

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.

*Ulrike Müller-Böker*

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-

icy. For the colonial state, forest management emerged as an important issue when such policies became necessary for the "rational utilisation", i.e. efficient exploitation, of the subcontinent's natural resources. This was certainly the case when, from the mid-nineteenth century, the expanding Indian railway system resulted in an ever increasing demand for timber for hardwood sleepers. It was at this time that a German forestry specialist, Dietrich Brandis, took charge of a newly created colonial forest department to implement systematically what he called "scientific conservation".

However, Richard Grove has pointed out that concepts of colonial environmentalism had emerged much earlier. Michael Mann now takes us one step further. In a case study focusing on India's west coast he shows that even the English East India Company's practical experiments with managing Indian forests can be dated back to the early nineteenth century. This was due to a conjunction of specific historical circumstances. First, capacities to build large high-quality ships of European make had been created in Bombay in the 1730s when the Wadias, a family of renowned shipbuilders, settled in that "Presidency town". Secondly, Indian teak had proved to be even superior to English oak as a building material for ships. The teak forests of Malabar were said to be extensive though these newly conquered tracts had not yet been systematically explored by the British. Thirdly, a massive programme for expanding Britain's naval forces was drawn up during the Napoleonic Wars. While there was no lack of capacity in London's dockyards, a scarcity of timber made itself felt from the 1790s onwards as England's and Ireland's hardwood resources had been depleted considerably, supply from North America had ceased and that from the Baltic proved to be fairly unreliable. It was under these circumstances that the British Government required the East India Company in 1802 to explore the feasibility of building several "ships of the line" in Bombay. The problem was not so much the extension of capacities in Bombay but rather to ascertain whether the necessary qualities and quantities of timber could be acquired and to find adequate methods of organising a regular supply.

Michael Mann has brought to light this close connection between Henry Dundas' ambitious programme of enlarging the Royal Navy and the origins of colonial forestry in India. Moreover, he has provided us with a detailed account of early British attempts to gain control over Malabar's timber trade, of first efforts to survey the region's teak resources and of the Forest Department's monopolistic if haphazard activities between 1808 and 1823, when it was dissolved due to heavy pressure from free marketeers. Mann argues convincingly that these activities were not so much aimed at the preservation of forests than at providing the necessary amount of timber for imperial shipbuilding. In the latter respect, this early phase of colonial forestry was rather successful as Bombay emerged as an important shipyard, especially for large vessels over 1,200 tons.

Mann has drawn heavily on a long memorandum, submitted to the East India Company's Governor of Bombay in 1805 by the German Franz Wrede who had been living in Malabar for some time and was apparently familiar with the "advanced" methods of German forestry. Wrede argued in favour of a redefinition of property rights over forests and for the establishment of a permanent, bureaucratically organised forest department. Though these proposals were taken up only in

part, the document is of great interest. The book has been rendered even more valuable by reproducing it in full length, besides adding four excellent maps, biographical notes as well as an index. It has thus been carefully produced, though a number of minor mistakes could have been avoided by more scrupulous editing. However, two critical remarks may also be in place. For one, it is clear from Mann's account that Tipu Sultan had a fairly precise idea about the commercial value of the Malabar timber resources, was able to mobilise them efficiently with the aid of an existing merchant network. In order to gauge the extent to which the East India Company's early forest policy was a break with or a continuation of previous practices, it would be useful to know more about pre-colonial methods of forest management and timber trade. This would, of course, require another research project which could, however, qualify some conclusions. Secondly, Mann has consciously decided to focus not so much on the social context of forest management as on forestry itself. This is perfectly legitimate and permits a more detailed analysis of the actual practices. However, the discussion of Wrede's memorandum, for example, could have been even more convincing if there had been more emphasis on the aspect that these specific practices (as well as the prevailing ideas as to which practices were "rational" and "scientific") were conditioned by a historical constellation, and not merely by imperatives of technical, administrative and environmental efficiency.

In sum, Michael Mann has written a useful book which presents new material for discussion. As he himself writes, regional case studies are a necessary groundwork for a synthesis of South Asia's environmental history. Books like his give us some confidence that we will not have to wait too long for such a synthesis to be written.

Ravi Ahuja

ANTHONY J. PAREL (Hrsg.), *M.K. Gandhi: Hind Swaraj and Other Writings*. (Cambridge Texts in Modern Politics). Cambridge: Cambridge University Press, 1997. lxxvii, 208 Seiten, £ 40.00 (hb.), ISBN 0-521-57405-6; £ 13.95 (pb.), ISBN 0-521-57431-5

*Hind Swaraj* bedarf für den an der Geschichte des indischen Freiheitskampfes interessierten Leser kaum einer Einführung. In diesem knappen Text – in der vorliegenden, großzügig gesetzten Ausgabe 120 Druckseiten – gibt Gandhi zum erstenmal eine zusammenhängende Darstellung seines politischen Denkens, entfaltet in einer dialogisch angelegten, oft umständlichen, aber stets klaren Argumentation seine Interpretation der für ihn grundlegenden politischen und ethischen Prinzipien. Das während einer Schiffsreise innerhalb von neun Tagen in Gandhis Muttersprache Gujarati geschriebene Manifest war im Dezember 1909 in Gandhis International Printing Press in Phoenix, Südafrika, erschienen; bereits im März 1910 folgte dann, ebenfalls bei der International Printing Press, unter dem Titel *Indian Home Rule* die vom Autor selbst angefertigte englische Übersetzung. 1919 brachte der Kongreßpolitiker Rajagopalachari die erste indische Ausgabe heraus; 1920 übernahm der Kongreß Gandhis Politik der Verweigerung jeder Zusammenarbeit mit der Kolonialmacht (*non-cooperation*). Spätestens damit war *Hind Swaraj* zu einer der einflußreichsten Programmschriften der Unabhängigkeitsbewegung geworden; in rascher Folge erschienen nun Übersetzungen ins Hindi und in andere indische Sprachen.