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# HRB XV (2) 1995 errata (missing end notes)

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So, it was first "political", then the "fanatics" came in, but they didn't have all that much "success". For my part, I was trying to be very "restrained"; because, if I had been "provoked" those opposed to me would have been successful. The Tamangs and Gurungs came to my office in the Ministry -- they are "martial races", aren't they! -- and said, 'We are ready to do whatever you want. Just say the word.' I said to them, 'No, this "issue" is very dangerous, very "sentimental". We mustn't do what our opponents want. We must stay peaceful.' And finally it died down.

During my time as Minister there was this one controversy. But from one point of view it was a good thing. Because at least it was discussed. People talk about "human rights" all the time, but never about rights in the religious field. They talk about "equality" and equal rights, but never discuss about where these equal rights should be. At least, along with the "negative" there was this "positive" fact that these "issues" were discussed.

DNG: Thank you very much for your time and frankness.

### HRB XV (2) 1995 errata

These end notes were omitted Mary Cameron's Research Report, *Biodiversity Conservation and Economic Development in Nepal's Khatad National Park Region: Untouchables as Entrepreneurs and Conservation Stewards* (HRB XV:2 pp 56-63):

1 Acknowledgments I would like to acknowledge the financial assistance of the Biodiversity Support Program (U.S. Agency for International Development) for support of the trip to Nepal, and department of Sociology, Anthropology, and Social Work at Auburn University, Auburn Alabama for kindly permitting the compression of my teaching responsibilities to facilitate travel to Nepal. My participation in the project would not have possible without the forethought of Guenter Rose at the University of Michigan in Ann Arbor, the American principal investigator; I thank him for his sincere and determined interest in the people of Nepal. I would like to thank my colleagues Professors Kelly Alley, Paul Starr, and Conner Bailey for reading early drafts of this paper and discussing its ideas with me. Finally, I would like to thank Steven Everett from the Department of Music at Emory University for his thoughtful participation in the original brainstorming of a topic unfamiliar to musician, and for his friendship.

A longer version of this article is forthcoming in **Human Organization**.

2 The data were collected during fieldwork conducted in far western Nepal during 1988/89. The research was funded by the Fulbright Foundation, Sigma Xi Scientific Honor Society, the Women in International Development Section of the US. Agency for International Development at Michigan State University.

3 Methods to protect, guarantee, honor, and reimburse the intellectual property rights of local people is a required component of the project, rightly so. Our decision to meaningfully tie local ethonobiomedicals knowledge to a technology practical in the administering of health care in Thalami led to the idea of donating foot-driven "pill machine" (whose prototype is found throughout Sri Lanka )

that compress powdered plants into lozenges. This will meet people's people's most-voiced dissatisfaction with their herbal medical system, namely the difficulty in swallowing "so much Powder" (Cameron, 1986). Such pragmatic approaches to what is a well-recognized thorny legal issue have been tried with success by Shaman Pharmaceuticals (King, 1992; Posey 1990)

4 There are two main differences between caste structure in Nepal and India. 1) Nepal's Legal Code incorporates all Nepalese citizens into the caste system, Hindus and non-Hindus alike (where as in India many non-Hindu ethnic groups are not incorporated into the caste system); and 2) Nepalese ethnic groups, designated as matwali ("Liquor drinking") in the caste, occupy the third level of the caste hierarchy and are considered pure or touchable. This same level in the Indian system is designated as the impure vaisya Sanskrit category, and these persons are Hindu. See Hooper [1979] for a detailed description of the Nepalese caste system.

5 Of the fifty families in the research population, fifteen lower caste families (52 percent of total low-caste families with land) claimed to have lost land in the past decade due to annual monsoon erosion and two destructive. Although upper castes generally lose the most land in natural disasters, those lower caste families with land are not close behind. The loss of land due to erosion throughout Nepal's farming foothills contributes to a wry national joke that Nepal's largest export to India, soil, is free.

6 For a complete discussion of the impact of land reform, and the distribution of the deceased king's Land, on land holding relations in Bhalara see Cameron [1993].