


Spring 1977

Nepal Studies Association Bulletin, Nos. 12-13

Nepal Studies Association

Donald A. Messerschmidt
Case Western Reserve University

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NEPAL STUDIES ASSOCIATION

BULLETIN # 12 / 13

DOUBLE ISSUE - WINTER/SPRING 1977

(Printed Three Times Annually - Spring,
Fall and Winter)

DONALD A. MESSERSCHMIDT, EDITOR

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A NOTE FROM THE EDITOR:

THE NSA BULLETIN'S NOMADIC WANDERINGS (IN THE COMPANY OF THE EDITOR) ARE OVER! Beginning in July, 1977, The NSA Bulletin will have the following permanent address:

DONALD A. MESSERSCHMIDT, EDITOR
 NEPAL STUDIES ASSOCIATION BULLETIN
 ANTHROPOLOGY DEPARTMENT
 WASHINGTON STATE UNIVERSITY
 PULLMAN, WASHINGTON 99163 U.S.A.

MEMBERSHIP DUES & SUBSCRIPTIONS can be addressed to The Editor at the above address, or to the following address:

Mohan N. Shrestha, Dues Treasurer
 Nepal Studies Association
 Geography Department
 Bowling Green State University
 Bowling Green, Ohio 43402

NEPAL STUDIES AT RECENT A.A.S. MEETING

A REPORT FROM THE NSA PRESIDENT, JIM FISHER:

A small, bleary-eyed, but otherwise determined group of Nepal Studies Association members met at 8 a.m. on Saturday morning during the Association for Asian Studies (A.A.S.) meeting held the last week of March at the Waldorf Astoria Hotel in New York City. Since our Ford Foundation "honey-moon" grant ran out, we have been relatively dormant as an organization (apart from the NSA Bulletin which has appeared more or less on schedule the past few years).

In order to revitalize ourselves, offices will be held by the following members of the Executive Committee:

Dues Treasurer: Mohan N. Shrestha
Department of Geography
Bowling Green State University
Bowling Green, Ohio 43402

Grants Treasurer: Melvyn C. Goldstein
Department of Anthropology
Case Western Reserve University
Cleveland, Ohio 44106

Chairman and South Asia Regional Council Representative:

Jim Fisher
Department of Anthropology
Carleton College
Northfield, Minnesota 55057

NSA Bulletin Editor: Donald A. Messerschmidt
Anthropology Department
Washington State University
Pullman, Washington 99163

Despite many submissions, there has not been a Nepal panel at the A.A.S. meetings since the first (and last) one in 1972. We therefore hope to organize an unofficial panel, at least, at the meetings next year in Chicago (in March). This would take the form of the regular annual business meeting of the N.S.A., in which the business would be disposed of *poste haste*, and the balance of the time would be allocated to papers or reports. More on this in a later Bulletin.

We also discussed the possibility of publishing a full-fledged journal, but this will not be possible without outside support. Alternatively, we also are exploring the use of an existing publication in Nepal - Contributions to Nepalese Studies (Tribhuvan University) - as an outlet, with facilities for extensive distribution outside of Nepal.

Member comments and suggestions are welcome.

##

A NOTE FROM S.A.R.C.

The South Asia Regional Council, of the Association for Asian Studies, has a Ford Foundation grant which runs out in December 1977. There are no special funds in this grant for an organization like the Nepal Studies Association, but Mary Armstrong of S.A.R.C. has indicated to the NSA Chairman, Jim Fisher, that the NSA might be able to get up to \$1500 in grants for purposes such as continuing the association's business, underwriting the Bulletin, underwriting a national NSA meeting or conference, or even, possibly, underwriting a journal if we decide as an association to begin some sort of effort in that direction. Our Grants Treasurer, Melvyn C. Goldstein, is looking into all possibilities of S.A.R.C. funding. Member suggestions and comments are welcome.

ELECTIONS?... ELECTIONS...

Elections for N.S.A. executive committee members are overdue... The executive committee is presently considering the possibility of delaying them a few months more in order to allow our new Chairman, Jim Fisher, some continuity in office, and to coordinate them with the planned annual meeting in conjunction with the Association for Asian Studies conference each Spring.

For the next issue of the NSA Bulletin we will look into the constitutionality of any such changes. Tentatively, we would like to rearrange the NSA election schedule as follows: Open nominations in the Winter edition of the Bulletin (approximately December/January each year), with nominations closing on the floor of the annual meeting at the A.A.S. convention in March or April. Thereafter, nominees and their bio-data would be published, along with official ballots, in the Spring edition of the NSA Bulletin (May/June), and results published in the Fall edition. New officers elected (three each year) would be able to take office in the fall, concurrent with the normal academic year.

Look for more of this in the next issue.

PLANS FOR AN NSA JOURNAL?

Discussions about establishing some sort of interdisciplinary Nepal Studies Journal have been held round and about for several months by members of the Executive Committee and others. Nothing has been decided, and there are serious problems (financial, mainly) to contend with, but we would like member opinion on the potential for a journal.

Among the ideas heard so far are these:

- That we begin a quarterly interdisciplinary journal separate from the NSA Bulletin (primarily a membership information format at present). (The Tibet Society presently does something similar, i.e. their

Tibet Society Newsletter is aimed at informing the society's membership of organizational miscellanea and new publications, and other topics of interest to society members, while The Tibet Society Bulletin publishes articles of interest to students of Tibetan Studies.)

- That we explore possibilities of affiliating in a journal effort with the major journal of Tribhuvan University's Institute of Nepal and Asian Studies, Contributions to Nepalese Studies. NSA Chairman, Jim Fisher, is presently corresponding with officials in Nepal.

- That we publish an annual, or twice-annual, journal (perhaps under the Contributions cover) on a single topic with a single issue editor (e.g. an issue devoted to education in Nepal, edited by one or more distinguished education experts; or an issue devoted to Nepalese geography... anthropology... political science... art... architecture... science... et cetera).

Member suggestions and comments are welcome on this. Contact Jim Fisher, Chairman of the Nepal Studies Association, Department of Anthropology, Carleton College, Northfield, Minnesota 55057 U.S.A. with your ideas. If you wish, relevant comments can be published in future issues of the NSA Bulletin in an open forum.

NEPAL EDUCATION PROGRAM AT CONNECTICUT

The University of Connecticut will begin a training program in Education when five Nepalese from the Institute for Education at Tribhuvan University/Kirtipur arrive in Hartford this fall. Rich Pfau, now completing his doctorate in Education at the University of Pittsburgh, will be instrumental in setting up and running the program. Jim Fisher recently participated in a three-day orientation program at the University of Connecticut for the Education Department staff.

The University of Connecticut holds the current education contract for Nepal with the U.S. Agency for International Development.

- Jim Fisher

WORLD BANK FUNDING - TREKKING AND MOUNTAINEERING-TOURISM

The World Bank has funded a study of Trekking and Mountaineering-Tourism in the Khumbu region of Nepal. The project was organized by the Industrial Services Center of H.M.G. The Project Chief is Don Pearson (U.K.) and his deputy is Dr. Minto Jung Thapa. An initial report is scheduled for September 1978.

- Merrill Goodall

SYMPOSIUM - ECOLOGY AND GEOLOGY OF THE HIMALAYAS
HELD IN PARIS, DECEMBER 1977

RCP 253

RECHERCHES SUR L'ÉCOLOGIE ET LA GÉOLOGIE DE L'HIMALAYA CENTRAL
CENTRE NATIONAL DE LA RECHERCHE SCIENTIFIQUE

Nep. 77 375

April 27th 1977

Dr. Donald A. MESSERSCHMIDT
NEPAL STUDIES ASSOCIATION BULLETIN
Anthropology Department
Oregon State University
CORVALLIS, Oreg. 97331 USA

Dear Dr. Messerschmidt,

Thank you very much for your letter dated
April 13th 1977.
Mr. Corneille Jest is on the field in Asia at present,
till end of May.

Here are some informations concerning the publications
of the Himalayan Research Team of the Centre National
de la Recherche Scientifique (RCP 253) :

- Symposium : "Ecology and Geology of the Himalaya"
organized by RCP 253
held in Paris from December 7th to 10th 1976.

Please find here enclosed a list of all the papers
by researchers from many countries, Nepal and
Asia included.

PUBLICATION OF
PROCEEDINGS IS
FORTHCOMING

----- The Proceedings of this Symposium will be issued
in October 1977, at Editions du C.N.R.S.
15 Quai Anatole France 75700 Paris.

(Unfortunately, Mr. Jest being away, I cannot send you
at the moment a review of the conferences.
The Proceedings will include : Volume I, Life Sciences
: Volume II, Earth Sciences
with discussions

- J.F. Dobremez ^{and C. Jest} : "Manaslu, Hommes et Milieux des Vallées
du Népal Central", C.N.R.S., 1976
(please find here enclosed a short review in English)
- L. Boulnois : "Bibliographie du Népal", Vol.1, Sciences
Humaines (Supplément 1967-1973), C.N.R.S., 1975.
(The author, who is keeper of the "Centre d'Etudes
Himalayannes" CNRS c/o Musée de l'Homme, sends this
volume by separate mail).
- C. Jest : "Dolpo, Communautés de langue tibétaine du Népal";
C.N.R.S., 1975.
(please find here enclosed a short review in English).

With best regards

Sincerely yours

LC.

The secretary RCP 253
c/o Musée de l'Homme Paris

COLLOQUE "Ecologie et Géologie de l'Himalaya"
C.N.R.S. Paris 7-10 Décembre 1976

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COLLOQUE "Ecologie et Géologie de l'Himalaya"
C.N.R.S. Paris 7-10 Décembre 1976

S O M M A I

(Vol. II: Sc. de la Terre)

INTRODUCTION

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CONTRIBUTIONS :

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Répartition du groupe de Spiriferella Rajah (Salter, 1865) et description
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M. LEGRAND-BLAIN

- Quelques réflexions sur la question de l'Océan Tethysien.
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- SCUSSIONS
- DEX

anche hors texte :

Cartes de l'Himalaya, A. GANSEPP

-12- TWO MEDICAL TRIPS TO THE HIMALAYA:

#1: "HEALTH CARE IN THE HIMALAYAS"
A COURSE FOR MEDICAL STUDENTS
JULY 22 - AUGUST 31, 1977

SPONSORED BY THE WOODLANDS INSTITUTE
AND JOHNS HOPKINS UNIVERSITY, SCHOOL
OF HYGIENE AND PUBLIC HEALTH

PROGRAM DESCRIPTION

You are invited to participate in a medical expedition to high Himalayan valleys in north India. This formal course for medical students combines adventure with a unique learning experience in health.

An expedition by bus and foot will follow the circular route outlined on the accompanying sketch map. The first of four zones to be visited is the lush wooded Kulu Valley. Then the expedition traverses the backbone of the Himalayas into the remote Lahoul-Spiti Valleys.

Over the highest motor road in the world the group crosses several more passes, including one at nearly 18,000 feet elevation, into Ladakh, a high plateau distinctly Tibetan in culture that has only recently become accessible to foreigners. The final zone to be visited is the Vale of Kashmir.

Some segments of the circuit will require several days trekking on foot in addition to frequent shorter hikes for medical work. Several side trips are planned for orientation and relaxation, including a visit at full moon to the Taj Mahal and a stay on houseboats on Dal Lake in the Vale of Kashmir.

The northern Himalayas are the remote meeting ground of India, China, Central Asia, and the Muslim World. Far from the centers of these civilizations, the region has been and remains one of the most isolated areas of the world. Himalayan cultures mix the richness brought by caravans from distant places with local experience in adapting to the harsh requirements of topography and climate. Millennia of such mixing has created a fascinating balance between people, caravans and land.

MEDICAL ACTIVITIES

This course has two purposes, medical service to the inhabitants of these high valleys and also medical student training. Transitory medical service will be provided by daily clinics. However a more lasting contribution will result from the public health research that is conducted.

For medical students the medical situation is wholly new. Diseases will be new. Diagnostic procedures and treatment routines will be simplified. The dramatically different and diverse cultures will require special attention to the health perceptions of the people.

The academic content will center on projects in five areas:

(1) Indigenous patterns of disease -- daily clinics will be conducted in key villages of the high valleys.

(2) Impact of environment on health -- a survey protocol will consider the consequences to health of climate, culture, transport access and land use.

(3) Patterns of medical services (traditional and western) in remote areas -- to be studied by actually working in clinics of existing services and visiting and interviewing indigenous practitioners.

(4) Role of differing medical traditions on local perceptions of disease -- an overview will occur of the area's medical anthropology.

(5) Nutritional status -- students will plan and conduct nutrition surveys in selected villages.

COSTS & ITINERARY

The cost for land arrangements for this course is \$1,646 and the special economy (EY) airfare is \$839. Thus the total cost for the expedition is \$2,485 which covers all transportation, food, lodging, and program expenditures -- personal purchases and alcoholic beverages excepted. Ticketing permits after a minimum stay of 14 days a maximum stay of 120 days in the Subcontinent, making it possible for individuals to stay longer in India and/or Nepal after the course formally ends.

The course begins in West Virginia July 22 with several days orientation and departs New York July 26 for Delhi. Introductory seminars are held in Delhi through August 1 (a side trip is made on July 30 to the Taj Mahal during full moon) and the expedition departs Delhi August 2 for Chandigarh and Manali. The core of the expedition will occur August 5 -- 26 as we travel through the high valleys. August 27 -- 30 is in Kashmir and on the 31st departure is made for New York where transportation arrangements terminate.

LEGAL CONSIDERATIONS

The Woodlands Institute, Johns Hopkins University and Graf's Travel Ltd act as agents for the contractors providing transportation and/or all other related travel services and assume no responsibility for injury, delays and expenses, loss or damage to person or property in connection with any service resulting from: acts of God, detention, annoyance, quarantine, strikes, thefts, failure of conveyance to move as scheduled, civil disturbances, and government restrictions over which they have no control. Airlines are responsible only to the contract issued at ticketing.

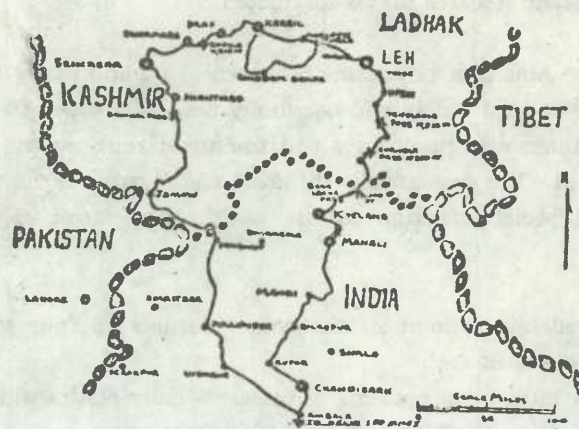
IT7A11656

SPONSORING INSTITUTIONS & STAFF

This course is sponsored jointly by the Woodlands Institute and Johns Hopkins University's Department of International Health. Graduate credit for this course is available from the Johns Hopkins School of Hygiene and Public Health or a participant's medical school may give credit as an elective within its own curriculum.

Last year a similar program for medical students was conducted in Nepal. In October of 1977 Johns Hopkins and Woodlands Institute are jointly offering another Himalayan medical course. This time for physicians and in northwestern Nepal; it carries 60 hours category I AMA credit and is tax-deductible as professional training.

Medical leadership for the course will be provided by Dr. Carl Taylor, Chairman of the Department of International Health, Johns Hopkins School of Hygiene and Public Health. The staff from the Woodlands Institute are Mr. J. Daniel Terry, an expert on logistical management of treks in the Himalayas, and Dr. Daniel Taylor-Ide, an authority on social sciences and family planning education for the region. All faculty grew up in the Himalayas and are fluent in several of its languages.



APPLICATION PROCEDURE

Interested persons should apply by letter. A deposit of \$200 is requested with application, this is refundable until May 15, 1977. Full payment must be made by July 1. Expedition members will be accepted in order of application among those that are qualified.

Application letters should state: full name, age, sex, marital status, year of study, name of medical school, home and school addresses and phone numbers, travel background, dietary restrictions and/or allergies, and a paragraph describing your interests in joining the expedition. Send application to:
The Woodlands Institute, Spruce Knob Mtn.,
Cherry Grove, West Virginia 26803.

#2: " A MEDICAL EXPEDITION TO NORTHWEST NEPAL"
SEPTEMBER 21 - OCTOBER 26, 1977

SPONSORED BY THE WOODLANDS INST.
AND JOHNS HOPKINS UNIVERSITY, PROGRAM
IN CONTINUING MEDICAL EDUCATION

INTRODUCTION

You are invited to participate in a medical expedition to the Limi Valley of northwest Nepal. Only three westerners have ever visited this most remote part of the northern Himalaya. Passes into the valley are open only a few months each year. Until this year political restrictions made it impossible for non-Nepalis to enter this last outpost of traditional Tibet.

The purposes of this expedition are:

(1) To survey health conditions, disease patterns, nutritional status, environmental influences and indigenous health practices, and to provide simple medical care.

(2) To offer participants the challenge of an authentic Himalayan expedition in a unique area which is virtually untouched by westernization.

All individuals should be in sufficiently good physical condition to trek 150 miles at 10 miles/day and climb to altitudes of 17,000 feet after acclimatization. Prior experience with mountaineering or expedition trekking is not necessary. All necessary equipment will be provided other than personal clothing and effects. Accommodations in the cities will be as comfortable as possible. In the field, activities will involve the rigors of trekking and camping.

The program is designed primarily for physicians. However spouses and others who have special interests, such as anthropology, are also welcome.

This program has two purposes, medical training and also medical service to the inhabitants of these high valleys. Transitory medical service will be provided by daily clinics. However a lasting contribution will result from this course through the public health research that is conducted.

For American physicians the medical situation they will find in the Limi Valley will be wholly new. Diseases will be new. Diagnostic procedures and treatment routines will be simplified. The dramatically different and diverse culture will require special attention to the health perceptions of the people.

Academic content of the course focuses on four areas with projects in each:

(1) Indigenous patterns of disease -- daily clinics will be conducted in key villages of the high valleys.

(2) Impact of environment on health -- a survey protocol will consider the consequences to health of climate, cultures, transport access and land use.

(3) Patterns of medical services (traditional and western) in remote areas -- to be studied by investigating how and when the people come into contact with western medicine and also by interviewing indigenous practitioners concerning their remedies and their perceptions of sickness and health.

(4) The processes of acclimatization and conditioning for members of the expedition -- involving regular physiological measurements of American and Nepali members of the expedition.

SPONSORING INSTITUTIONS & STAFF

This course is sponsored jointly by the Woodlands Institute and the Department of International Health of the Johns Hopkins School of Hygiene and Public Health. As part of the Johns Hopkins program of Continuing Medical Education it provides 60 hours of AMA credit in Category I.

Primary responsibility for the operation of this course lies with the Woodlands Institute, a school that specializes in utilizing the outdoors as its classroom. This is the third international medical course run jointly by the Woodlands Institute and Johns Hopkins.

Medical leadership for the course will be provided by Dr. Robert Mason, Associate Professor of Medicine, Johns Hopkins Medical School. Dr. Mason, a distinguished diagnostician, has worked in Nepal's hospitals and also has trekked in the mountains.

Overall responsibility for the course lies with Dr. Daniel Taylor-Ide, Co-Director of the Woodlands Institute. Dr. Taylor-Ide grew up in the Himalayas and is a former advisor to the Family Planning and Maternal Child Health Project of the Government of Nepal. He is also a veteran Himalayan mountaineer.

MEDICAL TRIPS, CONTINUED.

Anthropological aspects of the course will be supervised by Dr. Melvyn Goldstein, Chairman of the Anthropology Department, Case Western Reserve University. Dr. Goldstein is the only westerner to have done significant work in the Limi Valley.

COSTS & ITINERARY

Cost for land arrangements is \$2,902; this includes all food, lodging, yaks, elephants, and porters. The airfare cost is \$1,683 and this includes \$766 for STOL aircraft services in the Himalayas. Air travel will be by Air India under special group excursion rates (GIT-4). For the full expedition, New York to New York, the total charge is \$4,585 covering everything except personal purchases and alcoholic beverages.

The expedition begins in New York at Kennedy Airport on the evening of September 21st, 1977, proceeds to London for two days, and then on to Nepal, via a visit during full moon to the Taj Mahal.

After three days in Kathmandu, the expedition flies by chartered aircraft on September 29 to Simikot and begins a six day trek. Two weeks will be spent in the Limi Valley. The return will include a three day visit to the Terai jungle. Arrival at Kennedy Airport will be on the evening of October 26. Participants may extend their return trip for up to ten days if they fly in groups of four or more and visit other places in India or Nepal and/or schedule stops in the Soviet Union and Europe. The full trip must last less than 46 days.

LEGAL CONSIDERATIONS

The Woodlands Institute, Johns Hopkins University and Graf's Travel Ltd act as agents for the contractors providing transportation and/or all other related travel services and assume no responsibility for injury, delays and expenses, loss or damage to person or property in connection with any service resulting from: acts of God, detention, annoyance, quarantine, strikes, thefts, failure of conveyance to move as scheduled, civil disturbances, and government restrictions over which they have no control. Airlines are responsible only to the contract issued at ticketing.

IT7AI1657

APPLICATION PROCEDURE

Interested persons should apply by letter. A deposit of \$585 is requested with application which is refundable until June 1, 1977. Full payment must be made by September 1 1977. This course is tax-deductible as professional training. Expedition members will be accepted in order of application among those that are qualified.

Application letters should state: full name, age, sex, home and office addresses and phone numbers, area of professional concentration, travel background, dietary restrictions and/or allergies, and a paragraph describing your interests in joining the expedition. Send applications to:

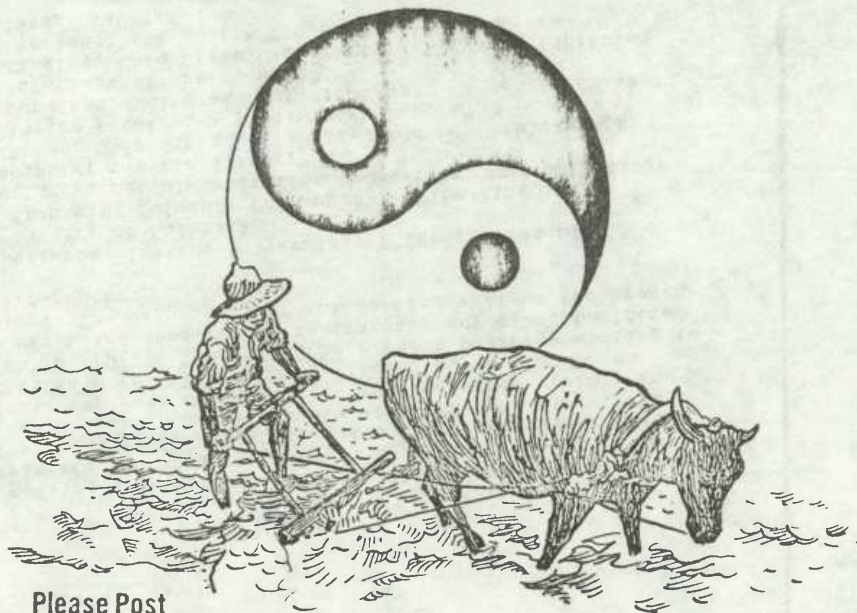
The Woodlands Institute, Spruce Knob Mtn.
Cherry Grove, West Virginia 26803

WESTERN CONFERENCE OF THE
ASSOCIATION FOR ASIAN STUDIES

USAF ACADEMY, COLORADO
7-8 October 1977

For information write to:

CAPT W.R.HEATON
CONFERENCE CHAIRMAN, WCAAS 1977
DFPSP USAF ACADEMY, COLO. 80840



Please Post

WESTERN CONFERENCE, ASSOCIATION FOR ASIAN STUDIES

USAF Academy, Colorado

October 7-8, 1977

Complete and return this form by April 15, 1977 to:

Captain William R. Heaton
WCAAS '77 Conference Chairman
DFPSP
USAF Academy, Colorado 80840

Please indicate your interest in participation below:

Name: _____

Institutional Address: _____

Complete panel/symposium (include so far as possible the topic, title, names of participants, and approximate titles of papers): _____

Individual paper (indicate title): _____

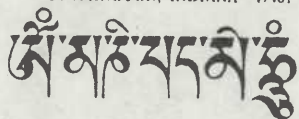
Panel Chairman/Discussant (indicate type of activity and preferred area and discipline in which you wish to participate): _____

Special Requirements (audio visual equipment, chalkboard, display board, etc): _____

Other Suggestions: _____

THE TIBET SOCIETY, INC.

INDIANA UNIVERSITY, GOODBODY HALL 101
BLOOMINGTON, INDIANA 47401



March 1977

Dear Member,

The annual meeting of the Tibet Society will take place, as it has for many years, in conjunction with that of the Association of Asian Studies. This year's meeting takes place in New York City. Because no meeting space was available at AAS headquarters, the Waldorf Astoria, we have been assigned meeting space nearby, in the Belmont Plaza Hotel, Blue Room A, from 4:30 to 6:30 PM on Friday, March 25, 1977. There will be a short business meeting to elect three new board members and to transact any other business that may arise. The main focus of the meeting will be the presentation of five papers:

- Helmut Hoffmann, Indiana University: "The problem of the country of Shambala"
- William Stablein, Columbia University: "The linguistic structures, ritual-meditation boundaries, and soterology of Buddhist tantric liturgy"
- Gay Henderson, Ohio State University: "A new bibliography of Tibetan studies: a preliminary report"
- Carolyn Copeland, University of Michigan: "A recent survey of Ladakhi paintings in situ"
- John Huntington, Ohio State University: "Tibetan inflation 1909 to 1953: the numismatic evidence against an 'isolated' Tibet."

A short meeting of the Board of Directors will follow the general membership meeting.

An additional treat is in store for us this year. A Tibetan dinner will be provided at the Tibet Center, Inc., 114 E. 28th St., New York, prepared by New York friends and members of the Tibet Society. A short social hour (cash bar) at 7:30 will be followed by an authentic Tibetan meal at 8 PM on Friday, March 25. RESERVATIONS MUST BE MADE IN ADVANCE. THE COST PER PERSON IS \$7, AND RESERVATIONS AND CHECKS (MADE OUT TO THE TIBET SOCIETY AND TAX-DEDUCTIBLE) SHOULD BE SENT TO THE TIBET SOCIETY ADDRESS ON THE LETTERHEAD AND SHOULD REACH US NO LATER THAN TUESDAY, MARCH 22.

I look forward to seeing many of you in New York.

Sincerely yours,

Thubten Norbu
Thubten J. Norbu
Executive Director

PS: May I remind you that 1977 dues are now payable (\$10 regular).

INTERNATIONAL SOCIETY FOR THE COMPARATIVE STUDY OF
CIVILIZATIONS:

QUEENS COLLEGE
of the City University of New York
Flushing, New York 11367

Department of Philosophy

Telephone: 712-520-7368/7369

May 17, 1977

Dear Colleague,

Would you be kind enough to announce the following in your journal or newsletter?

On April 14-17, 1977 the sixth annual meeting of the International Society for the Comparative Study of Civilizations (U.S.) was held at Bradford College, Haverhill, Mass. Twenty sessions were held over the four-day period.

The Society's distinguished speaker for the sixth annual meeting was Immanuel Wallerstein, of the State University of New York at Binghamton, who spoke on "Civilizations and Modes of Productions: Conflicts and Convergences." The speaker at the banquet was Bernard Lewis, of Princeton University and the Institute for Advanced Study.

Special sessions were held on Life Histories as Civilizational Texts; New Methods in Civilizational Study: Structuralism, Phenomenology, and Critical Theory; the Decline, and Breakdown of Civilizations; Peace in the Ancient World; Encounters of Orient and Occident in the 18th-20th Centuries: Confucianism, Buddhism, Christianity; Medicines and Civilizations: Collisions and Continuities; Law, Legal Traditions, and the Administration of Justice in Legal Perspective; Pioneers in the Comparative Study of Civilizations: Alfred Weber, Wilhelm Dilthey, and Others; and Theoretical Alternatives in the Contemporary Study of Civilizations: from Max Weber to Kohlberg to Habermas.

In addition to its annual meetings, the Society publishes the Comparative Civilizations Colletia (quarterly) and organizes conferences on special topics. The dates and location for the seventh conference of the Society (to be held in the Spring of 1978) will be announced shortly; those interested in participating should contact either Prof. Vytsutas Kavolis (Dept. of Sociology, Dickinson College, Carlisle, Pa. 17013) or Prof. Edmund Leites (Dept. of Philosophy, Queens College, Flushing, N.Y. 11367), who are the Co-Chairmen of the 1978 Program Committee. Inquiries concerning membership should be directed to the Secretary-Treasurer, Prof. Harry Krebs, Dickinson College, Carlisle, Pa. 17015.

Yours sincerely,

Edmund Leites

EL:es

SOUTH ASIA MICROFILM PROJECT

-17-

February 24, 1977

MEMORANDUM

To: South Asia Regional Chairmen/AAS
From: South Asia Microform Project Executive Committee (S.A.M.P.)
Re: Microfilming of Private Collections

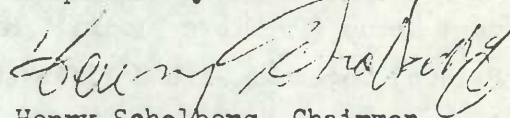
The South Asia Microform Project executive committee at its last meeting initiated a project for identifying, locating and filming materials in South Asian languages in private collections of individual scholars in the United States and Canada. SAMP is prepared to make an initial investment of funds to this end.

Regional committee chairmen, or their representatives, are invited to attend the annual meeting of SAMP at the Association for Asian Studies annual conference in New York March 25-27. The place, time and day for the meeting should be indicated in the conference program.

It will be an open meeting, and you or your representatives are invited to discuss this project with us.

[Although this material is dated, it may be of some interest to readers of the Nepal Studies Association Bulletin. Interested parties should contact Henry Scholberg at the address noted. / The Editor]

Respectfully submitted:



Henry Scholberg, Chairman
SAMP Executive Committee
S-10 Wilson Library
University of Minnesota
Minneapolis, MN 55455

UNIVERSITY OF MINNESOTA
TWIN CITIES
Ames Library of South Asia
University Libraries
Minneapolis, Minnesota 55455

RESEARCH ON NEPAL.

By members of the Overseas Development Group,

University of East Anglia, Norwich,
Norfolk, U.K.

In 1973 the Economic and Social Committee for Overseas Research (ESCOR) of the British Ministry of Overseas Development (ODM) provided funds for members of the Overseas Development Group to explore the practicability and desirability of mounting a major research programme to assess the economic and social impact of road construction in the west central region of Nepal. Following a visit to Nepal by three members of the Group a proposal for research was drawn up, submitted and accepted by the ESCOR.

The proposal suggested a broad evaluation of the economic and social effects of the building, over a period of a decade, of three major highways in the west central region of Nepal: the Siddhartha Rajmarga (completed in 1969) connecting the hill areas of the region to India by way of the terai; the Prithivi Rajmarga (completed in 1971) linking the hills of west central Nepal with Kathmandu to the east; and the Mahendra Rajmarga (still under construction during the period of fieldwork - 1973-1975) running east to west through the terai. Particular attention was to be paid to the relationship between the provision of roads and patterns of spatial and social inequality, both between regions (ie between hills and terai) and within regions (ie between discrete sections of the population identified on the basis of a number of criteria, such as location, class position, caste or ethnic affiliation, etc.).

Research in the field, which began in December 1973 and was completed in September 1975, was directed by four permanent members of the Overseas Development Group (Dr Piers Blaikie, Mr John Cameron, Mr David Feldman and Dr David Seddon) together with a fifth (M. Alain Fournier) who was attached to the Group as a senior research fellow in 1974 for the duration of the project. Attached to the project as senior and junior research assistants were also some twenty Nepalese fieldworkers and clerical staff. The analysis of data was undertaken at the University of East Anglia with the assistance of several British research assistants and one Nepalese, Ms. Karma Gurung, who came to the UK as research assistant to the project. One other senior research assistant, Mr S Sharma, came to the UK as a graduate student, to enrol in the M.A. in Development Economics at the University of East Anglia.

Analysis of data both in the field and subsequently in the UK demonstrated the marginal impact of the construction of the three highways on the nature of production in agriculture and industry within the region and hence on the social relations of production and associated economic and social structures. As a result of this preliminary finding, the research project broadened its theoretical and empirical scope to attempt an investigation of the major determinants of economic and social change in the region both at present and in the more recent historical past. This inevitably involved the project in a consideration of secondary data relating to the historical development of the Nepalese political economy over the last two centuries and, in particular, to relations with India.

The bulk of information, however, derived from primary data collected in the field by members of the project through a variety of surveys and more intensive studies, the more important ones being listed below:

- i) rural household survey
- ii) intensive farm management survey
- iii) farm input supply and demand study
- iv) study of technical choice in fertiliser use
- v) zamindar study (terai)
- vi) intensive locality studies (2 hills, 2 terai)
- vii) re-study of Sisler-Schroeder 1968/9 survey
- viii) ghee, ginger and tangerine production and marketing study
- ix) kani, sarki and damai study
- x) rice production and marketing in the terai study
- xi) trade and traffic survey
- xii) haath bazaar study (terai)
- xiii) porterage study
- xiv) trucking survey
- xv) study of the transport sector, traditional and modern
- xvi) bus passenger survey
- xvii) north-south migration survey
- xviii) new settlers along the road (and Purnavas) survey
- xix) road workers survey
- xx) commercial and manufacturing survey
- xxi) study of business networks
- xxii) commercial survey of Pokhara
- xxiii) Pokhara hotel survey
- xxiv) study of urban associations
- xxv) lower-paid workers survey
- xxvi) administration survey
- xxvii) urban consumption survey
- xxviii) retail price survey
- xxix) price study, before and after road construction
- xxx) study of Bandipur

Preliminary analysis of the primary material was undertaken for the production of the final report to the ESCOR. Further analysis and the construction of a simulation model to investigate the behaviour of rural households through time was undertaken by three members of the original project (Piers Blaikie, John Cameron and David Seddon) as the basis for a report to the Social Science Research Council. Much of the primary data was summarised in tabular form and also stored on magnetic tape; this body of unique and detailed data on various aspects of economic and social life in the west central region was used to produce a statistical annexe or guide for those wishing to carry out research in the region or to undertake planning exercises of different kinds. Work on the lower classes: peasants, small artisans, shopkeepers, workers, etc. will be published in a collection of essays in the near future by Aris & Phillips.

Primary data, secondary data and many documents both published and unpublished are now housed in the Nepal Library at the University of East Anglia, Norwich. The collection must constitute the most complete body of information on Nepal in the U.K., rivalling even the School of Oriental and African Studies in London. Visitors and research workers are welcome to make use of the facilities of the Nepal Library.

PUBLICATIONS AND WRITINGS ON NEPAL

By members of the Overseas Development Group
University of East Anglia
Norwich, Norfolk, U.K.

1. Major reports and books

The Effects of Roads in West Central Nepal, 3 vols. Overseas Development Group:
Norwich, 1976, By Piers Blaikie, John Cameron, David
Feldman, Alain Fournier and David Seddon

Summary Report: the effects of roads in west central Nepal, Overseas Development
Group; Norwich, 1977, By Piers Blaikie, John Cameron
and David Seddon

West Central Nepal: a statistical guide, Overseas Development Group: Norwich,
1977, By Piers Blaikie, John Cameron, Raymond Fleming
and David Seddon

Centre and Periphery: spatial dimensions of inequality in Nepal, report for the Social Science Research Council, 1977 forthcoming, By Piers Blaikie, John Cameron and David Seddon, with Raymond Fleming

Peasants and Workers in Nepal: the condition of the lower classes, Aris & Phillips, London, 1978 forthcoming, Edited by David Seddon, contributions from Piers Blaikie, John Cameron and David Seddon

2. Discussion papers and articles

"Compost or chemicals", Overseas Development Group discussion paper, 1975, pp.38
By David Feldman

"Preliminary report on roads and agricultural change in the west central planning region of Nepal", Overseas Development Group, 1975, pp.17,
By David Feldman and Alain Fournier

"Road provision and the changing role of towns in west central Nepal", paper presented to the Indo-British seminar in Cambridge, 1975, By Piers Blaikie, John Cameron and David Seddon

"Regional inequality and the provision of roads in west central Nepal", paper presented to the Institute of British Geographers Annual Conference at Lanchester Polytechnic, 1976, By Piers Blaikie, John Cameron and David Seddon

"Social relations and agricultural production in Nepal's terai", Journal of Peasant Studies, vol.3, no.4, 1976, By David Feldman and Alain Fournier

CURRENT RESEARCH AND SCHOLARSHIP - BARBARA AZIZ

210 Spring Street
New York City 10012

"These days, Barbara Aziz, is engaged in an extensive study of the change and character of Buddhist institutions in the Eastern Himalayas. Her primary concern is presently the documentation and analysis of pilgrimage in the eastern hills. She has just returned to New York from a year in the field, and her intension is further field study on pilgrimage again later this year. That will be in India as well as Nepal."

FORTHCOMING PUBLICATION by Barbara Aziz:

The first anthropological monograph of a Tibetan population will soon be available. Barbara Nimri Aziz' eagerly awaited study of the people of D'ing-ri is due for release in early May by Vikas Publishing House, New Delhi. (It is to be co-published in the U.S. by Carolina Academic Press). This book, entitled TIBETAN FRONTIER FAMILIES: REFLECTIONS OF THREE GENERATIONS FROM D'ING-RI 1885-1959, is a new and pertinent social history of a Himalayan people located at the entrepot for ongoing trade between Kathmandy and Lhasa. The story of the dynamic and prospering D'ing-ri community includes new material about local religious leaders and monasteries as well as an extensive discussion of family and village life.

350pp; 12 pp. of photographs, many of them rare; 2 color plates;
9 maps; 4 line drawings. Cloth bound, 75 rupees.
Vikas Publishing House, 5 Ansari Road, New Delhi 110002, India.

RECENT MEDICAL ANTHROPOLOGY RESEARCH By ALLAN YOUNG

Anthropology Department
Case Western Reserve University
Cleveland, Ohio 44106

"I was interested in the functioning of what is, in terms of support given by the Ministry of Health, H.M.G., a dual health system consisting of separate Ayurvedic and allopathic training colleges, health stations, and hospitals. Research concentrated on Ayurvedic medicine and included, in addition to operations supported by the Ministry of Health, fee-for-service Ayurvedic practitioners and Ayurvedic pharamaceutical makers and sellers. A special interest was the development of programs by the Government of Nepal to increase national self-sufficiency in commonly used medicaments and to move towards a new articulation of Ayurvedic and allopathic health services. It is hoped that this pilot study will be followed by more extensive research in the near future."

BIBLIOGRAPHY OF YAK RESEARCH BY RICHARD PALMIERI

Geography Department
Mary Washington College
Fredericksburg, Virginia 22401

Domestication and Exploitation of Livestock in the Nepal Himalaya and Tibet: An Ecological, Functional, and Culture Historical Study of Yak and Yak Hybrids in Society, Economy, and Culture. Ph.D. Dissertation, Graduate Division, University of California (Davis), 1976.

"The Domestication, Exploitation, and Social Functions of the Yak in Tibet and Adjoining Areas," Proceedings of the Association of American Geographers 4 (1972): 80-83.

"Culture and Ecology of Tibetans in the Greater Nepal Himalaya," The Conference on Nepal at Claremont (edited by Merrill Goodall), Claremont Graduate School, Claremont, California, 1974.

"Preliminary Results of Field Investigations in the Nepal Himalaya," National Geographic Society Scientific Reports. In Press.

(with Allen G. Noble) "Some Notes on Himalayan Mapping," Journal of Asian Studies 34 (1975): 795-797.

"Hybrids, Ecology, and Economy in the Himalaya," a paper presented at the April 1977 meetings of the Association of American Geographers, Salt Lake City, Utah. Ms.

NEW FOREIGN AFFAIRS JOURNAL FROM NEPAL

NSA Members may wish to note the publication of a new journal, Foreign Affairs Journal. Subscriptions (\$20 per year) may be had by writing to The Editor, Foreign Affairs Journal, 5/287 Lagon, Kathmandu. Volume 1, No.1 has an extensive essay by Dr. Minot Jung Thapa on foreign assistance administration and issue No.2 will include an article by Dr. Prakash Lohani.

- Merrill Goodall

TWO MORE LINGUISTIC PUBLICATIONS FROM S.I.L.

Hoehlig, Monika and Maria Hari
1976 KAGATE PHONEMIC SUMMARY. Summer Institute of Linguistics, Tribhuvan Univ.

Vesalainen, Olavi and Marja
1976 LHOMI PHONEMIC SUMMARY. Summer Institute of Linguistics, Tribhuvan Univ.

S.I.L. publications are currently available from:
Ratna Pustak Bhandar, Bhotahity, Kathmandu, Nepal
and SIL Bookroom, Huntington Beach, California 92648, U.S.A.

NEW PUBLICATION ON NEPALESE POLITICS AND DIPLOMACY

MUNI, S.D., Editor

1977 NEPAL: AN ASSERTIVE MONARCHY
New Delhi: Chetana Publications

Contents:

Part I -

1. Political Change: A Framework of Analysis / S.D.Muni
2. Crises of Political Development / Rishikesh Shaha
3. Intellectual Foundations of Monocracy / P.C. Mathur
4. Shifting Elite Loyalties: The Non-Congress Leaders / L.S. Baral
5. Dimensions of Student Politics / R.S. Chauhan
6. Graduates' Elections: Political Arena for Opposition / Lok Raj Baral
7. District Development Administration: Problems and Prospects / D.N. Dhungel

Part II -

8. The Dynamics of Foreign Policy / S.D.Muni
9. Great Powers and Nepal / Vinod Kumar
10. Nepal in the United Nations / Sita Shrestha
11. Role of Foreign Aid and Trade in Economic Reconstruction /
Pashupati Shumshere J.B. Rana
12. Policy Towards India: Quest for Independence / S.K.Jha
13. King Mahendra's China Policy / Leo E. Rose

Excerpts from the Preface:

"King Mahendra made the single largest and most important contribution in building contemporary Nepal into an aspirant modern society pulsating with life and vigour. The era inaugurated by him in the Nepalese politics in fact did not come to an end even after his death in January 1972. The system, the ethos and the styles of governance initiated and nursed by him seem to have struck firm roots in Nepal. In their main thrust, they continue to remain valid as ever and, therefore, the Late King Mahendra is as relevant to Nepal today as he was during his life-time. His successor, King Birendra is carrying on the traditions laid down by his illustrious father. An intensive analysis of King Mahendra's Nepal was, therefore, called for. Such an analysis could naturally be undertaken coolly and dispassionately only after his death. Hence this volume.

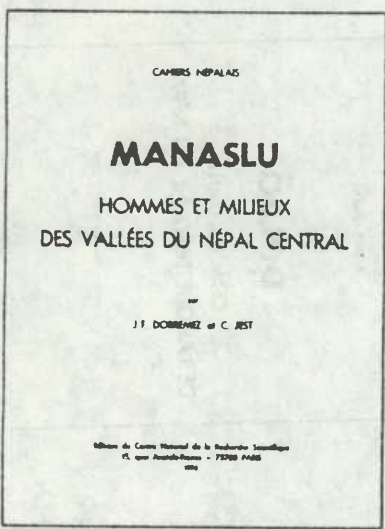
"To offer this Volume as a tribute both to the late King Mahendra and India-Nepal friendship, it was decided to make it a joint venture of the Indian and Nepali scholars. The response to this idea from the contributors was encouraging as is evident from the Volume itself. The only exception to this joint venture theme is the contribution from Prof. Leo Rose of California University (Berkeley). This was deliberate because Prof. Rose has written and done so much to put Nepal on the international academic map, that a Volume like this could not have been complete without his association.

"The Volume has been divided into two parts, each dealing with domestic politics and foreign policy. In each section, the contributions dealing with general and broader aspects are followed by in-depth case studies....

"The idea to bring about this Volume was first conceived and given shape at the South Asia Studies Centre, University of Rajasthan, Jaipur...."

CNRS

MANASLU



21 x 27/204 p./1 carte dépl. 2 coul./7 pl./br. ISBN 2-222-01952-4 98 F

Dans la série "Cahiers Népalais", le Centre National de la Recherche Scientifique présente l'ouvrage:

"Manaslu. Hommes et Milieux des Vallées du Népal Central".

Le Massif du Manaslu occupe le centre de la partie népalaise de l'Himalaya. Les auteurs présentent, dans une suite de sept chapitres, les différentes zones écologiques et les vallées qu'ils ont parcourues en faisant le tour complet de cette montagne, la cinquième du monde par son altitude.

Renouant avec une tradition ancienne, et souvent abandonnée des scientifiques, les auteurs entraînent derrière eux, pas à pas, le lecteur dans une chronique journalière de leur voyage. Parallèlement, ils analysent les résultats proprement scientifiques de leurs observations écologiques et ethnologiques.

Le lecteur, selon ses préoccupations, se reportera plus volontiers à l'une ou à l'autre des parties de chaque chapitre de cet ouvrage illustré de 27 photographies.

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The Manaslu Range is located in the central sector of the Nepal Himalaya. A series of chapters presents a survey of the different ecozones, from tropical to alpine, in the valleys which the authors have studied while making a complete tour of the area surrounding the range.

Following an older tradition of presentation, the authors combined scientific observation of the local ecology and ethnobotany, with a sort of narrative diary of the journey itself. The reader can follow his own interests throughout the book.

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Dolpo, réseau de vallées situées à 4000 m d'altitude, au Nord du Massif du Dhaulagiri, dans le Nord-Ouest du Népal, est habité par une population de langue et de culture tibétaines. Les traits culturels modelés par le lamaïsme, l'isolement géographique au sein même de la nation dont ses habitants sont membres, l'éloignement des centres religieux les plus importants, l'évolution politique interne en République Populaire de Chine, leur voisine, font de Dolpo un des rares lieux où cette culture tibétaine peut encore être observée.

L'ouvrage décrit du point de vue de l'ethnologue la vie dans ces hautes vallées où l'altitude et les conditions climatiques créent un milieu d'exception.

Le calendrier des activités de production montre la complémentarité de la culture de l'orge, principale et parfois seule plante cultivée, et de l'élevage; les produits locaux ne suffisant pas à la subsistance, les ressources supplémentaires sont obtenues par le troc du sel tibétain contre le grain des moyennes vallées du Népal.

Si l'aire d'échanges a des prolongements importants (zone pastorale tibétaine au Nord, moyennes vallées népalaises au Sud), le tissu de relations sociales ne dépasse pas le cadre des vallées de Dolpo, véritable isolat où une solide stratification sépare nettement les maisons de riches-religieux de celles des strates inférieures, telles que les forgerons.

Le bouddhisme dans sa forme lamaïque et la religion *bon-po* régissant la société de Dolpo; la religion est présente à tout moment dans la vie quotidienne des laïcs qui fréquentent assidûment les nombreux lieux de pèlerinages.

Cet ouvrage se veut une contribution à la connaissance d'une des populations du Népal telles qu'on a pu les étudier dix ans après l'ouverture de ce pays au monde occidental. L'évolution actuelle transforme ces observations en données historiques.

Dolpo, a land formed by a group of valleys 4000 m above the sea level, situated in the North-West part of Nepal and to the North of the Dhaulagiri Range, is inhabited by people of Tibetan language and culture.

Such factors as cultural character pervaded by lamaism, uniqueness of religious centers, geographical isolation from the Nepalesse centres, political evolution in the neighbouring People's Republic of China, makes Dolpo one of the very few places where Tibetan culture can be studied at the present time.

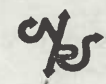
This work of an anthropologist attempts to present social life in the valleys of Dolpo where the combination of climate and high altitude creates a unique situation.

Growing of barley, the only plant cultivated, and rearing of livestock constitute the two chief resources of livelihood. These products of the valleys are not sufficient for the subsistence of the inhabitants. Supplementary resources of grain are procured from the central valleys of Nepal in exchange for Tibetan salt.

The core of social relations is basically limited to the valleys of Dolpo. The stratification of social groups ranges from the rich religious to the lowest classes such as blacksmiths.

Tibetan Buddhism and *Bon-po* beliefs condition the whole of life in Dolpo. Religion is ever present in daily life of laymen who, with devotion, visit numerous places of pilgrimage.

The present work is a contribution towards knowledge of one of many ethnic groups in Nepal. It was completed ten years after Nepal was open to the Western world. Rapid social changes in Dolpo render this study into a historical information.



DOLPO COMMUNAUTÉS DE LANGUE TIBÉTAINE DU NÉPAL



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Canada : Presses de l'université de Montréal. case postale 6128. Montréal 101
Etats-Unis : SMPF 111 West. 57th street. suite 317. New York. N.Y. 10019

*LE YAK ; son rôle dans la vie matérielle
et culturelle des éleveurs d'Asie Centrale*

*THE YAK ; its role in the economic and cultural
life of its breeders in Central Asia*

Cette plaquette présente un certain nombre de contributions de chercheurs, membres de la Société d'Ethnozootéchnie qui abordent le yak sous différents angles : description des principales caractéristiques zoologiques et zootéchniques de l'animal ; hybridation ; historique de sa connaissance par les occidentaux ; rôle du yak dans la mythologie et dans la médecine tibétaines ; présentation de cas régionaux - Népal, Pamir afghan, Mongolie - où sont rapportées des observations globales de terrain sur le fonctionnement concret de systèmes d'élevage fondés sur l'utilisation du yak. Eu égard aux fonctions multiples et essentielles que remplit le yak dans la vie des populations d'éleveurs concernés, l'étude de cet élevage le fait apparaître comme un révélateur intéressant des systèmes écologiques des zones de haute altitude d'Asie Centrale. Ces divers textes sont accompagnés d'une importante bibliographie et de nombreuses illustrations.

This brochure presents various contributions of researchers with membership in the Société d'Ethnozootéchnie who studied the yak from different points of view : description of main zoological and zootechinic features of this animal, hybridation ; historical background of its knowledge by Westerners ; role of the yak in the Tibetan mythology and medicine ; regional case studies - Nepal, Afghan Pamir, Mongolia - in which global observations are given on the concrete functioning of breeding systems based on the utilization of the yak ; because of the varied and essential functions the yak plays in the life of the people involved in its breeding the study of yak husbandry makes it appear as an interesting indicator of the ecological systems of high altitude zones in Central Asia. The brochure includes an important bibliography and many photos and illustrations.

SOMMAIRE

- Introduction (R.LAURANS)
- Présentation - résumé des contributions - (J.BONNEMAIRE et C.JEST)
- Aire de répartition du yak - carte schématique -
- Le yak et les voyageurs et naturalistes occidentaux (L.BOULENGIS)
- Quelques aspects mythiques du yak au Tibet (L.CAYLA)
- Notes sur les produits dérivés du yak et de ses croisements utilisés en médecine tibétaine (F.MEYER)
- A propos du yak sauvage (J.BONNEMAIRE)
- Le yak domestique et son hybridation (J.BONNEMAIRE)
- L'élevage du yak dans l'Himalaya du Népal (C.JEST)
- Quelques aspects de l'élevage en haute altitude dans l'Himalaya Central : yaka, bovins, hybrides et métis dans la vallée du Langtang (Népal) (J.BONNEMAIRE et J.H.TEISSIER)
- Le milieu et l'élevage dans la région du Ganesh Himal (Népal) (Ph.ALIROL)
- Note sur le yak au Pamir (R.DOR)
- Quelques données sur l'élevage du yak en République Populaire de Mongolie (J.P. ACCOLAS et J.P. DEFFONTAINES)
- Bibliographie concernant le yak (J.BONNEMAIRE)
- Index des termes tibétains utilisés dans cet ouvrage pour la désignation des animaux (J.BONNEMAIRE et C.JEST)
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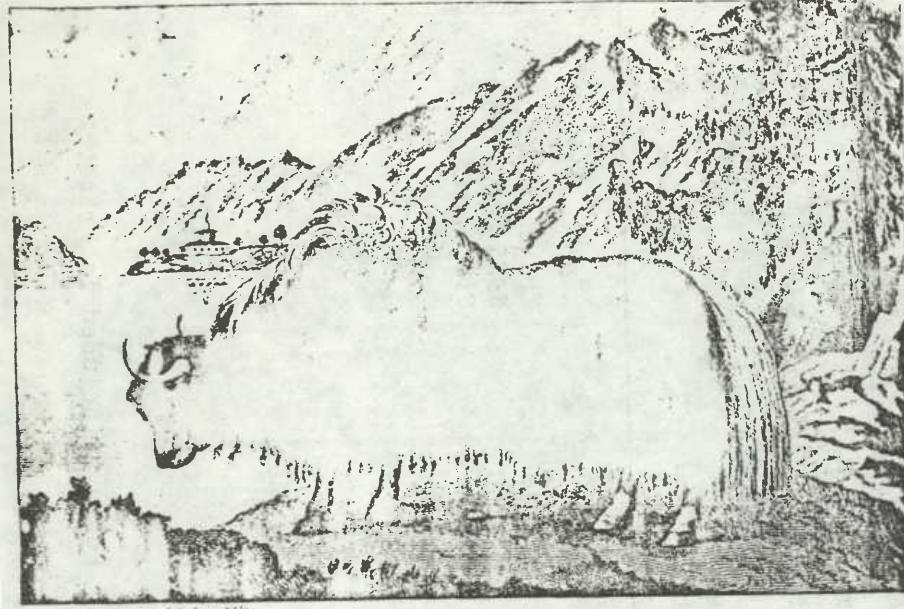
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directed by Sheldon Rochlin, award-winning filmmaker of "Tantra of Gyuto—Sacred Rituals of Tibet" and "Tibetan Medicine"; director of photography, Mike Spera; location sound, Loren Standlee; narration and discussion guide by John Reynolds, Buddhist author and scholar.

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Nepal: Land of the Gods examines the ancient civilizations still thriving within the Himalayan kingdom of Nepal, focuses on Nepal's unique mixture of Buddhism and Hinduism, shows religion functioning as a major force in the everyday experience of the Nepalese.

The films in this series:

- Interweave traditional literary sources, sacred art and architecture, scenes of religious rituals performed in temples, monasteries, marketplaces.
- Communicate the religious worldviews of principal Nepalese groups (Newars, Tibetan, Sherpa) as perceived by the peoples of Nepal.

Portrays and explains the education of five to sixteen year old Tibetan refugees at Kagyu Shedrup Ling Monastery—the largest Tibetan monastery in Nepal.

The Abbot Chokyi Nyima Tulku describes instructional methods and curriculum. He offers a detailed demonstration of meditation training as given at the monastery. Translation of his discourse during meditation class evokes a powerful sense of the role which meditation plays at the core of Buddhist life.

Explains basic Buddhist ideas of karma and rebirth, lineage and reincarnated Lamas, Buddhas and Bodhisattvas; illustrates reincarnation by using the "wheel of life" diagram.

Relates central Buddhist concepts to popular religion as practiced by Tibetan refugees in the nearby village of Bodda. Examines the function of the Bodhnath Stupa around which the religious life of the community revolves.

Throughout, the film builds a rich sense of Buddhist belief and worldview by examining intricate elements of monastic life.

Sherpa Legend (21 minutes)

Takes audiences into the 12,000 to 16,000 ft. high Khumbu Valley in the Everest Region of the Himalayas. Leads the viewer to Namche Bazaar on market day and through the ancient village of Khumjung, into the legendary Sherpa monastery of Thangboche where we see a Dakini (female energy) invocation ritual.

Explores Sherpa culture as a variant of original Tibetan civilization. Shows how the Sherpas have combined their indigenous shamanism and animism with the Buddhist religion in its Tibetan form. Provides a superb example of a "great tradition" integrated with the "little tradition" of a tribal society. Places the Sherpas within the tradition of the Nyingmapa school of Tibetan Buddhism.

Explains how Lamas have taken over the shaman's role as psychic healer and guide of souls. Explores this theme in Buddhist legend and in rituals and meditations of the Lamas—including dramatic evocation of a shaman's journey through the exotic landscape of the psyche.

Audiences enter the workroom of a preeminent Tanka (religious) painter; examine his paintings in detail, gain insight into the Sherpa view of various deities. Film depicts the incorporation of belief in local spirits, mountain gods and folk figures such as the Yeti, or abominable snowman, into daily Sherpa life. (Film includes footage of an alleged Yeti scalp).

NEPALESE CHILDREN'S DRAWINGS

THE T.O.BALLINGER COLLECTION AT THE UNIVERSITY OF OREGON

(T.O.Ballinger, 1224 Laurel Road, Santa Paula, CA 93060)

An extensive collection of Nepalese Children's Drawings of man, woman and self has been placed in the Special Collections Division of the main library at the University of Oregon, Eugene, Oregon. Totaling over 2,664 drawings, the material constitutes extensive examples of research data collected by Emeritus Professor of Art, Thomas O. Ballinger, during his early residency in Nepal, 1956-1958.

In collaboration with Norman D. Sundberg, Professor of Psychology at the University of Oregon, this collection has been analyzed and has subsequently served as the basis for several publications by the authors (below).

In addition to the main body of the collection, a pilot study of Nepali children's drawings depicting a variety of subject content is also included. Finally, a miscellaneous group of drawings by Native American and Greek children complete the collection.

All of this material is available for further research by scholars interested in the psychology of children's drawings.

BIBLIOGRAPHY: Nepalese Children's Drawings.

BALLINGER, Thomas O and Norman D. SUNDBERG

1969 Drawings by Nepalese Children: Notes on Content, Symbolism and Spatial Concepts, a Cross-Cultural Consideration. Creative Education Foundation, Occasional Papers #5, pp.1-20.

15 line drawings [example printed above], and 2 maps.

SUNDBERG, Norman D. and Thomas O. BALLINGER

1968 Nepalese Children's Cognitive Development as Revealed by Drawings of Man, Woman and Self. Child Development 30, 3: 965-985. (September)

8 line drawings.

SUNDBERG, Norman D. and Thomas O. BALLINGER

1962 Comparisons of Nepalese and American Children's Drawings of Man, Woman and Self. American Psychologist 17: 305. (Abstract)



NEPALESE MATERIALS AT THE LIBRARY OF CONGRESS

Courtesy of Jean E. Tucker, Assistant Information Officer

Nepalese materials at the Library of Congress, Washington, D.C., consist of books, periodicals, newspapers, pamphlets, film strips and motion pictures in Nepali, Newari and some hill languages as well as in Western languages. Many such materials have been acquired under the terms of the Foreign Currencies Program and through exchange programs; others through purchase and transfer from other libraries and agencies.

The primary responsibility for recommending the acquisitions in question is that of the Southern Asia Section of the Orientalia Division of the library. To the Southern Asia Section also falls the custodial responsibility for Nepalese language materials except in the field of law and the establishment and maintenance of a reference collection. (Nepalese materials in the Western languages are under the control of the Stack and Reader Division of the library.)

The services of the Southern Asia Section are varied, ranging from direct assistance to scholars to the provision of bibliographic sources, books, and presentations of many kinds. The Section maintains liaison with the scholarly and library communities of the world at large and their various professional organizations and units devoted to Nepalese studies.

The Library of Congress holdings pertaining to the Nepalese area are:

BOOKS: There are approximately one thousand books in the Western languages and fifteen hundred in Nepali, Newari and other Asian languages. These publications cover almost every conceivable subject. There are, for example, more than 350 books on Heimalayan mountains, 125 on description and travel, 60 on government and politics, 100 on Nepalese literature, 75 on history, 75 on economic policy and economic conditions, and 50 on foreign relations in the Western languages alone. There are more than 10 publications by Brian H. Hodgson (1800-1894), the English scholar and a resident to Kathmandu (see below, the Hodgson Collection, Library of Congress).

PERIODICALS: The Library of Congress Foreign Currencies Program (1975) records about 400 titles in the vernacular as well as Western languages in its Accessions List: Nepal.

NEWSPAPERS: The Library of Congress is receiving some of the leading newspapers such as THE COMMONER (1957-1961, Jan.1962-), RISING NEPAL (Jan 1966-), and WEEKLY MIRROR (1975-), in the English language, and GORKHAPATRA (Dec.1965-), NEPALA BHASHA PATRIKA (May 1973-) and SAMAJA (Jan 1967-) in the vernacular languages. These newspapers are available on microfilm from the Library's Photoduplication Service. The Library also has the NEPAL TIMES (Jan 1966-Sept 1970) and the MOTHERLAND (May 1958-June 1960).

FILM STRIPS: The Library has: NEPAL-KINGDOM OF THE HIMALAYAS by the Association Film, Inc.

MOTION PICTURES: NEPAL: LAND AND PEOPLE by Lem Baily Productions.
GURKHA COUNTRY by John T. Hitchcock.

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Hodgson, Brian Houghton, 1800-1894.

Essays on the languages, literature, and religion of Nepal and Tibet: together with further papers on the geography, ethnology, and commerce of those countries. By B. H. Hodgson ... London, Trübner, & co., 1874.

145, 124 p. 3 fold. tab. 25 1/2 cm.

Reprinted with corrections and additions from "Illustrations of the literature and religion of the Buddhists," Serampore, 1841; and "Selections from the records of the government of Bengal, no. xxvii," Calcutta, 1857.

1. Buddha and Buddhism. 2. Nepal. 3. Tibet. 4. Tibeto-Burman languages.

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PL3551
H68

Hodgson, Brian Houghton, 1800-1894.

Essay the first; On the Kocch, Bôdo and Dhimál tribes, in three parts ... By B. H. Hodgson ... Calcutta. Printed by J. Thomas, 1847.

2 p. l., x p., 1 l., ix, 11-200, 4 p. 2 pl. (1 fold.) 21 cm.

Half-title: On the aborigines of India. By B. H. Hodgson ...

Date of imprint covered by printed label: Williams and Norgate ... London; and ... F. B. Roth.

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Hodgson, Brian Houghton, 1800-1894. Essay the first ... 1847. (Card 2)

Reprinted from copies revised and annotated by the author himself in his Miscellaneous essays relating to India. London, 1850, vol. 1. (Preface and plates omitted)

CONTENTS.—pt. I. Vocabulary (English, Koch, Bâpâ, Dhimál)—pt. II. Grammar of the Bâpâ and Dhimál languages.—pt. III. Location, numbers, creed, customs, condition, and physical and moral characteristics of the people

1. Bengali language—Dialects—Koch 2. Bâpâ language 3. Dhimál dialect 4. India—Ethnology—

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PL3501

Hodgson, Brian Houghton, 1800-1894. Miscellaneous essays relating to Indian subjects. By Brian Houghton Hodgson ... London, Trübner & co., 1880.

2 v. 214 pp. (Trübner's oriental series)

Ed. by Reinhold Rost.

These essays are republished from various sources.

CONTENTS.—I. On the Kocch, Bôdô, and Dhimál tribes: vocabulary; grammar; their origin, location, numbers, creed, customs, character, and condition etc. On Himâlayan ethnology; Comparative vocabulary of the languages of the broken tribes of Nêpâl. Vocabulary of the dialects of the

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1800-1894
Hodgson, Brian Houghton,
British Museum (Natural History)

Catalogue of the specimens and drawings of mammals, birds, reptiles, and fishes of Nepal and Tibet, presented by B. H. Hodgson, esq., to the British Museum. 2d ed. London, Printed by order of the Trustees, 1863.

xii, 20 p. 181^{mm}.

By J. E. and G. R. Gray.

1. Zoology—Nepal. 2. Zoology—Tibet. 1. Gray, John Edward, 1800-1875. II. Gray, George Robert, 1808-1872. III. Hodgson, Brian Houghton, 1800-1894.

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1800-1894
Hodgson, Brian Houghton,
Hunter, Sir William Wilson.

Life of Brian Houghton Hodgson, British resident at the court of Nepal, member of the Institute of France; fellow of the Royal Society; a vice-president of the Royal Asiatic Society, etc. By Sir William Wilson Hunter . . . London, J. Murray, 1896.

ix, 300 p. front., pl., port. 23^{cm}.
Appendices:—A. List of presentations of Sanskrit mss. and Tibetan printed books by Mr. Hodgson to learned societies, and catalogues of his Sanskrit mss., with separate index.—B. List of unpublished mss. on Nepal presented by Mr. Hodgson to the India office.—C. List of Mr. Hodgson's Buddhist, ethnological, and miscellaneous writings and books.—D. List of Mr. Hodgson's zoological writings and drawings; with list of new genera and species first described by him.
Subject entries: Hodgson, Brian Houghton, 1800-1894.

Brian Houghton, 1800-1894.

2-7099

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Illustrations of the literature and religion of the Buddhists. By B. H. Hodgson. Serampore, 1841.

1 p.l., iii p., 1 l., 220 p. 2 fold. pl. 22 1/2^{cm}.

Papers reprinted from the Transactions and Journal of the Asiatic Societies of Bengal and London.

Copy 2.

32-1637.1

HODGSON, BRIAN HOUGHTON, 1800-1894.

DS475

H4H6

Notes of the services of B. H. Hodgson, Esq., F. R. S., F. R. A. S., cor. member of the Institute of France, chevalier of the Legion of Honour, and late British minister at the court of Nepal. Collected by a friend. (n. p.), 1883.

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A C 30-1007

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Z6621

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1. Manuscripts, Sanskrit—Catalogs. 2. Manuscripts. Gt. Brit.—Catalogs. 3. Buddha and Buddhism—Bibl. I. Hodgson, Brian Houghton, 1800-1894. II. Cowell, Edward Byles, 1820-1903. III. Eggelegg, Julius, 1842-1918.

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Hodgson, Brian Houghton, 1800-1894

Comparative vocabulary of the languages of the broken tribes of Nepal. - By B. H. Hodgson... Calcutta? 1857-58 [1859(?)]

262 p. 270 p. 23 cm.

! Caption title followed by introductory letter
Selections from vols. 26 and 27 of the Journal of the Asiatic Society of Bengal. with ms. corrections

2

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p. [239-270] numb. 231-262 respectively

Originally pub. from 1858-1859 in Journal of the Asiatic Society of Bengal, v. 26, p. [317]-522 and v. 27, p. [393]-456. Reprinted from copies revised and annotated by the author himself in his "Miscellaneous essays relating to Indian subjects," London, 1880, v. I, p. [167]-347.

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Next card

3.

Contents. - Comparative vocabulary of the languages of the broken tribes of Nepal. - Vocabulary of the dialects of the Kiranti language - Grammatical analysis of the Vayu language. The Vayu grammar. - Analysis of the Bahing dialect of the Kiranti language. The Bahing grammar. - On the Vayu or Haryu tribe of the Central Himalaya. - On the Kiranti tribe of the Central Himalaya

Author's autograph presentation copy to Professor A. Weber, with copious ms. notes & corrections by the author. 12 19034-3

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Aśvaghōṣa.

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Submitted by Ramawatar Yadav, Doctoral Candidate, The University of Kansas

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Gautamavajra Vajracharya is an M.A. student at Claremont Graduate School, Claremont, California. His lengthy bibliography is supplied by Dr. Merrill Goodall, and is published here in its entirety. Mr. Vajracharya's address is: 1111 Dartmouth Street, Claremont, California 91711.

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REVIEW ARTICLE: POLITICS OF UNDERDEVELOPMENT IN NEPAL

By DR. DAVID SEDDON, UNIVERSITY OF EAST ANGLIA, NORWICH, ENGLAND

Frederick H. Gaige
Regionalism and National Unity in Nepal
234 pp. University of California Press. £8.95, 1975.

Rishikesh Shaha

Nepali Politics
Retrospect and Prospect

208 pp. Oxford University Press, Delhi. Rs 45, 1975.

The mountain kingdom of Nepal is one of the five poorest countries in the world. But not only is it poor, it is also rapidly becoming poorer and less able to maintain itself. Already dependent to an exceptional degree on foreign aid (the bulk of this provided, largely for political and strategic reasons, by its two giant and mutually hostile neighbours: India and China), Nepal appears to be heading for a fundamental economic crisis within the next decade as population growth and ecological collapse in the densely settled hill regions threaten to overtake its weak and predominantly subsistence-oriented agrarian economy. The coming crisis is likely to be accompanied by increasing political unrest within Nepal, and the combination of economic and political difficulties may conceivably lead to the disintegration of Nepal as an autonomous state.

In this context, the central concern for both authors with the conditions necessary for the creation and maintenance of a viable nation state in Nepal is particularly appropriate. Even if their analysis tends to be couched in the mystifying jargon of American political science (Shaha, formerly a Minister in the Nepalese government and now a professor at Berkeley, is the worst offender), they confront crucial issues and identify some of the major structural weaknesses of the contemporary Nepalese

state. Each is critical of the feeble efforts made to date by the Nepalese government and the landowning ruling class from which it is largely drawn to transform an essentially extractive and predatory state into a dynamic apparatus for the promotion of economic and social development; each regards as regrettable and potentially dangerous the concentration of power in the hands of a tiny fraction of the ruling class; and each argues the need for a greater degree of political integration, to be achieved through genuine popular representation and a more effective involvement of the mass of the Nepalese people in the political life of their country, seeing this as an integral part of the 'modernization' of Nepal. Nevertheless, despite their criticism of the government and the monarchy and of increasing control from the centre since the early 1960's, and despite their recognition of growing unrest, particularly in the towns and in the plains (the terai) adjacent to India, both Gaige and Shaha conclude that the future direction of politics within Nepal will be determined largely by the will of the king. Pressures are growing, however, not only from below within Nepal but also from outside, and Shaha's discussion of international relations and domestic policy - the final chapter in his book - ends on an ominous note, reminding readers of the incorporation of Sikkim, the smallest of the Himalayan border states, into the legal and territorial framework of the Indian Union in September 1974.

It is easy to be critical of the Nepalese government and its successive heads of state - King Tribhuvan, his son Mahendra and the present ruler King Birendra - for, despite the rhetoric of development and democracy that abounds in official proclamations, Ministerial speeches and Five Year Plans, relatively little has been achieved in the last twenty-five years to prevent the continuing - and accelerating - decline in the economy's capacity to sustain Nepal's expanding population, or to promote the kind of popular participation in politics promised by the King in 1961 at the time of the banning of political parties and the formal initiation of the partyless 'panchayat democracy' criticised by Shaha in his chapter on 'the

structure and dynamics of panchayati politics'. But it must be recognised that Nepal has emerged only relatively recently from a century of despotic rule, and that it was only during the 1950's that the government accepted the need for some form of planned economic and social development.

Historically a 'buffer state' - "a yam between two boulders" in the words of "Prithivi Narayan Shah, the 18th century king of Gorkha who established a loose hegemony over a number of other hill states to 'unify' Nepal for the first time - Nepal was never subjected to colonial rule and remained formally independent throughout the 19th century, although experiencing effective political subordination to the British in India until 1923. This enforced marginalisation served during the latter part of the 19th century to maintain in power a ruling dynasty of 'hereditary prime ministers', the Ranas, who reduced the monarchy to a subsidiary role and whose primary objective was the extraction of taxes and tribute from the peasantry and their overlords, and the control of the long-distance trade from Tibet and British India, for their own personal aggrandisement. The state apparatus under the Ranas was extractive (collection of revenue) and repressive (maintenance of 'law and order'); its intervention in the economy was minimal and revenues were increased by coercion, the management of trade and the encouragement of immigration and settlement, in the relatively fertile terai in particular, rather than by developing the productive capacity of agriculture. The importation of commodities manufactured in India or in Britain served at the same time to strengthen the position of the ruling class (guns and luxury goods) and to undermine local artisan production (cloth and metal utensils). For the British who supported the regime Nepal provided a buffer state, a source of mercenaries (the Gurkhas), a market for manufactured commodities and a source of exotic trade goods.

Popular unrest and opposition to the Rana regime grew rapidly after Partition and Indian independence in 1947, and by 1951 the monarchy, now reinstated, joined with the new Nepali Congress Party to initiate a decade of political experimentation.

Hopes of a rapid transformation of the Nepalese economy and society under the new regime gradually faded as the traditional landowning aristocracy, the Ranas included, began to organise themselves to resist the threat of major reforms. In the first ever general elections held in 1959 the Nepali Congress Party, with a moderate socialist programme, won 73 out of the 109 seats in the lower house of parliament (the upper house consisted of royal appointees); but in December 1960 the conservative forces emerged triumphant when the king abolished the parliamentary system, imprisoned the Prime Minister and several of his cabinet and re-established control by the Palace. Political parties were banned almost immediately and the 1962 constitution legitimised the creation of 'panchayat democracy' a system which although in theory providing a basis for popular albeit partyless representation has shown itself, so far, entirely ineffectual as a means of promoting anything other than limited participation in local politics and local government.

Despite the changes that have taken place over the last twenty-five years - and in certain respects these have been considerable - Nepal remains in many ways a prisoner of the past and of a distinctive geo-political situation: a tributary state attempting to transform itself, through the half-hearted efforts of a traditional landowning class controlling a rapidly expanding but still relatively ineffectual state apparatus, and with substantial but strategically determined aid from the great powers on either border, into a modern nation state capable of achieving economic and social development without, however, undergoing radical political change. The experience of similar states elsewhere (e.g. Ethiopia) suggests that the contradictions involved are too great to contain for long.

One chance of restructuring the economic base held out by the Nepali Congress government during the 1950's has gone; soon it will be too late however strong the commitment, however dynamic the government. Dominated economically by India to the south, Nepal has been unable, either through private enterprise or state

intervention, to achieve any degree of industrial development, and although the Nepalese terai produces a major grain surplus most of which however seeps away into India across the open frontier, agricultural development whether in the terai or in the densely populated hills remains a hope for the future rather than a reality of today. Given the rapid rate of population growth throughout the country the failure to increase overall productivity together with the restrictions on political expression combine to provide the ingredients of political ferment. There is evidence of growing concern regarding the present situation of Nepal and the coming crisis among the handful of technocrats and intellectuals employed in the various branches of the bureaucracy and in the institutions of higher education, but it is significant that, so far, political unrest has been most evident among the lower classes in the terai, where such manufacturing as does exist in Nepal is concentrated, where urban development is greatest and where constant movement takes place across the border with India.

While Shaha's discussion is concerned almost exclusively with politics at the national and international level (his three chapters are "political development and modernization: the prospect for nation building", "the structure and dynamics of panchayati politics" and "international relations and domestic policy"), Gaige concentrates on the political economy of the terai, seeing this narrow strip of flat Gangetic plain as crucial to any analysis of the state of Nepal, past, present or future. His discussion ranges over a number of issues including the political implications of immigration into the terai, both from the Nepalese hills and from the crowded northern states of India, and also the difficulties associated with cultural and linguistic differences between the peoples of the terai and the peoples of the hills in Nepal. But his central thesis is that, while the terai is heavily exploited, serving as both grainbasket and industrial centre, and is thus clearly crucial to Nepal's economic survival, it remains politically marginal, its population unintegrated into the national decision-making process which nevertheless affects them directly. The contradictions associated with this situation of regional

exploitation combined with political marginalisation must be resolved if Nepal is to have a future.

Both books are a valuable addition to the small body of literature on contemporary Nepal, but while Shaha provides a useful survey of Nepalese politics and political institutions one could have hoped for a more personal analysis of the 'closed politics' with which, as a former Finance Minister and Foreign Minister, he must be unusually familiar. Gaige breaks new ground with his study of the terai (a hitherto incongruously neglected area), and demonstrates the central importance of this region in the Nepalese political economy. His analysis suffers from too heavy-handed a distinction between 'hills' and terai' and from an overemphasis of caste and ethnic divisions at the expense of a class analysis; but for all that, it is an important work.

David Seddon.

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London Times Literary Supplement, May 13, 1977, pp. 594-595.

High and low in the Himalayas

By Ernest Gellner

ALAN MACFARLANE:

Resources and Population
A Study of the Gurungs of Nepal
364pp. Cambridge University Press.
£12.50.

DONALD A. MESSERSCHMIDT:

The Gurungs of Nepal
Conflict and Change in a Village Society
151pp. Warminster: Aris and Phillips. £6 (paperback, £3.50).

If ever there were a World Cup in military virtues, the bookies would no doubt favour mountain tribal peoples such as the Pathans, Berbers and Gurkhas. There is no sociological mystery about why Pathans or Berbers should make good soldiers. A pastoral way of life in arid mountains ensures an ability to move fast over difficult terrain, in extreme conditions, with an accurate eye, and on little food. Moreover, a tribal organization in which the feud ensures cohesion also turns the family, village and productive community into the defensive and order-enforcing unit, in which virtually every adult male shares in the risks and responsibilities of the active antagonisms of well-defined groups. Thus daily life, rather than any specialized training, habituates a man to shoot and be shot at.

This cogent explanation, however, does not hold for the misleadingly named Gurkhas. The Hindoo Kingdom of Gorkha was, to begin with, the employer, then recruiting agent or procurer of soldiery to the British Raj, rather than the place or origin of soldiers, who were drawn from mongoloid, religiously ambiguous, opportunist or pluralistic tribes such as the Gurungs, Magars, Rais or Limbus. Of these, the Gurungs are now presumably the best documented. In addition to Bernard Pignède's posthumous *Les Gurungs* (Mouton, 1966), there are the two books under review, and further articles and work in progress. Perhaps it is not surprising that they should have attracted so much attention. The Pokhara airstrip and the Kathmandu-Pokhara road make their valleys relatively accessible. Their villages are comfortable and prosperous by Asian standards, their cuisine can be exquisite, the climate delightful for a good part of the year, their women attractive, and the landscape magnificent. Perhaps it is surprising that there are no more than three books about them.

The importance of military service in their society is not in doubt. But in their case, the explanation of their outstanding suitability for this form of labour migration cannot be the same as that which applies to segmentary, feud-addicted tribal peoples. Alan Macfarlane tells us:

Even in 1802 the Gurungs had a reputation as a "tribe addicted to arms"... the inflow of cash from this source... increased with the expansion of recruitment into the British army... Such recruitment became, along with the cultivation of wet rice, the major foundation of the new Gurung economy.

But "... the Gurungs... world-renowned for their courage and practicality as warriors... in their own homes... are gentle, somewhat impractical, and extremely unaggressive".

On the same page, Dr Macfarlane suggests an explanation for the peacefulness of Gurung villages:

The overall impression from living with Gurungs is of a very flexible and fluctuating system. Almost everyone... is bound to everyone else by a multiplicity of bonds. These multiple and many-stranded relationships... enable an individual to select other individuals from a wide range of alternatives for particular occasions. What appears to be exceptional about the Gurungs is that the various criteria... are so evenly balanced. Consequently the actual groupings... are extremely fragile... The boundaries are not tightly set.

This alone might make it hard to feud. Feuding, like ballgames, presupposes well-defined teams.

Dr Macfarlane's explanation of Gurung amiability is an interesting inversion of conventional wisdom,

which blames the inner anguish and outward aggressiveness of modern man on the ambiguities of our fluid and sceptical society, with the implication that inner peace was more easy to come by when everyone clearly knew his place in the social and cosmic realms. Dr Macfarlane's Gurungs seem to live a life full of social options, and cosmologically, by everyone's account, they live astride Hindu, Buddhist and shamanistic worlds, but nevertheless (or all the more) they remain equable.

Such general reflections on Gurung culture occur, alas, only rarely and as it were tangentially in Dr Macfarlane's book. Its main title, *Resources and Population*, is in fact a fair and accurate indication of its central and pervasive concern. The demographic orientation is justified or explained, at least in part, by a consideration drawn from within anthropological theory:

Most anthropological studies during the last several decades... have tended to be static cross-sections of a particular society... the functionalist and structuralist approaches made a virtue of this necessity... Other, more flexible models are increasingly needed... Some of these can be supplied by demographic investigations which have always been attentive to the time element.

Writers like Peter Worsley or Ian Jarvie turned to highly dramatic transformations such as cargo cults as a means of querying the static paradigm of functionalist anthropology. Dr Macfarlane is employing the less ritzy but equally fundamental theme of ecological and demographic change, and their interrelation, for the same end.

The main story he has to tell of the Gurungs is best summarized in his own words:

For many centuries Gurungs were wandering bands of shepherds who also practised hunting and a certain amount of slash and burn agriculture. By the middle of the nineteenth century they were also traders over the mountain passes to the north and beginning to be famed as army recruits. During the following century, population pressure forced them to establish villages lower down the slopes, where wet rice could be grown, but herds and flocks could no longer be grazed. They now have permanent fields which they plough instead of hoeing.

The major part of his book is taken up by a detailed ecological and demographic documentation of the recent stages of this transformation. The thoroughness of Dr Macfarlane's documentation is of a kind which compels admiration and can seldom have been rivalled, especially not in monographs based on the work of a two-person team.

tation, on the other hand, is that considerable parts of the book can only be intelligently assessed or interpreted by readers familiar with problems of agriculture in this or similar regions.

Even in this part of the book, interesting sociological generalizations do emerge. Dr Macfarlane finds that the agrarian revolution among Gurungs, unlike that among the English, had all in all an egalitarian tendency, at any rate so far:

Those who own good rice land have an advantage, but any family can obtain maize and millet as long as it has a supply of labour, and it can demand good returns for working on the rice land of others. The egalitarian society of the Gurungs might well be seen as a product of this situation. In this earlier stage, the most precious capital asset is not land or machinery, but labour, and this is not an asset which can easily be passed on from generation to generation.

The argument is expanded later:

The concentration of most agricultural work in the monsoon months means that even now, where there are overall labour surpluses, there are certain months when every hand is needed. . . . Poorer families can earn good wages. . . . This . . . is reflected in the general Gurung attitude to lower caste workers . . . they were rewarded well for their labour, receiving almost as much profit from their work per hour as a man working in his own field.

Another vital pressure which has contributed to producing the fairly egalitarian situation . . . has been the absence of a cash crop. There has been no way of converting the produce of land into a commodity which could then be reconverted into buying further land. . . . Many stories were told . . . of rich men . . . who had, at their deaths, destroyed vast quantities of rice, oil and livestock. . . .

A more intangible, but crucial pressure is the general "ethic of distribution" . . . the characteristic dislike of hoarding . . . and the normal social pressure towards consumption and distribution rather than saving.

Or again we read:

There is on the one hand a growing equalization of wealth among the Gurungs at about the 5-plot level (in the community studied, as between 1933 and 1968); and on the other hand there is growing inequality in that there are an increasing number of Blacksmiths, Tailors, and non-Gurungs, as well as a few newly arrived Gurungs, who have no rice land.

But as the Gurungs pass from a condition in which labour is scarce but land is not, to the opposite condition, Dr Macfarlane expects the inegalitarian tendency to become the stronger one.

But his central theoretical preoccupation is not the sociology of Gurung equality or of their ethos, but the dynamics of their demographic development. There are three demographic models for pre-industrial society: the classic pattern (high birth rate and death rate, cancelling out); the crisis

homeostatic pattern (birth rate brought down by social mech-

anisms). He concludes on the basis of local evidence that it was the crisis model which applied to the Gurungs prior to their agrarian revolution, and that their recent numerical growth was due to the elimination of the previously endemic crises, which were mainly political/military in nature. The peace of the Gurkha state made them multiply; multiplication drove them into the new agriculture; and when the resources cease to grow—and they are now nearing the limit, as one sees terracing pushing up to the very summits of the middle range hills—the prospect is bleak: ". . . Boserup is probably correct to believe that, in the absence of crises, population was the propelling force, driving the Gurungs into settled arable farming, for instance. She was wrong, however, to believe that the cause of population growth was medical change. Peace and order were enough."

Dr Macfarlane's overall approach was inspired by general methodological considerations, but it also stimulates some further reflections. An ordinary, possibly "static" anthropological account would have surveyed all the diverse aspects of Gurung culture, and would probably have proceeded to some rather intuitive, qualitative, perhaps none too rigorously substantiated guesses about their mutual connection. Dr Macfarlane's somewhat austere approach concentrates on two aspects only—resources and population—and investigates them with a thoroughness which may set a new norm, but refrains from considering the others. Is this an advance or a loss? I suspect it is a bit of each.

Consider his central thesis. Peace alone made the Gurungs multiply, and that in turn explains their transformation, as described. On this argument, the Pax Gurkhana was a kind of extraneous, independent *deus ex machina* (or *diabolus*, in the long run perhaps, as Dr Macfarlane fears), from which all else follows. On this view it was only the absence of peace prior to the nineteenth century, for any sufficiently long time, which had prevented the thing happening on a previous occasion. We know that it had not happened previously, for had it ever happened, it would have left destroyed forests plus terracing in its wake. But do we really also know that there had never been a century of peace in the middle hills? Dr Macfarlane refers most summarily to "the frequent wars of pre-nineteenth century Nepal"—but were these wars virtually continuous?

Yet on the argument presented, any previous period of peace should have had the same effect, for peace seems to be the sufficient condition for the Gurung agricultural miracle. No technical innovation was required. Dr Macfarlane says explicitly that their "agricultural technology remains extremely simple and time-consuming. The Gurungs have a pre-wheel culture in which the human back lifts and moves everything, and the human arm and leg does most of the grinding and pounding. . . . There even appears to have been a loss of power. . . ."

Gurungs seem to have been ever ready for their agrarian take-off. They only needed peace to set them off, on this account.

I find it hard to believe that at no time during (say) the past millennium had there been a century of peace from which the Gurungs, or their local predecessors, could have similarly benefited. But if, on Dr Macfarlane's argument, we do indeed assume strife to be endemic, and the Himalayas to have been perpetually Hobbesian, what happens to the "crisis" demographic pattern? The crisis model is differentiated from the classical one, presumably, only by the fact that the crises are reasonably intermittent. If the crisis is perpetual and Hobbesian, are we not back at the classical pattern (continuous high birth and death rates)?

My guess—which can of course be more, but it is based on Dr Macfarlane's own evidence—is that it was not any old peace which propelled the Gurungs to multiply, and therefore to take up wet rice growing; it was, on the contrary, a very definite socio-political constellation which produced the effect in question, in the making of which they were partners. In this situation they were active participants and not, as Dr Macfarlane's account seems to suggest, mere passive objects and accidental beneficiaries. Like Marx's species-man, the Gurungs are subjects, not objects of history.

It seems obvious that the particular peace imposed by the Gurkha kingdom needed the Gurungs and similar groups as soldiers. In return, and so as to ensure their continued support, it presumably allowed and encouraged them to settle; above all it refrained from discouraging them by subsequently interfering with them too much, or over-taxing them. Pastoral mountain tribes often defy and resist governments, because they can make off with their flocks when an unusually strong and especially noxious royal progress approaches the mountain passes. Wet rice growers, on the other hand, cannot. The first sociological mystery of Nepal is why these mountain people allowed themselves to be ruled, and the second mystery is why, when ruled, they were not greatly exploited. The answer seems to be that the Gurkha and Rana rulers needed their help to exploit someone else (the lowland population of the Terai); in return they left them alone to grow their rice, and preserved the peace in which they could happily do so (and ardently multiply while they were at it, as Dr Macfarlane insists).

Dr Macfarlane could have explored this question far more thoroughly, and perhaps decided it one way or the other. It seems that the methodological rigour which made him look at two aspects only prevented him from doing so. This seems to be the loss involved in such an approach. The alternative approach would have involved looking at the political and religious situation, both within Gurung society and between it and the Gurkha centre, and not merely at the relationship between local resources and population.

Gurungs was not merely a matter of an implicit deal (you fight for us, and we let you occupy land and grow rice in peace); it was also strengthened and ratified by ideology. The Gurkha kingdom was and is legitimated by its Hinduism, and it operated in terms of that idiom. Ethnic groups in the mountains which were drawn into its orbit were offered not merely peace, trading opportunities, and a lower level of interference and taxation than would perhaps have been involved in some political alternative; they were also given access to the Hindu world and a ranking within it. Tribes were granted caste rank, a caste image, and moreover tended also to acquire an internal caste stratification. The state monopolized, not merely legitimate violence, but also the ratification of caste position.

The idea of state as caste-orderer is found elsewhere in Nepal as well, for instance among the Newars, as Stephen Greenwold has shown. In pure or proper Hinduism, caste may be a principle independent of and above the state; but in an India-in-the-making, which is what Nepal is, according to a famous formula, some centre had to wield the stamp which marked the metamorphosis of tribe into caste. Some of the northern Tibetan ("Bhotia") groups were too deeply Buddhist to undergo this, but the ethnic groups in the twilight zone between Buddhism, Hinduism and Shamanism were more susceptible, and veered over to Hinduism after earlier vacillation, as the Gurkha state chose.

That, at any rate, is a perspective in which the Gurungs should also be seen, or if you like, a perspective which should be tested against Gurung material. It is curiously absent from Dr Macfarlane's book: it seems not so much a rejected hypothesis, as one which has not been examined. For instance, Dor Bahadur Bista's article on the neighbouring Thakalis (whose phenomenal economic and political success under the Gurkha state makes them the object of Gurung pop-songs), which illustrates the politico-cultural magnetism of Gurkha Hinduism for the Himalayan tribes, is not mentioned, nor are its ideas explored for Gurung parallels.

Donald Messerschmidt's *The Gurungs of Nepal* is a short, compact book, only just reaching 150 pages, with no claims to breaking new ground in anthropological

theory or method. But it has the virtues of its compactness: it is a really good ethnographic guide-book. It will not go into your anorak pocket (unless you have one of those skiing pouches in front), but it will just about go into the side pocket of your rucksack, and no intelligent trekker should go off to Gurung country without one. It is lucid, well-ordered, and its points leap to the eye; it seems a splendid compendium of what is known about the Gurungs, in easily accessible form.

The traits which seem underplayed in Macfarlane are conspicuously present in Messerschmidt's version of the Gurung: conflict and inequality, and in particular conflict between status groups. The Gurungs are internally divided into two principal strata, the top four-castes and the lower sixteen-castes.

The casual visitor to Gurung-land may well form the impression that the rivalry between the local representatives of these two sets of castes is the major Gurung national sport, in comparison with which (say) the English are virtually indifferent to such little matters as class distinctions. Dr Macfarlane's work raises major problems of the strategy of social research; Dr Messerschmidt's suggests the more down-to-earth question of the influence of research assistants on research orientation. His main assistant was Naresh Gurung of Ghanpokhara, aristocratic and debonaire; working with his aid is rather special. Perhaps if one had tried to do the ethnography of the Campbells with the assistance of a handsome younger son of the Duke of Argyll, albeit at one of the times when the house of Argyll was in temporary decline, one's reception might have been similar. The really striking thing in my experience was that the Gurung girls who besieged Naresh's sleeping-bag did not merely come in droves—they came in caste groups, and it was caste rather than individual jealousy and competition which was most in evidence.

The question which occurs is whether researching with such a competition-crystallizing assistant might not have given an exaggerated impression of caste-conflict to Dr Messerschmidt. I think not: this rivalry is really there. And it is more significant than merely as a cultural curiosity, or as a corrective to Dr Macfarlane's stress on harmony and equality. (Dr Macfarlane is of course right on this point in so far as differentiation of wealth among Gurungs is far less than in many agrarian societies, notably those with landless rural proletariats and or with large estates. But his own figures show three quarters of land in "his" village owned by half the householders, namely those of the four-caste stratum.)

The real significance of the internal conflict and stratification, which is both cultural and political, is that it supplies some of the gaps in the story left incomplete in Macfarlane's central plot. Given population pressure, we were told, the Gurungs transformed their economy by expanding into arable land. But the Nepalese government does not lightly relinquish control over land, and only in some eastern regions, as described by Mahesh Regmi and Lionel Caplan, did it reluctantly concede traditional kin-defined land tenure rights as part of the terms of submission. Otherwise it held on to its rights, as it did here. In other words, land for clearing was not just there, waiting to be taken by whoever cleared it. Who had the right to allocate it? "Between 1830 and 1837, the central government instigated basic changes in its system of revenue collection in the hills. This involved the installation

of a . . . local land revenue official called a Jimuwal . . ." Who could allocate new land? "The Jimuwal was not only responsible for collecting land revenues, but he could also allocate new lands as they were claimed from the forest." How were these land-allocators selected? "In every instance . . . succession to . . . Jimuwal offices remained within the dominant Lamichane clan." How were they recompensed? The Jimuwal "was allowed . . . to exact unpaid labour . . . not only did he enjoy control over the allocation of the primary economic resource, the land, but he had a steady source of manpower at his disposal, at the rate of one day's labour per household per annum." The villagers in turn were rewarded by non-interference, from above: "the central governments had the power to challenge and change all such local village office holders, but today's villagers can recall few instances of actual government interference." The local officials cost the government nothing, not even a rake-off on the tax collected. At the same time, for a relatively low price, they protected the *nouveaux-risiculteurs* from the state.

In effect, the Gurkha state had hung out a kind of sign in the hills, which read: "Peacable and orderly rice-growers welcome to settle, in return for some military service. Tenants will not be molested, but applicants willing to organize along caste lines are greatly preferred—so that we know who to deal with and how to talk to them." This was, I suppose, as good a version of the social contract as any. The Gurungs signed it with alacrity. It worked so well, as Dr Macfarlane shows, that it even led them into a state of mind of Rising Expectation; this may however turn out to have been a dreadful trap, as he fears, when the supply of land for clearing runs out.

Thus, if one reads the two books together, the plot thickens. One can only admire the elegant economy and moderation of this self-financing Gurkha political system. You establish peace with the help of Gurung recruits. You administer Gurung-land by selecting local power-holders from a privileged caste whose standing you ratify (if indeed you did not invent it in the first place), and who are automatically paid, partly by the sheer right of land-allocation, partly by a right to *corvée* in circumstances in which, as Dr Macfarlane stresses, the really scarce resource is labour. But other Gurungs prosper too, and are not molested. The exploitation (one day a year) and the inequality (three-quarters of land to half of families) is mild enough to be bearable, but conspicuous enough to provide the Gurungs with a distracting rational status game, while at the same time hooking them on to the wider Hindu status ladder, which legitimates the state as a whole. The very idiom of their internal rivalry commits them to the legitimacy of the wider state.

Marxists like to say that national hatreds obscure the true reality of class conflict. Here it seems to be

the other way round. Gurungs are not given to ethnic hates—small Tamang and Magar pockets live unmolested in their midst—but are most keen on inter-stratum rivalry, which however seems to have been stimulated by, if indeed it did not originate with, their incorporation in a wider political system of which they are not masters. Dr Macfarlane surprisingly gives some endorsement to the trial theory that Gurung castes greatly pre-date the Gurkha system, i.e. that the four-caste and the sixteen-caste really have distinct origins: "perhaps the most convincing thesis is that the *carjat* came from pre-Aryan India, while the *sorajat* descended from nomadic Tibetan tribes." Earlier the Gurungs are said to be (in apparent conflict with the above statement): "undoubtedly an amalgam of several different peoples... They appear to incorporate elements of both Tibeto-Burman and Indo-Aryan origin".

If this means cultural elements (not peoples) it is plainly true. But the endorsement, even qualified, of the genetic hypothesis seems to me pointless. Dr Macfarlane himself says that about the two strata "physiologically it is impossible to tell the two groups apart". The "ethnic origin" theory of the two caste groups is implausible, especially if one grants, as Dr Macfarlane does, that the Gurungs changed fairly recently from a pastoral nomadic way of life to their present mode of existence. Are we really to believe that the two groups mingled while they were

"small bands of wandering shepherds and hoe cultivators who circled the Himalayan foothills", but then again neatly reseeded into some original millennia-old components (though now physiologically indistinguishable!) when coming down from the hills to cultivate rice?—and that when coming down they even observed a tidy queuing procedure (Aryans first, Tibeto-Burmans, women and children second): "Evidence... suggests that the *carjat* arrived first... and were gradually joined by *sorajat* households."

Is it not far more probable that when they came down and were incorporated in a political system, which needed to stratify them in order to select its local agents, and in order to know how to address, impress or seduce them, and which

was in any case inclined to do so in terms of beliefs which favour Aryan India over the Tibetan North, a caste system crystallized in such terms—where the British would appoint a DO, the Gurkha state would make a caste—and that allocation within the caste group was in fact connected with priority of arrival? Dr Messerschmidt quotes Nick Allen's (1973) comment on this idea as "an example of the common type of myth in which a Himalayan group tries to raise its status by claiming an origin among the purer Hindus to the South", and observes "there is some question as to whether the Gurungs themselves originally perpetrated the myth, or whether it was put upon them by others". The Gurungs know that the ranking is in dispute and that it was

legally confirmed by the Gurkha/Rana state. To this day, the position of the Gurungs in the wider system remains ambiguous. They speak of the son of the Gurung concubine of the previous king, Fitzroy Gurung so to speak, who lives well at court, but was kept out of the way during the recent coronation of his half-brother.

Since the semi-revolution of 1951, *corvées* have been abolished, headships of village *panchayats*, which in fact carry the old powers, have in theory become open to anyone, and the supply of land is running out. The theme which rouses Dr Messerschmidt to go beyond succinct summary is the conflicts which have been engendered in this situation, while Dr Macfarlane's final preoccupation is with the disaster for which the system is heading as population grows and land ceases to be available.

With each of these authors, one wishes they had written more, or that they will also write another book. Dr Messerschmidt could well have gone into far greater detail in recounting the present-day inter-caste conflicts. The case of Dr Macfarlane is special. An expert on English seventeenth century witchcraft can hardly fail to have noticed a great deal about the rivalry of shaman, lama and brahmin. It seems imperative that the political and religious factors, which are so thinly represented in the present volume, and which must be buried in his notes, should be made properly available, as they surely deserve.

ELEVEN AUTHORS PUBLISHED - REVIEW

Nepalese Short Stories, translated by Karuna Kar Vaidya. 127pp. Gallery Press, Essex, Connecticut. \$7.95. Eleven short stories by eleven writers have been put into English without losing the characteristics that allow the story persons to remain Nepalese. A concise chronology of Nepal from Buddha to Birendra precedes the first story, "The Picture" by S. M. Joshi. Here's a touching tale of a devoted wife being deceived by her husband's best friend who convinces her by means of a photograph and forged letter that her husband is unfaithful. "The Mole" has the flavor of OHenry with its double surprise ending. Some read like folk tales; some are psychological symbolism, but all are accounts of relationships, mostly filial. There is pathos, suspense, conflict, and fantasy. There is much sadness, some humor, and very little joy in the stories. In a couple of hours you can read the whole book and you probably will feel that you have had a private showing of a series of vignettes on Nepalese family life. A glossary of terms helps where translation would lose meaning or even be impossible. 'Ropani' is, of course, preferred to saying something near seven-fifths of an acre. Nepalese Short Stories is a comfortable book to have around for the whole family.

OPPORTUNITIES FOR NEPALESE AND TIBETAN ANTHROPOLOGY
AT CASE WESTERN RESERVE UNIVERSITY, CLEVELAND

The Department of Anthropology at Case Western Reserve University offers M.A. and Ph.D. programs in the areas of physical and social anthropology with special emphasis on medical and ecological anthropology. Four members of the faculty and two Adjunct Professors have done fieldwork in Nepal or South Asia:

Melvyn C. Goldstein: social-cultural anthropology, cultural ecology and demography, developmental anthropology, mountain ecosystems, Nepal, Tibet

Allan Young: social anthropology, medical anthropology, anthropology of religion, socio-political organization, Ethiopia, Nepal

Cynthia Beall: physical anthropology, human adaptability, growth and development, human ecology, high altitude adaptation, Andes, Nepal

Jim Shaffer: Old World Archaeology, Indus Valley civilization, pastoralism Afghanistan, Pakistan, India

ADJUNCT FACULTY:

Gary Brittenham (Medical School): nutrition, developmental and social effects of disease, hematology, genetics of small populations, India

Betsy Lozoff (Medical School): mother-infant interaction, child development, nutrition, India, Guatemala

Tibetan language is taught by arrangement and it is hoped that Nepali will also soon be available. For further information on the graduate

program write: Melvyn C. Goldstein, Chairman
Department of Anthropology
Case Western Reserve University
Cleveland, Ohio 44106

Prem-La



Art of the Himalayan Region

Prem-La brings to the Boston area a wholly unique collection, a collection of art objects exclusively of the Himalayan region. Through Prem-La you will experience the richness of the ancient kingdoms of Bhutan, Nepal, Sikkim and Tibet.

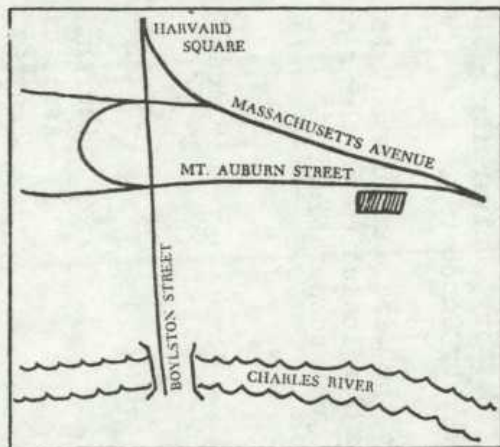
Himalayan art has for centuries played a great part in Buddhist and Hindu ceremonial ritual. Today, precious antiquities decorate Western museums as well as homes. Artists of the region have noted this increased awareness and appreciation for their work, and this in turn has brought a resurgence of traditional forms, pieces individually and crafted through generations-old techniques. We offer you the finest examples of such works produced in the area today.

As in former times, contemporary statues are cast in bronze, brass and copper using the lost wax technique whereby the clay mold is smashed to reveal the figure inside. Hence, each statue is an original piece of art. Tantras, religious scenes centering on Buddha, important deity or incarnation, are painted on silk and mounted on fine silk brocades. The techniques of the great monasteries of Tibet still flourish today in isolated areas of the Himalayan foothills.

In addition to statues and tankas, Prem-La has gathered other beautiful examples of usuden masks, musical and religious sound instruments, prayer wheels, calendars and masks, handwoven carpets, modern oil paintings, watercolors, temple rubbings, photographs, coins, gold and silver jewelry, and other selected pieces.

We believe the art of the region today is as fine as any ever produced. It is these treasures we invite you to share through Prem-La.

Prem-La is located on Mt. Auburn Street in Cambridge, Massachusetts, only a few short blocks from Harvard Square. Our hours are 9:30 to 6:00, Monday through Saturday.



Prem-La Art of the Himalayan Region

10 Mt. Auburn Street Cambridge, Mass. 02138 (617) 547-5204



Tawny-white Tibetan Mastiff. Lamjung Himal, Nepal. 1972 Photo: Don Messerschmidt

THE TIBETAN MASTIFF QUARTERLY

Published quarterly by The American Tibetan Mastiff Association

The American Tibetan Mastiff Assoc., Inc. (ATMA) was organized by owners of imported Tibetan Mastiff stock to protect, encourage and promote the breeding of pure-bred Tibetan Mastiffs in the U.S. and to preserve their natural qualities as an ancient working breed of the Himalayan Mountain regions.

ATMA was incorporated in the State of Kentucky in 1974. In order to keep the bloodlines pure, an American Tibetan Mastiff Association registry is maintained for the registration of all qualified dogs.

The purpose of the Tibetan Mastiff Quarterly is two-fold; to share information about the Tibetan Mastiff - past and present - and to keep you informed of the activities of ATMA and news of its members.

Bi-annual subscription \$5.00. Inquiries and suggestions welcome.

Ann Rohrer
P.O. Box 160
Pearblossom, Ca. 93553

THE UNIVERSITY OF NORTH CAROLINA
AT
CHAPEL HILL
27514

DEPARTMENT OF HISTORY

May 23, 1977

Carol Johnson
Asian Studies Newsletter
AAS Secretariat
1 Lane Hall
University of Michigan
Ann Arbor, MI 48109

Dear Ms. Johnson:

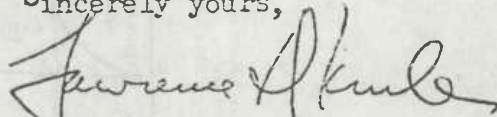
Earlier in the year I sent the following announcement to Victoria Spang for inclusion in the Newsletter:

SOUTHEAST REGIONAL CONFERENCE

The 17th annual meeting of the Southeast Regional Conference of the Association for Asian Studies will be held at Wake Forest University, Winston-Salem, North Carolina, on January 19-21, 1978. Suggestions for panel topics or papers should be sent to the Program Chairperson, Lawrence D. Kessler, Department of History, University of North Carolina, Chapel Hill, NC 27514, by October 1.

Could you see that the same announcement is sent to each of the country committees for inclusion in their newsletters? Thank you very much for your cooperation.

Sincerely yours,



Lawrence D. Kessler
Associate Professor
Program Chairperson
1978 SERC/AAS Meeting

SEE ALSO NOTICE OF THE WESTERN REGIONAL CONFERENCE, ON PAGE 15 OF THIS BULLETIN.
AND, SEE OVER FOR INFORMATION ABOUT THE ASSOCIATION FOR ASIAN STUDIES...

MEMBERSHIP INFORMATION: ASSOCIATION FOR ASIAN STUDIES

PURPOSE AND ORGANIZATION

The Association for Asian Studies is a scholarly, non-political and non-profit professional association open to all persons interested in Asia and the scholarly study of Asia. It seeks through publications, meetings and seminars to facilitate contact and exchange of information among scholars, and to increase an understanding of Asia in general.

The Association for Asian Studies is the largest society of its kind in the world. It counts among its members scholars, students, diplomats, journalists and interested laypersons.

The Association for Asian Studies was founded in 1941, originally as publishers of the Far Eastern Quarterly. It has gone through a series of reorganizations to serve more accurately the broadening disciplinary and geographical interests of its membership. In 1970 four elective Regional Councils—South Asia, Southeast Asia, China and Inner Asia, and Northeast Asia—were established to guarantee each area constituency its own representation and a proportionate voice on the Board of Directors. The Association is a member of the American Council of Learned Societies, actively participating with its sister societies in a wide range of activities, including joint participation in research, computerized abstracts and informational exchanges.

PUBLICATIONS OF THE ASSOCIATION

The *JOURNAL OF ASIAN STUDIES* is published quarterly. This distinguished review includes articles both by Asian and Western specialists, review articles and an extensive section of book reviews embracing virtually all academic disciplines.

The *BIBLIOGRAPHY OF ASIAN STUDIES*, an annual publication, lists substantial selections of articles and books written in Western languages about Asia.

A *NEWSLETTER* is issued five times a year, and includes notices of fellowships, grants, and conferences, as well as placement notes and information from the Secretariat.

The *MONOGRAPHS, OCCASIONAL PAPERS AND REFERENCE SERIES* emphasizes mature, critical scholarship based on sources in Asian languages. A

list of currently available titles may be obtained from the Secretariat of the Association.

PROFESSIONAL MEETINGS

The Association holds a three-day national meeting annually in the spring which is devoted to planned programs of scholarly papers, round table discussions and panel sessions on a wide range of problems in research and teaching, and on Asian affairs in general. The Association also helps to support Regional Conferences throughout the United States for scholars and teachers concerned with Asian studies. From time to time it sponsors, through its committees, special conferences on research problems and other matters of topical interest.

OTHER ACTIVITIES AND SERVICES

In addition to the various functions listed above, the Association is actively involved in many endeavors. Its committee structure is dynamic; the Regional Councils are emerging as a force to give leadership and to plan the direction of Asian studies in the future. The Association provides a job placement service, and a placement center at the Annual Meeting. It also sponsors a number of annual charter flights to Asia.

MEMBERSHIP (Continued)

| | |
|---|----------------|
| Patron | \$500 or more |
| Life | \$375 |
| Regular | \$ 20 annually |
| Retired | \$ 10 annually |
| Student (Full-time students only for a maximum of five years) | \$ 10 annually |
| Supporting | \$ 6 annually |
| Associate | |
| Spouse of Regular Member | \$ 10 annually |
| Spouse of Student Member | \$ 5 annually |

Unless otherwise requested, your membership will begin with the first quarter that begins after the date of receipt of membership application (Quarter 1, Feb-April; Quarter 2, May-July; Quarter 3, Aug-Oct; Quarter 4, Nov-Jan.) Each annual membership starts at the beginning of one quarter and expires twelve months later.

Memberships should be entered through the Secretariat of the Association at the address below:
Association for Asian Studies, Inc.
1 Lane Hall, The University of Michigan
Ann Arbor, Michigan 48109
Phone (313) 665-2490

MEMBERSHIP (Individuals only)

Membership is open to all persons interested in Asian Studies. The current categories, as defined by the Association's Bylaws, are listed below. Patron, Life, Regular, Retired, and Student members receive the *JOURNAL OF ASIAN STUDIES*, *BIBLIOGRAPHY OF ASIAN STUDIES*, and the *ASIAN STUDIES NEWSLETTER*, and are entitled to vote in all elections. Associate Members (spouses of Regular or Student members) are entitled to vote in all elections but receive no publications.

Supporting members receive only the *ASIAN STUDIES NEWSLETTER* and do not have voting rights. Individual issues of the *JOURNAL* and *BIBLIOGRAPHY* may be purchased by members for \$6.00 per copy (Student members \$4.00 per copy) plus \$.50 postage.

ASSOCIATION FOR ASIAN STUDIES, INC.
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(APPLICATION BLANK ON REVERSE SIDE)

association for asian studies, inc.
PUBLISHER OF THE JOURNAL OF ASIAN STUDIES
1 LANE HALL, UNIVERSITY OF MICHIGAN
ANN ARBOR, MICHIGAN 48104
PHONE (313) 665-2490



MEMBERSHIP ENROLLMENT FORM

Please enroll me as a member of the Association for Asian Studies in the class of membership checked below. Membership payment is enclosed.

NAME: _____
ADDRESS TO WHICH PUBLICATIONS SHOULD BE SENT: _____
CITY: _____ STATE: _____ ZIP CODE: _____

DISCIPLINE (History, Political Science, Anthropology, etc.): _____

CC 45-46 Primary Discipline: _____
CC 47-48 Secondary Discipline: _____

PRIMARY AREA OF INTEREST (Check one only)

CC 69 1 _____ China and Inner Asia 3 _____ South Asia
2 _____ Northeast Asia 4 _____ Southeast Asia

SECONDARY AREA OF INTEREST (Check one only)

CC 70 1 _____ China and Inner Asia 3 _____ South Asia
2 _____ Northeast Asia 4 _____ Southeast Asia

CLASS OF MEMBERSHIP

CC 75-76 01 _____ Regular Member \$20 06 _____ Life Member \$375
02 _____ Student Member \$10 (full-time students only for a maximum of five years) 09 _____ Patron \$500 or more
03 _____ Retired Member \$10 Supporting Member \$6
Associate Member (Spouse of member only)
04 _____ Spouse of Regular Member \$10
05 _____ Spouse of Student Member \$5

Name of Associate Member: _____
Name of Advisor/Head of Department: _____

I certify that the person named above is a full-time student. Signed: _____

STUDENT MEMBERSHIP: Student members are required to (a) supply a letter on official letterhead signed by your city advisor or head of your department certifying you are enrolled as a full-time student OR (b) obtain the signature of your faculty advisor below.

REGULATIONS: All classes of membership, except Supporting and Associate, receive the *JOURNAL OF ASIAN STUDIES*, the *BIBLIOGRAPHY OF ASIAN STUDIES*, and the *ASIAN STUDIES NEWSLETTER*. Supporting members receive only the *ASIAN STUDIES NEWSLETTER*. Associate members (spouses of members only) have voting rights but receive no publications. Unless otherwise requested, your membership will begin with the first quarter that begins after the date of receipt of membership application (Quarter 1, Feb-April; Quarter 2, May-July; Quarter 3, Aug-Oct; Quarter 4, Nov-Jan.)

HAVE YOU PAID YOUR DUES RECENTLY... ???

FOR THIS ISSUE, WE HAVE CUT OUR MAILING LIST BY ABOUT 1/3RD, IN ORDER TO REMOVE A NUMBER OF NAMES OF PAST MEMBERS/SUBSCRIBERS WHO HAVE NOT PAID THEIR DUES (EXCEPT - REGULAR EXCHANGE AND COMPLIMENTARY COPY RECEIVERS) IN RECENT YEARS. WE WILL CUT THE LIST FURTHER AFTER THIS PRESENT MAILING. IF YOU HAVE NOT PAID FOR 1977, PLEASE DO SO NOW, OR YOUR NAME WILL BE DROPPED FROM THE MAILING LIST.

INDIVIDUALS: \$5.00 (5/- RUPEES NEPALESE ADDRESSES ONLY)
INSTITUTIONS, LIBRARIES, ETC: \$10.00

NEW SUBSCRIPTIONS: NOTIFY THE EDITOR (ADDRESS BELOW)

DUES PAYMENTS: TO THE DUES TREASURER - NEPAL STUDIES ASSOCIATION
MOHAN N. SHRESTHA
GEOGRAPHY DEPARTMENT
BOWLING GREEN STATE UNIVERSITY
BOWLING GREEN, OHIO 43402 U.S.A.

PLEASE NOTIFY THE EDITOR PROMPTLY OF YOUR CHANGE OF ADDRESS.



NEPAL STUDIES ASSOCIATION

BULLETIN # 12/13 - DOUBLE ISSUE
WINTER/SPRING 1977

NEW EDITORIAL ADDRESS:

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NEPAL STUDIES ASSOCIATION BULLETIN
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WASHINGTON STATE UNIVERSITY
PULLMAN, WASHINGTON 99163 U.S.A.

TO:

Rishikeshab Raj Regmi
Ministry of Education
Dept. of Archaeology
Singha Durbar
Kathmandu, NEPAL

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