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II. PAPER ABSTRACTS

ABSTRACTS OF THE 85TH ANNUAL MEETING OF THE AMERICAN ANTHROPOLOGICAL ASSOCIATION, Philadelphia, Pennsylvania, December 3-7, 1986

BAIRD, R. ELIZABETH, Boston, Garbage for the Gods: Chhwaassaa dio in Kathmandu, Nepal (Panel: Religion; Theoretical and Interpretive Studies).

Although the Newar of the Kathmandu Valley in Nepal are divided into either Hindu or Buddhist caste systems, they maintain a strong shared ethnic identity. This paper reports on one shared belief, the Chhwaassaa Dio, a minor god responsible for certain kinds of polluted materials. The social importance of common religious beliefs in the context of major religious differences will be discussed. Common symbolic features of the rites involving propitiation of the Chhwaassaa will be summarized while photographs will illustrate the diversity of neighborhood Chhwaassaa shrines.

DURKIN, MAUREEN, L. BELMONT, L. DAVIDSON, P. SHROUT, and Z. STEIN, Columbia University, Cross-Cultural Differences in Rates and Perceptions of Childhood Disability (Panel: A Cross Cultural Approach to Disabilities).

Two independent methods were used in surveys in a number of developing countries to identify children with disabilities (including deafness, blindness, movement disorders, epilepsy, and mental retardation). One method involved interviews with parents and the other consisted of clinical examinations of the children. This paper examines differences between rates of disability as perceived and reported by parents and rates based on clinical diagnoses. Variations in rates across communities, in forms of disabilities and in age and sex distributions are discussed. Cross-cultural differences in parental perceptions and in rates of disability are considered as well as implications of the findings for future anthropological and public health research.

FISHER, WILLIAM F., Columbia University, Culture and Commerce in Central Nepal (Panel: Rationality in Asian Commercial Cultures).

Within the multi-ethnic caste community of Nepal, the Thakali display exceptional entrepreneurial skills and business acumen. The relative economic success achieved by Thakali has been attributed by different scholars to cultural, social structural, and ecological factors ranging from their favorable location along a major trade route through the Himalayas to their "outlook on life." In light of recent research, this paper reassesses the factors that motivate Thakali entrepreneurial enterprises and encourage their success.

FRICKE, THOMAS E., Michigan, Tamang Fertility, Marital Alliance, and Household Developmental Trajectories (Panel: Anthropological Demography-Methods and Analysis).

This paper explores the effect of marriage style (arranged versus choice, cross-cousin versus other) on subsequent fertility and implications for household development. These linkages are investigated with data from 149 Tamang women from a natural fertility population of north central Nepal. Based on detailed marriage and fertility histories and genealogical information, the paper combines formal demographic analysis with case material to elucidate relationships between fertility and household alliance-generating strategies. The findings and their broader implications are relevant to theories of demographic transition and household research in subsistence settings.

LEVINE, NANCY E., University of California-Los Angeles, Patterns of Fertility, Child Care, and Mortality in Rural Nepal (Panel: Infant Feeding; Beyond the Breast/Bottle Controversy).

Recent cross-cultural research in northwest Nepal shows considerable variation in fertility across different communities and, predictably, positive relationships between fertility and child mortality. The societal variations can be understood as the outcome of (a) customary patterns of infant feeding, certain features of child care, and mother's competing work obligations; and (b) characteristic reproductive strategies within the society, reflected in expressed family planning goals. The data also show much higher rates infant and child mortality in this region of Nepal than the recent literature suggests.

MUMFORD, STAN R., Washburn, Dialogue and Time Consciousness in Tibetan Folk Ritual (Panel: Religion; Theoretical and Interpretive Studies).

Analysis of dialogue and reflexivity can be synthesized. Recent anthropological studies are showing how ritual performance can promote reflexive metacommentary. Tibetan Buddhist Lamas in the Nepal Himalayas make conscious use of their folk rituals to construct stages of reflexivity for the sake of enlightenment. At the same time an ongoing dialogue (Bakhtin 1981) between the Lamas and the Gurung shamans provokes reflection that is not consciously controlled. The Lamas' exchanges with underworld serpent deities are contrasted with the shamans' fertility rites. Through this dialogue rivalry the two modes of reflexivity emerge in Tibetan ritual interpretation and time consciousness.

SAX, WILLIAM S., Chicago, The Cult and Processions of the Goddess Nanda Devi (Panel: Religion; Theoretical and Interpretive Studies).

This paper will examine the jats or "ritual journeys" of the Central Himalayan Hindu goddess, Nanda Devi. The paper will show how social structural and mythical aspects of the jats, and narrative features of the associated oral epic, all share certain cosmological and ontological assumptions. It will be argued that local culture is linked to a wider Hindu culture through such assumptions, which are present and sometimes formalized in the classical or "Great" tradition.

ABSTRACTS OF PAPERS FROM THE 15th ANNUAL CONFERENCE ON SOUTH ASIA

University of Wisconsin-Madison, November 1-3, 1985

AMATYA, RAMESH NARSINGH, University of Southern California, Comparative Analysis of the Impact of Modernization for Fertility Control in Nepal, Pakistan, and Bangladesh (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics).

The purpose of the paper is to identify empirically the casual linkages between specific modernization processes and the demand and supply components of motivation for fertility control in Nepal, Pakistan and Bangladesh. The dependent variables are the demand for children: Desired family size; Age at marriage, years; First birth Interval, months; Second birth interval, months; Not secondarily sterile (=1, other = 0); Months breastfed, last closed interval; Proportion of pregnancy wastage; Proportion of child mortality. The independent variables are the modernization processes: Wife's education, years; Husband's literacy (can read=1, others=0); Urban-rural residence (urban=1, others=0); Husband's occupation; Husband's employment status; Wife's work experience before marriage; Wife's work experience after marriage. The importance of modernization variables on the components of motivation is identified by regressing all the

independent variables on each of the modernization variables. The empirical findings are that modernization via enhanced education and occupational change decrease the demand for children and modernization does also change the supply of children chiefly via its impact on age at marriage, infant and child mortality, and lactation. The policy implication from its findings are also discussed.

BAJRACHARYA, BISHNA NANDA, Historic Towns of Kathmandu Valley -- Architecture and Planning Concepts (Panel: The South Asian Landscape: A series of Selected Recent Research Topics).

The paper will first bring out the unique characteristics of the historic towns of Kathmandu Valley such as economic use of available land and incorporation of the socio-cultural needs of the people in the city planning. It will show how the traditional towns of the valley are different from western towns in terms of the city-structure, land use and population density. The paper will also discuss the planning and design of traditional houses of Kathmandu which reflect the unique living patterns of the local Newar people. An analysis of the government's efforts in preservation and revitalization of the historical towns will be made and appropriate measures for further improvement in the area will be suggested.

BERNIER, RONALD M., University of Colorado-Boulder, Himalayan Arts in Wood: A Search for Origins (Panel: Topics on the Art History of Pakistan).

While the regional identity of Himalayan art has long been recognized, its international frame of reference is too often ignored. Examination of the carvings found on wooden buildings in Northwestern India, especially Chamba, reveals inspiration from Central Asia, the Islamic world, and other areas to help define the Himalayan region as a crossroads. Wooden monuments that date from as early as the 7th century in Himachal Pradesh were remote enough to escape the zealous destruction that erased so many early arts of North India, and this alone gives them special value. At the same time they have high quality, with tantalizing memories of Gupta, Rajput, and much more distant visual traditions. Details of such monuments as the temple of Lakshana Devi in Brahmor and the temple of Hidimba Devi in Manali are taken as clues to reconstruct the map of exchange that linked northwestern India and Nepal to the Silk Road and beyond.

CAMERON, MARY, Michigan State University, The Baidya Healing Tradition in Far Western Nepal (Panel: The South Asian Landscape: A Series of Selected Research Topics).

The Baidya of Far Western Nepal are the primary source of treatment for chronic and acute illness among children. This village study from Bajhang in the Seti Zone is based on in-depth interviews with local baidya and relatives of ill children, particularly mothers. Results indicate a wide-spread use of hot-cold classifications of illness, a belief in the efficacy of herbal treatments and nutritional recommendations given by baidya, and the common practice of treating mothers for nursing children's illnesses. The paper argues that the baidya tradition is more common among the predominantly Hindu communities of western Nepal than a shamanistic tradition.

D'AMATO, ANDREA, University of Wisconsin-Madison, Geographic Implications of Government Policies on Migration in Nepal (Panel: South Asian Geography: Changing Trends & Patterns).

Regional shifts in population in developing countries create many problems for national governments in allocating development resources. Government spending can exacerbate existing regional disparities, reinforcing uneven distributions of wealth, aid, and population. This paper explores the relationship between migration and government policy in Nepal. A multiple regression model is used to examine how specific resettlement and investment policies affect the direction and magnitude of population movement.

An understanding of this relationship may provide insight into how government policy can be used to direct both physical and financial resources on a national level.

ELLINGSON, TER, University of Washington, Mathematical Forms in Newar Buddhist Music (Panel: Music, Dance, and Drama in Nepal).

The music of Newar Buddhist ceremonies and sacred sites is a complex classical art, as stylistically unique and formally sophisticated as the art and architecture of the Kathmandu Valley temples, and in fact related to them in more than circumstantial ways. Developed equally from the pan-cultural traditions of South Asian Buddhism and the unique geographical setting and civilization of central Nepal, the music combines structural principles derived from Indian models with forms particularly suited to the environment and worldview of its Newar creators and performers. Structuring music according to mathematical formulae is a principle known from other Buddhist cultures. Among Newar Buddhists, one can hear transformations of the classical Indian concept of Tala rhythmic cycles into more elaborate, exponentially-based cyclic forms. Perhaps the most characteristic form of mathematical structuring in Buddhist music is the ordering of sections and pieces according to the principles of geometry. In Newar music, structures of this type derive from the ritual geometry and geography of the Valley and its sacred sites, and form part of an artistic-ritual complex that unifies music, dance, architecture, iconography, meditation, pilgrimage, and other elements into a multimedia, multidimensional web of interlinked concepts and performance forms and practices.

ILTIS, LINDA L., University of Washington, Intermediate Transformations of Newar Ritual Narrative (Panel: Music, Dance, and Drama in Nepal).

Oral recitations of sacred texts and religious stories constitute a range of musical performing genres which provide a rich source of entertainment and access to merit for both performers and audiences in Nepal. The interpretation of even one story may be expressed in genres ranging from a high caste family's informal recitations to a low caste Gaine bard's ballad; and from an esoteric, masked ritual dance drama to a proscenium stage dramatization with musical interludes. The audience of one form may become the performer in another context, and the performers in one context become the audience for the other. We find that the stories are made accessible to the entire community through performed musical transformations.

LEAVITT, JOHN, McGill University, Three Birds and the Emotions in Central Himalayan Belief and Practice (Panel: The Cultural Construction of Emotion in South Asia)

To conceptualize emotional life, the villages of the Central Himalayan hill region of Kumaon (Uttar Pradesh, India) draw on a symbolic idiom involving polarities of hot and cold, movement and rest, and contrasting excesses of these poles and their balance. This conceptual idiom is also used to characterize a broad range of other kinds of experience: cosmic processes, temporal patterns, social and personal types. My talk will describe the way the play of excess, insufficiency, and balance informs discourse about emotional life, sometimes directly and sometimes through symbolic representatives. The particular example will be the songs and symbolism of three birds: the raucous crow, associated with excess and anger; the tremulous dove, whose call fills one with sadness and longing; and the sweet-voiced cuckoo. The use of these birds and their songs as symbols in song, story, and ritual is one aspect of a more general process linking emotional life into a broader cosmic and temporal scheme.

LINDHOLM, CHARLES, Harvard University, Emotional Constraint and Social Structure (Panel: Cultural Construction of Emotion in South Asia).

This paper seeks to understand the underlying causes for the remarkable emotional constraint characteristic of public expression in two very disparate societies: the court of Louis XIV as analyzed by Norbert Elias, and the tribal world of Swat, Northern Pakistan. Elias claims that the stereotypical lack of effect and the separation between inner feeling and outer presentation found in the French court is due to the centralization of the state and the isolation of the nobility. Swat, however, is relatively egalitarian yet exhibits similar emotional masking. This leads me to argue that such masking has less to do with hierarchy and more to do with situations of intense interpersonal rivalry in highly restricted environments. Nonetheless, hierarchy does have a considerable effect on the goal and style of emotional masking, so that in the French context elaborate masquerades seek to deceive and manipulate the onlooker, whereas in Swat the goal is the simple one of self-preservation, and the style is far less complex.

MASKARINEC, GREGORY, East West Center, Honolulu, Word as Cure: Nepali Shaman Oral Texts (Panel; New Research).

As part of their training, every Jhakri of Nepal memorizes lengthy oral texts, which they use in a variety of healing, life cycle, and worship ceremonies. These texts are stories that relate such events as the creation of the universe and of the race of man, tales of the first witches and the first Jhakri, and of other extraordinary events and exceptional individuals. These texts are known only by the Jhakris, and represent both how they see the world and how they attempt to master it. I have tape-recorded, transcribed, translated, and annotated the repertoires of several jhakris of Jajarkot District, Bheri Zone; in this paper I examine these texts for the theories of affliction and curing which they contain, showing the complete interconnectedness of etiology and treatment, and how both are situated entirely in spiritual realms.

MOISALA, PIRKKO, Research Academy of Finland, The Ghato Performance of the Gurungs (Nepal) (Panel: Music, Dance and Drama in Nepal).

The ghato, a dance of three days, represents the oldest musical strata performed by the Gurungs. It is performed also by some other ethnic groups of Nepal. In Gurung usage it is related to worshipping of Himalayan gods in order to get a good rice crop. The main ghato performance takes place in mid-May, during Baisakh Purne festival, just before rice is planted. I will pay special attention to changes in the ghato performance practice which reflect the situation of Gurung culture in developing Nepal. Nepalization and modernization of ethnic cultures are drastic processes of present day Nepal. The data were collected in 1975-1976 and again in 1985 in a Gurung mountain village of Lamjung district. I will illustrate my presentation with audible and visual documents.

MUMFORD, STAN, Princeton University, The Transmutation of Emotions in Tibetan Folk Culture (Panel: The Cultural Construction of Emotion in South Asia).

In Tibetan Lamaist practice categories of emotional experience are constructed to enable lower psychic tendencies to be transmuted into higher insights of wisdom. In the folk tradition among Tibetan villagers in northern Nepal, however, internal states signify more than personal psychic experience. They convey processes and relations between persons and domains of life. Mental dispositions, inner disturbances and conflicts are correlated with cycles of the natural world, with different social contexts and with specific historical trends. This can be explicated by examining aspects of the local divination text Lha-mo bryad rtsis, particular cases of horoscope interpretation, and folk uses of categories of emotion employed in the household rituals of village Lamaism.

SHRESTHA, MOHAN, N., Bowling Green State University of Sydney, Rural-Urban Migration Pattern in Nepal (Panel: South Asia Geography; Changing Trends and Patterns).

Migration in Nepal is as old as the history of its people, but the magnitude and the direction have changed in response to the environment and the socio-economic opportunities available in the country. Since the latter part of the 1950's rural to rural migration has been very intensified. The rural-urban migration, however has remained low in the relation to the total migration in the country. The level of urbanization and the rural-urban migration both have increased but they have remained very low in comparison with other South Asian countries. Not only the urban population has grown within these years but also the numbers of urban centers has increased much of these changes have occurred in the southern lowland near the foothills of the Himalayas and the Indian border. These urban centers are the major points in the north-south road networks and they work as major doorways to the northern Hill and Mountain regions.

OTHER ABSTRACTS

SHULMAN, FRANK JOSEPH

Title: Doctoral Dissertations on Asia: The Issue of Bibliographical Control and Access.

Doctoral dissertations have played a significant role in advancing Western knowledge and understanding of Asia. Bibliographical controls for this rapidly growing body of scholarly literature have improved in terms of their scope and nature. An integrated information system for theses dealing with East, Southeast and South Asia currently exists. It encompasses the annual bibliographical journal Doctoral Dissertations on Asia and a series of retrospective, book-length bibliographies. More should still be done, however, to improve the types of bibliographical coverage available for the thesis literature. There is also an urgent need to make the dissertation typescripts themselves more accessible to interested users. This calls for greater cooperation among librarians and academics in eliminating bureaucratic barriers and in developing specialized collections of dissertations about Asia. Further exchanges of information and the publication of additional bibliographies would be highly beneficial as well.