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Nepal Studies Association Bulletin, No. 18

Nepal Studies Association

Donald A. Messerschmidt
Washington State University

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NEPAL STUDIES ASSOCIATION

BULLETIN No. 18

WINTER 1978-1979
Issued Three Times Annually

Donald A. Messerschmidt, Editor Anthropology Department Washington State
University, Pullman, Washington 99164 USA (509) 335-7019 (phone)

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NEPAL STUDIES ASSOCIATION ELECTION RESULTS

Because elections were not held on time last year, this recent election covers two term periods:

For three years: Merrill Goodall, Claremont Graduate School/Political Science
John T. Hitchcock, University of Wisconsin/ Anthropologist
Deepak Shimkada, Columbus, Ohio / Artist

For two years: Hugh Wood, Oceanside, Oregon / Educator
Robert Stoddard, University of Nebraska / Geographer
Vishnu Poudal, Flagstaff, Arizona / Journalist

LAST MINUTE NOTICE: Call for Papers...

Donald A. Messerschmidt and Melvyn C. Goldstein are co-editing a special publication of papers on the topic of ECOLOGY AND DEVELOPMENT IN NEPAL. We invite contributions of papers of a scholarly nature from both members and non-members of the Nepal Studies Association. This publication is intended to be multidisciplinary. More information on the publication will be forthcoming in the next issue of the Bulletin. If you are interested in participating, send your intention (or a draft of your paper) to, either:

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

or

Melvyn C. Goldstein
Anthropology Department
Case Western Reserve University
Cleveland, Ohio 44106

FROM THE EDITOR:

This issue is a bit late for a variety of reasons. I attempted to improve the format somewhat by having the Bulletin published with a binding, and on heavier stock paper... but the finances of such a venture were prohibitive. To have done such would have increased the cost of producing this Bulletin by about 300%. Since the Bulletin seems to fulfill its function in the present format, I feel that until our bank account is more flush, we should stick with this money-saving, but utilitarian format. I hope everyone will understand.

This issue also marks the first issue published with some assistance from the Asia Institute at Washington State University. We have secured some editorial and logistic help through a work-study fund (very modest) at the Asia Institute, and thank Dr. Shane Ryland, the Director, for his help in this regard. Hopefully, with this help, we will now be able to maintain a more permanent time schedule for future publications.

The next issue is due in June. Any materials you wish to send for printing in that forthcoming issue should reach the Editor by May 15th. WE NEED YOUR PARTICIPATION in preparation of the Bulletin -- in book reviews, news and notices, announcements of seminars and symposia, etc., and anything else of interest to our international academic membership. Please Send Something Along.

DM

IN MEMORIUM

William F. Unsoeld -- "Willi" to most who knew him -- died on Sunday, March 4, 1979, doing what he loved best: teaching mountaineering. While leading a winter mountaineering trip on Mount Rainier, he and one college student from The Evergreen State College were struck down and killed by an avalanche, at approximately 11,000 feet up Washington state's highest peak. Willi is survived by his wife, Jolene; two sons, Regon and Krag; and one daughter, Terres. His eldest daughter, Nanda Devi Unsoeld, preceded him in death on the Himalayan mountain of her name, Nanda Devi Peak in India, in 1976.

Mountaineer, philosopher, humanist, and tireless raconteur, Willi was loved and beloved by all who knew and heard him, or had the unique and enriching opportunity to climb, or trek, or learn about mountains with him. He was a long-standing member of the Nepal Studies Association, and his wise counsel will be missed by all of us.

Among his many exploits are assaults on a number of Himalayan Peaks -- but most notably, his successful climb (with Tom Hornbein) of the West Ridge of Mount Everest (Sagarmatha; Chomolungma) in 1963. At the time he was an official of the Peace Corps in Kathmandu. After recovering from Everest, Willi returned to Nepal to lead the Peace Corps for two more years before joining USAID/Nepal as a rural development officer. When he returned to the United States in 1967, he joined Outward Bound as a Vice President. In the early 1970s he became one of the early designers of The Evergreen State College in Olympia, Washington, where he has taught ever since. Earlier, before his sojourn with the Peace Corps, Willi taught philosophy and religion at Oregon State College. It was there that he had earned a bachelor's degree in Physics in 1951, and where he had helped form a mountaineering club, and had met and married Jolene. After leaving Corvallis, Oregon as a student, Willi studied theology at Oberlin College and at the Pacific School of Religion. He took a PhD in Philosophy at the University of Washington in 1959. All the while, he tested his skills and unique climbing and teaching talents, building the character by which many of us came to know and love him -- his wit and humor, his insight and wisdom, and most of all his genuine concern for his fellow human beings and for the wilderness and mountains he so greatly loved. Over the years he lectured tirelessly promoting the preservation of wilderness the world around, and the edification of the human soul. He once said that wilderness experience is identical with religious experience, that people find belief in the wilds, responding to a "basic affinity between the human species and the wilderness that has given it sustenance."

In the past few years, Willi had undergone two painful and serious hip joint replacements, operations which would have ended any lesser person's mountain career. Not Willi's!! Just as he came back strong after losing his toes to frostbite on Mount Everest and after suffering a debilitating bout with hepatitis in 1963-1964, so he came back from this latest physical impairment. It only just slowed him down temporarily. . .

All who knew Willi admired his strength of character and body; all were affected by his determination. At the Nepal Studies Association meetings in Carbondale, Illinois in 1974, Willi entertained us, and taught us, what he called "Hawa-Yoga" -- the yoga of air, or breath, in which he demonstrated the meaning of living life to the fullest, surmounting whatever obstacles bar the way, challenging the soul, and breathing deeply of it all.

- Donald A. Messerschmidt, Pullman, WA.

[The Unsoeld home address is 6110 Buckthorn N.W., Olympia, WA. 98502 USA]

EDUCATIONAL OPPORTUNITIES

South Asian Studies, University of Wisconsin-Madison is offering in their 1978 Summer Session concentrated ten-week language courses including Elementary Hindi-Urdu Intensive, Elementary Telugu Intensive, Intermediate Hindi, Advanced Hindi, and Elementary Tamil Intensive. These classes run June 12-August 18. They are also sponsoring a six-week extension course of Classical Indian Dance (Beginning). This course begins June 26 and ends August 10. For further information on these courses and/or registration contact:

Summer Sessions
Office of Inter-College Programs
University of Wisconsin-Madison
433 Murray Street
Madison, Wisconsin 53706
Telephone: 608/262-2115

SUMMER SCHOOL IN KATHMANDU

-1980-

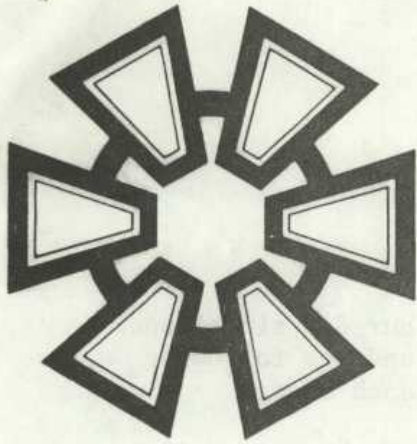
Plans are now underway to develop a Summer School Educational Experience in Nepal, specifically Kathmandu Valley and environs, for the summer of 1980. This program is tentatively being arranged jointly through the Washington State University (Pullman) and the University of Washington (Seattle), at the Asia Institute (WSU) and through the South Asia Program (UW), respectively. Approximately 6 weeks, overall.

The summer course would begin with a week+ orientation at the University of Washington in Seattle, featuring lectures on the culture, history, ecology, and other aspects of Nepalese life, culture, and environment. After arrival in Kathmandu, approximately July 1, 1980, the group will be involved in a variety of lectures and guided field-trips to observe Kathmandu urban and country life, culture, historical sites, and particularly the relationship between the natural environment and the Nepalese culture(s). A main feature, the focus, of the experience will be the theme "Culture and Ecology" in and near Kathmandu.

It is tentatively expected that at least one week will be spent by the entire group in a lodge on the outskirts of Kathmandu Valley, perhaps at Dhulikhel, from which members can take day trips and hikes into the surrounding countryside and villages. Arrangements are also being discussed for a "live-in" experience in Nepalese homes. Language is not considered to be a problem, given the short length of time of the program and the nature of the educational arrangements (lectures in English, etc).

The summer experience in Nepal is being offered for credit at the graduate level primarily, although non-graduate students will also be considered as applicants. A primary target for this trip will be professional educators, especially public school teachers -- but application is not limited to them.

If you are interested, or if you know someone who may be, please have them contact the trip coordinator: Donald A. Messerschmidt, Anthropology Department, Washington State University, Pullman, Washington 99164. Phone (509) 335-7019 or leave a message at 335-8556. Home phone: (509) 567-3071



PORTLAND STATE UNIVERSITY
SUMMER SESSION
P.O. Box 751
Portland, Oregon 97207
(503) 229-4081

December 19 1978

Mr. Don Messerschmidt
Department of Anthropology
Washington State University
Pullman WA 99164

Dear Mr. Messerschmidt:

Next summer, PSU is sponsoring Sagar Sangit, an academic program in the fields of Nepalese music and dance, and invites you to participate. The group is comprised of four of Nepal's most renowned performers and teachers of Eastern Classical and Nepalese folk music and dance. They are prepared to offer one- and two-week academic courses in these areas during the summer of 1979, and, in addition, to give evening public performances, any income from which would revert to the sponsoring institution. Their long-range funding is through Portland State, which will subcontract them to other sponsoring institutions. A schedule of fees and tentative dates is attached, along with course descriptions and short vitae of the musicians.

Sagar Sangit's U.S. representative is Fifi Chu, 2260 NW Everett, Portland OR 97210. She is prepared to handle advertising, provide media material, and mail brochures; she would expect access to Washington State's mailing lists. She can be contacted for more detailed information on the Nepalese personnel, classes, and performances.

This program will be held at the University of Washington (confirmed), Oregon State University (confirmed), and Oregon College of Education (tentative), and dates can be obtained from Fifi Chu.

Sincerely,

Charles M. White
Charles M. White
Director, PSU Summer Session

CW:mt

CNAS THURSDAY SEMINAR PROGRAM

RESEARCH CENTER FOR NEPAL AND ASIAN STUDIES

Tribhuvan University
Kirtipur, Kathmandu

The CNAS has been running a weekly seminar every Thursday since June 29, 1978. Twenty-three sessions have been held so far, and the following is a list of seminars 10-23, and a short description of each one.

Seminar 10: "The Social Evolution of Different Himalayan Ethno-Historical Regions and Preconditions for Their Political Unification. Participant: Dr. I.B. Redko . Dr. Redko, a Russian scholar, is the head of the Nepalology Section in the U.S.S.R.

Seminar 11: "Rural Energy Utilization Pattern: Some Preliminary Impressions From Pangma Village. Mr. Deepak Bajracharya. Mr. Bajracharya, a Ph.D. scholar from Stanford University, presented the preliminary findings of the fieldwork and discussed them.

Seminar 12: A Study of Social Change in Newar Village. Dr. Hiroshi Ishi. Dr. Ishi, anthropologist from Tokyo University of Foreign Studies, discussed the findings of his study focused on social change and economic change.

Seminar 13: Importance of Posture and Memory or Awareness in the Buddha's System of Meditation. Mr. Ayodhya Prasad Pradhan. This paper dealt with the significance of the postures of meditation in Buddhism.

Seminar 14: To Plough or not to Plough - A Newar Dilemma. Dr. Peter Webster. Dr. Webster, a senior lecturer from Victoria University of Wellington, New Zealand, discussed why some Jyāpus plough and some Jyāpus do not.

Seminar 15: Health Policy and Anthropology: A Case Study of the Health Program in Nepal. Ms. Judith Justice. Ms. Justice, from the University of California, gave a presentation that threw light on what kind of information was useful for health planners, how this information could be obtained and how it could be incorporated into actual programs.

Seminar 16: The Natural History of the Manang Area. Dr. Bob Flemming. This talk was based on his intensive study of the ecology of that area. It was highlighted by the showing of color slides.

Seminar 17: Unusual Forms of Jhankri Activities in Dolkha District of Nepal. Father Miller. His paper focused on the description of activities of Jhankri which he observed during his fieldwork.

Seminar 18: Current Archaeological Activities in Lumbini and Kaplivastu. Mr. Babu Krishna Rizal. This talk was accompanied by a slide show and the documentary film on Lumbini development.

Seminar 19: Charyā - Dance of Attunement/Communication Versus Alienation. Mr. Hubert Decler. This seminar was highlighted by demonstrations of Charya dance and song.

Seminar 20: The Recent Trends of the Cash Crop in Nepal. Dr. Soorya Lal Amatya.

Seminar 21: Nepal's Participation in the Peace Keeping Operations of the United Nations. Mr. Shree Dhar Khatri.

Seminar 22: Chinese Foreign Policy. Dr. Alan Lawrence.

Seminar 23: Polyandry and Population Growth in the Tibetan-Speaking Community. Dr. Nancy Levin. This talk was based on her field study.



EMBASSY OF THE
UNITED STATES OF AMERICA

Kathmandu, Nepal

INTERNATIONAL COMMUNICATION AGENCY

Dear Dr. Messerschmidt:

The International Communication Agency administers the U.S. Government's cultural and informational programs, including the Fulbright program and those programs sponsored by the East-West Center in Hawaii. The post has a library (5,000 volumes, including 1,000 reference books and the best periodical collection--approximately 100 titles--in Nepal); an active lecture/seminar program; showings of videotapes and film; distribution of backgrounders and analyses dealing with U.S. foreign and domestic policies to top members of the government and the media; and the publication in Nepali of a bi-monthly magazine. Most of the material for the magazine is supplied by Washington; however, the 16 center pages are produced by our post and always relate to Nepal.

Our Fulbright program has been drastically reduced in the last two years; however, we currently fund the grants of 18 Nepalis who are pursuing Masters and Ph.D. degrees in the United States. Similarly, the Fulbright program currently sponsors two American professors (an economist and a microbiologist) who teach graduate-level courses at Tribhuvan University. Applications and selection procedures for these teaching assignments are undertaken for the Agency by the Institute of International Education, 809 United Nations Plaza, New York, New York 10017.

As to your specific question concerning how scholars in various fields might become involved in our work, we would always like to know when American scholars might be visiting Nepal so that we can put them in touch with their Nepali counterparts or perhaps lead a seminar or give a lecture for us.

Sincerely,

A handwritten signature in cursive script that reads "Diane Stanley".

Diane Stanley
Public Affairs Officer

NEWS FROM NEPAL

Dr. Robert Fleming Sr. was awarded the Honorary Degree of Doctor of Letters from Tribhuvan University in February. He has spent about 45 years studying birds and biological species of the Himalayas and is the first American to be accorded such an honor. -- A.N.S.P.N.

BOOK REVIEWS

IIJIMA, Shigeru, Editor

1977 Changing Aspects of Modern Nepal: Relating to the Ecology, Agriculture and Her People. Institute for the Study of Languages and Cultures of Asia and Africa, Tokyo. Monumenta Serindica No.1. 118 pp. Tables, Figures, Appendices. No price. (Available from: Tokyo Ghikokugo Daigaku, 4 Nishigahara, Kita-ku, Tokyo.)

Reviewed by Donald A. Messerschmidt

Anthropology Department
Washington State University

This is a collection of 5 articles dealing with such topics as Nepal's agriculture, botany, ecology, Thakalis, and legal code. Four of the authors are Japanese, one is Nepalese (Prayag Raj Sharma). The title is misleading; there is little actual discussion of change in the modern context. And altogether, the work suffers from the expedition research syndrome of fragmentation and lack of a unifying theme. The Japanese authors apparently trekked and drove over a wide territory, but with the exception of the ecological-botanical work in Langtang Valley, there is little evidence of their having done any indepth or problem-oriented research in any one locale or region.

The first two articles deal primarily with agricultural botany and ecology in the Langtang Valley specifically, and in other scattered sites from southern and north-central Nepal. The third article, which I consider to be the most important, establishes the context of agricultural development (historic and contemporary adaptations) and speculates briefly on the future. The author, an ecologist, discusses several important considerations for agricultural stability and change in the mountains, hills, and lowlands. He discusses, for example, the importance of the "cloud horizon" and "rain screening" (elsewhere called "rain shadow") effects, as well as sloping, evapotranspiration, and aspects of irrigation. He also delineates three historic agricultural types: Kiranti, Tibetan, and Indian; and he poses a fourth type, unnamed, which may be called Modern or Technological. His work is greatly enhanced by comparisons with Japanese agricultural development and change.

The fourth article, by Iijima, sheds some interesting new light on the personalities of certain Thakali Subbas, notably the first, Hitman Sherchan. Otherwise this article is summary in nature, relying on Iijima's earlier study of the Thakali combined with more recent contributions from other scholars.

The last article is by P.R. Sharma, and bears little relationship to the rest of the volume. It is important in its own right as a seminal statement by an anthropologist on the relationship between the State Legal Code of 1853 and the social status and hierarchy which exists between caste and ethnic entities in Nepal.

The contents of the volume are as follows:

1. T. Watabe: Vertical Distribution of Main Crops and Cropping Patterns along the Langtang Khola Basin (1-10)
2. T. Watabe and Y. Torigoe: Identification of Cultivated Plants in Central Nepal, and Some Observations (11-37)
3. Y. Takaya: The Agriculture of Nepal: Its Ecology and Historical Development (38-68)
4. S. Iijima: Ecology, Economy, and Cultural Change Among the Thakalis in the Himalayas of Central Nepal (62-92)

ORTNER, Sherry B.

1978 Sherpas Through Their Rituals. Cambridge: Cambridge University Press. Cambridge Studies in Cultural Systems. Clifford Geertz, editor. Preface ix-xii. Notes, bibliography, index. 1-95 pp. Illustrations.

Reviewed by John T. Hitchcock
Anthropology Department
University of Wisconsin-Madison

Data for this study comes from near Mt. Everest, mainly from a Sherpa village in a side valley of the Solu, a region lower and further south than the better known Khumbu, subject of Sherpas of Nepal: Buddhist Highlanders (1964), by Christoph von Furer-Haimendorf. As the title suggests, ritual is the point of entry for the analysis, but the Buddhist rituals to be considered are reduced to three: Nyungne (Haimendorf: Niugne), an orthodox ritual of atonement and merit-making; exorcisms that are funeral-connected and in strict Buddhist terms both heterodox and orthodox; and generalized offering rituals.

The method of analysis for each depends on a paradigm comprising the systems of personality, society, culture (as ideology), and symbols (as rites and other institutionalized and expressive public forms). Socially the rites are related to "problems" or areas of tension: between parent and child for Nyungne; between rich and poor for funerary exorcisms; and between disengaged monasticism and social participation for generalized offerings. Ideologically they are related to differences between Buddhist orthodoxy and secular perspectives, and in the personality to differing identification, with associated moods and motivations.

A most interesting feature of the analysis, reminiscent of Victor Turner's demonstrations of how ritual symbols in action are a means for transcending social division and ideological incongruity, are progressions Ortner reveals within Sherpa rituals, progressions that create changes in states of mind and feeling. In the Nyungne Ortner suggests that elderly persons, who suffer neglect in Sherpa society, are moved successively from the role of parent to the role of child, and having in this way attained detachment from both roles, identify finally with Avalokitesvara, a supreme manifestation of Buddhist compassion. Similarly, in the exorcism rites, individuals become identified, ritually and successively, with the poor and the rich. In the final outcome, they feel compassion and attain indifference to both wealth and poverty. Offerings deal with the social problem created by monastic communities that for doctrinal reasons are separate from the villages that need and support them. A solution is achieved by bringing the gods, counterparts of the contemplative monks, "down to earth", where they are "embodied" and feel the human passion of hate, the mood required for a vigorous attack on demons. The offerings that bring about this change are modelled on coercive aspects of Sherpa hospitality, to which the author devotes a chapter. Just as guests who accept food are obligated to honor requests, so the Buddhist gods, when they have been embodied in torma and given offerings, are expected to accede to requests to drive out demons. A shift in perception occurs in Sherpa participants, created and symbolized by offerings of ordinary mountain fare eaten communally. The gods who share the food, initially seen as separate and divine, now become fellow human beings.

The process of demoting the gods calls attention to another of the book's controlling contrasts. Like the problematic and contradictory aspects of society (parent-child, rich-poor, monk-layman), this contrast, which is ideological, opposes Buddhist orthodoxy to lay belief, and provides a further method for categorizing the three rituals. Offerings, in which gods are made human, represent a movement away from orthodoxy. Nyungne is more orthodox, because the gods do not change: the human psyche, if only

momentarily, must "rise" to a godlike level of compassion. Exorcisms, on the other hand, represent both orthodoxy and secularism. An exorcistic rite with human and violent attempts to kill demons is secular, while a rite in which demons are compassionately fed contains elements of both orthodoxy and secularism. But in strictly orthodox opinion, shared by only a few, violent attacks on demons as well as expressions of pity both are equally futile. Demons can only be routed by the gods and when truly comprehended are known to be projections of moods in the psyche, to be countered by meditation.

The crucial question about multi-faceted and very complex interpretations of religious phenomena - particularly those that depend on (and hence require assent to suppositions about) inner experiences, together with ramifying connections between these experiences and social relations and ritual symbols - is the degree to which the presentation carries conviction. Although I found myself wondering from time to time whether many or some or any Sherpas actually experienced the rites as they were said to do, I found the book on the whole convincing. Ultimately my confidence rested on a pervasive impression of exceptionally sensitive and clear-sighted fieldwork. Ortner on occasion made me revise my ideas about Sherpa society and the examples that brought this about were telling. Another feature of the book that lent confidence to its challenging and intricate argument was its very complexity. Because Sherpa ritual is described in a matrix including so broad a range of observations - social, psychological, and cultural - one is given many points of contact with Sherpa behavior, and can check this behavior against assumptions and concepts. Complexity lends confidence in another respect. Within each realm of analysis and across them, relations are often revealed as dialectical, paradoxical, tension-generating. We know that Sherpa society and Sherpa religion both are changing and that any transcendent compromises are likely to be frail. The book supports such a view.

Sherpas Through Their Rituals will benefit any reader interested in an accomplished and deftly argued demonstration of the usefulness and importance of symbolic analysis for understanding social action. And it will reveal how rich an interpretation in the realm of ritual and belief the Parsonian paradigm (in the simplest form), as amplified by Geertz, Turner, and others, can generate.

GRECO HIMALAYA-KARAKORUM

Director: D. C. Jest

Centre National de la Recherche Scientifique

Including the: CENTRE d'ETUDES HIMALAYENNES

New address from January 1st, 1979:

1 Place Aristide Briand
92190 Meudon-Bellevue, FRANCE

The documentation center of the GRECO HIMALAYA-KARAKORUM proposes to distribute an annual list of acquisitions (documents on the countries of the Himalayas). The list of 1978 is being compiled. Please inform us, should you wish to receive a copy.

BOOKS ON NEPAL

available from

KAILASH PRAKASHAN - PUBLISHERS AND DEALERS
(P.O. Box 1080 Bagbazar, Kathmandu, Nepal)

- Bell, Charles A Manual of Colloquial Tibetan. Part I: Grammar, xi, 190 pp., 1 map. (1905/1919/1939). Part II: Dictionary, xxxii, 562 pp. (1905/1919/1939/1965) 4th edition 1978 in press.
- Detmold, Geoffrey and Mary Rubel Gods and Goddesses of Nepal. Approx. 150 pp., 10 color plates, 21 b/w plates, line drawings. Second enlarged edition, 1978.
- Freshfield, Douglas Round Kangchenjunga. xvi, 367 pp., 43 plates, 3 maps. (1903) Reprinted 1978, \$12.00
- Goldstein, Melvyn C. and Ngawang Norgang Modern Spoken Tibetan: Lhasa Dialect. 2nd revised edition 1978, in press.
- Gyatsho, Thubten Legshay Gateway to the Temple. Translated by David Paul Jackson. 120 pp., line drawings, 2 color foldouts. 1st English edition 1978, in press.
- Hoag, K. Exploring Mysterious Kathmandu. 1978, \$3.50
- Kawaguchi, Ekai Three Years in Tibet. 784 pp., 1 map, 11 b/w plates, numerous woodcuts. (1909) in press.
- Khosla, Romi Buddhist Monasteries in the Western Himalaya. Ca. 100 pp., 40 b/w plates, 35 drawings, 12 color plates. First edition 1978, in press.
- Kircher, Athanasius China Illustrata. 284 pp., numerous illustrations, (1667). Reprinted 1978, \$30.00.
- Majupurias Marriage and Custom in Nepal. 1978, \$4.50.
Sacred and Symbolic Animals of Nepal. 1978, \$6.00.
Sacred and Useful Plants and Trees of Nepal. 1978, \$6.00.
- Raj, A.P. Kathmandu and the Kingdom of Nepal. 1978, \$5.50.
- Regmi, Mahesh Chandra Land Tenure and Taxation in Nepal. 4 volumes in one. 851 pp., 76 tables plus Index, Glossary and Bibliography. (1963-1968) 2nd edition 1978, in press.
- Rieffel, R. Nepal Namaste. 1978, \$6.50.
- Ripley, Dillon S. A Naturalist's Adventure in Nepal. 317 pp., 18 plates, 1 map. (1952) Reprinted 1978, in press.

Sakya, K. Dolopo. 1978, \$8.00.

Tucci, Giuseppe Indo-Tibetica Vol I: "Chorten and Ts'a Ts'a" in Tibet, Contribution to the Study of Tibetan Religious Art.
Approx. 100 pp., several hundred ill. (1932), in press.

Indo-Tibetica Vol. II Rinchen Tsanpo and the Renaissance of Buddhism in Tibet Around Year 1000 AD (1933). English translation in progress.

Indo-Tibetica Vol. III: Tibetan Temples and Their Artistic Symbolism. (1935/1936). English translation in progress.

Indo-Tibetica Vol. IV: Gyantse and Its Monasteries. (1940) English translation in progress.

Anon. Moments of Nepal. Full illustration. 1978, \$27.00.

Anon. Tibetan Astrological Diagram and Calender(1977-79). 1978, \$4.00.

Anon. Tibetan Astrological Diagram and Chart. 1978, \$2.50.

SOUTH ASIA BOOKS

P.O. Box 502, Columbia, Missouri 65205

On Nepal:

Baral, Lok Raj Opposition Politics in Nepal. 256 pp., new critical study, well-documented. 1977, \$12.00.

Other South Asian Books of Interest:

Harjinder, Singh, ed. Caste Among Non-Hindus in India. National, 1978, \$10.00.

Heredeo, J.M. Rural Development and Social Change. South Asia, 1977. Evaluation of social structure and rural change issues. 176 pp.

NEW CENTRAL ASIAN STUDIES BOOKS FROM ARIS AND PHILLIPS LTD.

Aris, Michael Bhutan: The Early History of a Himalayan Kingdom. c. 240 pp. A5, 25 photos; cloth; ISBN 0 85668 082 6 Spring 1978.

Denwood, Philip Tibetan Architecture. c. 140 pp. A4; line drawings, 100 photos; ISBN 0 85668 033 8.

Macdonald, A.W. and Anne Vergati Newar Art: Nepalese Art During the Malla Period. c. 140 pp. A4; 70 photos, 4 color plates; ISBN 0 85668 056 7.

Seddon, David ed. with Piers Blaikie and John Cameron Peasants and Workers in Nepal. ISBN 0 85668 112 1 Spring 1978.

FROM PACIFIC LINGUISTICS - BOOKS ON NEPAL

Glover, Warren W. Maria Hari and E.R. Hope Papers in South East Asian Linguistics No. 2. Pacific Linguistics Series A, No. 29. 1971, A\$3.00.

Glover, Warren W., Jessie R. Glover and Deu Bahadur Gurung Gurung-Nepali-English Dictionary. Pacific Linguistics C.51. 1977, A\$11.50.

In Preparation:

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THE SHERPAS of Nepal

A one-hour colour film from the series *Disappearing World* – made by Granada Television of England.

Sherpa Tenzing, the first man to reach the summit of Mount Everest, with Sir Edmund Hillary in 1953, came from a village called Thami, 12,500 feet up in the Himalayan mountain range of Nepal. Since then, Sherpas have become famous as guides to mountaineers but little is known of their daily village lives and the fierce individualism that characterises them. *The Sherpas of Nepal* looks at the contrasting lives of three brothers from Thami.

Purwa Tenzing is a farmer, growing potatoes and herding yak. He says that Sherpa houses are built at a distance from each other; if they are too close, people fight. Each farmer has his own house and grows enough food for his family's needs. Only on occasions such as a wedding, when the Sherpa beer, called chang, flows freely, do people come together.

Dorje is a Buddhist monk. He says 'If you do religion, nobody gives you orders about work. It's high; it's bliss.' Sherpa religion lays stress on the responsibility of each man for his own salvation; if he avoids sin and gains merit in this life, he will be reincarnated into a good life next time. Thami monastery is some distance from the village and the monks too, are withdrawn from village life; they hope to avoid the cycle of reincarnation and attain permanent bliss.

Mingma is an expedition guide who has left Thami and lives with his wife and five children in Kathmandu where the tourists and the jobs are. Tourism is already bringing rapid change to the Sherpa way of life and, since the Chinese occupation has put an end to the Sherpas' traditional trading with Tibet, more young Sherpa men are turning to tourism to make a living.

'Armchair travellers have come to expect superior films about remote peoples from *Disappearing World*. But Granada's team of surrogate anthropologist-explorers have never done better than Sherpas . . . Impeccable, informative, enlightening, beautiful.' *The Sunday Times*.

' . . . Mike Dodd's pictures gave a vivid impression of a sparse and simple world where everything has to be worked for, even firewood requiring half a day's effort to find and carry home.' *Daily Mail*.

' . . . excellent . . . In some respects this edition of *Disappearing World* was the most unusual the Granada team have yet shown us.' *Daily Express*.

Anthropologist: Sherry Ortner
Produced and directed by Leslie Woodhead.

The Sherpas of Nepal, one hour colour film with international track – distributed by Granada International.

Running time: 52 minutes 23 seconds

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MR. HOM NATH UPAPYAYA

is Nepal's foremost percussionist. He first studied at Anokhe Lal's Conservatory in Benares and later received his Master's Degree from the Prayag Sangeet Samiti University in Allahabad, India, thereby earning the title of Master of Tabla. He has performed for the film industry in Bombay and has performed extensively on stage and radio throughout Europe and Asia. He is recipient of Nepal's Classical Music Conference Gold Medal in 1978. Presently a performer on Radio Nepal and a music instructor in Kathmandu, Mr. Upadhyaya has completed a book of instruction entitled **Nepalese Drum** and is completing a second book on playing the **Tabla**. He has just returned from Vienna, Austria where he was invited to be a participant in a world-wide conference on classical music.

MS. UMA RAYA

is Nepal's foremost sitar player and Associate Professor of music at Nepal's Padmakanya Women's College. She holds a Master's Degree in music and performs with the Royal Nepalese Orchestra, where she is Sitar Soloist. She performs frequently for the Royal Court of Nepal as well as giving live performances in Nepal, India, and on Radio Nepal. Ms. Raya has received numerous honors including three official gold medals for sitar in Nepal.

SURESH MISHRA

is master of the Nepalese traditional Ballet and folk dance. Coming from a long line of artists, his musical education began when he was twelve. He passed the formidable Preyagsanghid Samsad (Kathak) Dance Examination in four years instead of the usual six, thereby acquiring the coveted Certificate of Distinction. Mr. Mishra stars in the Ballet of the National Theater in Kathmandu. He is president of the Everest Cultural Society and Assistant Dance Director of the Royal Academy in Kathmandu. He has toured and performed in India, South Korea, Japan, Hong Kong, Thailand, Belgium and France.

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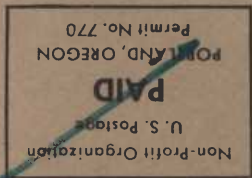
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DISSERTATION ABSTRACTS

THE NYINBA. POPULATION AND SOCIAL STRUCTURE
IN A POLYANDROUS SOCIETY

Order No. 7815289

LEVINE, Nancy Elaine, Ph.D. The University of Rochester,
1977. 381pp.

This dissertation focuses on selected aspects of social structure among the Nyinba, a Tibetan-speaking group resident in northwest Nepal. It also provides an analysis of the household system and explores interconnections between resources, social structure, and demography.

The number of constituent household units in Nyinba villages is said to remain relatively constant over time. Nyinba society may also be characterized by a low rate of population growth. Both of these considerations are viewed in the context of limitations on arable land, pasturage, and training opportunities. Their relationship to key features of household organization forms the central concern of the dissertation as a whole.

Nyinba households, known as trongba, are corporate landholding units perpetuated over time. They rarely undergo partition due to social and economic constraints on the division of property. Household unity is maintained through the practice of fraternal polyandry. Former slaves and other landless individuals, a small minority in the community, usually marry monogamously and maintain households that differ from the model of trongba.

Trongba households do partition in certain circumstances. These partitions may be set in motion by inheritance of the properties of neighboring households that lack heirs and are forced to undergo dissolution. Both partitions and dissolutions necessitate reordering of small associations of neighboring households (trongbat associations) and also engender reorganization at higher levels of village structure. Thus change in the number of corporate households, seen as units of village organization, is shown to have repercussions that are felt through the entire social system. Changes at all levels are handled by various social mechanisms which serve as institutionalized means for coping with the effects of demographic fluctuations.

The Nyinba engage in certain practices that effectively limit the number of child-bearing women in the population. Together with constraints on partition, these are shown to account for the non-proliferation of household units over time. These features of the Nyinba system may be associated with a probable rate of population growth lower than that reported for Nepal as a whole.

POWER AND IDEOLOGY IN A NEPALESE VILLAGE

Order No. 7815710

BLUSTAIN, Harvey Steven, Ph.D. Yale University, 1977.
336pp.

Based on two years of anthropological research, this dissertation discusses caste among the Hindus and Muslims of Liglig Dumre, a multi-caste village in north-central Nepal. Theoretically, the emphasis is on the relationship between caste ranking and political power.

Three chapters are devoted to the ethnography of the village. After a survey of the history, demography, and geography of Dumre, the discussion turns to various aspects of the village - economy, land tenure, employment in Calcutta, the jajmāni system, and the Muslim bangle trade. Finally, there is data on the pattern of inter-caste ritual relationships, including commensality, behavior in the teashop, and inter-caste marriage.

The first theoretical issue concerns the congruence between ritual status and political power. By reintroducing the data on village politics, it is shown that the application of the ideology of hierarchy - the rinsing of glasses, rules concerning cigarette smoking, and the like - serve as symbolic expressions of the power structure. This is demonstrated to be particularly true in the case of the Muslims, where the inconsistent observation of rules of pollution by the Muslims reflects their greater economic independence from the dominant high-caste Hindus. Further, it is shown that there is a difference between the public and private enforcement of pollution rules; the taboos are most vigorously enforced in public, where there is a greater need for the public demonstration of dominance.

Second, having shown that rules of purity and pollution operate to the advantage of the politically dominant castes, the analysis then turns to the attitudes of the members of the poorer, lower castes to the concept of caste hierarchy. While the evidence indicates that they reject the imposition of pollution rules upon them by the higher castes, they at the same time accentuate those symbols of purity and pollution which enhance their own status vis-à-vis other castes. Thus, for example, although the low-caste Hindu Damais (the tailoring caste) resent the way in which the high-caste Chetris force them to observe certain rules, they at the same time have mobilized their political resources in an effort to impose those same rules on the Muslims. These symbols of ritual rank, therefore, should be viewed as potent components of the political process.

The final problem pursued concerns the exclusiveness of the ideology of purity and pollution. While some anthropologists assume the ideology of caste hierarchy to be the only ideology operating in a caste system, evidence indicates that there are a multiplicity of ideologies which are invoked by actors in the system. In Dumre, three types of ideologies can be distinguished: hierarchy, egalitarianism, and religious solidarity. What is significant is that at various times, members from each of the castes of Dumre invoke each of the three ideologies. Evidence is then presented to demonstrate that these ideologies are invoked within the context of specific political relationships.

In sum, this dissertation explores the relationship between ideology and power. Its main finding suggests that one cannot speak of "the" ideology of a social system in terms of a single enduring and unchanging philosophy; one must instead examine the relationship between different sets of ideas and their utilization in day-to-day social interaction.

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