

written from the perspective of Indians abroad, dealing with the problems of migration and the ensuing alienation from the foreign surroundings (cf. the *lambī kahānī*, 'long story', *Trīṣaṅku* by Ṛḍayeś in *Haṃsa*, Dec. 1998, 81–92). In this respect too, vital literary developments can be expected from the extraordinarily watchful Hindi littérateurs.

Konrad Meisig

APARNA RAO / MICHAEL J. CASIMIR (eds.), *Nomadism in South Asia*. (Oxford India Readings in Sociology and Social Anthropology). New Delhi: Oxford University Press, 2003. XVI, 543 pages, Rs 1200, £ 26.99. ISBN 0-19-565745-4

*Nomadism in South Asia* has ambitious aims, namely to cover limitations, adaptations and practices of mobile communities on a subcontinental scale. The editors are well-known researchers in the field and have contributed numerous articles on the Bakerwal, edited the journal of "Nomadic Peoples" and a volume on the "other nomads". The reader will therefore expect a fine selection of thought-provoking articles and landmark contributions to research on nomadism. When people think of nomadism in South Asia they tend to think of mountain nomadism in the Hindukush, Karakoram and Himalaya, of mobile pastoralists in the desert fringes of Cholistan, Baluchistan, Rajasthan and Gujarat. Other regions do not feature that prominently. Aparna Rao and Michael Casimir accept and propagate a much wider definition of "nomadism" than other disciplines and scholars. Nomadism here ranges from all kinds of mobile practices displayed by hunter-gatherers, peripatetics, footloose labourers, animal husbanders, pastoralists and transport service suppliers. This complicates the task which is thematically addressed in an introductory chapter and 16 case study contributions by different authors.

Following their introduction to the general theme the editors investigate the historical dynamism of change and its implications for nomads in South Asia from pre-history to the post-colonial. In her brief contribution, initially published in 1972, Nina Swidler treats the special case of Kalat in Baluchistan. References to the present state of the art in research on nomadism in Baluchistan are painfully missing throughout the whole book (e.g. Fred Scholz, *Nomadism and Colonialism*, Oxford University Press 2002). Michael Casimir contributes another aspect from his research in the Western Himalayas, the focus being on carrying capacity of pastures, biomass production and their relationship to sustainability. Joseph Berland discusses the wide range of "footloose labour" (Bremen 1996) and devotes special attention to peripatetic communities and their means of survival. Peter Gardner contributes a chapter based on fieldwork from the 1960s and 1970s on "adaptation to cultural frontiers". History gets an additional connotation in this initial section of the volume as most contributions refer to classical – in the sense of matured – studies.

These are followed by four case studies from Indian scholars who address resources and their accessibility. G. Prakash Reddy is concerned with the fate of hunter-gatherers in the wake of Indian government policies. Aparna Rao presents a facet of her long-standing Bakerwal studies in which territoriality and accessibility to pastures feature prominently. Vasant Saberwal provides insight into conflicting interests over pasture resources between animal husbanders from a village in Kangra District and the forest departments as representatives of the Himachal Pradesh bureaucracy. B. Ananda Bhanu's contribution is taken from a chapter from a previous publication of the editors. A comparatively isolated community, the Cholanaickan of Malappuram District in Kerala, is presented in their spatial appropriation of forest resources as hunter-gatherers.

The third section is entitled "Practice of Migration" and deals with adaptation to harsh environmental conditions and shrinking spaces. Barbara Brower contributes findings from her research among Sherpa yak-keepers in Nepal's Khumbu area. Seasonal utilization of high summer pastures and household support strategies for the lean winter months are patterns common to several subtropical mountain ranges with distinct elevational variation. The term "transhumance" coined for a specific form of sending livestock herds with hired shepherds to pastures in the circum-Mediterranean mountain regions seems less appropriate here, where household members are doing the work. The practices very much resemble those known from the mountain belt stretching from the Pyrenees in the west to the Eastern Himalayas and Tibet. The same terminological ambiguity applies to the contribution by H. M. Sidky on pasture utilization in Hunza where extensive studies have been done and published within the framework of multi-disciplinary international research projects. References are grossly ignored and therefore missing. The aspect of trade is introduced in Hanna Rauber-Schweizer's paper which is based on experiences from the 1970s. The well-studied salt trade in Western Nepal is taken here as a case in point. A classical contribution from his 1975 book under a title (with different focus) similar to the one here under review comes from the late Günther-Dietz Sontheimer in which he illustrates the changing agro-societal environment of the mobile Dhangars in the Western Ghats from colonial times to the 1970s. From the same book originates C. H. Childer's study of Banjaras who specialize in pack bullock transport. Several million people work along the traditional trade routes where they offer their services. Yet these specialists are often taken no notice of. Arun Agrawal highlights the survival conditions of the marginalized Raika shepherds in the Rajasthan-Gujarat interface. The Raika settle in special quarters of villages and migrate to the neighbouring states in the aftermath of monsoonal rains in search of pastures for their sheep. Robert Hayden describes the "service nomadism" of countless groups who provide goods and services as peripatetics. Their survival conditions and disputes over resources are clearly embedded in the social context of the South Asian environment.

These brief references to the individual chapters may serve to illustrate the scope of the contributions in the volume under review. The task addressed in



the title is not accomplished. Nevertheless, *Nomadism in South Asia* constitutes a collection of important articles gathered in one volume; while some classical articles are to be found, others are missing. More interesting than some of the out-dated case studies are the recent contributions by Vasant Saberwal and Arun Agrawal. In the introductory chapter a more up-to-date overview would have enriched the volume tremendously, as the topic of mobility, migration, and nomadism is still one in which substantial empirical fieldwork is done. The attention drawn to the theme by this volume should challenge young scholars and encourage further activities in the field.

Hermann Kreutzmann

MICHEL JACQ-HERGOUALC'H, *The Malay Peninsula. Crossroads of the Maritime Silk Road (100 BC-1300 AD)*. (Handbook of Oriental Studies, Section 3, Volume 13). Leiden: Brill, 2002. XXXV, 607 pages, 129 pages of ill., plans and maps, € 210.00 ISBN 90-04-11973-6

HIRAM WOODWARD, *The Art and Architecture of Thailand. From Prehistoric Times Through the Thirteenth Century*. (Handbook of Oriental Studies, Section 3, Volume 14). Leiden and Boston: Brill, 2003. XIX, 277 pages, 94 pages of ill. and maps, € 112.00 ISBN 90-04-12137-4

Two new volumes on Southeast Asia have been published in the prestigious series "Handbuch der Orientalistik", and if not all their predecessors succeeded in meeting the standards a reader may expect from a handbook, these two volumes definitely do. Indeed, both are up-to-date, comprehensive and stock-taking contributions in their respective fields. In his book, Jacq-Hergoualc'h, who has been doing research on his subject for almost twenty years, re-examines the position of the Malay Peninsula, and more particularly the land routes across it, within the network of trade routes from the Indian Ocean and Bay of Bengal to the Gulf of Thailand and the South China Sea. Starting with general remarks on the physical geography of the region, the study explores the various possible routes, focusing on ports and trans-shipment centres from the time of the first contacts with India to the end of the 13th century when, under the impact of Chinese and Muslim traders, the structure of the trade was once more reconfigured. The identification and dating of the port sites is based mainly on archaeological evidence such as edificial remains, artifacts, coins, inscriptions and, in a few rare cases, shipwrecks. Literary evidence is supplied by the various Chinese reports. The material remains and especially artifacts are exhaustively documented on more than 200 pages of illustrations.

The various chapters are arranged in chronological order and divided again regionally: the first chapter deals with Panpan and Chaiya on the east coast of the Peninsula where the oldest Hindu and Buddhist images were found (5th–8th centuries), followed by their counterpart Langkasuka on the west coast. Jiecha (South Kedah) rose to prominence in the course of the 7th–8th centuries. At that