


Winter 1978

## Nepal Studies Association Bulletin, No. 15

Nepal Studies Association

Donald A. Messerschmidt  
*Washington State University*

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# NEPAL STUDIES ASSOCIATION

## BULLETIN No.15

WINTER 1977/1978 - Three Times Annually

Donald A. Messerschmidt, Editor  
Anthropology Department  
Washington State University  
Pullman, Washington 99164 U.S.A.

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NSA ELECTIONS

1. Nominations for three posts on the Executive Committee are now open (replacing Fisher, Scholz, and Messerschmidt [Messerschmidt will continue to act as the Editor of the Bulletin as an ex-officio member of the Executive Committee at the appointment of that committee]). Nominations will remain open through the business meeting of the NSA to be held April 1 at the Chicago conference.
2. Ballots will be distributed at the business meeting, and will be mailed immediately after the business meeting to members of the NSA not in attendance. A May deadline for receipt of completed ballots will be set and members notified of it.
3. Announcement of elections will be made immediately following the May deadline.
4. Contingent on a Constitutional Amendment to be decided at the annual meeting in April, NSA Executive committee members will, henceforth, hold office for three years beginning in September following annual election, to correspond with the regular academic year. Please be prepared to consider this amendment on the ballot in April. As the Constitution now reads, executive committee membership runs from January, for three years duration. [See CONSTITUTION, pp.25-26, this issue.]

FOR FURTHER INFORMATION contact James Fisher, NSA President  
Anthropology Department  
Carleton College  
Northfield, Minnesota 55057 USA



College of Letters and Science

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दक्षिणेशियाई विभाग  
SOUTH ASIAN AREA  
CENTER

January 30, 1978

- NEWS RELEASE -

TO: DONALD A. MESSERSCHMIDT, EDITOR  
NEPAL STUDIES ASSOCIATION BULLETIN  
FROM: Carol M. Hansen, Coordinator  
FOR RELEASE: Immediate

Madison, Wisconsin: *The Seventh Annual Wisconsin Conference on South Asia will be held November 3 & 4, 1978 at Lowell Hall on the campus of the University of Wisconsin-Madison. This annual event, which attracts participants from all over the North American continent, is sponsored by the South Asian Area Center of the University of Wisconsin-Madison. The Conference will again provide an opportunity for scholars and practitioners to exchange and discuss information and issues, on a wide range of topics, having to do with South Asia past and present. We solicit proposals regarding all parts of South Asia (Afghanistan, Bangladesh, Bhutan, India, Nepal, Pakistan & Sri Lanka), disciplines of general interest as well as disciplines of more specialized interest, interdisciplinary panels, and methods, materials and demonstrations for the teaching of South Asia in elementary and secondary schools. We ask that those wishing to propose a panel or individual paper complete our Proposal Form and return it for consideration by May 1, 1978. Announcement of acceptance will be made to individuals shortly after June 1, 1978. Proposal forms and more information available from:*

Outreach Coordinator,  
South Asian Area Center  
1249 Van Hise Hall  
University of Wisconsin  
Madison, Wisconsin 53706.

# # # # # # # # #

Use the back side of this announcement to submit proposals for this conference.

PROPOSAL FOR PARTICIPATION

Title of Panel or Panel proposed \_\_\_\_\_

Panel Organizer \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_ Phone ( ) \_\_\_\_\_  
Area

Panel Participants:

(1) \_\_\_\_\_ (2) \_\_\_\_\_

Paper Title \_\_\_\_\_ Paper Title \_\_\_\_\_

Address \_\_\_\_\_ Address \_\_\_\_\_

Zip \_\_\_\_\_ Zip \_\_\_\_\_

Phone ( ) \_\_\_\_\_ Phone ( ) \_\_\_\_\_  
Area Area

(3) \_\_\_\_\_

Paper Title \_\_\_\_\_

Please designate Chairperson  
below with address & phone number if not listed  
above:

Chairperson \_\_\_\_\_

Address \_\_\_\_\_ Address \_\_\_\_\_

Zip \_\_\_\_\_ Zip \_\_\_\_\_

Phone ( ) \_\_\_\_\_ Phone ( ) \_\_\_\_\_  
Area Area

Please designate Discussant(s) below with address & phone number if not listed above:

(1) \_\_\_\_\_ (2) \_\_\_\_\_

Zip \_\_\_\_\_ Zip \_\_\_\_\_

Phone ( ) \_\_\_\_\_ Phone ( ) \_\_\_\_\_  
Area Area

Please attach a brief description of proposed panel or paper which includes the topics or titles to be dealt with by each of the participants. Abstracts or outlines of proposed topics may be included and returned with this form to:

Coordinator  
South Asian Studies  
1249 Van Hise Hall  
University of Wisconsin  
Madison, Wis. 53706



DEADLINE: May 1, 1978



## RESEARCH REPORT

Günter Unbescheid  
South Asian Institute  
University of Heidelberg  
Department of Indology  
Im Neuenheimer Feld 330  
69 Heidelberg/W. Germany

### "Cult and History of the Kānphaṭa Yogis of Nepal"

This project is meant for my doctorate in the field of "Religion and Philosophy of South Asia" as well as "Indology" in the South Asia Institute of Heidelberg.

After preliminary preparations I started my field research in Nepal in September 1976 and, being sponsored by a grant from Heidelberg University, continued with my studies there up to September 1977. My work in Nepal was divided roughly into two main fields of activity:

- (1) the actual field work. This involved encounters with the present yogis of the sect, in the course of which I was able to obtain a detailed insight into their ritual performances, festivals and ways of life. From the geographical point of view I laid the emphasis on Kathmandu Valley with Mrgasthali hill behind Paśupatināth being the most famous spot where in former times Gorakhnāth, the supposed founder of the sect, was to keep the nine Nagas (serpents) under his control, thus causing a twelve year drought. Nowadays one of the most important, though not oldest, temples of the Kānphaṭas is situated at this very spot.
- (2) trying to get hold of historical data. I concentrated on accounts within the Vamśāvalī and Thyāsapu literature, inscriptions in connection with Gorakhnāth temples (partly unpublished), as well as Guthi documents. Being in the lucky position of getting a permission to copy all the documents concerning Kānphaṭa Yogis/Gorakhnāth nowadays stored in the rooms of the Guthi-Sāmsthan in Kathmandu I obtained a lot of interesting material for the history of the sect in Nepal.

Besides the research inside Kathmandu Valley I collected data of the other communities of the sect, too, which are mostly spread in Western Nepal.

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\*\*\*\*\* NEPAL STUDIES ASSOCIATION NATIONAL CONFERENCE: April 1, 1978 \*\*\*\*\*

At press time, preparations for the conference, to be held in conjunction with the annual Association for Asian Studies Conference, at Palmer House, in Chicago, were well under way.

Nepal Studies Association members attending the conference are asked to check the main bulletin and message board, at the AAS registration desk, for special announcements regarding time and place of Nepal Studies Association sessions and the special annual meeting.

Conference Theme: "Culture Change, Ecology, and Development in Nepal: Multi-disciplinary Approaches." Conference Chairman: Melvyn C. Goldstein, Anthropology Department, Case Western Reserve University, Cleveland, Ohio 44106.

BOOK REVIEW:

# An Agrarian Reformer in Asia

By NICOLAAS LUYKX \*

**AGRARIAN REFORM AS UNFINISHED BUSINESS: The Selected Papers of Wolf Ladejinsky**, ed. by Louis J. Walinsky. Published for the World Bank by Oxford Univ. Press, N.Y., 1977: 603 pp., \$22 cloth, \$10.75 paper.

There are few topics in the literature on world agriculture that stir the soul as much as does the topic of "agrarian reform." It evokes the mood and image of the Utopia denied to those who seem to deserve it most. The largest single employment category in the world is probably that of "peasant cultivator"; yet most do not own the land they till nor do they fully share in its fruits.

Attempts at reform would be abandoned in despair were it not for some puzzling successes in recent history. In the immediate post World War II period Japan and Taiwan enacted and implemented land reforms which succeeded as few in the non-Communist world have before or since.

### A Prominent Figure

Wolf Ladejinsky was a prominent figure in the design of these two reforms, and it is he who is the subject of this book.

Born into a Ukranian Jewish community at the turn of the century, he developed his scholarly capabilities during a harsh period in Russian history. His father's business properties were confiscated during the Revolution, and in 1921 he migrated from his homeland into Romania, and thence to the United States.

By 1928 he had earned a university degree from Columbia University and went on to post-graduate studies which he had to interrupt because of the Great Depression. It was at this point that he joined the Office of Foreign Agricultural Relations in the United States Department of Agriculture. There he steeped himself

in research on Asian agriculture until he was assigned to Japan in 1945. He grasped the moment of Japan's readiness for land reform deftly, and is credited with providing the intellectual base for the decisive steps taken by General Douglas MacArthur, the Supreme Commander of the Allied Forces.

He moved on to Taiwan in 1949 where his services were requested for the design of a similar reform. During the next half dozen years he poked around India, Taiwan, Japan and Viet Nam and concluded his U.S. Government service in 1955.

### Extensive Experience

He continued his work in Asia as an advisor and consultant to numerous governments, either directly or through the Ford Foundation and the World Bank. His thoughtful travels took him to Nepal, Indonesia, Iran, Mexico, the Philippines and Sri Lanka. Wherever he went he talked to people high and low, and he wrote

Ladejinsky, who died in 1975, never really tried to compile his voluminous letters and papers, or to organize and interpret his life of observation and writing. Louis J. Walinsky has done this instead. Walinsky is an admirable (and admiring) biographer. He lets La-

dejinsky speak for himself via his reproduced writings, and provides supplemental notes that help the reader keep a sense of location and context.

### An Inside View

The book is thick and the print is small but the depth of Ladejinsky's convictions, the genuineness of his observations, and the integrity of his style lead the reader on and on. The reportage comes from places rarely visited by others, and from the company of persons inaccessible to his readers. Like Edgar Snow he gave the "outside" world an inside view.

Space does not allow sampling from Ladejinsky's words. He has few contradictions, and his main themes are launched from the heart of an old world liberal, as Walinsky calls him.

For newcomers to the subject, the volume's editor does the service of summarizing Ladejinsky's "message" in 10 points covering five pages of the Introduction. Thus oriented, the reader can start anywhere and work backwards and forwards.

One emerges thoughtful and not disheartened that the business of agrarian reform is unfinished. Ladejinsky was one of relatively few who tried. We're only beginning to get the hang of it. □

\* Nicolaas Luykx, the reviewer, is Director of the Office of Development Administration, Development Support Bureau, U.S. Agency for International Development.

WOLF LADEJINSKY, who died in 1975, was a well known student of agrarian reform and policy planning in Nepal.

Book Review reprinted from THE ASIAN STUDENT, February 11, 1978, p.12.



Reprinted from THE LONDON TIMES LITERARY SUPPLEMENT  
January 13, 1976, p. 45.

# The practice of ecstasy

By Caroline Humphrey

JOHN T. HITCHCOCK and REX L. JONES (Editors):

*Spirit Possession in the Nepal Himalayas*

401pp. Warminster: Aris and Phillips. £10.

There can be few countries which are more varied sociologically than Nepal: its numerous ethnic groups include peasant rice-farmers, sophisticated urban artisans and craftsmen, mountain pastoralists, long-distance traders, and even a few remaining hunters and gatherers. Some of these groups are highly stratified internally on caste principles, others have a more tribal or kin-based social organization—most are a complex mixture of the two. Religious life is similarly complicated, since each group is able to determine its own characteristic orientation by giving greater or lesser weight to the patronage of religious specialists of various kinds: Hindu priests, temple oracles, Buddhist lamas both within and outside monasteries, numerous shamans, diviners, sorcerers and healers. This book, which examines one phenomenon, spirit-possession, among a wide range of Nepalese groups is therefore very welcome; it adds substantially to our knowledge of specific examples of spirit-possession, and also gives a basis for comparison and theoretical consideration of the phenomenon as such.

Some interesting facts emerge; for example, that shamanism among the Raji in south-west Nepal are retained in a *rajmani*-like system in which they are regularly paid by client villages and are duty-bound therefore to come out and perform ceremonies. In other areas shamans may be in competition for clients. It is clear from numerous articles in this book that ecstatic practices of comparable kinds exist not only among the shamans and healers of the native religions but also in strictly Hindu cults (the ecstatic oracles at certain temples) and in Buddhism (the *vajra*-master of the Mahalaka *puya* performed by many Nepali and Tibetan groups).

Rex Jones attempts to pull all this together in his initial paper, "Spirit Possession and Society in Nepal". He acknowledges the pioneering work of I. M. Lewis in the sociology of ecstatic religion, but concludes that Professor Lewis's classification of the phenomenon into central and peripheral cults is inadequate to deal with the complexity of Nepal. In particular he disagrees with Lewis's claim that central possession functions to uphold public morality in small, fluid

communities. He writes, "... the articles presented in this book do not bear this out. We find 'central possession cults' in such highly stratified societies as India, Nepal, and Tibet, and they are not always associated with public morality, or political reactions to social change".

He proposes instead a four-fold classification, based on the dimensions of time and space in the occurrence of possession. Lewis's "peripheral possession" is retained as one category (the case when someone is possessed involuntarily at any time and in any place), the other three are: "reincarnate possession" (for example the reincarnate Buddhas of the Sherpas and Tibetans, who are "possessed" for life but tied to particular monasteries or temples), "oracular possession" (occurring at designated times of rituals, and specific holy places, as with the *dhami* of Western Nepal), and "tutelary possession" (when time is designated but space is not, as is the case with the *jhakri* found over much of eastern Nepal). Thus, tutelary and oracular possession are designated as to time, while peripheral and reincarnate possession are not; and reincarnate and oracular possession are designated with regard to space, while peripheral and tutelary possession are not.

This schema has a certain elegance and encompasses most of the types of "possession" described in this book. Nevertheless we may question whether it is an advance on Lewis. Lewis's theory was essentially sociological: central cults exist to promote social norms, peripheral cults are against them, or at least distinct from them. One may agree or disagree with this idea. But it is questionable whether Jones's categories are really of much sociological relevance; anything in the world may be classified by the dimensions of time and space, but is this what we want to know about them? In any case Jones has difficulty with the notion of "undesignated time", which is supposed to apply to both "peripheral" and "reincarnate" possession. In fact the ideas of time in the two cases are different: in the former "undesignated time" means sporadically or unpredictably, while in the latter it means continuous or always present.

The whole area of study is very complex. As John T. Hitchcock points out in his introduction, the title "spirit possession" was only chosen for this book because it covers most of the phenomenon described. The very richness of the materials presented makes even this generalization questionable: among the Gurungs, for example, ritual specialists (*pojyu* and *khepre*) with virtually identical social functions to the Nepali *jhakri* shaman, are not possessed at all, but control the

supernatural world by other means. Meanwhile, ordinary Gurungs, particularly children, or in any case non-specialists, do become possessed and, according to Alan MacFarlane, enter trance states almost automatically when a certain rhythmic music is played; this is not interpreted as being due to supernatural agencies.

The book contains various suggestions as to how such material may be understood. Jones sees virtually all possessions as having the latent function of social advancement, the different forms it takes in the various ethnic groups being related to the status and institutions available to the disinherited. But although this tells us something about Nepalese society—that there is an avenue for social advancement through spirit possession—it does not go far enough in explaining the different forms of possession, which may present several alternative types even within one group.

A more specific, and in my view more original insight is contained in Walter Winkler's paper on far west-

ern Nepal. He contrasts the western *dhami*, who has a well-defined role at the temple but little control of the trance sequence, with the eastern Nepali *jhakri*, who has no institutional affiliation but can call on a variety of spirits at will. Winkler suggests that these are two separate processes of possession related to different cosmologies and conscious ideas as to what the specialist is doing in each case. The *dhami* represents a process in which an all-powerful immanent deity chooses to possess an individual, and the *jhakri* a process whereby through earthly sources and techniques of control the individual can call on the more distant deities and gain power over them.

This is related to different social contexts. In the Hindu temple, where there is an integrated hierarchy of greater and lesser deities, the *dhami* is one among the ranked specialists, his place, depending on the importance of the deity which possesses him. "In these circumstances", Winkler writes, "the role of possession draws for its dynamism not upon ritual itself but upon the latent power of the hierarchy of deities." But in eastern Nepali groups where neither the spirits nor the *jhakri* themselves are strictly ranked in relation to one another "the role of possession will draw upon the source of power offered by specialized techniques and materials".

In other words, possession cannot be given a blanket explanation of the "social advancement" or "oblique protest" type since what it actually does in society is crucially dependent on what people think it is doing. Winkler's kind of analysis could be interesting for the Gurungs, too, since it is difficult to see that the social advancement theory could apply there.

This book contains an abundance of excellent descriptive and critical material and deserves to be read widely, not only by specialists on Nepal but also by anthropologists and others interested generally in religion.



PARIS SYMPOSIUM REPORT

Report on the International Symposium: "Ecology and Geology of the Himalayas," Sèvres - Paris, December 7-10, 1976.

by Gerald D. Berreman, University of California (Berkeley)

Fifty-nine research papers, comprising the ecology and anthropology sections of the international symposium on "Ecology and Geology of the Himalayas," held in Sèvres and Paris, December 7-10, 1976, are now published and available in a volume entitled Himalaya: Ecologie - Ethnologie. The volume is Publication No. 268 of the International Symposia series published by the National Center for Scientific Research (C.N.R.S.), available from: Editions du C.N.R.S., 15 quai Anatole-France, 75700 PARIS, France. A second volume will be available shortly, entitled Geology of the Himalaya.

The symposium was organized by <sup>anthropologist</sup> Dr. Corneille Jest, Director of the Himalayan Research Project and his staff, in the Centre National de la Recherche Scientifique. It brought more than 140 scholars, planners and policy-makers to Paris to discuss research papers on a wide variety of topics having to do with the Himalayan region. The symposium began with five "keynote addresses" representing major topical areas, each of which introduced an overview of accomplishments, problem areas and future directions for research and planning. Keynote topics and speakers were: Geology (Dr. K. S. Valdiya, Kumaon University, Naini Tal, India), Geophysics (Dr. P. Molnar, Massachusetts Institute of Technology, Cambridge, Mass., U.S.A.), Botany (Dr. P. V. Bole, St. Xavier's College, Bombay, India), Ecology (Dr. P. Ozenda, Université Scientifique et Médicale de Grenoble, France), Anthropology (Dr. G. D. Berreman, University of California, Berkeley, Calif., U.S.A.), and Development (Sri B.K. Shrestha, Local and Remote Development Dept., Ministry of Home and Panchayat, HMG, Kathmandu, Nepal -- address not delivered in person).

The list of participants included scholars, technical experts and planners from Algeria, Australia, Austria, Burma, Denmark, France, Great Britain, India, Japan, Nepal, Netherlands, Pakistan, Spain, Switzerland, U.S.A., U.S.S.R., and West Germany, with heaviest representation from France, followed by Nepal, India and the U.S.A. During the symposium, one or more half-day working sessions were held on the following topics, in which research papers on corresponding subject areas were discussed: "Paleogeographic Evolution of the Himalayas," "Documentation and Distribution of Information (about the Himalayas)," "The Role of Man in Mountain Ecosystems seen through Socio-Religious and Technological Analysis," "The Ecology and Anthropology of the Himalayas and Problems of Development," "Altitude Biology," "Geochemistry and Isotopic Geochemistry," "Comparison of the Himalayan Range with other Mountain Ranges," "Human Migration and Impacts on Himalayan Ecosystems," "Utilization by Man of Natural Resources: Pastoralism; Medicinal Plants."

The published version of the symposium, Himalaya: Ecologie - Ethnologie, is divided into sections on "Ecology and Biogeography" ( 17 papers, 3 in English and 14 in French, plus Comments which in all sections are reproduced in both English and French), "Medicinal Plants" (4 papers, 2 in English and 2 in French, plus Comments), "Human Biology" (7 papers, 4 in English and 3 in French, plus Comments), "Anthropology-Ecology-Development" (25 papers, 19 in English and 6 in French, plus Comments), "Documentation and Research Institutes" (6 papers, 4 in English and 2 in French, plus Comments).

With such a wide range of topics and so many participants it is impossible to adequately summarize the proceedings, although some effort was made to do so in a final plenary session. Rather, it seems most useful here to simply inform readers of the contents of the published product, and give some impression of the content and tenor of the meetings. Perhaps the most



interesting feature for many social scientists was the attention directed to problems and policies relating to development, and the interdisciplinary and international discussions thereof by policy-makers, planners and social scientists. The exchange of views was challenging as well as informative. In particular, Sri K. Bista of the National Development Service, Tribhuvan University (Kathmandu, Nepal), and Sri H. Bista of C.N.R.S., Paris, provided data and viewpoints regarding the Nepalese experience with development in the Himalayas which were the focus of much discussion.

Following the symposium at Sèvres and C.N.R.S. headquarters in Paris, some of the anthropologists and development people participated in a smaller U.N.E.S.C.O. conference at UNESCO headquarters in Paris, on "Man and the Biosphere," focusing on problems of high altitude populations in the Himalayas, and the environmental impacts they engender and experience. This was largely an informational program to convey to the participants the purposes, programs, resources and future opportunities in UNESCO's "Programme on Man and the Biosphere (MAB)," and especially its programs on mountain environments.

There can be little doubt that the proceedings of these two conferences have advanced interdisciplinary and international communication on the Himalayan region as an area of research and socio-economic planning. An important theme was a cautionary one: that the mountains, their fauna and flora and their people must be treated gently lest their enthusiastic development backfire to the detriment of all who depend upon and/or enjoy them, including those who live in adjacent regions watered, silted and otherwise influenced by them. It was with this in mind, no doubt, that the sponsors of the UNESCO conference sent to participants copies of Erik P. Eckholm's book, Losing Ground\* (New York: W.W. Norton Co., 1976). Therein the author says (p. 100),

"In the end, the greatest challenge of all may be convincing the people of the plains that the future of the mountains cannot be isolated from their own."

\* Reviewed in NSA BULLETIN #11, Fall 1976.

And it was in this spirit that I closed my "keynote address," entitled "Himachal: Science, People and 'Progress,'" with these words:

"If the Himalayas are to become a showplace of technological ingenuity, cash-cropping, resource extraction, military invincibility, tourism development and modernization -- as seems all too likely -- they will become overdeveloped, uninhabitable and uninhabited, no longer contributing richly to the environment and the culture of the adjacent lowlands. Then the mountains will stand as sterile monuments to those hardy peoples who inhabited them, who in turn will be remembered only as another colorful chapter in the chronicle of victims of the destructive process some call 'progress.'

I hope that we who are attending this symposium can dedicate ourselves, our efforts and our knowledge to trying to prevent that unhappy end for the people and the environment we know so well, and to which we owe so much."

I am convinced that these symposia, and the publications which have emanated from them, have been steps in this direction, and I hope that more sincere will be taken in the near future. It is through such/international, interdisciplinary communication that the problems of the Himalayas can be defined, addressed, and perhaps, ultimately, felicitously resolved.

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## DARMSTADT SYMPOSIUM REPORT

Reviewed by A. Höfer, South Asian Institute, Heidelberg, Germany.

In June, 1977, a symposium on the topic "Urban Space and Ritual" was held at the Technische Hochschule in Darmstadt, West Germany. About one half of the contributions were focused on South Asia and Nepal.

To mention a few, N. Gutschow and R. Herdick described procession paths as "space ordering elements" which since early history have been influencing the settlement patterns of Kathmandu, esp. Kirtipur. B. Kölver gave in his paper a historical analysis of the role ritual itineraries and social structure have been playing in Hinduism.

The contributions to the symposium have been organized and printed in one volume, entitled "Stadt und Ritual / Urban Space and Ritual", edited by N. Gutschow and Th. Sievers (Darmstadt: Technische Hochschule, 1977).

The proceedings of the International Symposium on Urban Space and Ritual may be obtained from the following address:

Technische Hochschule Darmstadt, Fachbereich 15  
Fachgruppe Stadt, Bibliothek - Frau Günther-Ott  
61 Darmstadt, Petersenstr. 15

Price: DM 15, or US\$ 6.00  
postage and packaging extra

Payment should be made through:  
Stadt und Kreissparkasse Darmstadt No.55 1740  
and reference should be made, with payment, to:  
zugunsten Titel 11907/1504.

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### Announcements from the Arts

1. At Salathe Gallery, Claremont Colleges, Claremont, California:  
"Paintings by Jyoti" (Jyoti Sharma)  
February 6 - February 12, 1978.
2. At 144 Goodbody Hall, Indiana University, Bloomington, Indiana:  
The "Antoinette K. Gordon Collection of Tibetan Art" opened on  
Wednesday, February 15, 1978. Announced by Thubten Norbu and the  
Asian Studies Research Institute, Indiana University.

## DISSERTATIONS ON NEPAL

Courtesy of Frank Joseph Shulman, Editor, Dissertation Abstracts International  
[Volume No., and date indicated in brackets after each abstract]

ECONOMICS:

## AN EVALUATION OF AGRICULTURAL PRODUCTION SYSTEMS AND ALTERNATIVES FOR SMALL FARMS IN NEPAL

MAHARAJAN, Bekha Lal, Ph.D. [DAI 38(2), Aug, 1977]  
University of Missouri - Columbia, 1976

Supervisor: Dr. Albert R. Hagan

Of late, a growing concern for the low income position of small farmers has evolved in many developing countries. The objectives of this research were to evaluate the major characteristics of farming systems of small farms in selected areas of Nepal and to formulate adjustments which small farmers might make in their farming systems to improve the levels of farm business income and family living.

A micro-level study on farming systems of small farms in the Tarai, the Inner Tarai and the Hills of the Far West Development Region in Nepal was made in 1976 with a random sample of 50 to 70 households in each of the three villages selected for the study. Detailed data on costs of production and returns for major crops grown on 20 to 30 subsample farms also were collected.

Resources available on average sample farms were quite inadequate. The average farm sizes were 3.06 hectares in Gothikada Village, 3.60 hectares in Hirmaniya village, and 0.50 hectares in Khursani Bari village. Average family size was 8, 7, and 4 in the three villages, respectively. The cropping pattern was heavily oriented to subsistence crops such as rice, corn, and wheat. The land was intensity varied from 1.56 to 1.96 in the selected villages. Per-farm investments ranged from Rs. 23,616 to Rs. 67,685 among the three selected villages.

Farm business income realized by small farmers in Gothikada village was Rs. 4,502. These incomes for Hirmaniya farmers and for Khursani Bari farmers were Rs. 4,944 and Rs. 1,161, respectively.

Small farmers who could not achieve the minimum farm business income of Rs. 4,500, constituted 69 percent in Gothikada village, 82 percent in Hirmaniya village, and 100 percent in Khursani Bari village.

Results derived from production function and multiple regression analyses were utilized in formulating alternative farming systems for the selected villages. In the alternative systems, reallocation of existing farm resources and multiple cropping--including the production of potatoes, oilseed, and legumes along with grain crops--were proposed. Major changes were sought for making compost manure and the use of other soil treatments, the selection of high-yielding seeds from local varieties, the improvement in storage facilities, and the reallocation of human labor as well as animal labor. Subsequently, farm budgeting methods were employed to arrive at the three alternative systems for each village. The proposed alternative systems showed tremendous possibility for increasing farm business income on the selected small farms through a better allocation of existing resources without significant increases in the use of costly imported inputs and associated risks.

For the continuous improvement in farm business income and for greater contribution to national economic development from the small farm sector, a small-farm development strategy was proposed. This called for a strong commitment from the government to develop appropriate farm technologies and institutions related to farming. The strategy also required a dedication on the part of farmers to manage available resources more efficiently than at present.

Order No. 77-15,531, 493 pages.

## THE DEMAND FOR MONEY IN SMALL OPEN ECONOMIES UNDER DIFFERENT SOCIO-ECONOMIC ENVIRONMENT: A COMPARATIVE STUDY WITH SPECIAL REFERENCE TO NEPAL

[DAI , 38(3), Sept. 1977]

REEJAL, Pushkar Raj, Ph.D.  
University of Pittsburgh, 1976

Chairman: Professor Richard W. Hooley

This analysis of the demand for money under different socio-economic environments subsumed under the headings of "developed," "less developed" and "underdeveloped" economies focuses on five major concerns: 1. The principal determinants of the demand for money. 2. The predictability of the demand for money function. 3. The interest sensitivity of money demand. 4. The differences in the nature and the form of the demand for money function emanating from the differences in the "institutional" and "structural" characteristics of different types of economies. And, 5. The relevance of different "expected variables" for estimating the demand for money under different socio-economic environments.

By conducting an extensive review of relevant literature, and their verification and criticism on the basis of a priori reasonings, empirical data and case studies, a general regression model using Almon lag technique is developed. On the basis of the model so developed, the behavior of current real income, current real rate of interest and current rate of change in prices together with their expected counterparts have been alternatively specified and their importance on the demand for money assessed for the three different types of economies under consideration in terms of different statistical decision making criteria.

One important aspect of the model developed for the purpose of this study which may be mentioned in particular is its capacity to permit the direct observation of "unobservables" on the basis of which the role of "expectations" in the monetary sector was made possible for analysis.

This study focuses on the impact of changes in the demand for money on financial development. Particular attention is given to changes in the principal explanatory variables underlying the demand for money and their impact on available development policy options. The need to adopt different styles and strategies is stressed with respect to the creation of financial assets in order to gear monetary policies to developmental problems and processes. Other principal findings which may be mentioned briefly are as follows: 1. The "non-static" nature of income expectation in "less developed" economies. 2. The relevance of income as one of the important variables affecting the demand for money in all the three types of economies under consideration with different levels of magnitude. 3. The increasing importance of interest rate and price effects on the demand for money in the process of development indicating the possibility of mobilization of savings through creation of the demand for monetary and financial assets.

Based on the rationale and implications of the above mentioned findings, general policy guidelines for financial development in the growth process are suggested in a comprehensive manner which seeks to relate monetary policies to developmental problems of "less developed" and "under-developed" economies.

Order No. 77-15,239, 205 pages.



GEOLOGY:

## NEOTECTONIC IMPLICATIONS OF THE ALLUVIAL RECORD IN THE SAPTA KOSI DRAINAGE BASIN, NEPALESE HIMALAYAS

[DAI 38(6), Dec. 1977]

WILLIAMS, Van Slyck, Ph.D.  
University of Washington, 1977

Chairperson: Stephen C. Porter

During the last 230 years the Sapta Kosi River of eastern Nepal has shifted rapidly more than 110 km from the east to west side of its 7800 km<sup>2</sup> alluvial fan. The cause is thought to be rapid sedimentation as the river flows from the Himalaya onto the Ganges Plain. The rate of westward shifting may be accelerated by westward tilting of large structural blocks of Siwalik rocks observed near the apex of the fan. These blocks are bounded on the east and west by two sets of wrench faults that trend N 35° E and N-S. Horizontal movement has been left-lateral on the NE set and right-lateral on the N-S set, whereas vertical displacement has been up on the NW and E sides, respectively.

North of the Main Boundary Thrust, lineations in complexly deformed metamorphic rocks that override the Siwaliks exhibit a similar pattern at slightly different orientations, with one set trending about N 50° E and the other about N-S. Southward movement of the center of the mountain arc relative to its extremities may have occurred through horizontal movement along such lineations.

Evidence of west tilting at the mountain front includes segmented alluvial fans east of the river. Four episodes of tilting, totaling 4°, are recorded, and an average tilting rate of  $4.2 \pm 0.5 \cdot 10^5$  years can be estimated based on current erosion rates. North of the mountain front, stream terraces indicate four episodes of epigenetic uplift totaling 183 m preceded by a period of northward tilting and differential uplift near the mountain front.

The source of the heavy sediment load of the Sapta Kosi is primarily mass wasting processes. Large landslides contribute an estimated 31 percent whereas small-scale mass wasting plus surface wash and gully erosion contribute 64 percent. Glaciation contributes only 6 percent and erosion of bank and bed is negligible.

Order No. 77-26,879, 90 pages.

EDUCATION:

## STUDENT ECONOMIC ASSISTANCE AND NEEDS IN HIGHER EDUCATION IN NEPAL [DAI 38(5), Nov. 1977]

DONHAM, Dennis Eugene, Ph.D.  
Southern Illinois University at Carbondale, 1977

Major Professor: Dr. John B. Hawley

The problem in the investigation was to review the status of higher education planning in Nepal with special regard to analysis of the economic needs of students enrolled in Nepalese higher education institutions. The problem was investigated through a review of the relevant education planning documents of Nepal, from a study of concepts and findings in the literature related to student financial assistance as pertaining to the situation in Nepal, and through analysis of information provided primarily by Nepalese students themselves.

Review of four major planning documents revealed these recurrent themes: colleges in Nepal were overcrowded and there were too many of them; the system of instruction was archaic; the technical manpower needs of the country were not being met, while the number of white-collar graduates was too high for the economy to absorb; there was wastage of personnel and resources in areas that could more properly be devoted to

overall coordination; and there was a need to link education to the process of national development. Major attention was focused on the current five-year education Plan and how it attacks the above problems. Attention was also drawn to the reorganization of colleges in Nepal into Institutes (by discipline) under the auspices of Tribhuvan University.

Concepts relating to student financial aid as a field of college student personnel were explored. Where it seemed appropriate, precepts from India were discussed because of the close cultural ties between that country and Nepal. Student aid concepts as they are discussed in the United States were reviewed to illustrate the universal applicability of some activities. A comparison of parallels was made between student economic assistance in early America and that in Nepal today. Student personnel services in Nepal were viewed as having incipient but visible growth. Student financial aid was shown to be linked indirectly to national development.

Questionnaires administered to students and staff at eight representative higher education institutions in Nepal in 1973 were analyzed. Respondents indicated that more can be done for the betterment of the students and the country.

Recommendations for strengthening student financial assistance services at Tribhuvan University were made. They included proposals for full and part-time financial aids administrator positions within the present role and scope of Tribhuvan University organization. Order No. 77-24,457, 193 pages.

ANTHROPOLOGY:

## ECOLOGICAL CHANGE IN RURAL NEPAL: THE CASE OF BATULECHAUR [DAI 38(3), Sept. 1977]

SCHROEDER, Robert F., Ph.D.  
University of Washington, 1977

Chairperson: Professor Charles F. Keyes

This dissertation is offered as a contribution to the study of the adaptation of a farming population to conditions of population growth. The research on which this study is based was carried out in the village of Batulechaur, near the town of Pokhara, Nepal, in 1973-1974. Although this study is focussed on a Nepalese community, the experiences of the villagers of Batulechaur are similar to those of peasants in many other societies. The data have been interpreted with reference to models developed in the field of cultural ecology in anthropology and has drawn, in particular, on the work of J. Steward, E. Boserup, C. Geertz, and M. Harris.

The village of Batulechaur experienced a slow rate of population growth until about 35 years ago, when a much higher rate of growth became the pattern. This change was brought about by the establishment of political stability in the 19th and early 20th Centuries, and by the more recent control of communicable diseases.

The dramatic change in the rate of population growth altered the existing balance between production and demography. The dissertation shows that the villagers still have not changed their "culture of fertility" -- i.e., the system of knowledge related to the production of children. Rather, they have maintained strongly pronatalist values which have served to stimulate rather than dampen population growth. However, villagers have changed their "culture of production" -- i.e., the system of knowledge related to agricultural production. It shows that villagers have introduced or accepted changes in cropping practices, land ownership, and labor organization. These changes have been "involutionary" rather than "developmental". While involutionary changes involve real changes in the knowledge that a people utilize in adapting to their conditions, the adaptation effected slows but does not reverse a deterioration in standard of living that is brought about by increasing population relative to land resources. The dissertation concludes that further changes in the culture of production and, particularly, in the culture of fertility would be necessary for villagers in Batulechaur to transcend their present deteriorating mode of adaptation. Order No. 77-18,414, 381 pages.



MOTHER'S MILK AND MOTHER'S BLOOD: THE SOCIAL AND SYMBOLIC ROLES OF WOMEN AMONG THE BRAHMAN AND CHETRIS OF NEPAL

[DAI 38(5), Nov. 1977]

BENNETT, Lynn, Ph.D.  
Columbia University, 1977

This is a study of the ways in which the social and symbolic roles of high caste Nepali women interpenetrate to define their position in patrilineal Hindu society. Two ranges of analysis define the scope of my study. The first is an analysis and interpretation of the Hindu perception of women in general as it is articulated in the social, mythic and ritual structures of a particular Hindu community. The second concentrates on how individual women in this community have interpreted and reacted to these structures and manipulated them for their own purposes in particular situations. I try to show how women's social roles in Hindu kinship and family structure are related to their symbolic roles in the ritual and mythic structures of Hinduism.

The Hindu view of woman's position finds its most significant expression in what I call the "ideology of the patriline". The concept of an agnatic kin group whose members owe each other loyalty and mutual economic and ritual support is central to Hindu culture. It recurs on many levels of analysis, but regardless of the form through which it is expressed, patrilineal ideology implies a deep ambivalence towards women. Initial consideration of the patriline as a social institution begins in Chapter Two. Chapters Three and Four contain further references to its religious meanings. In Chapter Five, where the analysis of Brahman-Chetri kinship is discussed in detail, the implications of Hindu patrilineal ideology for the position of women begin to emerge.

There is no single point of departure, no simple reason for the pervasive Hindu ambivalence about women. However, analysis of the dual status of women in their affinal and consanguineal roles reveals two opposed but complementary modes of kinship relation which I have called the patrifocal and the filiafocal models. Each model posits a radically different view of women. In the dominant patrifocal system where status is based on male superiority and respect for age, junior affinal women rank beneath everyone else in their husband's home (*ghar*). But in the alternative structure of filiafocal relations which are based on the sacredness of consanguineal women, patrifocal hierarchy is reversed; female ranks over male and youth over age. Women enjoy high status in their filiafocal relationships because of their superior ritual purity with respect to consanguineal men. By the same token, the low status allotted affinal women in the patrifocal model is often explained in terms of their inferior ritual purity. This in turn is reinforced by the Hindu view of sexuality which sees involvement in procreation as polluting and celibacy as pure. The affinal woman, involved as she is in her reproductive roles as wife and mother, is linked with sexuality and pollution. Hence the strict rules governing her behavior in her family of marriage are justified as a means to control her sexuality and maintain her purity.

Consanguineal women on the other hand, through certain rituals which symbolically shield their sexuality from filiafocally related males, remain categorically "pure" and worthy of both their high ritual status and the relative freedom they are allowed in their natal home (*maiti*). This differential concern for the sexual purity of affinal and consanguineal women is closely related to the fact that the former become members of their husband's lineage, and more important, the producers of its next generation, while the latter are transferred at marriage from their natal lineage and obviously have no part in its biological continuation.

Chapter Six explores the opposing patrifocal and filiafocal roles of women and attempts to explain how this opposition affects their lives. It is here that I move from the consideration of Hindu kinship and family organization as abstract structures to the investigation of how individuals in particular situations adjust to and actively utilize these structures for their own ends.

With Chapter Seven I take up the symbolic - or one could say religious - dimension of the Hindu ambivalence towards women. Through a study of certain key mythic and ritual complexes involving female sexuality and body symbolism I have tried to uncover some of the contradictory ethical values and religious meanings attached to women in Hindu culture and to show how they are related to women's contrasting patrifocal and filiafocal social roles.

In Chapter Eight I approach the symbolic role of women from the perspective of mythic woman - the goddess. Through structural analysis of two literary texts, the *Candi Path* and the *Swasthani Vrata Katha* which are both important in contemporary village ritual, I explore the contradictory nature of the goddess with her gentle and terrible aspects. I interpret the goddess Devi, as a core symbol expressing certain key oppositions within Hindu culture and reinforcing the social roles of actual women. The fact that men are more involved ritually with the terrible aspect of the goddess and women with the gentle aspect, is also considered as suggestive of a certain discrepancy between the way women are perceived by men and the way they perceive themselves within the shared conceptual matrix of Hindu culture. Order No. 77-24,321, 565 pages.

SYNCRETISM IN A SANSKRITIC RELIGION

CARTIER, Robert Raymond, Ph.D. [DAI 36(4), Oct. 1975]  
Rice University, 1975

In cross cultural studies of religion many systems of supernaturalism are described as including the features of both magic and religion. These systems of supernaturalism are said to fall between the polar extremes of religion and magic on a continuum of supernaturalism. The pole of religion is explained as a conceptual type of supernaturalism characterized by a belief in personified gods who are approached by acts of propitiation and coercion. The contrasting pole of magic is distinguished by the existence of ideas of impersonal supernatural forces that are controlled with manipulative techniques. This division of religion and magic is a conceptual framework for purposes of description and interpretation, and most systems of supernaturalism display the features of both polar extremes. This study investigates the interaction of magical and religious elements within a single system of supernaturalism.

When this division between religion and magic is applied to the systems of supernaturalism in South Asia, it is spoken of as the concept of the Great Tradition and the Little Tradition. Studies which employ this concept of traditions equate religion with the Great Tradition and magic with the Little Tradition. The concept of the Great and the Little Tradition differs from the earlier framework of religion and magic in that it was designed specifically for the study of South Asian cultures. A second difference between the two schemes is found in the rigid separation made between the Great and the Little Traditions. Contemporary scholars who use the concept of traditions in their writings explain the systems of supernaturalism in South Asia as a separation rather than as a combination of the Great and the Little Traditions. The works dealing with this subject assert that the traditions serve different kinds of functions or hold that the traditions are an example of binary opposition. Studies which treat the interrelationships between the Great and the Little Traditions continue to accept the view of an overall separation of the traditions. Not one study describes supernaturalism in this part of the world as a syncretism of traditions.

In this study of religious syncretism Tibetan Buddhism is examined and interpreted using diachronic and synchronic data which are "textual" and "contextual," that is, derived from sacred literature and field observation. Historical data are used to investigate the processes of syncretism which have occurred over a broad period of time. A summary of Tibetan Buddhist history serves this purpose by revealing social situations which foster religious syncretism. Synchronic data, compiled by observation and interviewing in Tibetan Buddhist communities in Nepal, are analyzed to gain an understanding of how the traditions are combined in daily practice. Through an examination



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 [DAI 37(6), Dec. 1977]

PALMIERI, Richard Pietro, Ph.D. University of California, Davis, 1976

Man's ability to exploit successfully certain environments of Inner Asia was enhanced when he domesticated various animals, especially yak (*Bos [Poëphagus] grunniens*). Field investigations in the Nepal Himalaya suggest that non-economic and religious concerns may have motivated the process of domestication, and that salt-feeding may have been a mechanism by which domestication was accomplished. Moreover, domestication extended both range and distribution of yak, and facilitated hybridization with other bovines.

Yak are crossed with varieties of common cattle (*Bos taurus* and *Bos indicus*) to produce superior milch cows and draught animals. A systematic nomenclature, Tibetan in origin, is used to differentiate hybrid types and backcrosses. Based upon parental combination and relative genetic contribution, this nomenclature reflects a sophisticated approach to the problem of providing bovine resources to peoples inhabiting varying environmental situations. Male hybrid sterility and patterns of preference for hybrids of specific parentage and generation result in trade in hybrids.

Inhabitants of the high Nepal Himalaya and Tibet employ a tripartite classification system, based upon seasonal patterns of primary economic activity and character of exploited environments, to describe their communities and lifeways. At the heart of this system is the economic role of yak and hybrids. The Tibetan terminology for the three divisions -- *rongpa*, *yulmadrog*, and *drogpa* -- seems especially valid since it focuses our attention on the ecology and economy of these groups.

Rongpa are farming folk who dwell in deep valleys. They use yak and hybrids extensively in their agricultural cycle, and as a source of food and other useful products. Yulmadrog inhabit higher elevations and also use yak and hybrids in farming. Unlike rongpa, however, yulmadrog keep large herds of livestock, exploiting alpine meadows at heads of valleys and in areas too high for profitable agriculture. Abandoning their settlements for pasture in summer, and returning to lower elevations in winter, yulmadrog resemble in some ways the drogpa of Tibet. Drogpa are true pastoral nomads, inhabiting extensive pastureland environments of Inner Asia. They do not cultivate. Rather, living in tents and shifting seasonally from one grazing area to another, drogpa rely on their herds and on trade with farming folk for their sustenance.

The predominant religion among peoples of Tibet and the high Nepal Himalaya is Lamaism, a form of Tantric Buddhism superimposed on an indigenous shamanist and animist tradition known as *Bon*. For Lamaists, religious functions of yak are varied but principal among them are use of the animal in iconography, ritual, and as a source of ceremonial substances. Finally, occasional sacrifice of yak is conducted, in rituals of *Bon* origin, to bind oaths and to ensure continued fertility of man, animals, and crops. Order No. 76-28,988, 311 pages.

DISSERTATION FORTHCOMING IN THE ABSTRACTS: ANTHROPOLOGY:

BROUDE, Gwen Jessica  
A Cross-Cultural Study of Some Sexual Beliefs and Practices. Harvard (Ph.D.). 1975. xi,228p. Available at the Harvard Archives, Pusey Library, Call No. HU 90. 10913.20. Covers the Lepcha on the Himalayan slopes and four other non-Asian groups.

TWO RECENT DISSERTATIONS:

Political Science:

SCHOLZ, John  
"Policy Processes and Rural Development: A Study of Land Reform in Nepal." U.C.Berkeley, 1978. Political Science.

SCHLOSS, Aran  
"Transportation and Development in Nepal: The Dynamics of Development Administration and Development Policy-Making." U.C.Berkeley, 1978. Political Science.

John Scholz has filed the following abstract with DISSERTATION ABSTRACTS INTERNATIONAL, forthcoming:

"Policy Processes and Rural Development: A Study of Land Reform in Nepal." 1978, Ph.D.

This study traces the evolution of Nepal's land reform program through three stages of the policy process: policy formulation, creation of an implementing agency, and adaptation by the agency to shifts in political support and to other institutions in its task environment. The characteristic problems of each stage are analyzed to determine their contribution to the final policy failure.

The success of any policy is dependent on implementing agency's ability to translate policy goals into organizational routines which produce the desired impact on the target population. Thus, organizational problems are critical to the analysis of policy failure. Of the many problems facing Nepal's land reform department, one in particular was important to many rural development policies: rural elites who dominated the agency's local task environment strongly opposed the policy designed by the institutions which dominated the central task environment. Central leaders tried to overcome this problem by creating a "committed bureaucracy" richly endowed with central resources.

Initial successes soon gave way to delays and disruption as the agency expanded too rapidly to cope with the increasingly complex interactions with the rural task environments. Rural elites unable to dominate the central environment were nonetheless able to reduce central support for the agency and counter central control over the agency through corruption and cooptation at the field office level. The resultant agency survived by balancing off the particularistic, short-term demands of both central and rural elites without tackling the fundamental issues on which they disagreed.

The policy to be implemented by this agency contained the classic components of modern land reform programs: land ceilings, distribution of excess lands, improved tenant security, rent reduction, and credit reforms. A careful evaluation of each component demonstrates that, like many similar reform programs, Nepal's program disrupted agricultural production without producing significant achievements.

The implication of Nepal's experience for rural development strategies in general and for Nepal's strategy in particular is twofold. First, policy failures may not only waste scarce resources and disrupt ongoing economic processes, but they may also produce agencies which are difficult to control and therefore reduce future policy options. Thus, policies should be attempted only if they have substantial support. Second, if rural elites are isolated from the policy-making process, the implementation process turns into a battleground. If the implementing agency has insufficient local resources to achieve the goals of central elites, it must seek a truce with local elites which will enable it to survive, generally at the expense of the general policy goals. Central leaders must develop local support for policy initiatives. If the mobilization and organization of the potential recipients of policy benefits is rejected as too risky, the development of political institutions capable of developing policy compromises with rural elites before an agency begins operations might be advantageous even for reform strategies. A policy failure before implementation is much less costly than a failure which occurs after an agency is formed.

ARTICLES ON NEPAL IN THE JOURNAL ASIAN SURVEY, in 1976 and 1977:

LOHANI, Prakash C., "Nepal 1975: Not a Normal Year," XVI:2 (Feb.1976), pp. 140-145.

BARAL, Lok Raj., "Party-like Institutions in 'Partyless' Politics: the GVNC in Nepal," XVI: & (July 1976), pp. 672-681.

HAYES, Louis, "Educational Reform and Student Political Behavior in Nepal," XVI: 8 (August 1976), pp. 752-769.

SCHOLZ, John T., "Nepal in 1976: Problems with India Threaten Birendra's New Order," XVII:2 (February 1976), pp. 201-207.

- courtesy of Leo Rose, Editor, Asian Survey



# KATHMANDU VALLEY MAPS

## Kāthmāndu 1:10.000 AND 1:50.000



The Kathmandu Valley Maps, published by the Association for Comparative Alpine Research (m (Munich)), are now available. As previously announced in this BULLETIN, the map project comprises two editions:

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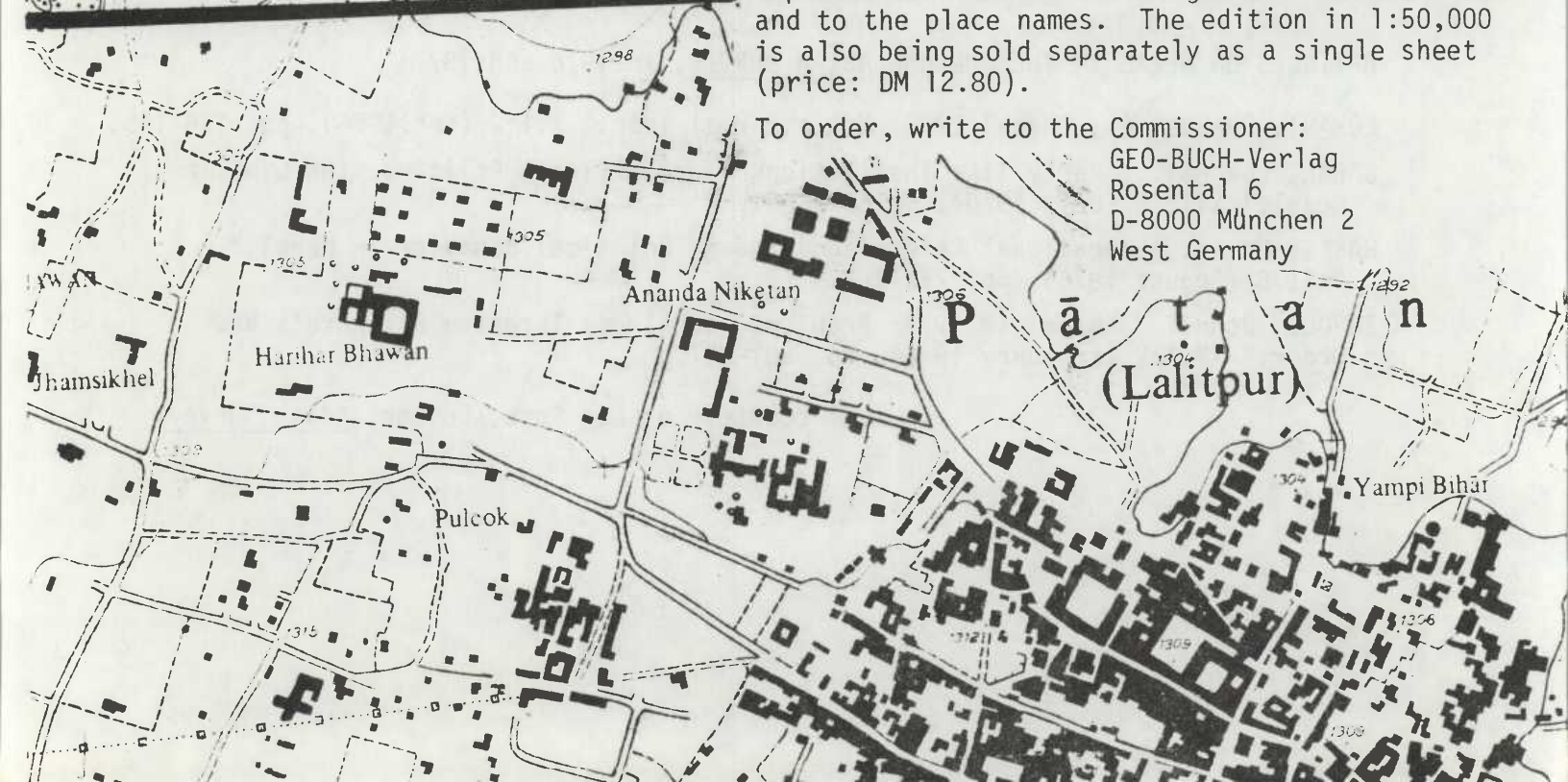
b) the edition of 1:50,000 (2cm=1km) is on one single sheet printed in 8 colours. It was condensed from the 1:10,000 map data and completed by a terrestrial survey in 1974.

In both maps the names are rendered according to the transliteration method of R.L.Turner.

The main survey for both maps was carried out by Erwin Schneider in collaboration with the Dept. of Housing and Physical Planning of HMG of Nepal and with the Swiss Technical Assistance (SATA) in Kathmandu. Other substantial contributions were made by R. Finsterwalder and J.Schmeichel (1:50,000 edition), by AERMAP Co., Firenze (stereoplotting), A.Höfer and B.P.Shrestha (place names) and others. The project was realized under the direction of H.Heuberger and generously sponsored by the Thyssen Foundation.

The maps are available in a cassette (price: DM 195) containing both editions as well as a pamphlet (in English) explaining technical details and including alphabetical indices to the geodetic co-ordinates and to the place names. The edition in 1:50,000 is also being sold separately as a single sheet (price: DM 12.80).

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RECENT SCHOLARLY ARTICLES ON NEPAL:Population and Medicine

- STOECKEL, J., et al.  
1976 Marital Structure and Birth Rate in Nepal, JOURNAL OF BIOSOCIAL SCIENCE 8(2): 79-84.
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1976 Population Planning in India and Nepal, GROWTH AND CHANGE 7(2): 9-13.
- FRANK, W.A.  
1975 Preliminary Report on Recent Studies of Ethnic Population Patterns in Middle Nepal, BULL. INT. CTTE. URGENT ANTHROPOLOGICAL POP. ETHNO. RES. 17: 121-122.
- SANTACHIARIA-BENERECETTI, A.A., et al  
1976 A Study of Several Genetic Biochemical Markers in Sherpas with Descriptions of Some Variant Phenotypes, HUMAN HEREDITY 26(5):351-359.

Anthropology

- FELDMAN, D. and A. FOURNIER  
1976 Social Relations and Agricultural Production in Nepal Terai, JOURNAL OF PEASANT STUDIES 3(4): 447-464.
- GOLDSTEIN, M.C.  
1976 Fraternal Polyandry and Fertility in a High Himalayan Valley in Northwest Nepal, HUMAN ECOLOGY 4(3): 223-333.
- MESSERSCHMIDT, D.A.  
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- JONES, Rex L.  
1976 Sanskritization in Eastern Nepal, ETHNOLOGY 15(1):63-75.
- PAUL, R.A.  
1976 The Sherpa Temple as a Model of the Psyche, AMERICAN ETHNOLOGIST 3(1): 131-146.
- PRINDLE, Peter H.  
1975 Fictive Kinship (mit) in East Nepal. ANTHROPOS 70(5/6):877-882.

Political Science

See p. : recent articles in the journal Asian Survey.

- SHAHA, R.  
1976 Nepal as a Zone of Peace, PACIFIC COMMUNITY 8(1): 170-190.

Geography

- EVANS, C.  
1976 Frontier Peoples of Nepal, GEOGRAPHICAL JOURNAL 142 (March): 135-137.
- KARAN, Pradyumna P. and Cotton MATHER  
1976 Art and Geography: Patterns in the Himalaya, ANNALS OF THE ASSOCIATION OF AMERICAN GEOGRAPHERS 66(4): 487-515.



Other articles, miscellaneous

STOUT, L.J.

1976 Cambridge South Asia Archive - Records of British Period of South Asia Relating to India, Pakistan, Ceylon, Burma, Nepal, and Afghanistan, Held in Center of South Asia Studies, University of Cambridge. AMERICAN ARCHIVIST 39 (2).

DUBERMAN, L. and AZUMI K.

1975 Sexism in Nepal, JOURNAL OF MARRIAGE AND THE FAMILY 37(4):1013-1021.

Miscellaneous Book Reviews

CAPLAN, P., Review of Regionalism and National Unity in Nepal (F. Gaige), JOURNAL OF ASIAN STUDIES 35(4), 1976, pp. 710-711.

BECH, Terence, Review of Sketches from Nepal: Historical and Descriptive... (H. Ambrose Oldfield) [a reprinting of the old classic], JOURNAL OF ASIAN HISTORY 10 (1): 76-77.

Review of Landownership in Nepal (M.C.Regmi), JOURNAL OF ASIAN STUDIES 36(4), August 1977.

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Review of Contributions to the Anthropology of Nepal (edited by C. von Führer-Haimendorf), JOURNAL OF ASIAN STUDIES 36 (3), May 1977.

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# NEPAL STUDIES ASSOCIATION

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MEMBERSHIP AND PARTICIPATION in Associational affairs is open to all who approve its aims and guidelines.

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THE EXECUTIVE COMMITTEE of the NSA is responsible for the general management of Association affairs. It will consist of nine persons chosen by mail ballot sent to all NSA members. Term of office is three years, and a year must elapse before reeligibility. In the first election held under this constitution the three nominees receiving the largest number of votes will serve for three years, the three receiving the second largest for two years, and the three receiving the third largest for one year. The Executive Committee will annually submit a list of nominees for election to the opening seats on the Committee, taking into account availability and the need for representation according to geographical region, academic discipline, age and sex. Any eligible member supported by signatures of five members submitted to the Executive Committee will be included on the list of nominees. The Executive Committee will elect its own Chairman and Secretary-Treasurer.

The Association will meet annually.

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A FOREMOST RESPONSIBILITY of the Executive Committee is improvement of scholarly opportunity for Nepalese. To further this goal it will seek (a) to establish and strengthen facilities in Nepal for collecting, preserving and making accessible scholarly materials; (b) to enable more apprentice Nepalese scholars to obtain sound training in their discipline; and (c) to enable established Nepali scholars to secure funds for periods of research, writing and related travel. When feasible, it will make acceptance of funds for non-Nepalese scholars contingent on a reasonable matching amount to be used for either (a), (b), or (c).

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3. ORGANIZING AND SEEKING FUNDS to support summer institutes for training in Nepalese languages and culture;



(NSA CONSTITUTION, continues)

4. SEEKING MEANS to assure that results of research done in Nepal, or dealing with Nepal, are available to Nepalese;
5. SEEKING FUNDS to enable translation of vernacular materials and wider distribution of documentation from Nepal;
6. SEEKING FUNDS to assist publication of worthy manuscripts and materials;
7. SEEKING TO ENCOURAGE AND FIND FUNDS to support the teaching of Nepali and other Nepalese languages at appropriate institutions;
8. SEEKING FUNDS to support resource centers in the U.S.;
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11. DECIDING what dues must be charged for membership in the Association.

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