

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.

Jürgen W. Frembgen

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-

culated from which resources and to which extent minimal subsistence is secured. The astonishingly wide diversification of the economical system largely guarantees a minimal livelihood. The land use system comprises crop cultivation, horticulture and animal husbandry as well as the periodical utilization of the different altitude zones. Thus, not only is the agrarian potential used optimally, but also the agrarian risks are more widely spread. As most households are no longer self-reliant, activities out of the agrarian sector and in the market economy play an increasingly important role.

The author then discusses the organization of work in space and time. She gives an insight into the division of work within the families, the scope of action of the different household members and their temporal and physical workload as well as the possibilities of regeneration. The illustration of daily routine of both men and women provides a vivid impression of life in a high mountain society.

The nutritional and health conditions of Yasin's population are described in detail. There exists a chronic insufficient calorie intake. The "hidden hunger" as known in many developing countries is a permanent problem in Yasin too and is therefore a hindrance to development.

The excellent study in which different approaches of geography and nutritional science are combined, is based on a large spectrum of methods. The gender perspective, which has only recently been taken up by female scientists, and the consideration of indigenous views and evaluations provide a thrilling insight into the world of an Islamic high mountain society.

In two periods of field work of 20 months in all – periods that without doubt required a great deal of stamina as well as social empathy – the data was collected. As a woman the author had the privilege of crossing the "threshold of the house door" and obtaining access to the women's sphere.

Data of household production and reproduction systems were gathered through interviews. To look into the organization of work, 146 time-allocation studies were carried out. Anthropometric measurements of risk groups complete the investigations.

Detailed and labor-intensive fieldwork combined with the interpretation of the source-material have produced a stimulating and vividly illustrated study, which is a pleasure to read.

For her excellent work the author was justly awarded the German Geography prize.

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MICHAEL MANN, *Flottenbau und Forstbetrieb in Indien, 1794–1823*. (Beiträge zur Südasiensforschung, 175). Stuttgart: Franz Steiner Verlag, 1996. XII, 203 pages, 4 maps, DM 68,-. ISBN 3-515-06882-1

Environmental history has, in the course of the last decade or so, emerged as a major field of historical research on South Asia. Much of this scholarship has focused on the history of a specifically colonial type of forestry which constitutes, in many respects, the foundations of the post-colonial state's often controversial forest pol-