


1-1980

## Nepal Studies Association Bulletin, No. 21

Nepal Studies Association

Donald A. Messerschmidt  
*Washington State University*

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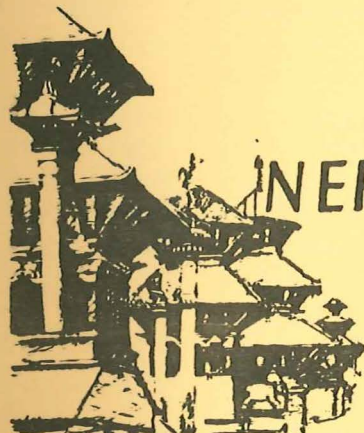
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Nepal Studies Association and Messerschmidt, Donald A., "Nepal Studies Association Bulletin, No. 21" (1980). *Nepal Studies Association Newsletter*. 18.  
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# NEPAL STUDIES ASSOCIATION

## Bulletin No. 21

Published Three Times Annually

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Washington State University  
Pullman, Washington 99164 U.S.A.

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## INFORMATION FOR THE MEMBERS NEPAL STUDIES ASSOCIATION

DUES for 1980 are due. Send your dues to

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| Melvyn C. Goldstein             | Individuals: U.S. \$5.00 |
| Anthropology Department         | Institutions: \$10.00    |
| Case Western Reserve University |                          |
| Cleveland, Ohio 44106           |                          |

Make checks payable to "Nepal Studies Association"

The contents of the Nepal Studies Bulletin reflects primarily two things, (a) the interest area of the Editor, who tries diligently to prepare material representative of all disciplines and professions and interests of the membership, and (b) input from members. I seem to get the least support from the members in this regard. If you wish to see more information from and about your professional interests in Nepal and the greater Himalaya, please consider sending me material for publication -- notice of new books, of on-going research, of interesting topics, and particularly book reviews and review articles. I need your help.  
/The Editor

### NSA MEETING AT WASHINGTON, DC

There will be a business meeting (pending AAS program acceptance) in conjunction with the regular Association for Asian Studies (AAS) annual meeting at the Washington, D.C. Hilton Hotel on March 21-23, 1980. Time and place will be announced (at the meeting, and in AAS bulletins).

The meeting this year will be highlighted by two speakers on the topic of "THE HUMAN CONSEQUENCES OF CHANGE IN NEPAL." This topic will be addressed by James F. Fisher, Associate Professor of Anthropology at Carleton College, and by Melvyn C. Goldstein, Professor of Anthropology, at Case Western Reserve University. These two talks will be followed by a discussion period.

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*The Nepal Studies Association Bulletin is edited and distributed from the Anthropology Department of Washington State University (Pullman, WA 99164), with the assistance of the East and South Asian Program and student assistants. Distribution in Europe is handled through the auspices of the School of Development Studies, University of East Anglia, Norwich NR4 7TJ, England (by David Seddon). The Bulletin is printed at Dant & Russel, Inc., in Portland, Oregon, by Merlin Chase./The Editor.*

## BOOK REVIEWS

Leo E. Rose

1977

The Politics of Bhutan. Ithaca: Cornell University Press. 237pp. Index, glossary, bibliography.

ISBN 0-8014-0909-8

- Reviewed by Seymour Scheinberg  
Department of History  
California State University, Fullerton

The Politics of Bhutan is another in the series of South Asian Political Systems and the second authored by Professor Leo Rose. As he (and co-author Margaret Fisher) did with his volume on Nepal, Professor Rose has produced an exceptionally well-written and thoughtful work that tends to follow the organizational framework of previous volumes in the series. The outline surveys the historical heritage of Bhutan, examines its foreign relations, politics and political institutions, economic and administrative development, and concludes with an analysis of the contemporary situation.

To a greater extent than with the other volumes the author has relied heavily on personal interviews with a variety of Bhutanese officials in conjunction with several visits to the country. Little in the way of archival, library or documentary sources are available. No other scholar in print has been so fortunate as to be invited into the country and have made available to him the material and personnel Dr. Rose was privileged to review and interview. The present volume thus has the blessing of the Bhutanese government. Many years experience in the field of Himalayan studies resulting in numerous publications of high quality, in addition to the opportunity provided him by the Bhutan government, make Dr. Rose uniquely qualified for the task he has set for himself.

Professor Rose begins with an Himalayan country whose traditional ties were with its northern neighbor, rather than with India. These ties were principally religious and economic and, to a lesser extent, political. The author briefly surveys the history which brought Bhutan into contact with British-India in the 18th century. Such a review immediately reveals the geopolitical significance of Bhutan's vulnerable and highly strategic position in the Himalayas, situated as it is between two giant neighbors, China and India. It also sets the stage for later discussions revolving around difficulties experienced

by India in attempts to establish a permanent line of communication with that Himalayan state.

It was not until the 17th century that some form of national unity was achieved with the establishment of the first Shabdung, a Buddhist lama of the Drupka sect, as the spiritual and temporal ruler of Bhutan. Shortly thereafter, administrative control was delegated to an official called the Druk Desi (Deb Rajah in non-Bhutanese sources). This position, though not always the dominant one in the country, survived until 1907. At that time a monarchy was established and has continued with four successive hereditary Druk Gyalpos, or Kings. It was the third Druk Gyalpo Jigme Dorji Wangchuck (1952-1972) who re-structured Bhutan's political and administrative system, a move provoked by increased tension between India and China, which, in turn, led to economic development plans and greater exposure to the rest of the world, India in particular. These initial moves are being continued and gaining momentum under the present Druk Gyalpo, Jigme Singye Wangchuck.

In his chapter on foreign relations, the author makes the important point that despite its ancient religious affiliation with Tibet, Tibet never directly controlled or exerted political authority over Bhutan. Not that it didn't try. In 1714 and 1730 Tibet attempted to interfere in Bhutanese affairs. In fact, during the reign of the Tibetan prince P'ol-ha-nas (1729-47) there was a successful invasion of Bhutan and occupation of Paro, one of its capitals. It was a period when Bhutan was particularly vulnerable to Tibetan takeover, but on orders from the Dalai Lama Tibetan troops were withdrawn and the Druk Desi and Shabdung continued their dual roles. This affair did not seem to inhibit continued economic and religious activity between the two. The practice of Lochak, whereby the Shabdung agreed to send annual gift missions to Lhasa as a demonstration of respect, did not reflect or imply direct political control, although the practice appears to have continued until 1950. Considering the close ties with Tibet over the centuries -- linguistic, religious (eight Drupka religious enclaves in Tibet), commercial (trading posts and resident agents in Lhasa) and racial -- it is an Himalayan irony that the degree of political dependence to which Bhutan may admit would be not with its northern but its southern neighbor about which the Bhutanese have grave suspicions. Bhutan's relationship with India is predicated on the 1949 treaty which for the most part duplicated earlier agreements with the British (1865 and 1910). The treaty gave India an advisory role in Bhutan's foreign relations and has been a bone of contention

for some time. Eventually, it will have to be clarified, but it does not appear to interfere with other relationships between the two countries.

A major theme running through the book is the thorough dependence of Bhutan on India and, more importantly, on India's relations with China. Professor Rose's comparisons with Nepal are well taken as a means of showing how the urge to develop too quickly created a variety of internal problems vis-a-vis its deeply entrenched traditional elites and foreign relations problems with India and China. Dr. Rose is undoubtedly correct in suggesting that the basic principle of Bhutan's foreign policy in the immediate future is to attract recognition of its sovereignty without becoming enmeshed in international politics.

The sections devoted to politics, political institutions and administration are well handled with neatly identified sub-headings, containing an insightful analysis of Bhutanese politics and the various components involved in the decision-making process. Events of the past 30 years are recounted and placed in proper perspective. These range from the crowning of the third Druk Gyalpo, Jigme Dorji Wangchuk in 1952, through the assassination of Prime Minister Jigme Palden Dorji in 1964; the ascension of the fourth Druk Gyalpo Jigme Singye Wangchuck in 1972; plots and administrative programs, and the implementation of four Indian-subsidized five-year development plans. With the fourth five-year plan in progress, development is being carefully guided so that it does not outpace educational and technical growth. While in these early stages the bulk of technical expertise and financial support comes from India, Bhutan, nevertheless, looks toward the day when it can staff its programs with talented and educated Bhutanese.

The decision to introduce a mass educational system, as the author notes, was probably the most significant change in public policy in the 1950s. Traditional channels of recruitment through old family ties were replaced by the introduction of Indian personnel and Indian teachers, with English now the medium of instruction, rather than Hindi of Dzongkha (Bhutanese). Limited numbers are receiving their higher education abroad, mostly in India. Of significance, however, is the government's determination to control the number of graduates produced so that only enough students are graduated who can be absorbed productively into the system. Bhutan is determined not to suffer the Indian experience and that of other developing countries: an over-abundance of white collar graduates who might create a frustrated, unemployed group with a potential for stirring up difficulties in the kingdom.

Thus progress and development are occurring slowly but steadily on all fronts. For the first time in its history, Bhutan now boasts a national army, police force and judiciary. Bhutan has a representative assembly called Tshogdu which represents the beginnings of a parliamentary system, though the King is still recognized as pre-eminent and the monarchy appears to be healthy and will probably continue for the immediate future. Of interest is the role of the monastic order, the Central Monk Body, which is represented in the Tshogdu. Not as strong a factor in the governing and administrative bodies of the country as it once was, it still exerts influence throughout the country.

Despite more than twenty years in the development process, Bhutan remains essentially a traditional society where cultural heritage dominates the way of life. Fear of losing its cultural identity prompted Bhutan's rulers to successfully isolate the country from the rest of the world and only now, almost grudgingly, are they allowing development to take place at a pace conducive to its social and cultural environment.

The last chapter of the book, "The Process of Change" is exceptionally well done. In it Dr. Rose analyzes sources of change present in Bhutan and the role played by elite groups in the process, including that of the monarchy which continues to represent the principal agent of change.

As India continues to assume almost total responsibility for Bhutan's economic development and defence, Bhutan is preparing for a more active role in internal as well as foreign affairs. Traditional institutions are continuing within a framework structured to accommodate the economic and political changes the country is experiencing. Modernization is taking place and more democratic institutions established under the overall guidance of what may be termed an enlightened monarchy. Initially lethargic, Bhutan now finds itself in a state of intense activity leading toward even more rapid changes as it exists among other sovereign states in the United Nations.

Early antipathy toward a heavy Indian presence in Bhutan has given way to an appreciation of the benefits derived from India's contribution. As Professor Rose noted in an earlier article ("Bhutan's External Relations", Pacific Affairs, Summer 1974, p.208) and reiterates in the present volume (p.105):

Indians and Bhutanese are now interacting on a scale unimaginable even a decade ago. Any attempt to immunize Bhutan from these widely divergent sources of Indian political penetration would be futile.

Scattered writings on the subject of Bhutan are few, repetitive, and usually written from a narrow perspective. Professor Rose has produced a work of both insight and sensitivity. He has used his sources well and the result is the most thorough study of Bhutan politics to date, one that should encourage additional scholarship in the field.

Hellrigl, W. and C. Hepper.

1978

The Native Postmarks of Nepal. Nepal Philatelic Study Circle. (\$20.52 postpaid in USA; also available in England at: Nepal Study Circle, 3 Orwell Grove, Peterborough PE4 6XU, Cambs., England)

- Reviewed by Roger D. Skinner  
Los Altos, California

There are few books written on the subject of Nepal philately, and until the release of The Native Postmarks of Nepal, none devoted to cancellations used in the postal system. Thus this book tries to be all inclusive, yet at the same time prompts the reader to offer more data for an improved version. The use of over 780 illustrated postmarks given a logical classification helps the authors to achieve almost complete coverage, certainly more than most collectors will have in their collections. The book is divided into four sections, three chronological and one to cover supporting data and small topics.

Classic Postmarks and Cancellations (1879-1907 AD) is the first section and includes the period before stamps were introduced in 1881 AD. It illustrates the manuscript markings used in the fledgling postal system, as well as the large official seal of the Prime Minister used on official correspondence. The artistic cancellations used beginning in 1881 show that the Nepal sense of beauty was not limited to woodcarving! The first basic types are illustrated, and another 40 subtypes are identified as to town or location used. The later part of the period, reveals the development of more uniform circular postmarks, where some 50 odd cancels are identified, 24 of which are from the Kathmandu Valley. To complete the coverage of circular types illustrations of hand inscribed postmarks within a stamped circle give another 24 varieties. The last of the small circular postmarks



**WOLFGANG HELLRIGL & COLIN HEPPER**

**THE NATIVE  
POSTMARKS  
OF**



**NEPAL**

This new book includes a full study of the native post marks of Nepal and is a result of three years' research, which included visits to Kathmandu, inspecting thousands of native covers in both dealers' stock and private collections. Most of the world's leading collectors of Nepal have supplied information and illustrations from their collections.

A fine hard-backed volume containing 780 recorded postal markings all of which are identified and illustrated, covering the period 1879-1976. Also recorded are telegraph cancellations, censor marks, registration labels and cachets, forgeries and errors.

Supplied by:- (US\$20.52)  
Roger D. Skinner  
1020 Covington Rd.  
Los Altos, CA 94022 USA

Published by:-  
Nepal Study Circle  
3 Orwell Grove  
Peterborough PE4 6XU  
Cams., England

were made with a negative inscription of the town at the top and manuscript dates placed in the bottom half of the circle. Almost 50 of these types are identified and illustrated along with the earliest and latest date known so far.

The Pashupati Postmarks (1907-1949 AD) section is next and starts with some transitional postmarks used on the stamps newly imported from Perkins Bacon in England to replace the native printings formerly used. The next types of cancellation postmarks developed were regionalized in that three different types were in use, one type in the area west of Kathmandu, one for the eastern Himalaya and hill area, and the last for the eastern Tarai. Kathmandu shared the types with the two eastern regions as well as developing its own types just a few years later. Again, illustrations are used to show the exact composition of all the different types, along with the actual dates and locations used. Some negative symbolic types are also shown as well as a large circular ornamented style which were in limited use in only a few towns. During this period, about 1936 AD, another style of circular postmark was designed which used the word NEPAL to mean all of the country rather than the Kathmandu Valley by itself. This move was likely prompted by the Indian/Nepal postal agreement reached in the same year. The entire system of cancellations was changed to conform to this new style and wording and examples are shown, identified as usual, for this system that lasted up to 1960 AD.

A few negative seal types are also discussed and illustrated to show that individuality still had its effect once outside the central valley. These negative seal styles were copied for the telegraph/telephone systems in its fee paying cancels. The forms used, and the minor variations of the cancellers used on the stamps prepaying the messages are discussed in as much detail as has come to light. A few illustrations are only partial, as no complete cancels have been shown to the authors. The fancy scroll cancel used at the end of the short railway in Amlekhganj is also shown, along with one of the forgeries commonly found. This section ends with the quaint pictorial cancels in the outline of a french style telephone that were used between 1943 and 1960 AD for telegraphic/telephone cancellations.

The third section, covering the MODERN POSTMARKS 1949-1976 AD, starts with identification of the 80 or so all Devanagari circular types of postmarks. They are subdivided by size of the circle and lettering, and a few that do not fit into either pattern. In 1959 the GPO changed to an all English cancel for exchange post offices adding another 20 different type cancels which the author has identified. Ending the discussion of the

"normal" postmarks is the illustration and identification of the bi-lingual style, combining English and Devanagari and Gregorian dating. As might be expected, this caused quite a bit of confusion since most postal clerks had been accustomed to using the Sambat calendar. Naturally this opens up another type of variety, which the author declines to delineate.

Thus the author has taken care of the gamut of cancellations used up to the year 1976 AD, in just over half the book. The last part of the third section concerns itself with all the "minor" types used for special circumstances. These include mail center types, miniatures, cantonment, postal seals, rubber handstamps, ornamental, and some fancy designs used by the co-operative postal system in 1949. Machine cancels and the postage meters are also touched upon, along with some smaller cachets illustrated and identified. The elegant cancellations used for first day of issue are only touched upon as they alone have been covered by the late R. West in a magazine article.

The last section provides some of the detailed background information essential to understanding what has preceeded it. Calender dates in particular are explained and a simple system for conversion is shown in detail. Days, months, and years are shown in a number of different styles used on mail. Registration labels and types of registration handstamps are also defined and illustrated covering the period to 1976 AD. Both lists of post offices and maps showing locations are within this last section. Even a sample of the formalized Nepali letter writing style is given so that envelopes and letters might be better translated and identified. Closing the section is a Bibliography and an Index.

As with all first works, this book opens up some interesting doors to the advanced collector, while giving the beginning postal historian the tools needed to properly identify most of what he will come into contact with. Perhaps even those interested in other fields will find some facet that will be aided by this exhaustive book.

Michael Tobias and Harold Drasdo, editors  
1979

The Mountain Spirit. (New York: Viking Overlook Press). 264pp., illus., notes and biblio. \$17.50

- Reviewed by Donald A. Messerschmidt  
Washington State University

There comes a time in our serious activities in the Himalaya when we inevitably look to the mountains for inspiration and good feeling. There comes a time in reading the tomes of our professions when we seek something lighter, to remind us of those crystal moments in the mountains. The Mountain Spirit is such a book, providing just such a reminder. Tobias and Drasdo have edited a masterful book for just those moments of reflection.

This is not a book about the Himalaya, but about all mountains. Nor is it a book about mountain people. It is, rather, a book by and about mountaineers, poets, artists, writers, and others who have the knack for capturing the religious, philosophical, and aesthetic aspects of mountains. The book is divided into eight parts: *Contemporary Meditations*, *Two Early Eastern Texts*, *Style and Meaning in Mountaineering*, *Stairways to Another World*, *Kin-aesthetics*, *The Journey in the Mountain Experience*, *Painters and Poets*, and an *Overview*. The book was many years in the making, and its careful style and content attest to the time that went into its creation. Its pictures are excellent (black and white), and it is a pleasure to just sit quietly and peruse its contents.

Those of us interested in the Himalaya, in particular, will turn to the several pieces like Arne Naess's "Modesty and Conquest of Mountains," T.S. Blakeney's "Kailas: A Holy Mountain," and Jeffery Long's "Makalu." The latter is pure mountaineering description and sometimes reflects the all-too-common romantic view of the Sherpas and the disdain for most everything else Nepalese. Blakeney's account is of a journey, in the 1940s, to Mount Kailas in Tibet -- for him a self-fulfilling spiritual adventure. Blakeney, as opposed to Long, displays much more sensitivity to the people met along his trek and to the religious aspects of the pilgrimage event. It is not scholarly, but pure travelogue. Arne Naess, whose short piece on "modesty" begins the book, has given us the best and most sensitive approach to the mountains. His moral about respecting local people and their concerns is important:

... local mountain cultures are incompatible with those that are cosmopolitan and urban. The intru-

sion of new values and lifestyles rapidly undermines the alpine culture. Individual Sherpas and their families have enhanced their wealth and status through expeditions, but their communities and cultures have suffered unduly. Their great festivals and religious life are fading. But there is some cult of mountains still remaining! Thus, Tserigma (Gauri Sankar) is still worshiped. When we suggested to the Sherpas of Beding, beneath Tserigma, that they perhaps might like to have its fabulous peaks protected from "conquests" and big expeditions, they responded with enthusiasm. A special meeting was announced, and the families voted unanimously to ask the central authorities in Katmandu to refuse permission for climbing expeditions to Tserigma. Günden, the leader of Beding, walked all the way to Kathmandu to contact the administration.

But in Nepal, as in so many other countries far away, local communities have little chance of being heard. The Sherpas would not mind "losing" the money they could earn from expeditions to Tserigma, but central administrations do not think the same way. As is to be expected, the great alpine clubs the world over have largely ignored the initiative of Günden. Perhaps the organizers of expeditions tend to think that mountains, being great stone heaps, need no "protection," and that the "enlightened" Sherpas certainly would *tolerate* their climbing friends going anywhere. They are in part right. But I do not think we should in this case make use of their tolerance. [Excerpted from pp. 13-16]

Despite this short, sensitive piece, the book lacks much other serious consideration of mountain people, mountain wildlife, mountain birds, and mountain flora, i.e. the whole piece that is the natural, physical, and cultural environment of mountains. Would we be so spiritual about mountains without the whole of mountain life to reflect upon? Would we be quite so attuned to the mountain aesthetic with only the rocks and snow, and nothing else to give the mountains life and color and a rich cultural context?

The editors are aware of this question, I am sure, for their own contributions demonstrate some of the holistic sensitivity I seek. Tobias is now taking the next logical step, as he and others prepare a companion volume on mountain people. Now we need similar endeavors dealing with mountain plants and flowers, birds and beasts, and the whole natural environment, written with the same sense of spirituality that we find in this book. Each step, beginning with The Mountain Spirit, will help raise the consciousness of the whole and ultimately help preserve the mountain environment which we cherish and revere, and study.

## NEW BOOKS

Höfer, Andras.

1979 The Caste Hierarchy and the State in Nepal: A Study of the Muluki Ain of 1854. Innsbruck: Universitätsverlag Wagner (Khumbu Himal: Ergebnisse des Forschungsunternehmens Nepal Himalaya, Band 13/2, pp. 25-240). 215pp. Appendices, bibliography, index.

Tatz, Mark

1978 The Rebirth: The Tibetan Game of Liberation. (New York: Anchor Books).

Reprinted 1979 by Hutchinson, London, and in German translation in 1979 by Dieterichs Publishers, in Hanover. An Italian translation is forthcoming.

Sakala, Carol

1980 Women of South Asia: A Guide to Resources. (Millwood, New York: KTO Press [Kraus-Thomson Organization Ltd.], Rt. 100, Millwood, NY 10546). Approx. 575 pp. Price unavailable.

This work contains over 4,600 western-language references re: India, Banladesh, Pakistan, Nepal, and Sri Lanka, subsumed within an informative outline, most with detailed annotations; a series of essays on libraries, archives and other local resources in various countries (i.e. India, Pakistan, Bangladesh, and the United Kingdom), contributed by scholars with firsthand experience with the materials; and subject and author indexes.

The work details both scholarly and primary source materials. Its scope is broad, including, for example, South Asian women abroad, western women in South Asia, feminine cosmological principles and goddesses. Types of materials include films, serials, recordings and published dissertations.

KTO Press plans to publish Women of South Asia early in 1980. They have given a verbal commitment to preparing simultaneous cloth and paper editions. As they are receiving camera-ready copy, the price should be quite reasonable.

[Information supplied by Carol Sakala. The author also notes that "I was unable to find persons to write

about archival resources in Nepal and Sri Lanka despite a fair amount of inquiries (including notice in the NSA Bulletin). Shirley Kurz Jones sent a brief statement about Limbu resources, but that is all I got about Nepal. Similarly, I was unhappy with the relatively small number of published materials I found regarding these countries. Nonetheless, the subcontinental focus should interest Nepal scholars for much is of course relevant from one country to the next.]

Cronin, Edward

1979 The Arun: A Natural History of the World's Deepest Valley. New York: Houghton-Mifflin.

Slusser, Mary

n.d. Nepali Mandala: A Cultural Study of the Kathmandu Valley. Princeton, New Jersey: Princeton University Press. Forthcoming in late 1980 or early 1981.  
Anticipated price: approximately \$75.00.

### 103 NEW & RECENT TITLES FROM KAILASH PRAKASHAN

Kailash Prakashan/Book Dealers & Exporters  
P.O.Box 1080, Bagbazar, Kathmandu, Nepal

The prices listed are Kailash Prakashan prices as of April 1979. Prices are subject to change without notice. Price exclude shipping and handling charges. Write for more recent pricelist and booklist.

S.No., Author, Date, Title, Publisher, Price.

1. Rana, P.S. 1978, RANA NEPAL: AN INSIDER'S VIEW. Kathmandu: Mrs. R. Rana. \$7.00
2. Subedi, A. 1978. NEPALI LITERATURE: BACKGROUND & HISTORY. Kathmandu: Sajha Prakashan. \$4.25.
3. Khanal, Y.N. 1978. NEPALI TRANSITION FROM ISOLATIONISM. Kathmandu: Sajha Prakashan. \$4.50.
4. SHAHA, R. 1978. NEPALI POLITICS RETROSPECT AND PROSPECT (2nd revised edition). Delhi: Oxford Press. \$9.00.
5. Jha, M. 1978. ASPECTS OF A GREAT TRADITIONAL CITY IN NEPAL. Varanasi: Kishor Vidya. \$9.00
6. Regmi, M. C. 1978. THATCHED HUTS AND STUCCO PALACES: PEASANTS AND LANDLORDS IN 19th CENTURY NEPAL. Delhi: Vikas. \$9.00.

7. Baral, L.R. 1977. OPPOSITIONAL POLITICS IN NEPAL. Delhi: Abhinav Publications. \$7.15.
8. Rana, G.D.S.J.B. 1978. NEPAL RULE AND MISRULE. Delhi: Rajesh Publishing. \$9.00.
9. Baidya, K. 1977. TEACH YOURSELF NEPALI. Kathmandu: Ratna Pustak Bhandar. \$1.50.
10. DEEP, D.K. 1978. THE NEPAL FESTIVALS. Kathmandu: Ratna Pustak Bhandar. \$2.00.
11. Ripley, S.D. 1978. A NATURALIST'S ADVENTURE IN NEPAL: SEARCH FOR THE SPINY BABBLER (Reprinted). Kathmandu: Ratna Pustak Bhandar. \$10.00.
12. Macaulay, C. 1978. REPORT OF A MISSION TO SIKKIM (Reprinted). Kathmandu: Ratna Pustak Bhandar. \$12.00.
13. Bower, H. 1976. DIARY OF A JOURNEY ACROSS TIBET (Reprinted). Kathmandu: Ratna Pustak Bhandar. \$10.00.
14. Senior, H.W.R. 1977. A VOCABULARY OF THE LIMBU LANGUAGE OF EASTERN NEPAL. Kathmandu: Ratna Pustak Bhandar. \$10.00.
15. Tucci, G. 1978. JOURNEY TO MUSTANG 1952. Kathmandu: Ratna Pustak Bhandar. \$7.00.
16. Singh, S.K. 1977. THE FISCAL SYSTEM OF NEPAL. Kathmandu: Ratna Pustak Bhandar. \$3.00.
17. Tuladhar, J.M. 1978. POPULATION AND FAMILY PLANNING IN NEPAL. Kathmandu: Ratna Pustak Bhandar. \$3.50.
18. Detmold, G. 1979. THE GODS AND GODDESSES OF NEPAL. Kathmandu: Ratna Pustak Bhandar. \$4.50
19. O'Connor, W.F. 1977. FOLK TALES OF TIBET (Reprinted). Kathmandu: Ratna Pustak Bhandar. \$6.00
20. Wadall. 1978. AMONG THE HIMALAYA (Reprinted). Kathmandu: Ratna Pustak Bhandar. \$10.00
21. Dixit, M. 1977. THE RED TEMPLE. Kathmandu: Sharada Prakashan. \$3.00
22. Dixit, M. 1977. TWO TOWARDS KANTIPUR. Kathmandu: Sharada Prakashan. \$2.50
23. Rana, G. 1977. DISTANT HILLS. Kathmandu: Sharada Prakashan. \$3.
24. PANDEY, J.R. 1977. THE OCCULT SEEKER. Kathmandu: Sharada Prakashan. \$3.
25. Rana, G. 1977. RIGHT AS IT IS. Kathmandu: Sharada Prakashan. \$2.50
26. Majupurias, T.C. 1978. MARRIAGE AND CUSTOMS IN NEPAL. Kathmandu: Majupurias. \$6.00
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# BOOKS FOR SALE

ON

## NEPAL'S ECONOMY

The following books are for sale altogether or separately, at the prices listed + postage. Please contact me personally about their sale: Donald A. Messerschmidt, Anthropology Dept., Washington State University, Pullman, WA 99164.

Gongal, Sushila Devi

1973 FOREIGN EXPERTS IN THE ADMINISTRATION OF NEPAL: A SURVEY OF THEIR REPORTS. Kirtipur: CEDA.  
\$1.10

SHRESTHA, B. P.

1965 MONETARY POLICY IN AN EMERGING ECONOMY: A CASE STUDY OF NEPAL. Kathmandu: Ratna Pustak Bhandar.  
\$0.85 (85¢)

SINGH, S. K.

1977 THE FISCAL SYSTEM OF NEPAL. Kathmandu: Ratna Pustak.  
\$3.10

NEPAL'S TRADE AGREEMENTS

1977 Kathmandu: Trade Promotion Centre.  
\$2.10

NEPAL'S OVERSEAS TRADE STATISTICS, 1975-1976 \$2.10

NEPAL'S OVERSEAS TRADE STATISTICS, 1976-1977 \$2.10

NEPAL'S OVERSEAS TRADE STATISTICS, 1977-1978 \$5.10

NEPAL-INDIA TREATY OF TRADE, TREATY OF TRANSIT, AND AGREEMENT OF COOPERATION. (Effective March 1978) \$1.10

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## MAPS

A new KATHMANDU CITY map, 1:10,000 is now available in eight colors, part of the German Nepal-Kartenwerk der Arbeitsgemeinschaft für vergleichende Hochgebirgsforschung Nr.21. This map is based on the Kathmandu Valley Map 1:10,000 of the same series, from Munich (survey in 1971) and on the Kathmandu Metropolitan Area Map 1:2,000 by AERMAP Company, Florence (survey in 1975). Selective revision by U. Hoyer, Darmstadt, and B.P. Shrestha,

Patan, in 1978. Names by A. Höfer, Heidelberg, in collaboration with N. Gutschow, U. Hoyer, B. Kölver, and B.P. Shrestha. Produced by the Lehrstuhl für Kartographie und Reproduktionstechnik der Technischen Universität München, Munich (Director: Rtl. Finsterwalder). Sponsored by the Fritz Thyssen Foundation, Cologne. Published by the Arbeitsgemeinschaft für vergleichende Hochgebirgsforschung, Munich 1979 (Project Director: H.Heuberger). No information on price. For further information write to: Andras Höfer, Südasien-Institut, Der Universität Heidelberg, Seminar für Ethnologie, 6900 Heidelberg 1, Germany, Im Neuenheimer Feld 330.

## FILMS

TANKA (color, sound, 9 min. rental - \$15, sale-\$160), produced by David Lebrun. A cyclical vision of ancient gods and demons; an animated journey through realms of air, earth, water, and fire - the image world of the Tibetan Book of the Dead. The film is based on Tibetan scroll paintings called "tankas," in major American collections. The word "tanka" means literally "a thing rolled up." One review writes: *With his dazzling TANKA David Lebrun filmed a series of Tibetan paintings of mythological subjects from different positions and at different focal lengths and then programmed his footage into an optical printer to create the illusion of animation. The dazzling, vibrantly colorful result is a series of quaint dancing gods, wild revels, raging fires and sea battle between monsters.* -- Kevin Thomas, Los Angeles Times. Winner of Gold Medal, Virgin Islands Film Festival; Bronze Hugo, Chicago International Film Festival.

For more information, write the Creative Film Society, 7237 Canby Avenue, REseda, California 91335 U.S.A.

## HIMALAYAN RESEARCH COLLECTIONS

The Centre d'études himalayennes in Paris recently moved to a new address in Meudon. They are currently collecting documents and references on the Himalayan area, chiefly social sciences. The Centre keeps a collection of about 3,000 titles (books and offprints, a few microfilms and MSS theses), and a stock of about 10,000 titles of references in their card-files. They distribute yearly accession lists and the list for 1978 is now ready.

Their new address is:

Groupment de Recherches Coordonnes Himalaya Karakorum  
 Centre d'etudes himalayennes  
 Centre National de la Recherche Scientifique  
 Place Aristide-Briand (Telephone: 534-75-60)  
 92190 Meudon (Telex: 204135)  
 Paris, France

## THE "CHIPKO" MOVEMENT IN THE INDIAN HIMALAYAS

By Gerald D. Berreman  
Department of Anthropology  
University of California/Berkeley

A long history of reckless exploitation of the forest resources of the Indian Himalayas by the British government and then by that of independent India, has been exacerbated by accelerated road building (largely for purposes of national defence), military maneuvers, mineral extraction, hydro-electric development, and commercial deforestation over the past 20 years. Its consequences became disastrously apparent in the 1970 monsoon when the Alaknanda River, a major tributary to the Ganges, "burst its banks in an unprecedented flood. Within two hours the river rose 60 metres, sweeping away entire villages, roads, bridges, cattle - and busloads of pilgrims" headed for Badrinath and Kedarnath (F.A.O., 1977: 20). Other major floods followed in other Himalayan river valleys, with similarly devastating results. Among their consequences was increased resentment among the people whose lands, livelihoods and very lives themselves were at stake. This resentment was aggravated by governmental regulation which prohibited or drastically limited tree cutting by local people for subsistence use, but which gave permissions and contracts promiscuously to outside entrepreneurs whose profitable and exploitative task was eased by networks of roads constructed in connection with the Indo-Chinese border conflict. Where the indigenous farming peoples had expected modernization and opportunity to come via the roads, nothing came but rapacious destruction of their environment. The loss of forests diminished livelihood and drove increasing numbers of mountain people to the distant and inhospitable plains in search of work, leaving homes and families unattended.

The most recent and most noted expression of resentment of these policies has been in the form of an indigenous social movement called "Chipko" (to hug, embrace), or "Chipko Andolan" (movement to embrace. It had its origin in March, 1973, in a series of incidents in Chamoli District of Uttar Pradesh, but it did not spring full-blown there. It was preceded by the formation, in 1964, of a cooperative society (Dasholi Gram Swarajya Sangha), whose aim was to enable the local people to control and conserve forest resources while also realizing employment and profit from them rather than leaving them entirely for outside entrepreneurs.

The Chipko movement was precipitated when contractors for a sporting goods manufacturing company in Allahabad (on the plains) were licensed to cut ash trees in Chamoli District -- trees which the local people depend upon for construction of strong, light, farming tools and animal yokes, but which they had been told by government forestry officials were not available for their use. They were advised instead to use unsuitable pine wood. "So," as Das and Negi of the Northwestern Branch of the Anthropological Survey of India have written in a forthcoming article, "they decided to act." There followed a well-planned, non-violent resistance movement participated in by both Pahari and Bhotiya villagers of the district, and in crucial instances led by women (cf. Bahuguna 1975). The technique of the movement was one in which local people, alerted by watchful villagers in the region, would interpose themselves bodily between the contractor's workmen and the trees -- in some instances literally hugging or clinging to the trees to prevent the axemen from felling or even approaching them.

" 'The forest is like our mother's home, we will protect it at the cost of our lives,' sang the (Bhotia) women of Reni village, and the contractor left empty handed" (Das and Negi 1976).

From the success of these actions there followed an organized movement with full-time organizers, training camps, propaganda programs, action programs, and lists of demands on government. Governmental agencies have acceded to many of the demands, and nationwide respect has grown: for the movement, for the people who created and enacted it, for their programs, and for their accomplishments. The acknowledged leader of the movement, Sri Chandni Prasad Bhatt, put it simply: "Saving the trees is only the first step in the Chipko movement. Saving ourselves is the real goal. Our future is tied up with them" (quoted in Das and Negi 1976).

Now the movement has expanded its goals and has combined with other expressions of regional political and social awareness in mobilizing for conservation of the mountain environment and way of life, and for elimination of poverty in the Himalayan region of India. Conservation and reforestation are their immediate goals, but not their only ones. Enhancement of their lives and livelihoods are the ultimate aims.

Chipko is demonstrating that the Himalayan peoples are determined to act and that they can do so with effect. Yet it is clear that alone they are too few, too scattered, too poor and too powerless to drastically redirect the course of national

policy toward the Himalayas and its resources. They must approach this task with the cooperative assistance of their government and their fellow citizens of the plains, free of the self-serving political gain which politicians of both the plains and the mountains have already begun to anticipate and exploit in the situation.

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*Author's Note: Because the literature on Chipko is scattered and not well-known outside of India, I cite here those sources which have come to my attention as useful. There have been in addition innumerable newspaper articles in India.*

Agarwal, Anil

1975 Gandhi's Ghost Saves the Himalaya Trees. New Scientist 67: 386-387.

Bahuguna, Vimala

1975 Contribution of Women to Chipko Movement. Indian Farming 25: 69-71.

Berreman, Gerald D.

1979 Himachal: Science, People and "Progress". IWGIA Document No. 36; Copenhagen: International Work Group on Indigenous Affairs.

Bhatt, Chandni Prasad

1979 Saving Trees in the Himalayas: The 'Chipko' Movement. Greenpeace Chronicles (December).

Chauhan, Sumi K.

1978 India: The Chipko Movement. Earthscan Bulletin 1(6), (October).

Das, J. C. and R. S. Negi

1976 The Chipko Movement. A paper presented in the seminar, "Tribal Movements," Anthropological Survey of India. Calcutta (September 1976). Forthcoming in Tribal Movements. Calcutta: Anthropological Survey of India, n.d.

Food and Agriculture Organization (F.A.O.)

1977 Forestry in Uttar Pradesh: The Hugging the Trees Movement." Ideas and Action Bulletin, F.A.O. of the United Nations, Freedom and Hunger Campaign. Pp. 20-21.



DISSERTATION ABSTRACTS INTERNATIONAL (DIA)  
 Courtesy of Frank J. Shulman, Editor

ANTHROPOLOGY

MIGRATION, CULTURE AND COMMUNITY: A CASE  
 STUDY FROM RURAL NEPAL Order No. 7904112  
 (DAI Feb 1979, v.39, no.8)  
 PEET, Robert Creighton, Ph.D. Columbia University, 1978.  
 497pp.

This dissertation is a discussion of community organization and social stratification in a particular region in Nepal's Eastern Hills and the patterns of migration which are found among the population involved. The basic thesis is that the patterns of migration can be understood by and are a reflection of the underlying organization and stratification of the community. Thus in order to approach a study of migration in rural Nepal, an in-depth study of a village in Dolakha District was carried out. The population in the village is first divided into its caste/ethnic groupings, and each group or collection of related groups is carefully described as to its particular cultural and social organizational and social structural characteristics. These groupings are Brahmins and Chhetris, Thamis, Occupational Castes and other castes (e.g., Newars, Sherpas, Magars, Tamangs). The organization and stratification of the community as a whole is then described. Some of the most important types of data presented in these chapters are on the division of labor and work organization of the various caste/ethnic groups. The patterns of work organization are felt to reflect deeper cultural and social organizational principles, and thus these patterns help to delineate the cultural similarities and differences among the various groups.

Having described the community as it is found in this mountainous area, a discussion of migration in both the local and national contexts follows. There are seen to be two major categories of migration: long-term demographic patterns and short-term circular patterns. The former types seem to be based on cultural factors which distinguish the Indic, Hindu population from the Tibeto-Burman and other populations. The latter types seem to reflect economic, class differences,

and they indicate a response by the various competing, caste/ethnic groups to maintain their own particular socio-cultural traditions. The circular migration, up until recently, has by and large been composed of male labor migrants who have left home for employment in India or some other area of Nepal (mainly Kathmandu Valley or the Tarai).

The long-term patterns of migration are seen to be related to historical forces and generational rhythms of the different cultural subpopulations, each subpopulation exhibiting its own pattern of demographic expansion. The Thamis, a Tibeto-Burman ethnic group, have expanded within a rather localized region of Nepal's Eastern Hills and form new settlements by a budding-off of a few households from a parental community. The hierarchically stratified Hindus seem to have expanded much more extensively and rapidly throughout Nepal's Hills and Tarai regions and migrate in single family units. The patterns of migration for Sherpas and Newars are also briefly discussed.

The effects of migration on the local community are mentioned, and a comparison of the present research's findings with those of other researchers and with data from Nepal's censuses is made. It is felt that a study of migration through an understanding of community as process leads to important and useful insights.

SHAMANISM AMONG THE TAMANG OF NEPAL: FOLK  
 CURING & PSYCHOTHERAPY Order No. 7820276  
 (DAI Nov 1978 v.39, no.5).  
 PETERS, Larry G., Ph.D. University of California, Los  
 Angeles, 1978. 258pp. Chairman: Professor Jacques Marquet

This text can be conveniently separated into three different parts. In the first and most concrete section, the ethnographic method used in the collection of data is explained, as is the socio-cultural context of Tamang shamanism. I have identified the status and role of the Tamang in the larger Nepalese society, while enlarging upon the function of the shaman (or curer) within a particular Tamang community. Such an investigation of Tamang culture is necessary because the shaman is a functioning member of his culture, existing in interaction

with other community members. The shaman is only a part-time specialist, with no special rank and belonging to no particular cult. He has specific religious responsibilities fulfilling certain functions, while other types of religious specialists have their own distinct cultural roles. Above all, the shaman is a farmer like the other villagers; curing enhances his prestige but provides only supplemental income.

The first appendix can also be considered a part of this first section. It outlines the clans, brother clans, and relates a heretofore unpublished myth that reveals what the Tamang themselves think of their cultural history. The clan list also differs substantially from anything published to date.

The second part of the text deals with the shaman's belief system as well as with becoming a shaman. Achieving shaman status in Tamang society is "quasi-hereditary", i.e., while it usually occurs within certain families, the members that will be stricken with the "calling" are not predetermined. The calling is an ecstatic vision quest which involves retreating to a jungle, or sometimes a cemetery, for as long as a week without food and perhaps without clothes. During the vision, spirits, gods and goddesses confront the neophyte shaman and bestow power upon him. These experiences are examined and discussed in relation to contemporary psychological concepts.

The Tamang shaman's initiation is both ecstatic and didactic. He follows a discipline which leads through various stages "emically" believed to correspond to trance states of different initiatory degrees, and also receives instructions from his guru on the nature and functioning of the universe. This esoteric knowledge is only rudimentally understood by the uninitiated; however it is the key to how the shaman perceives his activities in his major social function: healing. This system, and the widely held lay beliefs which categorize the agents of affliction that the shaman's knowledge functions to control, are discussed in detail.

The last section is highlighted by a detailed description of a successful shamanic healing ritual, including the social causes responsible for the affliction as well as the indigenous techniques used to combat the trouble-causing spirits. These techniques are compared and contrasted with those employed in contemporary psychotherapy in order to account for their effectiveness.

In the conclusion, a comparison is drawn between the shaman's "initiatory sickness" and the patient's affliction, and their respective "cures" in Tamang society. The life-crisis ritual enacted during shamanic initiation and ritual of affliction employed for the patient display similar structure and function. In fact, these types of rituals, which are usually considered to be of two different varieties, can actually be subsumed within the same category. Further, during both rituals,

a psychological crisis is evoked and similar symbols are utilized to guide the neophyte's and/or patient's sentiments into socially valued pathways. This rechanneling of sentiments is viewed as psychotherapeutic in both instances.

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## URBAN AND REGIONAL PLANNING

THE NEPALESE HILL AGRO-ECOSYSTEM: A SIMULATION ANALYSIS OF ALTERNATE POLICIES FOR FOOD PRODUCTION AND ENVIRONMENTAL CHANGE

(DAI May 1979 v.39, no.11) Order No. 7910796

BANSKOTA, Mahesh, Ph.D. Cornell University, 1979. 180pp.

This study investigates the problem of a deteriorating hill agro-ecosystem and the impact of alternative policies on food production, household energy supply and environmental stability. This problem is to be found in acute form in Nepal. The process of deterioration is evident in ecological stress, increasing shortage of firewood and declining food production. The rapidly growing population has put increasing pressure on local food and fuel supply systems. Increasing pressures on the local resource base are affecting the stability of the local ecosystem. Particularly important are the losses of forest, which reduce the availability of energy and fertility from forests, resulting in a decline in productivity of farm lands. Stripping of forest cover exacerbates the problem of soil erosion which further affects the ability of the land to support the in-

creasing population. The objective of this study is to identify critical dimensions of this eco-economic problem and to develop an analytical framework which can evaluate the interaction of some of these changes as well as the impact of alternative policies.

The analytical model is an integration of different existing analyses relating to land use changes in rural areas, environmental change, and food production. It focuses on the issues of food, fuel, fodder and soil erosion, the latter serving as a proxy for monitoring environmental change in the hill environments.

Chapter one introduces the issues addressed in the study and outlines the subjects and organization of the rest of the study. It discusses the nature of changing hill agro-ecosystems and identifies the critical dimensions of this change in the context of Nepal. It further puts together various assessments of the environment, fuel and food problem in the Nepalese hills.

Chapter two provides the frame of reference for the study. Beginning with a discussion of conventional development approaches, it summarizes some of the major criticisms that have been raised. It then traces different problems such as choice of agricultural technology, population planning programs, depletion of natural resources, energy supply in rural areas, local organizations and institutions, and the significance of these issues with respect to hill agro-ecosystems planning.

Chapter three discusses the simulation model for examining the hill agro-ecosystem. The overall model contains eight submodels relating to land use, fodder supply, wood supply, soil erosion, household energy consumption, population and labor supply and foodgrains production. Emphasis is placed on food, fuel, fodder and environmental aspects.

Chapter four applies the model to a hypothetical case area and evaluates the impact of alternative policies. The impact of different policies is found by running the model for a stipulated period for each policy and making a comparison with the outcomes resulting from continuation of current conditions.

Chapter five seeks to sort out the policy choices by deriving relative indices of impact as well as making a cost-benefit analysis for some of the policies. The chapter concludes by highlighting the major implication of the study, its limitations and areas of further research.

While the model allows a test of the impact of a wide range of policies over different systems, the more significant implications of this study are in the methodology for analyzing the problems of hill agro-ecosystems. The study provides quantified means for guiding specific policy choices, but its major contribution is as a tool for the evaluation of deteriorating hill agro-ecosystems. Planners increasingly need more adequate and comprehensive analytical means to identify and understand the more complex relationships in hill agro-ecosystems. This study provides one possible methodology for estimating the complex interactions of present trends and possible policy interventions, or combinations of public and private action.

## RELIGION

THE CONSTRUCTION AND RELIGIOUS MEANING OF THE  
BUDDHIST STUPA IN SOLO KHUMBU, NEPAL

(DAI June 1979 v.39, no.12) Order No. 7913177

SCHWALBE, Kurt J., Ph.D. Graduate Theological Union, 1979.  
85pp. Supervisor: A. D. Foster

The stupa is a symbolic religious monument of great importance to the study of Buddhism. Since there had been no Western description of the construction of a stupa and the rituals which surround that event, I wished to study the process as it occurred in the context of a live and ongoing traditional culture.

To do the overseas research necessary to support a project of study of a living tradition, my wife and I travelled to Serlo Monastery in the Solo Khumbu Zone of Nepal to work under the direction of the learned abbot there. Since I wished to observe the processes involved with building a stupa, I made a modest donation to erect a small stupa of local clay within the monastery hall.

Returning to Berkeley, I wrote a dissertation and interpretation of the stupa-building work we did at Serlo, making the interpretation reflect the traditional Buddhist views as well as my own opinions, formed in the tradition of the Phenomenology of Religions. It is this combination of field work, description and interpretation that I wish to present as my dissertation project.

This paper describes the initial phases of planning the stupa

construction with reference to some of its religious functions. It goes on to describe the rituals which precede the actual construction. Next, the paper describes the construction phase itself, attended by rituals and guided by manual texts.

When the physical construction of the monument was complete, it was consecrated by the Abbot and his monks to give it spiritual vitality or "breath."

I have tried to analyze and explain the rituals using my own field observations in connection with paraphrase and translations from the related texts.

Next, I have given the canonical Buddhist interpretation of the religious meaning of the stupa as taught to me by the Abbot of Serlo, Sangye Tenzing just after the stupa was built. He analyzed the monument's meaning as "a tool to use for worship." By further analysis of the symbolism of the components, he demonstrated what we worship and how we worship it.

In my personal phenomenological analysis which follows that section, I have given my interpretation of the connection of the symbolism of the stupa parts and the complex of rituals which accompanied the construction and consecration. I organized my interpretation by viewing the data as the occurrence of a "repetition of archetypes." I tried to show how the events and symbols which occurred were a repetition of the central events and principles of Buddhism. I was especially interested to see how our stupa design, the "Enlightenment Stupa" was related to "enlightenment" as one of the central themes of Buddhism.

## EDUCATION

DEVELOPMENT OF HIGHER EDUCATION IN NEPAL,  
1918-1976 Order No. 7908068

(DAI April 1979 v.39, no.10)

PANDE, Badri D., Ph.D. Southern Illinois University at Carbondale, 1978. 237pp. Chairman: Dr. Jack W. Graham.

The purpose of this study was to trace the development of higher education in Nepal from 1918 to 1976. In addition to the investigation of the major historical developments of higher education, the study gave some concern to: the major political

factors which had an impact on higher education, the special role of various planning and advisory bodies culminating in the National Education System Plan of 1971, the role of external consultants and study abroad, and the national economic plans and influence of economic development.

After an extensive review of relevant literature, personal interviews were conducted with a large number of knowledgeable individuals including: the officials of His Majesty's Government of Nepal, former and current Vice Chancellors and other officials of Tribhuvan University, and former and current administrators, faculty members, and students of selected institutions of postsecondary institutions.

The first institution of modern higher education in Nepal was established in 1918. The Ranas who ruled Nepal from 1846 to 1951 were not in favor of education for the masses. A significant growth in higher education took place only after 1951. Between 1951 and 1971 over 50 colleges, primarily patterned after Indian institutions of higher education with majority of them offering programs of study in liberal arts, were established. The enrollment rose from 250 in 1951 to over 17,000 in 1971. During this period a few Sanskrit institutions of higher learning and technical training facilities were also created. The most visible of all were: Nepal Law College, the College of Education, Tribhuvan University, and the National Vocational Training Center.

The growth of higher education in Nepal was influenced also by various economic activities in the country. The Government of Nepal launched economic plans and welcomed foreign assistance in its development efforts. The country received a number of external educational consultants and sent hundreds of Nepalis for advanced training to some two dozen countries around the world.

The need for a planned system of education for the country was felt as early as 1952. The Government of Nepal formed several planning and advisory bodies in search of improved ways of providing education to people. The National Education System Plan of 1971 was the result of that effort. Under the new plan the curriculum was somewhat similar to that of the United States institutions of higher education. The biggest change in higher education was that all the institutions of post-secondary education in Nepal came under the newly organized twelve institutes of Tribhuvan University.

After giving some personal observations, the final portion of the study suggested some ideas for further research.

POLITICAL SCIENCE

TRANSPORTATION AND DEVELOPMENT IN NEPAL: AN INQUIRY INTO THE DYNAMICS OF DEVELOPMENT ADMINISTRATION AND DEVELOPMENT POLICY-MAKING (DAI Aug 1978 v.39, no.2) Order No. 7812765

SCHLOSS, Aran, Ph.D. University of California, Berkeley, 1977. 284pp.

This is a study on the dynamics of development administration and development policy-making. It examines the case of Nepal and in particular its development effort in the transport sector. The study focuses on the patterns of interaction between political and administrative factors — internal as well as external — and the effects they had on planning and implementation of road projects.

A review of the literature on transportation and development reveals that whereas the economic and technical-technological dimensions of the subject matter have been studied rather extensively, the political and administrative aspects remained largely neglected. This "state of the art" is somewhat surprising, since the literature on economic growth and socio-political development has been stressing, time and again, the crucial role of political considerations and administrative forces in determining both the content and the outcomes of many development projects. It is most probable that the latter observation also applies to transport projects. Yet, if this is not the case, it constitutes a significant exception to the rule and deserves further explanation and studying. The subject matter is examined in Nepal, an LDC that for the last 25 years has consistently invested over 40% of its total actual development expenditure in the transport sector and particularly on the establishment of road network.

Nepal is among the least developed countries in the world. It is a landlocked country (sandwiched between China and India) that emerged out of centuries of isolation in 1950. During the years 1951-1960 it experimented with constitutional democracy. In 1960 a royal coup was successfully staged and ever since the country's form of government grew to resemble an absolute monarchy, though its political system is called Panchayat Party-less Democracy. Throughout this period (1951 to present)

Nepal's administrative machinery grew increasingly more politicized. It appears as though the bureaucracy became both a major participant in the political process (and particularly so after political parties were banned in Nepal in 1960) and the central arena where the competition over distribution of power and resources takes place. This study examines the interaction between politics and bureaucracy in Nepal and the impact it had on the country's development effort. Nepal's geopolitical setting and its substantial dependence on foreign aid present the country with the difficult constellation where it frequently has to consider or accommodate external interests in its internal policies. This issue is especially evident in the transport sector where Nepal's immediate neighbors, e.g., India and China, have particular interests that pertain to both the relations among them and between each of the two and Nepal. Additionally, in view of the fact that all the major roads in Nepal were constructed by aid donor countries (India, China, U.S.A., U.S.S.R., Britain) it appears as though other external forces had interest in Nepal. This study examines the role of external political interests in Nepal's development policy making (transportation). Furthermore, in view of the actual participation of external donors in road projects, this study examines the role and effects of the interaction between external administrative factors and internal political and administrative factors on the development effort.

POLICY PROCESSES AND RURAL DEVELOPMENT: A STUDY OF LAND REFORM IN NEPAL (DAI Aug 1978 v.39, no.2) Order No. 7812766

SCHOLZ, John Thomas, Ph.D. University of California, Berkeley, 1977. 303pp.

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 the 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.

## ZOOLOGY

BEHAVIORAL ECOLOGY OF RHESUS MONKEYS (MACACA MULATTA) IN KATHMANDU, NEPAL Order No. 7817981  
(DAI Oct 1978 v.39, no.4)  
TEAS, Jane Hazel, Ph.D. The Johns Hopkins University, 1978.  
162pp.

The social behavior of 600 rhesus monkeys (Macaca mulatta) living in two temple sites in Kathmandu, Nepal was observed for 1506 hours between June 1974 and June 1975 with additional studies extending until August, 1977. Changes associated with season, habitat, time of day, and age/sex class of the monkeys were examined.

The two seasons of mating (fall) and birth (spring) were associated with significant changes in the monkeys' behavior. In the fall, both sexual and feeding behavior increased; in the spring, locomotion and looking (a form of visual investigation) decreased.

The four different habitats of Swayambhu parkland and temple and Pashupati parkland and forest were associated with significant differences in the monkeys' behavior. The monkeys engaged in more feeding and food getting behavior in the temple; more resting, grooming and play in the parklands; and intermediate patterns of behavior were recorded in the forest. There were no significant differences in the observed monkey behavior between the two genetically and geographically separate temple populations of monkeys.

Behavioral changes associated with time of day included more resting, grooming and human feeding in the morning and increased wild feeding in the afternoon.

Analysis of grooming partners showed females were the most active groomers, followed by juveniles and lastly males. Females also received the most grooming, followed by both males and juveniles. For males and females, members of their own age/sex class were preferred grooming partners. Juveniles preferred both females and other juveniles about equally.

A continuous record of aggression showed that 80% of the monkeys' aggression was intra-specific and 20% involved other species. Within the intra-specific aggression, we recorded 80% threat, 14% chase, 5% attack and 1% fight. Males were significantly more aggressive than either females or juveniles. There was a seasonal peak in male aggressive behavior. Overall aggression rates were 3-4 times higher than recorded in other studies of rhesus. This difference was primarily due to a higher rate of threats in the Kathmandu monkeys' aggressive behavior.

Parental care observed in two subsequent studies in spring and summer of 1976 and summer 1977, confirmed observations from the 1974-1975 study that mothers showed little interest in grooming their infants. This in contrast to other studies, and it is suggested that this low degree of maternal grooming socialization of infants may be related to high adult aggression rates.

Population studies of the monkeys between 1975-1977 showed a 27% decline in total population numbers. The role of high aggression, possibly limited food resources, poor maternal care and infection from the surrounding human population are suggested as possible mechanisms for this observed population stability.

The following titles are of Doctoral Dissertations about Nepal extracted from the 1976/77 edition of the Bibliography of Doctoral Dissertations: Social Sciences and Humanities (New Delhi: Association of Indian Universities). Courtesy F.J. Shulman.

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