
■研究動向■

Nepal Studies in Japan— Social Sciences and Humanities

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1. Introduction

Until the middle of this century, Nepal was closed to most foreigners, though there were some notable exceptions. The collapse of the Rana regime in 1951 and the open-door policy taken by the new government offered a great prospect for those who had cherished aspirations to visit Nepal. Some organized large scale multi-purpose expeditions combined with mountaineering, an approach that characterized the early years of the Japanese activities in Nepal. Small scale expeditions and individual studies followed and broadened the scope to the area other than the high Himalayan region. Various interests were shown by Japanese scholars but natural sciences will not be dealt with here except where they are relevant to the issues of social sciences and humanities which form the focus of this review.

2. Social Sciences and Humanities

Japanese scholars have shown diverse interests in this field as we see below. Many of the studies were made through fieldwork but there were also studies based on written sources.

2. 1. Before 1950

Among less than a dozen Japanese who visited Nepal before 1950, Kawaguchi's work is worth mentioning. Being a Buddhist monk, he became interested in Tibetan Buddhism and visited Nepal in 1899 to 1900 before he went to Tibet and returned again in 1902 and 1905. The travelogues of his trips contain valuable descriptions of Nepal at that time as well as information on Buddhism. (Kawaguchi 1909, 1966) Sanskrit Buddhist manuscripts, sculpture and his other collections are kept in several institutions in Japan and are still being studied. (Tohoku Univ. 1986) Tanaka's

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catalogue not only contains pictures from the Kawaguchi collections but also gives the relevant textual sources. (Tanaka 1990a)

In this period, a study conducted without visiting Nepal is also notable. Criticizing the foregoing studies such as S. Lévi's as insufficient, Ishida described the life of A-ni-ko, a Nepalese craftsman of the royal family who was invited to Yuan China in the 13th century, showed his talent in building many temples, casting images and making ornaments and later attained a high position in the Yuan court. Ishida mainly depended upon the imperial inscription made in the memory of the celebrated artist. (Ishida 1941)

2. 2. From the 1950s to the mid-1960s

Though a comparatively small number of parties and researchers visited Nepal in this period, there were important achievements.

Kawakita and Nakao made an ethno-geographical and ethno-botanical field trip along the Kali Gandaki, Marsyandi and Buri Gandaki rivers in 1953 as members of the Science Section of the first Manaslu Mountaineering Expedition. Studying the vegetation, crops as well as various cultural elements, they clarified their distribution and the correlation between ecological condition and culture, especially with reference to religion, settlements and society. They also conducted fieldwork in a Tibetan village whose residents were characterized by Kawakita as individually oriented. (Kawakita 1957, Nakao 1957) (Several articles by Kawakita and Nakao are included in Kihara 1956.)

Another Scientific Expedition to Northwest Nepal in 1958 led by Kawakita studied the Tibetan village Tsarka in Dolpo and the Thakalis in Thakkola from various perspectives. Their works are valuable as they not only put forward substantial analyses and data but also inform us about the condition of the area just before the closure of the Nepal-Tibet border in 1959. Notable examples of research topics are: Kawakita and other's description of the general setting of and life in the village and a special type of funeral; analysis of polyandry and kinship; Takayama's detailed study on Tsarka economic and material life; Namikawa's account on the domestic animals; and S. Iijima's study on the agriculture and land system in Nepal containing a section on Tsarka economy and the correlation between ecology, agriculture and socio-cultural conditions in Nepal as a whole. (Kawakita (ed.) 1960, Kawakita 1961, 1966, Takayama 1960, 1990, Namikawa 1978, Iijima S. 1961) Together with it, S. Iijima analyzed the Thakalis' drastic Hinduization in which they not only abandoned their former Tibetan lifestyle and adopted Nepali ways but even changed their language to Nepali. He studied the Thakalis again in the 1980s finding them more Hinduized, urbanized and facing an identity crisis. (Iijima S. 1960, 1963, 1982)

Out of the above studies, Kawakita developed an idea for a comparative study of

communities on the north-south axis along the Kaligandaki river where he found a great environmental variation according to altitude. Having this in mind, he studied the Sikha Valley with Sasaki in 1963. Detailed analyses were made of the ecology, agriculture, society and culture of a Magar village and it was Kawakita's conclusion that not only natural environment but also various aspects of culture should be taken into account in order to understand the ecological structure of an ethnic group's life. In a chapter dealing with culture change, he surmises that a decisive key for development lies in the vitality of the community but that community integration was being eroded in the main settlement he studied. (Kawakita 1974) After this study, Kawakita continued to synthesize his theme by adding perspectives of cultural history and evolution to the ecological standpoint. (Kawakita 1977) He has been also active in local development and nature conservation.

Sasaki placed more emphasis on the study of a Hindu village of the area, though he worked in surrounding localities, too. In one of his papers, he analyzes a particular agro-pastoral custom called "*maurauni*" in which farmers graze large domestic animals on the land of landlords after the harvest. He shows that this custom is related to tenancy and to the community control of cultivation. In another place, he compares the systems of transplantation of African millet in Nepal, India and Japan and corroborates Nakao's hypothesis that the transplantation of rice was established under the influence of the transplantation system of African millet. (Sasaki 1970, 1978)

In this period, we can find historical and other studies also.

N. Suzuki studied the role played by the Gurkha dynasty from the late 18th century to the mid-19th century in the context of the east and south Asian situation centering around Tibet. Analyzing political, military and trade relations, he emphasizes that the contact between Ch'ing China and British India concerning Tibet was an indirect one in which Himalayan states including Nepal played an important part. He put forward new perspectives and materials utilizing as many relevant Chinese sources as possible besides using sources from other countries. His work demonstrates that for understanding the international relation of the area, analysis of Nepalese internal and international politics is indispensable. (Suzuki, N. 1962)

Until recently, Kambara's article on Nepalese history and society dealing mainly with the modern period remained the only general introduction to the history of Nepal written in Japanese. (Kambara 1966-7) He has also edited the first bibliography on Nepal published in Japan. (Kambara 1959)

The Tokai University expedition to West Nepal in 1963 studied the remains of the Malla dynasty in the Karnali area, retracing the study by G. Tucci. This group also carried out an ethnographical study in Jumla area. (Nagasawa 1964, 1968)

2. 3. From 1965 to today

After the mid-1960s, scholars dealing with Nepal increased in number and diversified in terms of subjects and methods. Some research was conducted by groups but more characteristic was the increase of individual research activities as the severe restriction on the taking out of foreign currency was lifted in 1965. Some researchers in this period were equipped with more knowledge of local languages and carried out their research work for longer periods than their predecessors. Ethnology or cultural anthropology has been attracting more scholars than others but studies on some other subjects have also been undertaken actively.

2. 3. 1. Ethnology, geography, sociology and related disciplines

In this field, there appeared more intensive studies of local communities and socio-economic networks, though there were also studies with other approaches. They were conducted not only among the Tibeto-Burman groups in the higher areas but also among the residents of the lower Hill areas, Kathmandu Valley and Tarai plain.

Studies on the Tibetans and the Sherpas

A research group led by Z. Tamura including specialists on social anthropology, psychiatry and art studied a Tibetan village near Tibrikot in western Nepal. Analyses of kinship, trade, religious and medical practitioners and religious paintings were made besides a general description of the villagers' life. (Tamura, Z. 1968-69, Oda 1970, Kuroda 1976)

Yanagimoto stayed among the Sherpas and studied their life from the viewpoint of food, cooking and related customs. (Yanagimoto 1970, 1771)

Out of his work in Khumbu and Rolwaling, Kano shows that agriculture and animal husbandry are inseparably connected in the Sherpa economy. Comparing the economies and societies of the two regions, he asserts that Rolwaling is more autonomous and reminiscent of the original condition of the highland Sherpas and that Khumbu is more trade oriented due to greater population pressure. He has been studying trade and markets in the eastern Hill areas in Nepal as well as in India and Bangladesh and has given a typology of various markets as well as descriptions of market activities, goods and participants. (Kano 1978, 1979, 1989)

S. Kobayashi studied the naming system of the domestic animals among the Sherpas. Finding that most of their names are based on easily observable bodily features, he points out that the naming has two indicatory aspects; one to distinguish individual animals within the household and another to indicate animals' bodily features to outsiders. He asserts that these two aspects are common to other pastoral groups of the world. (Kobayashi S. 1979)

From their study in the Langtang area as members of a geological research team, Ono and Sadakane give an illustrated analysis of the movement of the Yak herding

Tibetans of that region. (Ono and Sadakane 1986) Sadakane also gives an account of Langtang vocabulary relating to the residents' religious concepts and agro-pastoral life. (Sadakane 1987)

Tibeto-Burman ethnic groups of the middle Hills and the Kathmandu Valley

Kuroda conducted intensive fieldwork in a Gurung village and focused on the social structure and cosmology. One of his assertions is that the real dichotomy in their society is found between the groups called *kro* (Gurung) and *kl'ya* (Ghale) and the so-called '*carjat-solahjat* dichotomy' of the Gurungs is a Hinduized false one. (Kuroda 1972, 1974)

Tamura and Tamura have been studying a Chamling Rai village focusing on its social organization and material culture. They have also surveyed the material culture, fishing and other subsistence techniques among other neighbouring groups. (Tamura Z. 1982, Tamura M. 1985)

As for the Newars of the Kathmandu Valley, Ishii studied one of their villages having a multi-caste structure. By analyzing the economy, politics, inter-caste relations, kinship and ritual organizations of the village, he demonstrated how the society was organized around ritual relations and changing toward the weakening of inter-caste relations and the decrease in size of intra-caste organizations. (Ishii 1980a, b, 1986)

Newar folk beliefs and practices concerning witchcraft in Kathmandu city are dealt with by Hiramatsu. (Hiramatsu 1991)

Kobayashi returned to study the three-field system in the same Magar village where Kawakita worked. He shows that although this system is highly flexible, it is also ecologically unstable and has become one of the factors leading to extensive forest destruction. (Kobayashi, S. 1980) He also worked in Tamang and Newar villages.

Studying a Magar village in the north-eastern part of Nawal-parasi district where they have been changing from slash-and-burn cultivation to paddy cultivation, Minami asserts that Magar subsistence strategy is quite multilateral and their social attitude individualistic. (Minami 1990)

Studies on the Parbate Hindus

Studies on the Parbate (Hill) Hindus, by far the most populous group in Nepal who speak Nepali, have increased since the latter half of the 1970s. They are: Ishii's research on the social relation among the Bahuns (Brahmans), Kamis (Blacksmiths) and some other castes of a village in Dhading district (Ishii 1982); Tamuras' work on the life and economy of the Thakuris in far western Nepal (Tamura Z. 1983–84); Mikame's comparative consideration of the concepts of being 'dirty' among Bahuns in Kathmandu and Japanese as well as his research on the concept of pollution among the Bahuns (Mikame 1984, 1991); Yuki's study of the Damai (Tailor-Musician) caste (Yuki 1990) and Yasuno's detailed research on the religion,

society and social conflicts among Hindu castes in the area northwest of Jumla. Based on two years' fieldwork, Yasuno tries to assure the objectivity of her study by reproducing (in translation) as many relevant raw materials and conversations as possible be it on Masta deities or on marriage conflicts. (Yasuno 1988, 1989)

Studies on Tarai residents

Mikame conducted his research among the Chitwan Tharus. His descriptions of their rituals and other aspects suggest that Tharus there are considerably Hinduized though they retain their own cultural uniqueness. (Mikame 1979, 1990)

A brief history of immigration into the Inner Tarai is given by Minami taking an area in Nawal-Parasi as an example. (Minami 1991)

Yaginuma reports on the local development services and their difficulties in the eastern Tarai dealing with education, health, occupation, construction work and energy. (Yaginuma 1989)

There is no substantial work published on Maithili, Bhojpuri or Avadhi speaking people in Nepal though some have begun studying them.

Studies on multi-ethnic urban and suburban areas

Yamamoto studied inter-caste marriages in Pokhara and found many cases of hypogamous as well as hypergamous marriages. Among his other works is a comprehensive survey of Pokhara focusing on population, caste and ethnic distribution, occupation, education and family, which he has been processing using computer analysis with Y. Kitamura. (Yamamoto 1983, Yamamoto and Kitamura 1989, 1990)

Koyano examined the modernization processes among high school and university students in Kathmandu using a questionnaire method. He found that modernization could be most clearly seen in the extent to which individuals utilized information sources and pursued international interests. (Koyano 1977)

Geographical observations

Iozawa has been studying Nepal cross regionally from the Tarai to the high Himalayan areas. He gives detailed maps, sketches and descriptions of settlements along with various geographical features. (Iozawa 1976)

Takaya divides Nepal into five geographical zones and gives clear accounts of each. Paying attention to agriculture, its development and its relation with ecology, his integrative analysis adds new dimensions to the agricultural geography of Nepal. (Takaya 1977)

Yonechi and Ueno have given geographical accounts on various landforms, areas and settlements in Nepal. (Yonechi 1973, Ueno 1977)

Based on an observation and research in Gorkha district, M. Kobayashi analyzes the basic livelihood of several villages and points out the increasing dependence on non-agricultural jobs as well as the widening gap between upper- and lower-class farmers. (Kobayashi, M. 1991)

Folklore, material culture and others

Kato, along with studying folktales in many places of Nepal, translates and analyzes documents on the origin of the Thakalis. She makes comparisons with legends from other countries, examines their historical, social and ethnic conditions and concludes that these documents were made as a means to express their separation from their former peers. (Kato 1978, 1979, 1981)

There have been several works on paper making ranging from the studies of materials and techniques to those on historical aspects. Konishi's study is included in the previous issue of this Journal. (Konishi 1990) Itoh gives a well illustrated description of the process of Nepalese paper making. (Itoh 1982)

Describing clothes worn by several ethnic groups in and around both Kathmandu and Pokhara and those kept in a Japanese museum, Matsumoto tries to trace their origins. She points out that there are many Iranian and Turkish elements in the clothes of the Hill groups, though Tibetan and Indian elements are mixed among some of them. (Matsumoto 1979, 1985)

Fukuda has been conducting research on spices and cultivated plants along the Langtang valley and in eastern and central Nepal. Finding considerable differences in the use of spices among the Tamangs, Gurungs, Chetris and Newars, he also points out that the process of Indianization in food is widely observable among the Hill Tibeto-Burman groups. (Fukuda 1977, 1983)

In addition to the above, rich accounts and ideas are found in the writings of some missionaries and medical teams.

2. 3. 2. History and archaeology

Though historical studies on Nepal have not been made so actively, there have been some general as well as specific studies.

In the field of ancient history, Yamaguchi refutes Tucci's hypothesis that princess "Khri btsun (Bhr̥kuti)" did not exist. On the basis of a detailed examination of Tibetan, Tu-huang and Chinese sources as well as Western studies, he concludes that Khri btsun lived in the 7th century, married King Sron btsan sgam po of Tibet and that she was most probably a daughter of Narendradeva who had fled to Tibet and later ascended to the throne of Nepal with the support of the Tibetan king. (Yamaguchi 1979)

Sahegi has been giving detailed accounts concerning the ancient and medieval history of Nepal, carefully following the reliable works of Nepalese historians as well as those of Japanese and Western scholars. His is the only work in Japan which gives an up-to-date general picture of the ancient and medieval history of Nepal. (Sahegi 1984, 1986)

Nishizawa analyzes the history of Nepal with special attention devoted to relations with India. Considering the Indo-Nepalese relation to be the most essential

factor shaping modern Nepal, he clarifies the nature of the historical relationship from the time when Nepal confronted the East India Company. His work is analytical and problem oriented though it is based on secondary sources. (Nishizawa 1985)

A Rissho university team made an archaeological excavations several times in Tilaurakot from 1967 to 1977 in search of the place of Kapilavastu. Only a part of their final report has been published. (Nakamura 1978)

2. 3. 3. Economy, politics, law and government

Economy

Analyses of the Nepalese economy have been published from time to time by the Institute of Developing Economies and other institutions such as the Japanese International Cooperation Agency (JICA), Overseas Technical Cooperation Agency (OTCA), Bank of Japan and Asian Development Bank. (For these publications, see The Japan Nepal Society 1984: 110-134)

Inoue, one of the authors of the above, gives an account of the Nepalese economy analyzing the development plans, agriculture, industry, trade and foreign aid. She finds the Nepalese economy to be facing multifarious difficulties including the low growth rate of food production related with natural conditions, rapid population growth, and difficulties in raising capital within the country. (Inoue 1983)

Reflecting the economic condition of Nepal, there are more publications on agriculture and agricultural development than in other fields. The main areas besides general economic analyses and agriculture are: banking, monetary system, trade, industries pertaining to iron, cement, silk, paper, and food industries, cottage industries, mining, electricity including the construction of hydroelectric plants and line networks, broadcasting, road construction, animal husbandry and fishery. Most of the publications on these topics express practical concerns related to actual projects or project plans.

Shimada's work on the agricultural structure of Nepal is based on his rich experience in agricultural extension and research. He gives a succinct picture of the agricultural economy of Nepal and its problems through analyses of land use in various areas, population and production changes as well as the agricultural policies of the government. He also gives consideration to agricultural extension programs, development organizations and their history, and emphasizes the necessity for the education of extension staff and the building up of model farms run by farmers themselves. (Shimada 1976, 1979)

T. Iijima reviews Japanese agricultural cooperation activities and examines the activities of a Rotary Club in a Tamang village and those of JADP (Janakpur Agricultural Development Project) as examples of the non-government and government cooperation respectively. He encourages private activities and sending specialists

for long term assignments in the government projects rather than giving aid in the form of appliances and other structures difficult for the people to maintain. (Iijima T. 1985, 1986) Among his other works are studies on the Nepalese land system and land reform and on the history of the caste system in Nepal based on existing studies.

Nishizawa tries to understand the social structure and politico-economic history of Nepal in a comprehensive way. He analyzes the socio-economic conditions under the panchayat system, paying attention to both the central and local levels as well as to historical and contemporary aspects. Modernization by means of investments is considered to be essential for the economic development of Nepal. But he points out that this is hindered by many factors such as overpopulation, slow increases in agricultural production and problems concerning foreign aid. He agrees with some other scholars that Nepal is in crisis and that this can be overcome only by a radical change in the political system. (Nishizawa 1987)

Accumulation of capital goods in Nepal was studied by Niitsu, Hidemitsu and Wachi. By means of fieldwork and an examination of available documents, they analyze constraints on capital goods accumulation. Though most of the capital goods produced in Nepal are related to agriculture, they see a sign of change toward the increase of capital goods production in some industrial sectors and have found blacksmiths to be adaptive to modern capital goods production. They point out that there are demands for domestically produced capital goods in textile, leather, food and other industries and conclude that the encouragement of the domestic capital goods sector to be justifiable. (Niitsu, Hidemitsu and Wachi 1983)

Demography

Population problems of Nepal are dealt with mainly in the publications of the Asian Population-Development Association (APDA), JICA and the Japanese Organization for International Cooperation in Family Planning (JOICFP). It is concluded in an APDA research report that the most urgent basic problem is the high rate of population increase (2.5% a year), and that a thoroughgoing reinforcement of family planning is needed. They say what is needed for its realization is the building up of statistics on the population dynamics, for which Japanese experience could be utilized effectively. (APDA 1990)

Law and government

On law and government there are publications on the constitution, the monarchy, law etc. but it is hard to find studies based on materials written in Nepali. Information on political affairs and legal changes is found in the Newsletters of the Japan Nepal Society and in some other publications.

Wachi's work analyzes the socio-political changes from the viewpoint of Sanskritization, integration and modernization and asserts that Nepal has retained traditional values and beliefs in her long history. (Wachi 1987)

Kaida examined the constitutional and political changes from 1948 to 1982. He focused on the Back to the Village National Campaign, the 1980 Referendum, the constitutional amendment of 1981 and the succeeding elections. He anticipated further changes on the basis of this analysis that showed how the panchayat system was not well rooted. (Kaida 1982)

It is hoped that more studies of this kind will appear given the present rapidly changing political condition.

2. 3. 4. Religion

Religions of the Kathmandu Valley have attracted a considerable number of Japanese scholars. On the other hand, there are much fewer studies on religions in the Hill areas, though we can find exceptions among some ethnological works mentioned above.

In Kathmandu, Ujike studied rituals, legends, stupa worship and other aspects of Buddhism. His writings center around the textual interpretations of Sanskrit materials. He studied Bon religion in western Nepal also. (Ujike 1973, 1975, 1984)

Introductions to Newar ('Nepal') Buddhism are given by Takaoka and Yoshizaki (Takaoka 1984, Yoshizaki 1990). Takaoka sees the Newar Buddhism as essentially organized around rituals of offering and gives accounts of some rituals, materials used in them, alms giving and religious observances with fasting. In his introduction to Lokeshvara worship, he characterizes their Buddhism as that which aims to attain perfection through a perfect decoration (*vyūha*). He compiled a catalog of Newari books and Buddhist manuscripts. (Takaoka, 1981, 1984)

Yoshizaki deals with Newar Buddhist stupas looking at their distribution, classification and erection rituals. (Yoshizaki 1991)

With a background of Indology, Tachikawa has been conducting fieldwork on the stupa worship, temple structures, religious representations and rituals in the Valley. Considering the iconography of Nepalese Hinduism to be essentially the same as that of Indian Hinduism but not without differences, he presented illustrated descriptions of many sets of Eight Mother Goddesses and Eight Bhairabs in Kathmandu and Patan. He regards the emphasis of these deities as one of the most important differences between Indian and Nepalese Hinduism. A general presentation of the Buddhist iconology in Nepal is his other contribution. He has also led a research team on the structure of Jana Baha (Kathmandu's Seto Matsyendranath Temple). (Tachikawa 1984, 1986, 1987, Tachikawa et al. 1988)

Taguchi gives an account of several Hariti images and rituals in Kathmandu and Patan along with a brief historical review of the cult. She points out that the deity originated in India and merged with the mother goddesses (Ajima) in Nepal. An iconographic description of the Hariti in Swayambhu forms the core of her work which surmises that the early Hariti style is retained in Nepal. (Taguchi 1984)

Another Indologist, Shima, gives a detailed description of the Hariti worship he observed in Swayambhu and analyzes its structure and function. He concludes that Newar Buddhism is characterized by its multi-layered structure and that the purpose of the Hariti worship changed from the attainment of final salvation to that of health and prosperity. In another study he gives a detailed description of the Gurumāṇḍalapūjā with illustrations, the mantra text and its translation. (Shima 1985, 1991)

Nakazawa studied a form of Tibetan Buddhist exorcism called ‘Gcos’ in Kathmandu. He asserts that the ritual has brought about a revolutionary change by deconstructing the theory of scapegoat and sacrifice on which the Shamanistic exorcism is based and by constructing a system of non-violence based on compassion. (Nakazawa 1986)

Relying on existing studies, Suganuma gives a general consideration on the historical process in which Nepalese Buddhism has grown unique, absorbing elements of Hinduism and Tibetan Buddhism. (Suganuma 1982)

There have been textual works for studying or revising specific Buddhist scriptures utilizing important Sanskrit Buddhist texts kept or found in Nepal. Fujita's introduction of two new manuscripts of the Sukhāvatīvyūha, Funahashi's attempt to revise a Mahāyāna Buddhist text, and Moriguchi's investigation of a Buddhist ritual method for attaining perfection are examples. The latter compiled a catalog of Buddhist Tantric Manuscripts. (Fujita 1973, Funahashi 1985, Moriguchi 1982, 1989) Tanaka gives an account of various manuscript preservation projects and introduces newly identified Buddhist Tantric manuscripts utilizing microfilms of the Nepal-German Manuscript Preservation Project. (Tanaka 1990b)

We can find publications on Nepalese arts and iconography which are mostly limited to those related to Tibetan or Newar Buddhism. (For example: Toganoo 1986, 1988)

2. 3. 5. Ethnomusicology

Ethnomusicological studies have mainly been done by a group led by Fujii. They carried out their research twice in Nepal as part of their extensive research scheme covering the area from Turkey to China. In 1982, they mainly studied occupational musician groups such as Gaine, Damai and Kusle and concluded that the Gaine are different from other groups in that they are itinerant musicians having songs as part of their repertoires and in that they have no stable relationship with other castes or ethnic groups. The main place of their Gaine study was in the suburb of Pokhara. As part of this team, studying Damai and Kulse music and musical instruments, Takahashi notes that occupational groups with similar activities and instruments are distributed from Hunza, Baltistan and Ladakh to Nepal. Another member, Higuchi, points out that a particular music scale found in Japan, Korea and south

China is also found among Gurung and Magar musicians. The Gurungs and the Magars are said to be different by Baba, in that the former use Tibetan instruments whereas the latter do not. (Fujii 1984; Paper titles of the members are not listed in the REFERENCES due to the limitation of space.)

M. Suzuki's study of Bramchari(Brahmachari) or juvenile religious itinerant musicians is noteworthy not only for her description of various aspects of their music but also for her clarifying that these boys are forced to leave home because of their failure in passing the initiation rite. In her next phase of study in Nepal, she analyzed the ambivalent position of Nepalese women by means of an examination of song texts and kinship terms. (Suzuki M. 1990)

Fujii's team's second research in Nepal was on the Rais and the Limbus of east Nepal and especially on a special kind of gathering with dance called Dhan Nach. The gathering provides the occasion for the association of girls and boys and prepares them for marriage. Related rituals and religious specialists were also investigated. Baba studied Mundun or a Limbu religious text recited by religious specialists during a ritual for the deceased called Tansing as well as a ritual called Sisam to end the mourning period. He considers that ethnic ideology penetrates the people through the rituals in which traditional melodies form a part. In Fujii team's reports are given many transcribed and translated song texts, melodies, descriptions of musical instruments and other materials. (Fujii 1986, Baba 1991)

Carrying out fieldwork independently, Ichiyanagi studied the Gan Pyakhan (Bhairava Cakra Astamatrika Gana Nritya), a group dance performed during the Dasain festival in Patan in the Kathmandu Valley. Analyzing its movements, she characterizes the dance by the lack of technical elaboration and extreme motions, the long duration of movements as is typically seen in the shaking movements and the bending of the limbs. The first two characteristics are said to be related to the highly religious nature of the dance. (Ichiyanagi 1987)

2. 3. 6. Studies of houses, settlements architecture and architectural history

Along the Trisuli valley, Sekine distinguishes two main types of houses: in one type, there is a space outside the room for receiving unacquainted guests: in the another, such a space is situated inside. These differences correspond to those of Hindu and Tibetan culture areas, but he also pays attention to an ambiguous group between the two in which no device for reception is found. (Sekine 1979)

K. Suzuki gives descriptions and sketches of many houses he encountered in east Nepal, from Biratnagar to the upper Arun area and from there to Lamosangu. He adds topographical, ethnic and socio-religious information to his descriptions. He attributes the clear contrast between the houses of the mid-Hill dwellers and the Sherpas to ecological reasons. (Suzuki K. 1975)

Hara and others studied several settlements in Nepal as part of their extensive

survey of settlements in the world. In their comparative view, Nepalese settlements are different from those in India and more similar to European ones in that the houses in each settlement show unitary character. Among the elements common to Nepal and India are the designing of the town according to the Hindu cosmic ideology and the existence of ambiguous open spaces. (Hara Laboratory 1978)

Studies of Royal buildings and Buddhist monasteries in and around the Kathmandu Valley have been carried out by a group of architects and architectural historians from the Nippon Institute of Technology. Among their contributions are: accurate descriptions with rich illustrations of the buildings and accompanying designs of the Patan Durbar (palace) and some monasteries in Patan and Kathmandu; the clarification of the system of measurements for planning and execution of those buildings; making a typology of basic structural types of Royal buildings and monasteries; considerations on the evolution of monastery types and on the relation of Nepalese architecture to other countries. As for the evolution of monastery types, Hatano asserts that a certain existing *vihara* (e.g. Charumati *vihara*) offers the type close to the original Buddhist temples in India and that *baha* type monasteries are a result of the later evolution for the accommodation of married monks. Carefully dealing with the problem of the relation between Nepalese, Indian and Chinese architectural styles, Fujioka concludes that Nepalese architectural design contains many elements (including Islamic ones) which originally came from India but that some elements are purely Nepalese in character. A typical example of such is said to be the long struts providing support for the deep eaves. Noting that similar structural systems can be devised independently as a rational solution in structure, he asserts that the Nepalese struts are different from Chinese ones and that they have not found evidence to link the architecture of Nepal to that of China. (Nippon Institute of Technology 1981, 1985, Hatano 1984, Fujioka 1984)

2. 3. 7. Linguistics and Literature

Linguistics

There have been studies on some Tibeto-Burman languages by Japanese linguists equipped mostly with the knowledge of Tibetan and/or Burmese.

H. Kitamura, with the collaboration of Hoshi and two native informants, compiled material on a Tibetan dialect (*Lo* dialect or *gLo sKad*) of Mustang district in north central Nepal. (Kitamura H. 1977) He organized a research team which conducted linguistic and anthropological fieldwork in the Gandaki area three times since 1980.

Studying the same dialect, Nagano locates it between Central Tibetan and Khams Tibetan with the help of Nishi's indices. He further conducted fieldwork on three Tibetan dialects in the upper Kali Gandaki area, the Gyaru dialect of Manang and Kathmandu Newari. Analyzing the ergativity of Newari, he tentatively concludes

that the Newari case-marking system is sensitive to the meaning of verbs or transitivity gradation. (Nagano 1982, 1986)

Hashimoto studied Bhaktapur Newari with the intention of examining it for Sinitic bias and compiled its classified lexicon. (Hashimoto 1977)

In Kathmandu, Hoshi studied the Prakaa dialect of Manang. A glossary and a summary grammar are published as a result of her work. (Hoshi 1984, 1986)

Toba has been carrying out his fieldwork intermittently in a Khaling (Rai) village in eastern Nepal since the early 1970s and has documented various aspects of the Khaling language and culture. He has also been dealing with Nepali and other languages. (Toba 1975, 1983, 1985)

Attempts to systematize diverse Tibeto-Burman linguistic materials have been undertaken by Nishi. Devising the criteria for the classification of Tibetan dialects, he classifies Lo, Larkya, Jirel and Lhomri under Central Tibetan and leaves the genealogical positions of Kagate and Sherpa open to question. He has been making an effort to reconstruct proto-Tamang. As for the linguistic position of the Tamang group, he is of the view that it is more related to such languages as northern Monpa and Turung in southern China than to Tibetan. He also compiled a bibliography of Tibeto-Burman languages of Nepal. His recent paper on the distribution and classification of Himalayan languages is a comprehensive introduction to non-Tibetan Tibeto-Burman languages found to the west of Bhutan and Assam. (Nishi 1979, 1983, 1989, 1990)

Literature

Nepalese literature began to be introduced in Japan from the mid-1970s. There appeared some translations of novels, poems and folktales but works of literary criticism and history are rare. Sahegi's translation of Nepalese poems with critical comments and an introduction to the history of Nepalese poetry ushers the Japanese readers into the Nepalese literary world. (Sahegi 1988)

2. 3. 8. Bibliographical works

The Japan-Nepal Society and individuals related to it have contributed to many spheres of Nepal studies. Among them, the compilation of bibliographies and lists of Japanese activities in Nepal is worth mentioning. (Hidaka 1967, The Japan-Nepal Society 1984, Akiyama and Akiyama 1988) Yakushi's catalogue of Japanese books on the Himalayan area with annotations and detailed information is another notable contribution in this field. (Yakushi 1984)

3. Concluding Remarks

Nepal is a country of great environmental as well as cultural diversity. This situation is by no means a static one. Rather, Nepal has experienced and been undergoing serious changes. The high correlation between natural and cultural

factors and between the ethnic distribution and altitude is no longer obvious as there are many exceptions due to the facilitated transportation and communication, population increases and the resulting human migrations. The changes in internal politics and international politico-economic relations should also be taken into account. Especially today, this last aspect has grown to be an area of serious concern. Moreover, the politico-economic processes are highly relevant to the increasing diversity of Nepal as various measures have been taken by the government to integrate different areas and people. The geographical condition under which Nepal forms the political and cultural interface between India and Tibet (China) adds to the complexity.

Needless to say, diverse approaches are needed to understand such a complex situation and changes. True, we have an accumulation of studies as we have just seen, but many fields are still left to be investigated.

In the field of ethnology, we have more data than other fields. But more attempts are necessary to integrate existing materials and to construct theories based on extensive comparisons.

In the economic sphere, there are many studies for practical purposes but theoretical works are scarce. More efforts should be made to integrate piecemeal information and relate Nepal's experience to wider internal and international currents.

Compared with the above, studies on politics, government and law have not been active. But it is hoped that this field be intensified in view of the rapidly changing situation of present-day Nepal.

As for the historical sphere, there have been some substantial studies. However, the progress of historical studies in Nepal utilizing Nepali sources written in Sanskrit, Newari and Nepali has been remarkable in these years. If original studies can be done by combining such approaches with the knowledge of Tibetan and Chinese sources and histories, they would contribute greatly to the promotion of historical studies on Nepal.

A good tendency is visible in the religious sphere where studies with fieldwork have begun by scholars acquainted with Sanskrit and scriptural Hinduism and Buddhism, though such studies remain mostly descriptive. On the other hand, this makes the studies more concentrated on the area where "Great Traditions" strongly prevail. The wide field of indigenous beliefs and rituals is left for further studies. Even in the studies of Buddhism and Hinduism, there is a lack of research integrating different aspects of religion such as rituals, religious ideology of laymen and socio-religious organizations.

In the field of art, there is an absence of studies on artistic technology which shows a rich variety according to ethnic diversity.

As for linguistics, there is a marked deficiency of studies on Nepali and other Indo-Aryan languages. Socio-linguistic approaches seem to be promising as there are

many problems such as multi-lingualism, language contact and education centering around the spread of Nepali as the national language.

There is hardly a need to say that literature should be studied, translated and introduced in order for us to get in touch with the mind of the Nepalese.

We can foresee a good prospect of drawing interesting conclusions by synthesizing materials referred to above. For example, if we are to put together some of the ethnological, ethnomusicological, architectural and linguistic materials, we will be able to make an interesting integrated picture of the cultural relation between Nepal and other areas.

Nepal offers a really rich field for the studies into humanities and social sciences. It is hoped that there will appear more studies contributing to the understanding of Nepal and of the human nature.

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