

Finally, perhaps the biggest problem is also (ironically) the smallest: the unfortunate preponderance of grammatical and typographical errors. It is no crime that most of the authors here are not native English speakers—and indeed, being a native speaker is no guarantee that a writer produces perfect texts. At the same time, it is not unreasonable to expect that a published book be free of these errors, particularly an academic hardback retailing at US \$99.99. These errors are too common. They distract the reader from the contents and detract from the strength of the arguments. It also lends weight to the claim that Palgrave Macmillan is of late more concerned with producing quantity over quality. It seems inconceivable that any copy editor would allow such errors through, so the logical conclusion is that the publishers simply did not perform their basic duties. In this case, it appears that the authors are victims of the competitive pressures of the political economy of academic publishing, where scholars and publishers alike are compelled to produce more and produce it faster.

Despite these problems, significant as they may seem in this review, *Mega Events in Post-Soviet Eurasia* is a worthwhile contribution to the literature. Though the project as a whole feels rushed, it does shine light on important topics in places that are too often hidden from Westerners. It is only a shame that the production values fail to do justice to what should be an important, and polished, book.

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Nikhil Anand 2017: *Hydraulic City: Water and the Infrastructures of Citizenship in Mumbai*. Durham, NC: Duke University Press

In this strikingly well-written ethnographic book, Nikhil Anand theorizes the social life of urban infrastructure by analyzing the complex water distribution system in one of the world's largest cities, Mumbai. Treating infrastructures neither 'as ontologically prior to politics nor merely as effects of social organization' (p. 13), the author demonstrates why it is important to see infrastructures as socio-material processes that make liberal governance possible and are, as such, entangled with humans, non-humans and social discourses. Speaking to both canonical and contemporary literature on the biopolitics of governance in postcolonial cities, and using evidence from extensive fieldwork in a settlement in Mumbai marked by a history of religious violence, Anand shows how the management of water infrastructure in a city like Mumbai is derivative of and produces different forms of political subjectivity. Ultimately, the hook of the book is in the concept of 'hydraulic citizenship', an epistemic category that accounts for the intermittent and partial process that emerges when residents in Mumbai attempt to secure recognition by the municipal agencies. The book is divided into six chapters (excluding its introduction and conclusion) and contains seven evocative 'interludes' woven through these chapters—self-reflective anecdotes, short histories of places, news reports that point to the affective circuits around the polyvocal character of water.

In the first four chapters of the book, the author shows how the apparent scarcity of water in Mumbai is a politically motivated smokescreen contingent on the material politics of distribution of resources in the city. Hydraulic regimes produce and manage difference among urban bodies, favoring those who can demonstrate a certain kind of urban citizenship and belonging. Anand shows how the discourses around water scarcity, for instance, are leveraged to argue against 'outsiders' coming to the city for work. An anxious municipal public, as opposed to a rights-bearing national citizen, is produced due to the opaque logics of distribution that rely not just on systems of expertise and technical knowledge but also on political friendships and even the timeliness of monsoons. The author takes these claims forward to show how, in order to understand the kinds of political subjectivities that are formed in relation to access

to water, we must go beyond the commonplace binary of cities as being divided into formal/informal, planned/kinetic. The exchange of resources produces particular kinds of personhoods, and demonstrates that informal or 'helping' systems of collaboration between state officials and settlement dwellers are contingent on the formal absence of the state. In the third chapter, titled 'On Time' (a personal favorite), the author gets into the meat of the ethnography by taking a closer look at how the availability of water at certain times structures daily life in the settlement and how that produces gendered and classed bodies. In this beautifully insightful chapter, we see how the availability of water at certain times produces a gendered body that is available to collect water, store and manage it in the domestic household. The temporality of water availability governs social life in the settlement and produces a 'good' citizen who can be at the right place at the right time—and this citizen is almost always a woman who manages water use at home due to its link to housework. The demand of settlement dwellers that water must at least come 'on time' (as opposed to having water supplied all day) imagines a 'right time' for all women and normalizes practices that seemingly give rise to a unified municipal public. However, the author shows in chapter 4 ('Social Work') that this 'unified public'—an informal 'political society'—that emerges in relation to water infrastructure is not distinct from or neatly separable from 'civil society'. By teasing out the intricate ways in which social workers deploy various registers of political languages in the settlement, Anand argues that settlement dwellers are not just working with discretionary relations of political friendship and patronage, but that training programs and pedagogical exercises undertaken by social workers and liberal NGOs provide the dwellers with a repertoire of political languages anchored in discourses of rights and liberal subjectivities—seemingly the preserve of formal civil society.

In the final two chapters of the book, Anand focuses on state labor and shows how street-level state officials work through the complex system, making discrete improvisations in order to deliver water every day with incredible consistency. Peppered with fascinating ethnographic moments, this part of the book uses leakages as a window to show how state power operates on the ground. Leaks are an unintentional excess generated in the making of mega-infrastructure. The 'leaky nature' of water produces a form of state power that attempts to tame the material it seeks to move, but that state power itself gets transformed due to infrastructure—leaks act despite and beyond state power, both enabling and constraining state power at once. However, taking a closer look at the discretionary power of on-the-ground officials reveals how everyday discrimination in the distribution of vital resources like water is produced through normative judgments regarding 'who is deserving of water?'. Both the residents in the settlement that Anand studies and the city engineers stress lack of maintenance and not lack of availability of water as the crux of the problem—but it is precisely the ongoing maintenance work that becomes the mode of exclusion in the city. Local plumbers play a pivotal role, being 'urban specialists' with intimate knowledge of how the city operates, but also mediate the relationship between infrastructure and people. Plumbers and engineers make daily decisions on where to undertake repairs and maintenance work and, in so doing, produce abjection of certain publics on an ongoing basis. Repair and maintenance of infrastructure requires the performance of a kind of 'good citizenry'—one that can produce the right documents and behave like good consumers—a category that precludes abject communities in Mumbai (poor Muslims). Finally, Anand shows how this book and its various findings—especially its conceptual contributions of 'hydraulic citizenship' and political infrastructures—help us better understand how the unequal distribution of vital resources such as water is a product of an intricate political ecology of infrastructure. The approach of looking at repair and maintenance as processes that produce urban difference is useful for better understanding the intricacies of inequality in the city. Linking these threads to debates

on the Anthropocene and climate change, Anand concludes on a poignant and important note regarding the critical contemporary role of water and other natural topographies.

As such, this book is a fine intervention in anthropology, geography and sociology, as it troubles not just conventional understandings of how urban fragmentation works but is also an example of engaging creatively with socio-material assemblages and processes governing everyday life in the city. While overall an exceptionally carefully presented book, it did leave me wishing to see more explicit engagement with how exactly 'different relations of infrastructures—water, electricity, cellular services, media – produce and emerge from different (but related) forms of political subjectivities' (p. 11). This claim was not fully fleshed out in the book (even though one might intuitively see the connections). While this work is focused on the everyday consumption and production of water, it might also be interesting to see how large and spectacular public festivals in Mumbai complicate the narratives of water distribution at periodic intervals (I say this with an awareness of the complicated religious-political texture of urban life in Mumbai and how public display of festive exuberance is a crucial mode of political muscle-flexing in the city). Overall, this book provokes a broader scholarly imagination—one that is as empathetic as it is innovative.

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