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<p>Tiivistelmä-Referat-Abstract</p> <p>This is a study of people's eclectic understanding of illnesses and inconsistency in illness management in a Nepali village called Bholung. The aim of the discussion is to illustrate and explain how the villagers and local healers make cultural sense of their illnesses which are thought to have a supernatural origin. I aim to explain what kinds of personal and socio-cultural meanings the villagers and the village healers give to experiences of being ill – and why. By analysing how the local Hindu culture and society shape the villagers' ways of seeing and being in the world I aim to explain how these matters contribute to culturally recognised forms of being ill and getting well in Bholung.</p> <p>I did village based research for seven months in 2003. My fieldwork was focused on the village of thirty-five households and some 180 people. My material consists of structured and unstructured, informal interviews and participant observation. I interviewed fourteen villagers of whom five were women. The interviewees were between forty-five and sixty-six years old. Structured direct observation I practiced during healing sessions, daily puja rituals, purification rituals and for example during annual offering rituals.</p> <p>Hindu rules and restrictions and local household rites and rituals influence how the villagers know and understand their holistic cosmology and their hierarchical social system. Also, they influence how the villagers know and experience their own bodies, how they explain and interpret - depending on their personal motives and needs, social pressure and constant socio cultural changes - the causes and consequences of some of their illnesses, and how they further deal with them at the village level.</p> <p>I suggest that the hierarchical Hindu order is constructed and maintained in Bholung household rites and rituals, and in healing rituals, not only because the maintenance of the holistic social system is believed to require such created differences between people and places, but also because the hierarchical order stands for purity, the ideal order of relations and of being related in Bholung.</p>			
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