

Grand Trunk Road from Lahore to Rawalpindi/Islamabad and onwards to the Khyber, is close by. Only the sports articles production is still of some importance; the government has done little to increase Sialkot's attractiveness for new industries.

The book should be of value not only for those interested in Pakistan's regional geography or small industry; it also sets a fine example of a careful and informative analysis of a selected industry within a regional pattern. Unfortunately, no translation is yet available and there is only a short English summary on pages xiv and xv. The author should thus be encouraged to make the results of his work available to researchers on and to the decision-makers in Pakistan, as more than often the complaint in Pakistan has been that the country can only benefit from the academic exercises of foreign researchers, if their findings become accessible in one of the major languages of the country, i.e. English or Urdu.

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ANNA SCHMID, *Die Dom zwischen sozialer Ohnmacht und kultureller Macht. Interethnische Beziehungen in Nordpakistan*. (Beiträge zur Südasiensforschung, 179). Stuttgart: Franz Steiner Verlag, 1997. XII, 313 pages, DM 112,-. ISBN 3-515-07211-X

The Dom constitute a marginal ethnic group whose members work as musicians and blacksmith and settle predominantly along the Southern Himalayan range between Bengal and Pakistan's North-West Frontier Province. The present study focuses on the social and cultural position of this minority in the former kingdom of Hunza (Northern Pakistan) where they comprise about 1-2% of the total population. It deals with the Dom in the context of economy, social structure, politics, religion and entertainment, and provides an account of their culture as understood from a sociological perspective. Special emphasis is laid on their ethnic identity and their interethnic relations with the Burusho, the dominant group. In her concise analysis the author highlights the essential ambiguity between the "social powerlessness" and the "cultural power" embodied in the Dom. Referring to ascriptions by the Dom themselves, by the Burusho as well as by the king (with whom the artisans are related in a system of patronage), she discusses the historical, spatial, and occupational dimensions of identity construction and group formation. In a central thesis the author points to the asymmetrical, albeit quasi-symbiotic structure of interethnic relations between the socially stigmatized Dom and the Burusho.

After the problem and the setting of the study are outlined in chapter 1 (including reflections on the method of anthropological fieldwork), chapter 2 deals with historical narrations in the context of identity formation, following herein the ideas of Elizabeth Tonkin. Here, I would like to add that even if this conception of history as a constructed phenomenon is especially revealing in the case of the Dom, generally, the work of the ethnohistorian in reconstructing history through oral traditions (also with regard to a relative chronology of historical events) has not become obsolete.

In a well argued analysis (chapter 3) the author points out how particular topographical sites in the Dom village of Mominabad relate to the process of identity formation. Localities mirror the social position and power of the actors within the village. It is enlightening to read, for instance, how the school became the central

symbol for the struggle against the king of Hunza (who ruled until 1972). Particularly interesting are the biographies of the first Dom who got education in schools. It is equally important to realise that Mominabad figures as a neutral zone, as an instrument in mediating disputes between the ruler (the author prefers this term to "king") and other villages.

Even though the Dom enjoy no prestige and status in social life, they have a monopoly in music and blacksmith work, providing essential services to the larger community in Hunza. As skilled entertainers and craftsmen they exercise a specific "cultural power" or "symbolic capital" (in the sense of Pierre Bourdieu). Chapter 4 first analyses the role and meaning of music, presenting rich ethnographic material with detailed descriptions (for example of a musical performance: p. 163-176). Musical events with dances can be used to demonstrate power in that musicians are able to manipulate them for their own needs. In former times the king could grant special tunes to persons who distinguished themselves by outstanding heroic deeds or other achievements. Only the owner and kinsmen had the right to dance to these personal tunes. Secondly, this chapter provides an accurate study of the blacksmith's work, a craft considered to be sacred through its invention by the Prophet Daud, the patron saint of the blacksmiths. The Dom not only communicate with Daud, but also with *chumár bádi*, a special protective fairy who is thought to sit with him on one of the stones of the hearth.

This well argued treatise on the Dom undoubtedly represents an important contribution to the study of the social and political systems in Northern Pakistan. It is written with a great knowledge of the subject and captivates through the conclusiveness of the interpretations. One minor point of criticism concerns the style and choice of terms by the author: As the *zargarisho* in the Karakorum work almost exclusively in silver, I would prefer to call them "silversmiths" instead of "goldsmith". Furthermore, the author shows a tendency to use borrowed words (e.g. very often "rekurrieren", "kogniziert"; 176: "eine Formel ... exekutieren"; 222: "Verhaltensmuster ... exekutieren") as well as somewhat strange-sounding German words ("aufherrschen") where, in my opinion, more familiar German terms would have been more appropriate. The study is concluded by an appendix (with a glossary of local terms and notes and illustrations of musical instruments), 15 black & white photographs, a bibliography, an index, and a summary in the English language.

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HILTRUD HERBERS, *Arbeit und Ernährung in Yasin. Aspekte des Produktions-Reproduktions-Zusammenhangs in einem Hochgebirgstal Nordpakistans*. (Erdkundliches Wissen, 123). Stuttgart: Franz Steiner Verlag, 1998. 40 figures, 45 tables, 16 b/w photos, 295 pages, DM 88,-. ISBN 3-515-07111-3

Labor and nutrition in their relevance to the process of production and reproduction are analyzed on the level of households and individuals in a high mountain valley in the extreme north of Pakistan.

The study begins with an overview of the investigated region and outlines the basic conditions of production and reproduction in Yasin. In the following it is elu-