

1. Description

1.1 Name(s) of society, language, and language family: Eastern Pahari, Nepali, Sino-Tibetan

1.2 ISO code (3 letter code from ethnologue.com): npi

1.3 Location (latitude/longitude): 28 degrees north/ 84 degrees east. "The main **latitude and longitude of Nepal** is 28° North and 84° East" (1).

1.4 Brief history: "The term "Nepali" refers to any person born within the borders of the kingdom of Nepal or from a group considered historically or territorially indigenous to the kingdom...Through the cultural dominance of the state of Nepal following its emergence in 1769 and through a long history of political, economic, and cultural interactions between the peoples of this region, many ethnic groups share elements of a common pool of sociocultural attributes. Nevertheless, these groups also exhibit great variation in language, dress, and religion to the extent that certain groups on the northern and southern borders of Nepal are indistinguishable from the people of Tibet and north India, respectively"(2). "The birth of the nation is dated to Prithvi Narayan Shah's conquest of the Kathmandu Valley kingdoms in 1768. The expansionist reigns of Shah and his successors carved out a territory twice the size of modern Nepal. However, territorial clashes with the Chinese in the late eighteenth century and the British in the early nineteenth century pushed the borders back to their current configuration"(3).

1.5 Influence of missionaries/schools/governments/powerful neighbors: Western culture has permeated Nepalese culture and changed it in many different respects. "At the height of British rule in India, the Rana rulers incorporated Western architectural styles into palaces and public buildings...some urbanites use western utensils...However, caste rules are relaxing to suit the modern world, and the tourist economy is making restaurants a common feature of urban life...Foreign aid rarely goes to the neediest sectors of the population but is concentrate in urban areas, providing jobs for the urban middle class...Since the late 1950s, tourism has increased rapidly; trekking, mountaineering, white-water rafting, and canoeing have drawn tourists from the West and other parts of Asia. The tourism industry has sparked the commercial production of crafts and souvenirs and created a number of service positions, such as trekking guides and porters. Tourism also has fueled the black market, where drugs are sold and foreign currency is exchanged...Much of earliest industrial development was accomplished with the help of private entrepreneurs from India and foreign aid from the Soviet Union, China, and the West...While land is still the principal measure of wealth, some castes that specialize in trade and commerce have fared better under modern capitalism than have landowning castes. Changes in the economic and political system have opened some opportunities for members of historically disadvantaged castes...Westernization is vying with Sanskritization as a cultural influence, and the ability to speak English is a mark of prestige and an asset in the job market. In cities, most men and an increasing number of women wear Western clothes. In the past, status was vested in the ownership of land and livestock; modern status symbols include motorcycles, cars, fashionable clothing, televisions, and computers..."(3). "'Gurkha" is not the name of an ethnic group but rather the name given those Nepalese nationals who serve in the British army.

Gurkhas are drawn from a number of Nepalese ethnic groups including the Gurung (who contribute the greatest percentage of their population of all the groups), Magar, Tamang, Sunwar, Limbu, and Rai...By the end of the eighteenth century the Gurkha Kingdom, as it was then known, had expanded control over much of what is now Nepal and had begun pushing north into China and Tibet. Expansion south into India was resisted by the British (who were expanding northward), but in 1815 the Nepalese were defeated. The British were impressed by the Gurkhas and obtained permission to recruit them for the British-Indian Army”(4). Much of the ethnic diversity in Nepalese culture is due to migrations of several different groups in and out of the country of Nepal. “The geographic distribution and diversity of ethnic groups in Nepal reflect the migrations of groups displaced by or escaping adverse sociopolitical conditions in central, southern, and southeastern Asia...For instance, there is evidence that people from Southeast Asia moved into the Himalayan region in flight from the expanding Han dynasty during the first millennium B . C . It is also well documented that groups from north India moved into Nepal during various waves of the Muslim invasions during the fourteenth century...Social change is occurring very rapidly in Nepal with the influx of tourists and imported goods, the opening of new roads, and an increasing interest and investment in education. The country now has many doctors, engineers, and agronomists, a number of whom have been trained in the United States or Europe.”(2).

1.6 Ecology (natural environment): Three geographic zones: rugged mountainous terrain, fertile central hills, and flat arid regions. “This drop divides the country into three horizontal zones: the high mountains, the lush central hills, and the flat, arid Terai region in the south. Fast-moving, snow-fed rivers cut through the hills and mountains from north to south, carving deep valleys and steep ridges. The rugged topography has created numerous ecological niches to which different ethnic groups have adapted” (3).

1.7 Population size, mean village size, home range size, density: 22.6 million people, 147,181 square miles of land make up the rectangular country Nepal, population density is 153.5 per square mile. “The population in 1997 was just over 22.6 million” (3). “Nepal is a roughly rectangular country with an area of 147,181 square miles (381,200 square kilometers)” (3). “the majority of Nepalis (53 percent) continue to live in the middle hill region of the country” (2).

2. Economy

2.1 Main carbohydrate staple(s): “Most Nepalis depend on agriculture for their main subsistence and as a source of cash. In the northern, mountainous regions of the country the Sherpa, Manangi, and others practice high-altitude agriculture. Their main crops are barley, wheat, buck-wheat, and maize, along with potatoes—and, recently, squash—grown as vegetables....In the midland and southern regions of the country, the land has been terraced for generations, so that people are able to grow irrigated rice during the monsoon and dry rice, maize, millet, and wheat on more elevated dry land both in the summer and during the winter. They intercrop their fields with soybeans and chilies, and they have gardens of cauliflower, squash, turnips, and greens” (2).

2.2 Main protein-lipid sources: “Herding animals is an important and common economic activity in northern, Tibetan-oriented regions where people keep yaks, cows, and crossbreeds for butter, cheese,

and meat. They also use ponies, sheep, and yaks as pack animals in their long-distance trading...Most people in Nepal keep buffalo, goats, or cows for milk and buffalo or goats for meat, and, if the people are not orthodox Hindus, also pigs and chickens”(2).

2.3 Weapons: Bow and arrow, blowguns?: The traditional and national weapon of Nepal is the short curved blade called a Khukuri. It has many uses in the agricultural fields as well as at war. The Gurkhas also used rifles imported from Europe. “The rifles are of the Enfield or Martini-Henry make, manufactured in the Nepalese arsenals or of European origin, and smuggled into Nepal. All the soldiers are besides armed with the national weapon, the ‘Khukri’” (6). “The *khukuri*, the national knife of Nepal, is an ancient blade-form: *khukuris* of five hundred years or more hang from the walls of Nepal's National Museum, dating back to the Malla period. Some have suggested that *khukuri* design is linked to the ancient Greek *kopis* knife and that the form was introduced into the Indian subcontinent by Alexander's Macedonian army, which invaded north-west India in the 4th-century B.C... However, it is also possible that the *khukuri* is simply a design native to the hills of the Himalayas, perhaps originating from an agricultural tool (as which it continues to serve to the present day)... In the hands of Nepal's large rural population the *khukuri* is a knife-of-all-work, serving to chop wood, slice vegetables, skin animals, cut grass and is also used in Hindu religious ceremonies...the Gurkhas appeared on the world scene a couple of hundred years ago and brought with them their traditional weapon, the *khukuri*. Because the Gurkhas were probably the best mercenary force the world has ever seen--and may ever see--part of their fame became the fame of the *khukuri*” (7).

2.4 Food storage: Traditional storage methods vary depending on the food, climate and location, and cultural customs. “The farmers store the major portion of their production (70-80%) for their consumption. Storage practices vary with the types of crops grown, climatic conditions and local customs. Paddy and wheat are commonly stored in structures made of bamboo splits and strippings (Bhakari), Dhukuti, mud Dehari and wooden granary (Kothi) and recently the metal bins of different sizes are in use. In general management of stores is traditional. Maize is usually stored on Thangro (made on vertical-pole) or stacked on floors or wooden platforms. Hanging of Maize cobs in bundles under the eaves is also common. Insects, rodents and birds are important storage pests. The average storage period of paddy, maize and wheat are 7 months, 8 months and 4.5 months respectively. The loss due to insects/rodents are respectively 6.22%, 7.3% and 5.92% (by weight) of paddy, wheat and maize” (8).

2.5 Sexual division of production: There is division of labor among most groups in Nepal, however, only a few activities are vigorously divided. “Generally, women do the bulk of the work in the fields and at home. In many groups, women till the soil, plant, weed, and harvest the crops. They also dry, winnow, and often husk grains. Women also cut grass and collect leaves for animals and carry water. If impoverished, they may also perform wage labor. In the house they cook, clean, and care for children. Unless from a wealthy family, girls receive little education beyond elementary school and so rarely hold commercial or civilservice jobs, although this situation is changing. In a number of groups widowed or divorced women engage in trade or shopkeeping. Men do the heavier agricultural labor of plowing the fields and fixing terraces and irrigation works, but they may also help women in their fieldwork if

necessary. Men engage in most major economic transactions, such as buying and selling land, animals, and produce. Many men temporarily travel to work sites or join the army in Nepal or India to make cash needed by their households. It is increasingly common for men to seek employment as wage laborers if poor, or in commerce or government jobs if somewhat educated. Occupational castes specialize in certain tasks such as cutting hair, fishing, priestly work, or butchering, which is largely carried out by men” (2). “Historically, caste was loosely correlated with occupational specialization. Tailors, smiths, and cobblers were the lowest, untouchable castes, and priests and warriors were the two highest Hindu castes. However, the large majority of people are farmers, an occupation that is not caste-specific” (3).

2.6 Land tenure: Historically land has been governed by civil servants paid by landlords. Taxes were collected from tenant-farming peasants. Land is classified as to its productive potential and land is owned by all but the very poorest. Today there are several different forms of land tenure. “Historically, a handful of landlords held most agricultural land. Civil servants often were paid in land grants, governing their land on an absentee basis and collecting taxes from tenant-farming peasants. Since the 1950s, efforts have been made to protect the rights of tenants, but without the redistribution of land” (3). “Almost all but the very poorest households own land. Land is classified according to its productive potential. In one classification, *khet* is land that is irrigated and is the most valuable. *Bari* is land that can be cultivated, but not irrigated. *Pakho* is land that cannot be cultivated for it is usually steep or rocky. There are a number of forms of land tenure in Nepal relating to individual households, lineage ownership, mutual-aid ownership, or land designated as gifts or payment to religious institutions or for government service”(2).

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns: Resources are shared among the domestic household unit. “Among landholding Hindu castes, a high value is placed on joint family arrangements in which the sons of a household, along with their parents, wives, and children, live together, sharing resources and expenses” (3).

2.9 Food taboos: I found a very good source on this and inter-household food allocation but was unable to access it: Gittelsohn, Joel. "Opening the box: intrahousehold food allocation in rural Nepal." *Social Science & Medicine* 33.10 (1991): 1141-1154.

2.10 Canoes/watercraft? NOT FOUND

3. Anthropometry

3.1 Mean adult height (m and f): Female: 150.8 cm (9) Male: NOT FOUND

3.2 Mean adult weight (m and f): Female: 51.54 kg (10) Male: NOT FOUND

4. Life History, mating, marriage

4.1 Age at menarche (f): “Over 29 per cent females had attained menarche by 14 years of age, among them, 13 per cent got married before menarche” (12, pg. 278).

4.2 Age at first birth (m and f): the mean age at first birth for women was 19.9. “There is significant cultural and family pressure to give birth early and, in particular, to produce a male heir.^{28,29} That the median age at first birth in Nepal has remained consistent at 19.9 years of age over the 2001 and 2006 Nepal Demographic and Health Surveys,...”(11, pg. 832)

4.3 Completed family size (m and f): For both males and females, when asked what their ideal family size was, the ideal number of children was 2-3. The majority of both males and females preferred only 1 daughter and at least 1 son. A male heir is much preferred over females. (13)

4.4 Inter-birth-interval (f): NOT FOUND

4.5 Age first marriage (m and f): for females 17 is the typical age of first marriage. “Median ages at marriage, first birth and menopause were found to be 17, 19 and 46 years respectively” (12, pg. 276)

4.6 Proportion of marriages ending in divorce: proportion of males with divorced/separated marital status in 2001 was .24, for females it was .31. (14, table 7.4)

4.7 Percent marriages polygynous, percent males married polygynously: “About 2 percent of young women (ages 15–19) are in polygynous relationships” (15, pg. 5). “Until recently, polygyny was legal and relatively common. Now it is illegal and found only in the older generation and in remote areas”(3).

4.8 Bride purchase (price), bride service, dowry?: Depending on the caste of the bride and groom’s family a bride-price or dowry is customary. Women who marry hypergamously will be expected to compensate with dowry or bride-wealth. “For most high-caste Hindu groups dowry and bride-wealth is an important factor in marriages and an indication of the status of the families involved... It is not uncommon for women to leave their husbands and return to their natal family or for men to leave their wives and form a union with a new wife. If bride-price has been paid it may have to be returned in part to the husband” (2). “The bride’s family generally provides a substantial dowry to the groom’s family, while the groom’s family furnishes a much smaller gift of clothing, jewelry, and personal items to the bride. Both families are expected to host a feast during the wedding festivities” (3).

4.9 Inheritance patterns: Overwhelmingly patrilineal. “Fathers are legally obligated to leave equal portions of land to each son. Daughters do not inherit paternal property unless they remain unmarried past age thirty-five. Although ideally sons manage their father’s land together as part of a joint family, familial land tends to be divided, with holdings diminishing in every generation”(3).

4.10 Parent-offspring interactions and conflict: Nepalis enjoy and indulge their young children. “Toilet training and weaning are relaxed and breast-feeding may continue until children are 3 years old... At about 8 years old, children are expected to begin to perform domestic chores. Girls carry water and fodder and care for young children and boys may be expected to tend animals” (2). “Infants are carried on the mothers’ back, held by a shawl tied tightly across her chest. Babies are breast-fed on demand, and sleep with their mothers until they are displaced by a new baby or are old enough to share a bed

with siblings. Infants and small children often wear amulets and bracelets to protect them from supernatural forces. Parents sometimes line a baby's eyes with *kohl* to prevent eye infections... Mothers are the primary providers of child care, but children also are cared for and socialized by older siblings, cousins, and grandparents. Often children as young as five or six mind younger children... Children address their elders by using the honorific form of Nepali, while adults speak to children using more familiar language”(3).

4.11 Homosexual activities, social attitudes towards homosexuals: NOT FOUND

4.12 Pattern of exogamy (endogamy): exogamous marriage. “All groups in Nepal follow some form of clan, lineage, or local descent group exogamy, at least through the fifth generation”(2). “clan exogamy is an important feature of marriages”(3).

4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? NOT FOUND

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”) NOT FOUND

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? NOT FOUND

4.16 Occurrence of sexual coercion, rape: Sexual coercion and rape is fairly common in Nepalese society. “Close to three in five women (58%) reported that their husbands had physically forced them to have sexual intercourse. Similarly, more than two in five (45%) mentioned that they had experienced unwanted sexual intercourse because they were afraid of what their husbands might do if they refused. A few women (3%) reported that their husband forced them to do something sexual that they found degrading or humiliating. Combining all three forms of sexual coercion shows that 58.3% (n =896) out of 1,536 women had experienced at least one form of sexual coercion and that almost half (45%) had experienced at least two forms of sexual coercion” (16, pg. 3)

4.17 Preferential category for spouse (e.g., cross cousin): Hindu castes and sherpas do not approve of cross-cousin marriages but other groups prefer cross-cousin matrilineal marriage or bilateral cross-cousin marriage. “Cross-cousin marriage is not practiced among many groups such as the Sherpa and Hindu caste groups. However, the Thakuri permit and prefer cross-cousin matrilineal marriage. Other groups such as the Tamang and Nyinba prefer bilateral cross-cousin marriage. In general, most marriages are made between couples of the same generation” (2). “Hindu castes do not generally approve of cross-cousin marriage, which is preferred among some Mongolian ethnic groups” (3).

4.18 Do females enjoy sexual freedoms? NOT FOUND

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: NOT FOUND

4.20 If mother dies, whose raises children? NOT FOUND

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: 0.93 (17)

4.22 Evidence for couvades NOT FOUND

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) NOT FOUND

4.24 Kin avoidance and respect? “Children address their elders by using the honorific form of Nepali, while adults speak to children using more familiar language. Because authority in households depends on seniority, the relative ages of siblings is important and children are often addressed by birth order... Within the household, the old have authority over the young, and men over women. Typically, new daughters-in-law occupy the lowest position. Until a new bride has produced children, she is subject to the hardest work and often the harshest criticism in her husband's household. Older women, often wield a great deal of influence within the household”(3). “Cross parental siblings may be addressed by particular terms and treated in a distinctively relaxed or more formal manner” (2).

4.24 Joking relationships? NOT FOUND

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: “Almost all Nepalis belong to patrilineal descent systems which organize marital, Inheritance, and ritual behavior to varying degrees... Local descent groups or lineages form active, functioning agnatic units. Affiliation in a local descent group is marked by recognition of a common ancestor, observance of birth and death pollution, and, often, participation in mutual-aid groups”(2). “Patrilineal kin groups form the nucleus of households, function as corporate units, and determine inheritance patterns” (3).

4.26 Incest avoidance rules: Exogamous marriages are almost always preferred.

4.27 Is there a formal marriage ceremony? Formal wedding ceremonies include feasts and religious readings and can last multiple days. “At key rites of passage such as weddings and funerals, Brahmin priests read Vedic scriptures and ensure the correct performance of rituals... At weddings and other important life-cycle events, feasts are generally hosted by the families directly involved, and numerous guests are invited. At such occasions, it is customary to seat guests on woven grass mats on the ground outside one's home, often in lines separating castes and honoring people of high status. Food is served on leaf plates, which can be easily disposed of. These customs, however, like most others, vary by caste-ethnic groups, and are changing rapidly to suit modern tastes... Both families are expected to host a feast during the wedding festivities, which generally last three days”(3). “The wedding starts off with the engagement ceremony. It is generally a low-profile event as compared to the main wedding ceremony. The groom-to-be, along with his family and close friends, visits the bride's place to take a vow... The engagement is called *Tika-tala*, which roughly means the exchange of good wishes and promise through *Tika*, a traditional red mark on the forehead... The wedding ceremony is a huge social event. This is a showcase of extraordinary communal values of the Nepali people. The entire village is the part of the ceremony... The groom's procession is called *Janti*, which is a decent size parade of either a traditional band (*Panche Baja*, a band of five-famous instruments) or a full Brass-Band, followed by the feasting and dancing party of the groom. The bride's family welcomes the *Janti* with a great feast, after which a series of religious and social rituals take place, which usually lasts the whole day. Both the bride and the groom are clad with traditional outfits. Usually, the bride has ostentatious make up with traditional temporary tattoos (*Mehendi*) and gold jewelry... The main rituals of the main wedding day are: (1) the

Swayambhar, when the couple exchange floral garlands after the bride's parents officially "give away" their daughter (*Kanyadan*) to the groom; (2) the *Mandap* ceremonies, where the couple pledge to keep their union for seven lives to come by tying a symbolic knot and walking together around a sacred conflagration of fire for seven times after the groom puts a mark of red-vermilion powder (*Sindur*) on top of the bride's forehead, which from that time onwards differentiates the bride as a married woman from an unmarried girl; (3) the *Anmaune* or the *Bidai* ceremony, when the wedding party from the bride's side bid farewell to the bride, which is generally an emotional affair with the bride weeping incessantly..." (18, pg. 1-3).

4.28 In what way(s) does one get a name, change their name, and obtain another name? NOT FOUND

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Women often prefer to marry within the village. "If a woman is mistreated in her husband's household, she may escape to her father's house or receive support from her male kin. Consequently, women often prefer to marry men from the same villages"(3).

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Village elders, or parents of the couple, arrange marriages based on several different factors. "Arranged marriages are the norm in the mainstream culture. Because marriages forge important social bonds between families, when a child reaches marriageable age, the family elders are responsible for finding a suitable mate of the appropriate caste, education level, and social stratum"(3). "Throughout Nepal most marriages are arranged by the Parents of the couple, though with varying degrees of involvement and control. Among high-caste Hindus, marriages have typically been arranged wholly through the decisions of the couples' families. Young men and women of Tibeto-Burman-speaking groups in the middle hills, on the other hand, have more occasion to interact with one another and may induce their parents merely to arrange marriage ceremonies for them..."(2). The Tibeto-Burman-speaking groups in Nepal have been known or it has been told that they practice wife capture. "An unusual, and perhaps more legendary than actual, practice among Tibeto-Burman-speaking groups is wife capture. In such a case, following the abduction of a woman, both she and her family need to agree to a marital arrangement or the relationship is dissolved"(2). Eloping does also happen and Love marriages are becoming more frequent. "Eloping is mainly practiced among more impoverished families" (2). "Love marriage is gaining in popularity in the cities, where romantic films and music inform popular sentiment and the economy offers younger people economic independence from the extended family" (3).

4.31 Evidence for conflict of interest over who marries who: NOT FOUND

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: NOT FOUND

4.15 Outgroup vs ingroup cause of violent death: NOT FOUND

4.16 Reported causes of in-group and out-group killing: NOT FOUND

4.17 Number, diversity and relationship with neighboring societies(external relations): “The Gurkha military tradition can be traced back to the sixteenth century when the kingdom of Gorkha was conquered by the first kings of the Shah Thakuri dynasty. By the end of the eighteenth century the Gurkha Kingdom, as it was then known, had expanded control over much of what is now Nepal and had begun pushing north into China and Tibet. Expansion south into India was resisted by the British (who were expanding northward), but in 1815 the Nepalese were defeated. The British were impressed by the Gurkhas and obtained permission to recruit them for the British-Indian Army. The recruits were organized into ethnic regiments and participated with distinction (on the government side) in the Indian Mutiny of 1857-58, the Second Afghan War (1878-1880), and the Boxer Rebellion (1900). By 1908 the 12,000 Gurkhas were organized into ten regiments as the Gurkha Brigade. During World War I and World War II the number of Nepalese military volunteers increased to more than 200,000 and additional units were formed. In 1947 the Gurkha Brigade was disbanded and since then various Gurkha units have served with the British army, the Indian army, the Nepal army, and the United Nations peacekeeping forces. Today, they are mainly used in the Crown Colony of Hong Kong (which will revert to China in 1997). With Britain's integration into Europe, Gurkhas are being phased out of the British army.” (4) “Mongolian tribes from the east called Kiratis brought Buddhism in the seventh or eighth century B.C.E. Hinduism flourished in the third and fourth centuries C.E. under the Licchavis, an Indo-Aryan people from northern India, and after the migration of Hindus from India during the Mughal period. The Hindu Malla dynasties reigned in the Kathmandu Valley between the thirteenth and fifteenth centuries, encouraging tolerance toward Buddhism and an orthodox, caste-oriented form of Hinduism. Since unification in the late eighteenth century and through the hundred-year period of Rana rule, the culture of hill Hindus, *Parbatiya*, has been dominant. The birth of the nation is dated to Prithvi Narayan Shah's conquest of the Kathmandu Valley kingdoms in 1768. The expansionist reigns of Shah and his successors carved out a territory twice the size of modern Nepal. However, territorial clashes with the Chinese in the late eighteenth century and the British in the early nineteenth century pushed the borders back to their current configuration”(3).

4.18 Cannibalism? NOT FOUND

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: NOT FOUND

5.2 Mobility pattern: (seasonality): NOT FOUND

5.3 Political system: (chiefs, clans etc, wealth or status classes): Local villages traditionally run by headmen or a group of elders. The panchayat system has replaced most headmen and council of elders. The Panchayat system also replaced the monarch rule under the Shah dynasty. “At the local level, villages have always been run by headmen and, often, a council of elders or influential men. The government had sanctioned the power of headmen by allowing them to collect taxes. The panchayat system, with its elected representatives at the ward and multivillage level, and the institution of government courts in administrative centers throughout the country have superseded, though not entirely replaced, this earlier system of political organization” (2). “The Shah dynasty has ruled the

country since its unification, except during the Rana period from the mid-nineteenth to the mid-twentieth century. During the Rana administration, the Shah monarchs were stripped of power and the country was ruled by a series of prime ministers from the Rana noble family. In 1950, the Shah kings were restored to the throne and a constitutional monarchy was established that eventually took the form of the *panchayat* system. Under this system, political parties were illegal and the country was governed by local and national assemblies controlled by the palace. In 1990, the Movement for the Restoration of Democracy (People's Movement) initiated a series of popular demonstrations for democratic reforms, eventually forcing the king to abolish the *panchayat* system and institute a multiparty democracy. The country is divided administratively into fourteen zones and seventy-five districts. Local and district-level administrators answer to national ministries that are guided by policies set by a bicameral legislature made up of a House of Representatives and a National Council. The majority party in the House of Representatives appoints the prime minister. The executive branch consists of the king and the Council of Ministers”(3).

5.4 Post marital residence: the Nepalese are patrilocal. Women move in with their husbands and join their family. “A man belongs permanently to the kinship group of his father, while a woman changes membership from her natal kin group to the kin group of her husband at the time of marriage”(3).

5.5 Territoriality? (defined boundaries, active defense): NOT FOUND

5.6 Social interaction divisions ? (age and sex): 5.7 Special friendships/joking relationships: NOT FOUND

5.8 Village and house organization: “Throughout much of the hills and habitable mountainous ranges, most settlements consist of loosely clustered households surrounded by agricultural land. Households usually group on a hilltop or hillside and near a river or spring. They are connected by footpaths that often converge around a large pipal or banyan tree, which is surrounded by a stone platform and seating structure (*chautara*) that serves as a resting place for travelers and a meeting place for informal or village-council social gatherings”(2).

5.9 Specialized village structures (mens' houses): Monasteries and religious temples, “Pashupatinath is only one of thousands of temples and shrines scattered throughout Nepal...Buddhist monasteries train young initiates in philosophy and meditation...”(3).

5.10 Sleep in hammocks or on ground or elsewhere? Amongst the middle hill people houses are made of mud-brick and thatched or tin roofs. In the south Bamboo and mud or cow dung are used for walls and thatched roofs. The sherpas live in stone and wood huts. Many areas are becoming more Urbanized with modern building structures. “the most common houses in the middle hills are two-story, mud-brick houses with thatch—or, recently, tin—roofs...In the northern, mountainous regions of Nepal, such as among the Sherpa or people of Dolpo, houses are made of stone and wood. In the southern, lowland region of the country houses are made of bamboo matting, plastered with mud and cow dung, and covered with a thatch roof...”(2). “Nepal historically was one of the least urbanized countries in the world, but urbanization is accelerating, especially in the capital, and urban sprawl and pollution have become serious problems” (3).

5.11 Social organization, clans, moieties, lineages, etc: Social organization is stratified into non-mobile castes. “for more than two hundred years high-caste Hindu Nepali-speaking groups have dominated in many sociocultural and institutional settings because of their control of the country's political economy. This cultural dominance was consolidated in the Legal Codes of 1859, in which all groups were broadly cataloged and ranked roughly according to caste principles with, of course, Brahman Chhetri at the top. However, in 1964 the king ended the government's legislation of social practices based on caste” (2). Other groups like the Gurung are endogamous moieties “while for other groups, such as the Gurung, their moieties are endogamous” (2).

5.12 Trade: Nepal depends heavily on India and China for trade. “The large majority of imported goods pass through India. Transportation of goods is limited by the terrain. Although roads connect many major commercial centers, in much of the country goods are transported by porters and pack animals...Nepal's export goods include carpets, clothing, leather goods, jute, and grain. Tourism is another primary export commodity. Imports include gold, machinery and equipment, petroleum products, and fertilizers” (3). “Today, trade is crucial for most households for they sell a part of their produce, usually rice and milk, for cash to buy needed market items such as cloth, matches, and kerosene. Certain ethnic groups have specialized subgroups, such as the Uray among the Newar and the Daffali among Muslims, who are merchants and bangle sellers, respectively. With the closing of the border with China and the end of the Tibetan salt trade, many of the northern groups famous as traders, such as the Thakali and Sherpa, have had to travel to southern Nepal to trade for needed supplies. However, largely in the Terai, Indian merchants control the import of raw and commercial goods that are needed in Nepal, and they likewise dominate capital investment in the country” (2).

5.13 Indications of social hierarchies? Society of stratified based on sex, age, and economic class. “Women often describe themselves as “the lower caste” in relation to men and generally occupy a subordinate social position. However, the freedoms and opportunities available to women vary widely by ethnic group and caste. Women of the highest castes have their public mobility constrained, for their reputation is critical to family and caste honor. Women of lower castes and classes often play a larger wage-earning role, have greater mobility, and are more outspoken around men. Gender roles are slowly shifting in urban areas, where greater numbers of women are receiving an education and joining the work force...Historically, caste and class status paralleled each other, with the highest castes having the most land, capital, and political influence. The lowest castes could not own property or receive an education. Although caste distinctions are no longer supported by law, caste relations have shaped present-day social stratification: Untouchables continue to be the poorest sector of society, while the upper castes tend to be wealthy and politically dominant” (3). “Caste and ethnic groups are often identifiable by both physical traits and styles of dress and ornamentation. These symbols of ethnic identity along with distinctive forms of music, dance, and cuisine, continue to be important” (3).

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR: NOT FOUND

6.1 Specialization (shamans and medicine): The Nepalese use shamans and spiritual healing. They also use, if they have the money, western medicine but they are poorly equipped. "Many people consult shamans and other religious practitioners. Others look to Ayurvedic medicine, in which illness is thought to be caused by imbalances in the bodily humors. Treatment involves correcting these imbalances, principally through diet. Nepalis combine Ayurvedic, shamanic, biomedical, and other systems...Rural health clinics often lack personnel, equipment, and medicines. Western biomedical practices have social prestige, but many poor people cannot afford this type of health care" (3).

6.2 Stimulants: NOT FOUND

6.3 Passage rituals (birth, death, puberty, seasonal): "Most Hindu and Buddhist groups have a number of rites of passage for children such as first rice feeding, first haircutting, puberty rites for girls, and sacred-thread or initiation ceremonies for boys" (2).

6.4 Other rituals:

6.5 Myths(Creation): "Eighty-six percent of Nepalis are Hindus, 8 percent are Buddhists, 4 percent are Muslims, and just over 1 percent are Christians" (3). Nepal is a Hindu kingdom. "Generally, Hinduism in Nepal is based on the Dharmashastras, Puranas, and various developments in Vaishnavism and Shaivism that have largely originated in India...Hindus in Nepal worship the major gods of Hinduism, such as forms of Vishnu, Shiva, Durga, and Saraswati. In the Kathmandu Valley Hindus along with the Buddhists also worship powerful local goddesses and gods known as Ajima, Vajrayogini, Bhatbatini, and others who can be very powerful, protective, and punitive" (3).

6.6 Cultural material (art, music, games): Nepal has evidence for literature, graphic, and performance arts. Written art is rather new to Nepal but graphic art has been present for centuries mostly depicting religious values. Theatrical arts cater to the religious community as well. There is also a rich musical heritage in Nepal. "Nepal's literary tradition dates only to the nineteenth century with Bhanubhakta Acharya's adaptation of the Hindu epic, *Ramayana*, for a Nepali readership. The development of literature in Nepal has been hindered by heavy government control and censorship, which led Nepali authors and poets to seek publication outside of Nepal until the 1930s...Much of Nepali art is religious. Newari artisans create cast-bronze statuary of Buddhist and Hindu deities as well as intricately painted *tankas* that describe Buddhist cosmology. The creation and contemplation of such art constitutes a religious act...Dramatic productions often focus on religious themes drawn from Hindu epics, although political satire and other comedic forms are also popular. There is a rich musical heritage, with a number of distinctive instruments and vocal styles, and music has become a marker of identity for the younger generation. Older people prefer folk and religious music; younger people, especially in urban areas, are attracted to romantic and experimental film music as well as fusions of Western and Asian genres" (3).

6.7 Sex differences in RCR:

6.8 Missionary effect: NOT FOUND

6.9 RCR revival: NOT FOUND

6.10 Death and afterlife beliefs: Depending on the religious belief of the people Nepalese have different views of after life. However, both Hindus and Buddhists cremate their dead. Some do bury their dead. "Most Hindus and Buddhists cremate their dead. For Hindus, this is done ideally by a river so that deceased's souls can have a swift passage to desirable realms in the afterworld...Members of the Jogi caste are some of the few people who bury their dead" (2). Both Hindus and Buddhists believe in reincarnation. Those who live life with high merit will be reborn in a higher caste. The ultimate goal of Buddhism is to achieve Nirvana, a state of ultimate being within the Universe, achieved when the cycle of rebirth is broken. "Hindus and Buddhists believe in reincarnation. An individual's meritorious actions in life will grant him or her a higher rebirth. In both religions the immediate goal is to live virtuously in order to move progressively through higher births and higher states of consciousness. Ultimately, the goal is to attain enlightenment, stopping the cycle of rebirth...In the Hindu tradition, the dead are cremated, preferably on the banks of a river. It is customary for a son to perform the funeral rites. Some Buddhists also cremate bodies. Others perform what are called "sky burials," in which corpses are cut up and left at sacred sites for vultures to carry away" (3).

6.11 Taboo of naming dead people? NOT FOUND

6.12 Is there tekonymy? NOT FOUND

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) Hindus are deists who worship many gods and goddesses. "Hindus in Nepal worship the major gods of Hinduism, such as forms of Vishnu, Shiva, Durga, and Saraswati. In the Kathmandu Valley Hindus along with the Buddhists also worship powerful local goddesses and gods known as Ajima, Vajrayogini, Bhatbatini, and others who can be very powerful, protective, and punitive" (2). There is also a strong tradition of animism and ancestor worship. "There is a strong animistic and shamanic tradition. Belief in ghosts, spirits, and witchcraft is widespread, especially in rural areas. Spiteful witches, hungry ghosts, and angry spirits are thought to inflict illness and misfortune (2)". "...Many groups simultaneously believe in reincarnation and worship their ancestors" (3).

7. Adornment

7.1 Body paint: Red dot painted on forehead during wedding ceremonies and traditional temporary tattoos. "Usually, the bride has ostentatious make up with traditional temporary tattoos (*Mehendi*)... The engagement is called *Tika-tala*, which roughly means the exchange of good wishes and promise through *Tika*, a traditional red mark on the forehead" (18, pg. 2).

7.2 Piercings: NOT FOUND

7.3 Haircut: Buddhist monks and nuns shave their heads. "Monks and nuns of all ranks shave their heads, wear maroon robes, and embrace a life of celibacy and religious observance" (3).

7.4 Scarification: NOT FOUND

7.5 Adornment (beads, feathers, lip plates, etc.):

7.6 Ceremonial/Ritual adornment: Red dot painted on forehead during wedding ceremonies and traditional temporary tattoos. "Usually, the bride has ostentatious make up with traditional temporary tattoos (*Mehendi*)... The engagement is called *Tika-tala*, which roughly means the exchange of good wishes and promise through *Tika*, a traditional red mark on the forehead" (18, pg. 2). Monks and nuns are adorned in maroon robes "Monks and nuns of all ranks shave their heads, wear maroon robes, and embrace a life of celibacy and religious observance" (3).

7.7 Sex differences in adornment:

7.8 Missionary effect: NOT FOUND

7.9 Cultural revival in adornment: NOT FOUND

8. Kinship systems

8.1 Sibling classification system: "Among many Nepali-speaking and also some Tibeto-Burman-speaking groups siblings may be addressed according to an age order from oldest to youngest or simply as an older or younger sibling (e.g., Jetha, Kānchha). In many groups siblings address parallel and some cross cousins with sibling terms. In the first ascending generation parents' parallel siblings may be addressed with parental terms marked by their age rank (i.e., older or younger). Cross parental siblings may be addressed by particular terms and treated in a distinctively relaxed or more formal manner" (2).

8.2 Sororate, levirate: NOT FOUND

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): NOT FOUND

9. Other interesting cultural features (list them):

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