

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.

The concluding remarks include a discussion of the future of wool and weaving activities in Rupshu, and address the dangers posed by re-settlement schemes, and a shortage of pasture and over-grazing. These trends would eventually lead to a decrease in the number of livestock, and cause the people of Rupshu to abandon their tradition of nomadic pastoralism.

Kristoffer Brix Bertelsen :Our communalised Future. Sustainable Development, Social Identification and Politics of Representation in Ladakh, Aarhus University, Department of Ethnography and Social Anthropology, 1996, 319 p.

In this dissertation, a critique of the concept of sustainable development is presented in the context of a case study of social identification and politics of representation in Ladakh, North India. The initial critique of the concept revolves around the inherent assumption of availability of distribution, either in a descriptive or a normative sense, which is seen to be at hand in various elaborations of the concept. This assumption is linked to the parallel assumption of community or collective identity as the primary context of distribution. Through a detailed presentation of material relating to the political history and representation of Ladakh vis-à-vis government administration and development, it is intended to show that current conceptualisations of sustainable development more often than not take for granted the availability of "community" in one form or the other. Thus, in the case of Ladakh, the dissertation seeks to elucidate historical processes in which privileged representations of Ladakh were established in the context of resource distribution and political representation. Special attention is given to the formation of the category "Ladakhi Buddhists" as a vehicle for securing representation. This formation is seen to be informed by and recognised in various representational practices, ranging from the context of South Asian Protestant Buddhism to the context of contemporary invocations of Ladakh as a living example of sustainable development as imbedded in the cultural ethos of indigenous people. What is at issue is not whether the representations are accurate depictions of socio-cultural realities in Ladakh or not. Rather, the representations are surveyed for the images they invoke and how they are put to work in practice. It is the consequences of representations which are accorded importance in the dissertation, as well as their construction within various