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This is an ethnographic and ecological history of Dolpo, a culturally Tibetan region in western Nepal. Bauer describes Dolpo since the 1950s and traces how pastoralists living in the trans-Himalaya have adapted to sweeping changes in their economic, political and cultural circumstances.

One of the greatest cities of the Himalaya, Kathmandu, Nepal, is a unique blend of thousand-year-old cultural practices and accelerated urban development. In this book, Thomas Bell recounts his experiences from his many years in the city—exploring in the process the rich history of Kathmandu and its many instances of self-reinvention. Closed to the outside world until 1951 and trapped in a medieval time warp, Kathmandu is, as Bell argues, a jewel of the art world, a carnival of sexual license, a hotbed of communist revolution, a paradigm of failed democracy, a case study in bungled western intervention, and an environmental catastrophe. In important ways, Kathmandu's rapid modernization can be seen as an extreme version of what is happening in other traditional societies. Bell also discusses the ramifications of the recent Nepal earthquake. A comprehensive look at a top global destination, Kathmandu is an entertaining and accessible chronicle for anyone eager to learn more about this fascinating city.

Karnali Blues, by Buddhisagar, is the most widely read Nepali novel to have appeared in the last twenty years. As it recounts the evolution of a father-son relationship-a son's search for approval, a father's small acts of kindness and forgiveness, a son's fears for his father's dignity as his fortunes and faculties begin to fail-the reader is deeply drawn into young Brisha Bahadur's world. His father is kind and idealistic; his mother, though she is kind too, is often frustrated and irascible. The characters in this book are some of the most carefully drawn and authentic in all of Nepali literature. In a backwater district of a country about to undergo radical social, political and cultural change, Brisha's dreams, his games and his mischief, his loves, his hopes and his fears come alive. Translated from the Nepali by Michael Hutt, this highly original piece of work, with the simplicity of its language and its emotional range, holds the power to take your breath away. Its principal themes-the love between a son and his father, the joys and sorrows of childhood, the daily struggle for survival-are universal, and will resonate with readers the world over.

The Golden Yoke is a remarkable achievement. It is the first elaboration of the legal, cultural, and ideological dimensions of precommunist Tibetan jurisprudence, a unique legal system that maintains its secularism within a thoroughly Buddhist setting. Layer by layer, Rebecca Redwood French reconstructs the daily operation of law in Tibet before the Chinese invasion in 1959. In the Tibetans' own words, French identifies their courts, symbols, and personnel and traces the procedures for petitioning and filing documents. There are stories here from judges, legal conciliators, and lay people about murder, property disputes, and divorce. French shows that Tibetan law is deeply embedded in its Buddhist culture and that the system evolved not from the rules and judgments but from what people actually do and say. In what amounts to a fully developed cosmology, she describes the cultural foundation that informs the system: myths, notions of time and conflux, inner morality, language patterns, rituals, use of space, symbols, and concepts. Based on extensive readings of Tibetan legal documents and codes, interviews with Tibetan scholars, and the reminiscences of Tibetans at home and in exile, this generously illustrated, elegantly written work is a model of outstanding research. French combines the talents of a legal anthropologist with those of a former law practitioner to develop a new field of study that has implications for other judicial systems, including our own.

The Talkative Man tells the story of a mysterious stranger who arrives at the Malgudi train station to pursue a purported U.N. project. The stranger winds up staying at Talkative Man's home, where he begins to seduce the librarian's daughter.

With its systematic coverage of different groups, this book demonstrates how similar trends of ethnic formation are affecting all parts of Nepal. Yet, within the boundaries of a single culturally diverse state, very different forms of ethnicity have emerged. " This is a truly thematic collection with a well-defined focus on the important contemporary topics of ethnic identity and nationalism. The importance of the theme is self-evident in a world attempting to come to grips with such problems in virtually all modern states. Anyone with an interest in contemporary Nepal should study this volume." Nepal is the only officially Hindu kingdom in the world and remains so in spite of a revolution, or people's movement, in 1990 which overthrew the partyless Panchayat regime and instituted a multiparty constitutional monarchy. Since November 1994, it has also had an elected Communist government, the first of its kind in South Asia. This volume takes a long-term view of the various processes of ethnic and national development that have been displayed, both before and after 1990. It brings together twelve carefully chosen ethnographic and historical chapters covering all of the major ethnic groups and regions of Nepal.

Three Fruits: Nepali Ayurvedic Doctors on Health, Nature, and Social Change focuses on Ayurvedic doctors during a period of social and political change in Nepal. Using doctors' narratives this study describes the unique human-nature relationship found in Ayurvedic practice and highlights Ayurveda's relevance in Nepal and the world.

Drawing on extensive ethnographic fieldwork in Cambodia, Erik W. Davis radically reorients approaches toward the nature of Southeast Asian Buddhism's interactions with local religious practice and, by extension, reorients our understanding of Buddhism itself. Through a vivid study of contemporary Cambodian Buddhist funeral rites, he reveals the powerfully integrative role monks play as they care for the dead and negotiate the interplay of non-Buddhist spirits and formal Buddhist customs. Buddhist monks perform funeral rituals rooted in the embodied practices of Khmer rice farmers and the social hierarchies of Khmer culture. The monks' realization of death underwrites key components of the Cambodian social imagination: the distinction between wild death and celibate life, the forest and the field, and moral and immoral forms of power. By connecting the performative aspects of Buddhist death rituals to Cambodian history and everyday life, Davis undermines the theory that Buddhism and rural belief systems necessarily oppose each other. Instead, he shows Cambodian Buddhism to be a robust tradition with ethical and popular components extending throughout Khmer society.

This highly original and timely collection brings together case studies from salient areas of the Himalayan region to explore the politics of language contact. Promoting a linguistically and historically grounded perspective, The Politics of Language Contact in the Himalaya offers nuanced insights into language and its relation to power in this geopolitically complex region. Edited by respected scholars in the field, the collection comprises five new research contributions by established and early-career researchers who have been significantly engaged in the Himalayan region. Grounded in a commitment to theoretically informed area studies, and covering Tibet (China), Assam (India), and Nepal, each case study is situated within contemporary debates in sociolinguistics, political science, and language policy and planning. Bridging disciplines and transcending nation-states, the volume offers a unique contribution to the study of language contact and its political implications. The Politics of Language Contact in the Himalaya is essential reading for researchers in the fields of language policy and planning, applied linguistics, and language and literary education. The detailed introduction and concluding commentary make the collection accessible to all social scientists concerned with questions of language, and the volume as a whole will be of interest to scholars in anthropology, sociolinguistics, political science and Asian studies.

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