

land is attested by the results of the interviews conducted and by aerial photographs. Since fodder tree cultivation is a successful option to bridge the shortage of forage during the dry season, this process will probably continue. In spite of everything, the trees between the fields are only tolerated; for besides the positive contribution they make to the feed supply, they also have detrimental effects on arable crop yields.

The intensified cultivation of fodder trees clearly shows that, contrary to opposing views, innovations are able to spread quickly in traditional societies. Even people who live at subsistence level adopt innovations which prove useful under their specific ecological and socio-economic context. The inferred implication for the planning of development initiatives is that it is more meaningful to provide the indigenous population with "baskets of choices" and to entrust the task of selection to them rather than to present rigid, pre-engineered solutions.

*Annick Hollé : Cité des dieux, ville des hommes : organisations spatiales, morphologies urbaines et correspondances sociales à Katmandou - Népal, Université de Paris I, UFR de Géographie, 1997, 550 p., tabl., maps, fig., photographs.*

This geographical study is both an analysis and an interpretation of the spatial organisation of Kathmandu. The author emphasizes the connections between the spatial patterns of the city and its social conditions. The scope of investigation varies from the minute to the comprehensive according to necessity.

Arranged in three parts, the first is an examination of the location and development of Kathmandu: why is/was this town, located on the southern Himalayan slopes, so wealthy? The reasons are numerous. Kathmandu is first considered in an international context, a point on the map of Asia, before gradually approaching the town itself, first at the national, then the regional level. The first part concludes with a general presentation of the city through its various aspects—religious, political, military, economic, cultural, etc.

The second part, a detailed description of the urban space, penetrates into the alleys and neighbourhoods of the city. Kathmandu is divided into its fundamental elements—streets, crossroads, neighbourhoods, landmarks and borders. Each of these elements is then analysed through its

architectural, cultural and spatial perspectives, sometimes with supporting historical documentation.

The dissertation is organised by separating the urban space into two units: the "city", the historical centre of Kathmandu which dates back more than seven centuries; and the extensions or additions, which appeared during the last 40 years. Urban elements are first examined in the centre, then in the rest of the city. The last chapter links these elements to emphasize urban forms, patterns and networks in Kathmandu.

The third and last part focuses on local human data. The first chapter takes an ethnological approach. Rules governing the social organisation of the Newar, as well as other groups living in Kathmandu, are examined from a spatial perspective (population distribution, architecture, etc.). Differences between the criteria of spatial location in the city (social and religious) and its extensions (economic, i.e., affordable land with land speculation greatly restricting the possibilities) are highlighted. Atypical areas, the zone of contact between the centre and the rest of the city and the slums, are then examined. It ends with a critique of development programmes and urban planning in Kathmandu.

The next chapter scrutinizes the settlement of the city from historical records. From the myths of Kathmandu's origins to the most recent events, the history of Kathmandu unfolds along a spatial perspective. Only the people, events, political decisions which shaped the city are presented. The choice of the site from Manjusri's myth, the foundation of Kathmandu by King Gunakama Deva and the goddess Laxmi, the Licchavi dynasty, the division of the valley into three small independent kingdoms giving rise to the regional royal palaces, decrees about the caste system by Jayasthiti Malla, as well as Prithvi Narayan Shah's conquest in 1769, the rise of the prime ministers at the beginning of the nineteenth century, the civil code, the removal of the king during the reign of Ranaudip Shumsher Rana in 1881, the transfer of power during the Rana dynasty, and at last, the 1934 earthquake which destroyed much of Kathmandu are analysed with regard to their spatial repercussions. A large part of this chapter is devoted to the Rana dynasty because of its role in the development of the modern city.

The third chapter of the section concludes with a discussion of transformations in various sectors: why does the younger generation of Newar not build in the traditional style and on traditional sites? Why has the King of Nepal chosen to rule from the Narayanhiti palace rather than the Hanuman Dhoka? Why does the seven-century-old city cover only 200

hectares, while the areas constructed during the last 40 years cover nearly 5000 hectares?

Hypotheses about the meaning of the changes and structures and their evolution across the centuries are suggested by the above questions and discussed in the conclusion.

**Monisha Ahmed: 'We are Warp and Weft': Nomadic Pastoralism and the Tradition of Weaving in Rupshu (Eastern Ladakh)**, Ph.D. in Anthropology, Linacre College, Michaelmas, 1996., 394 p., photographs, drawings, maps, diagrams.

This thesis, based on twelve months of fieldwork and archival research undertaken in Ladakh, explores the place of wool and weaving in the life of Rupshu. It attempts to trace the nexus between livestock, fibres, textiles, social and symbolic structures in Rupshu in order to understand the multitude of contexts within which wool-oriented activities exist. The craft of weaving was bestowed upon Rupshu by the gods, and thus all acts related to it have a close connection to the sublime.

Rupshu lies in the easternmost part of Ladakh in North India, in a Restricted Areas Zone, and is accessible only to Indian citizens. Hence, extensive fieldwork has not been carried out in this area. Further, though there is a little documentation on the craft of weaving in Ladakh, none exists on the nomadic tradition of weaving.

The first two chapters introduce the region of Rupshu and explore the historical context. They include a discussion of the origin and development of weaving and textiles in the area, and of the old trade routes in fibres. The next two chapters examine the connections between livestock, the source of fibres in Rupshu, and the Ladakhi pantheon. The relationship between the two is reflected in the manner in which livestock are revered and treated in Rupshu. Further, this affinity is widely expressed in Rupshu, and one such occasion is the harvesting of the fibres. The next four chapters look specifically at the craft of weaving, and local representations of the tradition. Using examples of particular pieces woven in Rupshu, I examine the gender, spatial, and hierarchical relations that they express and perpetuate. Not all the fibres harvested in Rupshu are used there, and the final chapter examines their distribution through trade. While woven articles are not traded, specific containers are woven for the transport of fibres and their characteristics are looked at here.