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CONFERENCE DIGEST

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ANNUAL CONFERENCE CALENDAR

There are five annual conferences American-based Himalayan scholars often attend. In order to insure that those who wish to attend or to present papers at these conferences are aware of the dates and deadlines for the submission of paper or panel proposals, we present the following:

CONFERENCE	APPROXIMATE DATES	SUBMISSION DEADLINE
American Academy of Religion	Weekend before Thanksgiving	1 March
American Anthropological Association	Early December	1 April
Association of American Geographers	Early April	1 September
Association for Asian Studies	Early April	1 August
South Asian Conference	3rd Weekend October	15 May

We ask scholars who wish to present papers or to organize panels for any of these conferences to notify HRB sufficiently early to allow us to include your notices in the HRB.

CONFERENCE PAPER ABSTRACTS

23rd Annual Conference on South Asia 4-6 November 1994 Madison, Wisconsin

Kristy Bright, University of California-Santa Cruz, Department of Anthropology
**Sowing for Science: The Colonial Gardener and British Medical Stewardship in
Nineteenth-Century India**

What is involved in the cultivation of a landscape as medically necessary? This paper explores the collection and commercialization of medicinal plants in and through the Royal Botanic Gardens at Kew in late nineteenth-century India. In an attempt to understand how British botanists relied on local (Bengali) therapeutic knowledge even as they signified the Gardens as a site of European medical

epistemology, the paper considers the Gardens as a colonized and colonizing landscape. Furthermore, the paper examines the role of British botanists as garden keepers: how did such a role contribute to, or contest, the naturalization of British male stewardship in other contexts such as the Indian Medical Service?

Piya Chatterjee

Goddesses, Churches and Tea: Gender, Labor and Political Culture on an Indian Plantation

The paper is a brief historical and ethnographic discussion of cultural politics in a North Bengal plantation. It seeks to examine the manner in which women and men workers make cultural meanings of the terms of dominance which mark all aspects of their social and laboring worlds. One particular aspect of this "making of meaning" occurs through a complex range of ritual and religious practices. Through the sacred, women workers, who occupy the most subordinate positions in the plantation's hierarchy, assert their identities as powerful mothers, wives and workers. It is also through religious symbols and ceremonies that relations of power between various communities in the plantation's labor lines, as well as between the planter and the workers, are brought to the fore. The paper will speculate on theoretical debates about the nature of historical consciousness within systems of domination. Through the presentation of certain detailed ethnographic moments, the paper will argue that religious practices cannot be viewed as separate from questions of power, and the creative ways in which women and men speak about, and against, their particular social and political predicaments.

Wayne Costigan

Realizing the Self Through the Other: Tradition and Tourism in the Creation of Sherpa Ethnicity

The SoluKhumbu region of Nepal is one of the most heavily toured locations in that country. A large proportion of the Sherpas who inhabit the area participate in the thriving tourist industry. Their ability to function at high altitudes and their extensive knowledge of mountain travel has earned them worldwide renown. Yet this is only half of their reputation. Many ethnographic representations of Sherpa communities have yielded a primordial image; a static picture of the Buddhist yak herders who maintain age old Tibetan traditions. Thus we have two portraits of the Sherpas; the fearless and faithful mountain guides and the timeless and traditional villagers.

Rather than accepting this dichotomized image of ethnicity, I seek a middle ground in an interactional synthesis of multiple forces operating within and acting on Sherpa's lifeways. This paper rests on the contention that ethnicity is a fluid construct which is created through cultural exchange. In other words, an analysis of Sherpa society should incorporate the history of their interactions with the 'other'; the tourist industry. The paper will critically examine previous ethnographic studies in light of this interactionist model of ethnicity and suggest direction for future study.

David R. Faust, University of Minnesota, Geography Department

Towards a New Development: Grassroots Action in India

Dominant models of society and development are being challenged in India by the experiments and struggles of rural people on the one hand, and by activists and intellectuals on the other, who argue that rural development can be environmentally and socially equitable and sustainable only if the imperatives of ecological security are harmonized with the basic needs of rural populations. Furthermore, this harmony can be achieved only if local communities participate meaningfully in the management and use of the renewable resources upon which their lives depend. Local efforts are evolved as local praxis, leading to community empowerment. These efforts differ from place to place according to social and environmental conditions and the situation of the locality in the global and national political economy. Networks of intellectuals and activists work at the macro level in a number of ways to make space for rural communities to exercise increasing control over the circumstances of their lives as subjects, rather than objects of development. This paper draws lessons for redefining development from a comparative study of grassroots actions in India.

Brian Greenberg, University of Chicago

Myth, Regeneration and Environmental Change in Kangra District, Himachal Pradesh.

People in Kangra district of the Western Himalayas express a confident sense that the area is culturally distinct from those surrounding it. At the same time, certain aspects of life in Kangra are understood as related to or continuous with a far more inclusive north Indian culture. This dialectic of commonality and difference surfaces frequently in discussions about Pahari (mountain) culture and about Kangra as a region. This paper outlines the qualities which together give people in Kangra a sense that the mountainous district in which they live is "no ordinary area". The qualities which set Kangra apart include food, climate, vegetation, the sacred geography of landscape features and pilgrimage sites, local deities, systems of agriculture, folklore, and folk songs, political history, the absence of nucleated villages, language, a "martial" tradition and so forth.

The paper suggests that the contemporary maintenance and mobilization of these cultural qualities is shaped in part by the sense that Pahari identity is increasingly tenuous and vulnerable to homogenizing forces from plains area culture. These forces include television, improved transportation, commercial commodities, foreign tourism and the Hindu pilgrimage industry, the invasion exotic plants, emigrant laborers who absorb plains culture, formal education, and various state institutions. The paper also suggests that the fractal-like quality of Pahari cultural distinctions, through which the perception of commonality and differences between the mountains and plains is replicated within Kangra along such lines as caste community or ethnic identity, residence location, occupation, and differences in local agriculture such as irrigated versus unirrigated areas.

Shubhra Gururani, Syracuse University

"The Forests are Forever!": The Real and the Imagined in the Politics of the Environmental Discourse

Academics and environmentalists concerned with determining the underlying causes of rapid environmental degradation throughout the world frequently cast their analysis in terms of the disruption of ideally conceived ecologically balanced relationship between indigenous people and their environments. This disruption is either typically blamed on the exploitative policies of the colonial State or those of the modernizing 'developmental' post-colonial State. These analyses privilege romanticized versions of indigenous knowledge systems and local people's relationship with the nature. The Himalayan dweller (*Pahari*) and especially the Pahari women are represented as repositories of ecological knowledge, practicing ecologically safe lifestyles. However, perceptions of forest and changing landscape among the Paharis I encountered in Kumaon Himalayas during my fieldwork contradict such representations. The Paharis saw the forest as an everlasting treasure, not threatened with imminent disappearance. Although they are respectful to their environment and are well informed about it, their everyday activity and attitude to the forest and grazing land is far from conservationist.

Through an analysis of Kumaoni narratives about mountains and forests, as they appear in everyday conversations and discussions, this paper will discuss some of the contradictions between Pahari beliefs about their environment and their everyday practices. It also aims to examine the representation of mountain dwellers as essentially environmentalist by those who participate in the environmental discourse.

Todd T. Lewis

The Newari Pancaraksa Kathasara: Five Mahayana Dharanis and their Testimonial Stories

The subject of this paper, a modern Pancaraksa text from Nepal, is one compilation of verses Mahayana Buddhists codified across Asia in order to confer protection and promote well-being upon individual monks, householders, and communities. The Newari Pancaraksa traditions provide a paradigmatic example of how Mahayana masters extended their service to householders beyond instruction in salvation-oriented belief and practice to the performance of rituals for pragmatic purposes.

This paper summarizes the content of a modern Newar recension of a Pancaraksa text from the Kathmandu Valley, Nepal, including the distinctive recitations and line-drawing images that are still used in traditional practice. It also draws upon modern ethnographic research to relate the text to its

context in order to develop a deeper understanding of later Mahayana-Vajrayana Buddhism as a practical religion. The paper discusses the text's background, content and usages in the Newar community. It ends with some reflections about how this text and related traditions might revise common scholastic presentations of Indic Mahayana Buddhism.

Krishnakali Majumdar

Women in Polyandry: A Pawn in the Game of Brotherhood

The people of the mountains (Paharis) in certain regions of the Northwestern Uttar Pradesh (Jaunsar-Bawar) traditionally practiced a form of polyandry: fraternal polygynandry (i.e., two or more women share husbands who are brothers). There is a strong indication in early Himalayan ethnographies that women in polyandrous societies enjoy a fairly high "status." Women do not observe purdah and enjoy greater sexual freedom in their natal home than women who live in the plains of Uttar Pradesh. This raises interesting questions about patriarchy and the cultural construction of gender, kinship and marriage.

In this paper, I have made an attempt to show how polygynandry oppresses women. The bonds of brotherhood are so strong that they can share a wife instills a deep sense of obligation among brothers. I suggest, the sharing of a woman through common marriage is a strategy to keep the brothers together. If common property and residence holds the brothers together, a common wife would further increase the obligations between the brothers. Clearly, the women are used as a "commodity" to strengthen the bond between the brothers.

This suggestion is especially illuminated by the fact that though women can initiate a separation, the ultimate control to consent and dissolve a marriage is in the hands of male kin members. In this paper, I will demonstrate how marriage and kinship rules strengthen the male authority while having a negative effect on women's selfhood.

Andrea Nightingale

Gender Issues in Land Management: A Case Study from Mugu District, Western Nepal

Land management practices and accompanying environmental effects are often assumed to be uniform throughout Middle Hills Nepal. Research has shown, however that conditions are not uniform and that generalizations are not appropriate (Thompson and Warburton 1985).

A study of Mugu district in northwestern Nepal demonstrates that micro climate and social conditions have a tremendous effect on land management strategies. These strategies vary significantly from other areas. The region is dominated by Blue Pine forests which thrive in dry, disturbed areas. Ecological conditions allow different strategies for division and utilization of land resources in the local communities.

The high caste Thakuris and a variety of lower castes live in lower Mugu. Thakuri social customs are influenced by their relative isolation, high caste status and availability of land. The pressures Thakuri women face result from their work loads and social positions. Men of lower castes are willing to collect firewood and fodder whereas Thakuri men rarely do. These factors influence women's management of land resources and the social status of women.

The ecological and social conditions in Mugu have significant implications for development in the area. Community forestry programs are met with different reactions than in other areas of Nepal. Understanding the position of women is critical to ensure that development programs do not have negative impacts on them. Minimal outside aid has been invested in Mugu creating the possibility of first understanding local conditions before development projects are initiated.

Pramod Parajuli, Syracuse University

Ecology in Tharu Myths: Survival and Transformation in Chitwan, Nepal

Tharus of Chitwan are perhaps the most indigenous people in Chitwan. For centuries, Tharus thrived in this malarial and riverine habitat with the help of magical powers, which they say helped to clear the forest, cultivate and control floods in the two mighty rivers -Narayani and Rapti. They mastered the thick Sal forest by bringing in the tiger into their own magical realm. As surviving

Guraons (Tharu priests) still recall, Tharu cosmos was firmly grounded on ecological principles in the pre-colonization period.

Tharu ecological cosmos is fast changing. Since the last forty years, Chitwan has been colonized for planned resettlements of the hill people. Tharu farms, forest and pasture are taken over by model agricultural schools, roads, and the Royal Chitwan National Park. Alienated from their land, forest and pasture, Tharus experience a major breakdown in their survival and livelihood, culture and identity, rituals and rationalities. Yet they retell the past as a solace, recreate myths in order to explain, if not change, the present for the better. Any program of ecological regeneration in these communities is doomed to fail if it does not revolve around their myths, their sense of decay and regeneration, a sense of sufficiency in the past and scarcity in the present.

This paper will explicate some of these questions; How have Tharus survived this transformation? How is their ecological cosmos changing? How have they resisted as well accommodated this colonization? how should we devise programs of ecological regeneration while taking account of the Tharu myths and rituals, their history and sense of being?

Mohan N. Shrestha, Bowling Green State University
Patterns of Urban Growth in Nepal, 1952-1991

Nepal is one of the least urbanized countries in South Asia. With the exception of the Kathmandu Valley, urbanization in other parts of the country was almost non-existent until recently. In the 1991 census, there were 33 designated urban centers or municipalities, and about 9.2 per cent of Nepal's total population live in these centers. The growth of these urban centers has not been uniform in all geographic areas of the country. The initial impetus for urban growth was first brought about by large-scale regional and international migration after the malaria eradication in the 1950's. During the last 40 years the focus of urbanization has shifted to the Tarai region, the Eastern Tarai in particular. Urbanization in the Hill region is proceeding at a much slower rate than in the Tarai due to the poor resource base, problem of access and transportation, and limited employment potential in non-agricultural activities. The Himalayan region has no urban centers. The present location and distribution of urban centers in Nepal, therefore, are direct results of the differences in natural resource base among geographic regions in the country, and the differential growth rates of the economy in these regions, initiated and maintained by national planning policies and economic projects administered by the government.

Robert White, Humboldt State University
Technology Choice in Nepal: The Arun III Dam

While much attention of first world environmentalists has been focused on India's Sardar Sarovar project, a possibly more interesting controversy swirls around the proposed Arun III dam in eastern Nepal. It is more interesting because it represents an important step in defining Nepal's technology policy in the new era of democracy. At issue is whether the policy will favor large-scale projects that benefit urban areas, where there is frequent load-shedding, and perhaps earn precious foreign exchange by exporting electricity to India, or smaller-scale projects that will benefit rural villages presently without electricity, and stimulate domestic industrial production. This paper examines the arguments for and against Arun III from the social, economic, technical and political perspectives. It concludes that Nepal would be better served by adopting a technology policy favoring smaller-scale hydro-energy technology like that suggested by Tony Hagen in the 1950s. The material for this paper was collected in Nepal in the spring of 1994 and consists of interviews, government documents and English and Nepali language newspapers and magazines.

Panel A Hindu Paradox: Sex, Sexuality, and Women's Status in Nepal.

Kalyani Rai; Center for Urban Community Development; University of Wisconsin - Milwaukee;
Women at the Cultural Crossroads: An Analysis of Nepalese Women in the United States

The purpose of this paper is two fold. First, to capture the complexities of Nepalese women's lives in transition. Second, to help women develop an understanding of themselves and their relationship to the outside world. The paper will include stories told by a small group of Nepalese women living in the United States. It will be divided into four sections: 1) exploring the dilemma that women are experiencing by being at the cultural crossroads; 2) recognizing the roots of the dilemma; 3) identifying the ways of integrating the internal and external values and cultures in their lives; and 4) identifying key learning experiences that can be applied for the future research.

Nanda R. Shrestha, Department of Geography, University of Wisconsin - Whitewater
When the Darkness Falls: Selling Sex in Nepal

In a narrative style, this paper will examine the nature of growing prostitution in Nepal. The paper will particularly focus on how the feudal-religious nexus and development-tourism nexus have converged in promoting prostitution in the country. To illustrate the problem, the real life story of a prostitute - Gita - will be highlighted.

Dyuti Baral, University of Wisconsin - Madison.
Women in Hindu Religion

This paper attempts to assess the dynamics of cultural patterns and the norms of behavior instituted by the Hindu religion that have shaped the image and identity of women. For this purpose, it would be pertinent to view both the perception of the image and the identity that, one, women in Hindu religion have of themselves and, two, that society has of them. For analyzing the contribution of society, references have been made to the political and economic aspects of it.

The impact of religion is to be seen not only while performing routine or 'mundane' activities but also while doing religious rituals. Corresponding to the two spheres of activity a woman in Hindu religion has to take on specific attributes, roles, and privileges. Ironically, while taking on these roles, a woman in Hindu religion has at times projected strikingly different images. She would be both a creator and a destroyer, a weak individual and a strong one. Which is the image that a woman believes is hers? Which does she contrive to live up to?

Religion has also buttressed the caste system, legitimizing its existence and therefore also the modes of behavior defined by it. The caste system, in turn, provided the structural and institutional basis to maintain a certain stereotype of a Hindu woman. There is a Hindu woman and there is a woman in Hindu religion.

Religion and politics in conjunction with caste and economic structure have in contemporary times been responsible for the genesis of new stereotypes and also of new dimensions of confinement. The paper will attempt to highlight how the very confining nature of religion has at times, however, been a source of freedom for women as they ingeniously manage to redefine their scope of responsibilities within the latitude provided by religion, even if temporarily.

11th Congress of the International Association of Buddhist Studies
24-28 October 1994, Mexico City.

Gudrun Buhnemann, University of Wisconsin, Madison.

Buddhist Deities in the Hindu Pantheon

While Buddhism incorporated Brahmanical and Hindu deities at various stages of its development, it also influenced the Hindu Tantric pantheon. The present paper focuses on two goddesses worshipped in both the Buddhist and Hindu Tantric traditions, Mahacinakrama-tara/Ugratara and Chinnamunda/Chinnamasta. It demonstrates on the basis of textual evidence how the descriptions of the goddesses were taken over by the Hindu tradition and how the images were reinterpreted.

Jose Cabazon, Iliff School of Theology, Colorado

Tibetan Madhyamaka Controversy: the Case of the First Pan chen bla ma's Polemic against sTag tshang lo tsa ba

In Tibet, from the 15th to the 17th centuries especially, the Madhyamaka doctrine of emptiness became the focal point of a great deal of intersectarian polemic. All of the major (and even minor) schools, seeking to establish for themselves a unique self-identity, defended their particular interpretation of sunyata and criticized those of rival schools. This paper will explore the philosophical (mostly epistemological) issues found in one such polemical text, the sGra pa Shea rab rin chen pa'l rtsod lan of the first Pan chen bla ma (1567-1662), a work that critiques the perceived epistemological skepticism of the fifteenth century Sa skya scholar sTag tshang lo tsa ba. The text represents the Pan chen bla ma's defense of the Madhyamaka views of Tsong kha pa bLo bzang grags pa (1357-1419) in light of sTag tshang's charge that the former's interpretation of emptiness suffered from "eighteen great contradictions." The text, hitherto unstudied, is indispensable to accurately glean the variant interpretations of Madhyamaka doctrine in medieval Tibet.

Nathan Cutler, California Institute of Integral Studies

Pilgrimage in the Tibetan Tradition

Pilgrimage (*gnas mjal* or *gnas bskor*, Tib) is the one vital link among the religions of Tibet. No matter what walk of life, Tibetan people are constantly going on pilgrimage. The greatest places of pilgrimage transcend all earthly associations. The most knowledgeable pilgrims use written guides (*lam-yig*) and accompanying place-name indexes (*dkar chag*) as a common resource, but mythological origins and oral tradition are also prevalent and have a very important part to play in tradition. By the study of guides related to specific sacred places the merging of text and tradition becomes evident.

Reverence for the environment as dwelling places of earthly, subterranean, and heavenly beings has had a lasting effect on Tibetan culture, and nowhere is this more evident than at Mt. Kailasa (or *Gangs ti se*, Tib) in southwestern Tibet. By reading *dkar chag* of this sacred site and by examining topographical features and their relationship to the pilgrim's journey, sacred place will be brought into focus with religious experience. Since the Kailasa focus offers both the interaction of many complex land features -- mountains, rivers, lakes, springs, and caves -- and is sacred to Buddhist, Hindu, and Bon practitioners, it is the ideal place for pilgrimage for Tibetans and Hindus alike. The cult of the mountain, experience of sacred place through pilgrimage, and historical as well as religious factors that have contributed to pilgrimage in the Tibetan tradition will be studied in relation to *gnas bskor* as a part of everyday "folk" life.

Janet Gyatso, Amherst College

Notes on Experience and its Ritual Facilitation in Tibetan Buddhism

I will look at the textual usage of such terms as *nyams*, *myong-ba*, *nyams-su myong-ba* and compounds with *nyams* such as *snang-nyams*, *shesnyams*, and *dgongs-nyams* in Tibetan Buddhist literature in order to sketch out their semantic range, and reflect on their relationship to the semantic range of experience in English. I will also consider normative assessments of kinds of experience in Tibetan Buddhism from the subordination of *nyams* to *rtogs* ("realization") to the rhetorical privileging of *nyams-myong* over verbal description - in order to assess the status of experience in various traditions of the Buddhist path in Tibet. Finally, I will look at the deliberate construction of kinds of experience

in *abhisekha* rites and *sadhana* practice. The larger agenda of this paper is to contribute towards a theory of experience as this is understood and practiced in some sectors of Tibetan Buddhism and in this context to reflect upon questions about experience raised by Western philosophers and theorists of religion such as John Dewey and more recently Steven Katz, as well as Buddhologists such as Robert Scharf.

C.W. Hunington, Jr., University of Michigan

Early Indian Madhyamaka and the Indo-Tibetan Tradition

Do we find early Madhyamaka anywhere in the "Indo-Tibetan tradition"? Where? In what condition? Any study of Indian Buddhist philosophical literature necessarily proceeds on the basis of a particular set of methodological presuppositions which leave an indelible stamp on the results of that study. The concept of an unbroken Indo-Tibetan tradition anchored in the Word (or intent) of the Buddha is itself one such presupposition underlying virtually all Tibetan exegesis; on the basis of this presupposition indigenous scholars have constructed and maintained the very tradition of doctrinal orthodoxy in which they themselves participate. In marked contrast to this practice of orthodox exegesis certain contemporary European and American historiographers (notably Tilmann Vetter, Lambert Schmithausen and Gregory Schopen) have entered into a highly critical relationship with the Indian textual materials. The work of these men is based on the presupposition that history is ruptured by significant change and discontinuity, and that it is the job of the historian to uncover evidence of what has been lost through the analysis of literary and/or archaeological materials. For these men the concept of an unbroken tradition represented in and by textual sources is, historically speaking, a pastiche (what Schopen refers to as "a carefully contrived ideal paradigm") composed of various distinct, and often conflicting, doctrines and practices themselves characteristic of certain historical periods. These two models of scholarship generate radically different interpretations when applied to the problem of earliest Buddhism. The results are equally dramatic when we turn to the earliest literary sources of Indian Mahayana philosophy. Specifically, the orthodox construction of a single, all encompassing tradition of Indian Madhyamaka and the vocabulary used to support it (the Tibetan words *thai 'gyur pa* and *rang rgyud pa*) can be shown to rest on a number of hermeneutic strategies that can not be endorsed by the standards of critical historiography.

Mathew Kapstein, Columbia University

A Golden Age of Understanding? Kun-mkhyen Dol-po-pa (1292-1361) on the Krtayuga and What Followed?

Varied theories of the "decline of the doctrine," in differing South Asian and East Asian guises have become well known among contemporary scholars of Buddhism. One of the most curious Tibetan contributions to this area of speculation is to be found in the writings of the 14th century commentator, yogi and architect, Dol-po-pa-Shes-rab-rgyal-mtshan, perhaps best known for his formulation of the controversial philosophical doctrine of "extrinsic emptiness" (*gzhan-stong*). Unexplored so far is his unusual theory of history in which Indian puranic conceptions of the four *yuga* are synthesized with notions of the Buddhist teaching's decline to yield a unique and eccentric approach to the history of Buddhist philosophy. In the face of on-going commentarial degeneracy, our hermeneutic task is a retrieval of the Dharma's "golden age." The challenge for the present paper is to retrieve what understanding might be possible of Dol-po-pa's obscure and largely forgotten theory.

Todd Lewis, College of the Holy Cross

The Newar Buddhist Samyaka Festival

Samyaka is the greatest Newar Buddhist patronage festival, a three-day spectacle attended by the King, an occasion when all Newar Buddhist caste groups in Kathmandu take action and the entire field of Kathmandu Valley Buddhism (as seen from Kathmandu city) assembles. This talk will utilize both video and slide media to provide a description and analysis of this festival as it occurred in January 1980 and 1993.

The talk begins with a discussion of the Newar *Samyaka*'s possible descent from the *Pancavarsika* festival that was known from early sources on Nepal and Newar Buddhism, the talk will proceed directly to the ethnographic presentation, with an edited version of about 30 minutes of video. The visual content is quite compelling and dramatic, based upon the researcher's long-standing connections with this community: there are gilded images of Dipamkara Buddha (with men inside) "walking" through the old city streets, large palanquins of the Svayambhu Stupa, Avalokitesvara and other Buddhist deities in

procession, portraits of caste communities making large cauldrons of *dana* foods, groups of Buddhist devotees making music and many kinds of offerings, and footage of King Birendra witnessing the alms distributions.

The concluding section of the talk will show how the *Samyaka* festival has evolved and been domesticated into the local tradition, with comparative themes set forth that are pertinent to reconstructing Buddhist history with an anthropological imagination.

Alexander MacDonald, Université de Paris, Nanterre, France.

Hinduism and Buddhism in the Himalaya: Scenarios of Conflict

A basically similar scenario depicting the arrival of Buddhism has been restituted in recent years from diverse sources. It is the narrative of a submission: parts of the narrative can be danced or incorporated in rituals or sculpted. This scenario is attached from North-West India to Japan and from the 8th century AD till today. Important contributions to its study have been made by R. A. Stein, N. Iyanaga, R.M. Davidson, and K. Buffetrille. The constituent factors of the mandala which are projected onto the diverse landscapes, after their conversion to the Buddhist Law, have been little studied: the themes of the defeat of Mara at Bodhi-Gaya and the Great Miracle at Sravasti would seem to be two of their sources, among others.

Eva Neumaier-Dargyay, University of Alberta, Edmonton, Canada

The Cult of Amitabha in Tibetan Tradition

The contribution will first describe the textual sources for the subsequent analysis and, then, the ethnographic details of the actual practice of the cult. The second part of the presentation will analyse the text as well as its practice by Tibetans, particularly by the laity, first from a vantage point of a traditional exegesis followed by an alternative exploration grounded in psychoanalysis or feminist criticism which may elicit meanings from the text that otherwise remained hidden.

Ulrich Pagel, The British Library, UK.

The Tibetan Collection in the British Library: Coordinated strategies in Tibetology

This paper aims to give a survey of the cataloguing activities, acquisition strategies and research ambitions that are being developed in the Tibetan section of the British Library. First, it provides an overview of the content of the Tibetan collections in the British Library. Second, it defines the scope and nature of the Tibetan holdings of the British Library within the wider context of Tibetan collections in the West. Third, it discusses the potential benefits of computerized cataloguing and introduces to some of the latest advances in script technology. . . Fourth, it outlines a number of projects that are in preparation and draws attention to the Library's revised, more active involvement in Buddhology and Tibetology. In sum, it is intended to put the British Library collection (back) on the map of academic research and to encourage a greater use of its considerable textual resources.

Michio Iwate Sato, Iwate University, Japan

MI la ras pa from the viewpoint of the Fundamental Buddhism through the History of Buddhism

MI la ras pa (1040-1123) was the most respectable outsider or a *snon pa* (madman) in Tibet, but he must be really the representative of Tibetan Buddhism throughout the history of Buddhism from Buddha to Japanese Zen Buddhists in teaching and practice or the personal synthesis of esoteric and exoteric Buddhism. We must see not only the fundamental feature of the Tibetan Buddhism, but also more universal significance in MI la ras pa's Songs. I want to comparatively cross-check MI la's Songs with canon and philosophy from point of view of fundamental Buddhism.

Cristine Anna Scherrer-Schaub, University of Lausanne, Switzerland.

Ways of Interpretation as suggested by the narrative's analysis of the Bodhimandalaksalamkara-nama-dharani-upacara

Some modern editions of the Tibetan *bka'* 'gyur contain in the *fGyud* section a text bearing the title *Bodhimandalaksalamkara-nama-dharani* (cf. Tch. No. 508, mdo Na fol. 7b3-24b6). This Tibetan version has been translated from the Chinese by Mongolian scholar mGon po skyabs and dated 1743.

Bu ston and mKhas grub rje complain that, in their days, no complete version of this text was available in Tibet. Among the Pelliot collection of the Tibetan Dunhuang manuscripts, kept at the Bibliotheque Nationale in Paris, an important part of this text is found, attesting the Sanskrit title *Bodhimandalamkara-nama-dharani-upacara*. Recently, the author who is preparing the edition of this text, together with the *Phug-brag* canonical version, has discovered another fragment, among the manuscripts of the Library of Tabo, Spiti.

As has been already noted, the *Bodhimandalamkara-nama-dharani-upacara* is particularly important, since this text bears testimony of the list of relics (*rin bsrel, dhatu*) destined to be placed in a stupa. The analysis of the narrative model however, reveals other interesting features, some of which will be discussed in this paper.

Peter A. Schwabland, University of Washington, USA

Direct and Indirect Cognition and the Definition of *Pramana* in Early Tibetan Epistemology

The Tibetan appropriation of the Indian Buddhist epistemological tradition from the eleventh through the fifteenth centuries was an extremely complicated historical process, the results of which can be deemed neither merely interpretive and philosophically unoriginal, nor merely a product of a purely Tibetan innovation. Rather, they represent, at their best, diverse attempts to make sense of, and to resolve, many of the difficult issues, both explicit and implicit, in the Indian tradition. One issue that was of especial import during this time was that of direct and indirect cognition (*dnegos su rtogs pa, shugs la rtogs pa*). In this paper I wish to focus on this theory's relationship to the definition of valid cognition and to ascertainment (*ngas byed kyi tshad ma*), addressing both its early account by (allegedly) Phya pa Chos kyi seng ge (1109--1169) and by Grsang nag pa brtson 'grus seng ge (? - at least 1192) to counter, primarily, Sa skya Pandita's claims regarding the legitimacy of extrinsic ascertainment.

Cyrus Stearns, University of Washington

***Dol-po-pa Shes-rab rgyal-mtshan* and the Genesis of the *Gzhan-stong* Position in Tibet**

The *gzhan-stong* theory associated with the *Jo-nang-pa* tradition of Tibetan Buddhism is perhaps the single most controversial topic in the long intellectual history of Tibet. The most famous advocate of the *gzhan-stong* was, of course, the great master Dol-popa Shes-rab rgyal-mtshan (1292-1361). Although the *gzhan-ston* has been a subject of intense debate for many centuries in Tibet, a number of questions concerning the genesis of the theory remain.

It is clear that some of the themes addressed by Dol-po-pa in his writings are present in certain mahayana-sutras and in the tantras, and had been dealt with to a lesser degree in the works of some of his Tibetan predecessors. But did the actual term *gzhan-stong*, and other related terms such as *kun-gzhi ye shes*, originate with Dol-po-pa? Precisely when and how did Dol-po-pa arrive at the realization of the *gzhan-stong* view, and what specific influences, such as mediation practices, scripture, and the teachings of other Tibetan masters, were instrumental in this event? What was the initial reaction by other Tibetan scholars to his proclamation of the *gzhan-stong*? The Tibetan sources themselves are sometimes not in agreement in regard to these issues.

In this paper I will present the results of research into these questions, and seek to resolve some of the uncertainty surrounding the origin of the unique and very influential *gzhan-stong* position.

**CNAS NATIONAL SEMINAR on
State, Leadership and Politics in Nepal**

**Tribhuvan Memorial Hall
Tribhuvan University
Kirtipur, Kathmandu**

June 29-30, 1994

Inaugural Session

Welcome Address: Mr Krishna P. Khanal
Executive Director
Center for Nepal and Asian Studies (CNAS)
Tribhuvan University

Inaugural Address: Mr Kedar Bhakta Mathema
Vice Chancellor
Tribhuvan University

Session I Chair: Mr Narahari Acharya

Prof. Lok Raj Baral: "Democracy, Leadership Role and Nation-Building in Nepal"

Mr Krishna P. Khanal: "Politics and Governance: The Leadership Role"

Session II Chair: Prof Lok Raj Baral

Mr Krishna Hachhethu: "Executive and Authority Building: A Study on Premiership of Girija P. Koirala"

Mr Purna Man Shakya: "Constitutionalism and Parliamentary Process"

Mr Hiranya Lal Shrestha: "Opposition in Nepalese Polity"

Session III Chair Dr Novel K. Rai

Mr Dev Raj Dahal: "Civic Society and Self-Governing Polity in Nepal"

Dr Krishna B. Bhattachan: "Ethnopolitics and Ethnodevelopment: An Emerging Paradigm in Nepal"

Dr Dilli Ram Dahal: "Ethnic Cauldron, Demography and Minority Politics in Nepal"

Session IV Chair: Prof. D.P. Bhandari

Ms Stephanie Usha Tawa Lama: "Political Participation of Women in Nepal"

Mr Purushottam Suvedi: "Rethinking Nepalese Bureaucracy in the Changed Context: Problems and Prospects of its Management"

Mr Dhurba Kumar, Coordinator of the seminar, is editing the proceedings. CNAS will publish it soon.

Franco-Nepalese Seminar, March 1992

Participants:

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Bishnu Bhandari, National Heritage Conservation Programme
Hikmat Bista, Karnali Institute for Rural Development and Nature Conservation.
Jagman Gurung, Department of Nepalese History, Culture and Archaeology, Tribhuvan University
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Bihari Krishna Shrestha, Sociological and Anthropological Society of Nepal
Tulsi Das Shrestha, Electricity Corporation
Tirtha Bahadur Shrestha, National Heritage Conservation Programme
Nirmal Tuladhar, CNAS, Tribhuvan University
Dili Raj Uprety, Ambassador of Nepal (rtd)

Other scholars invited:

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Angela Dietrich, Department of Sociology and Anthropology, Tribhuvan University
Ephrosine Doniggelis, CNAS, Tribhuvan University
Martin Gaenzle, German Research Centre, Nepal
Johanna Pfaff, SDC/University of Zurich
Dennis Pontius, Department of Anthropology, University of Michigan, USA
Gert Wegner, Nepal Research Programme (FRG.)