenomenon determined by wider social processes. Rather than abandoning such an "outside in" approach (powerful as they concede it to be), they want to complement it with an "inside out" approach that acknowledges the links between the household and the wider society in a way that "allows the recognition of its particularity and partial autonomy while at the same time enabling the discovery of its consequences for larger-scale social domains" (p. 21). The diversity of households belies ideas of an all-powerful determination of the domestic arena by the homogenizing pressures of a global capitalist system; moreover, an "outside in" approach can also deny people's capacity to act upon their social world rather than just be acted upon themselves. In that respect, their intellectual mentor is Weber rather than Marx or Durkheim.

E Durkheim

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