

1. Description

1.1 Name(s) of society, language, and language family: Nepal, Dolpo, Sino-Tibetan

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

1.3 Location (latitude/longitude): “82° 00’ – 83° 12’ longitude, 28° 51’ – 29° 37’ latitude” (1) Karnali zone, deep in the western Himalayas of Nepal, just south of Tibet. (2)

1.4 Brief history: the history of the Dolpo and the Dolpo district in the western Himalayas is very much influenced by Tibet. Dolpo once belonged to the Zhangzhung kingdom in Tibet. When the first Tibetan dynasty, the Yarlung, conquered most of the Zhangzhung kingdom, between the sixth and eighth centuries, many fled south to the region that is now the Dolpo district. The first settlers of the ‘hidden’ Dolpo region practiced a mix of religions from animism to Buddhism. The kingdom of Lo took control over Dolpo in the fourteenth century and became an important trade outlet and agro-pastoral society. Today the Lo dynasty is still recognized by Nepal. “Dolpo’s early history is linked intimately with Tibet...Dolpo once belonged to the ancient kingdom of Zhangzhung...The first Tibetan dynasty (Yarlung) conquered much of the territory that encompass the Tibetan-speaking world, including Zhangzhung, between the sixth and eighth centuries. Many fled from Zhangzhung and migrated to areas east and south, including Dolpo...These population movements toward Dolpo and the Kali Gandaki may have been fueled by individuals who sought refuge from the feudal debts being extracted by the Kingdoms of western Tibet...The first Tibetan dynasty fell in 842 and its western provinces splintered into smaller kingdoms like Purang, which controlled Dolpo until the fourteenth century...The staples of Tibetan culture took firm root in Dolpo...However, the regional political power of the western Tibetan dynasties over Dolpo was eclipsed during the fourteenth century by the principality of Lo...The Lo dynasty is still recognized by the government of Nepal...” (2)

1.5 Influence of missionaries/schools/governments/powerful neighbors: Due to geographical location, the Dolpo have few relations with neighbors; However, the few relations they do have are very important. “Their geographical location has rendered relationships with them indispensable, as much for the nomadic shepherds of the north (who never venture into the valleys of Nepal) as for the Nepalese from areas south of the high mountain chain who fear great altitudes...Physiologically adapted to a rough and difficult life, these people have developed an effective system of exchange and have developed institutionalized relationships with their neighbors, the Drog-pa, as well as the Nepalese” (3)

1.6 Ecology (natural environment): High mountains with little rainfall. Heavy snowfall and short growing seasons with sharp seasonal differences in temperatures limits plant growth. Predominantly grasses, grass-like plants, and shrubs. (2)

1.7 Population size, mean village size, home range size, density: Diverse range lands covering 500 square miles (4), population of 8,000 (5), population density: 16 people per square mile,

2. Economy

2.1 Main carbohydrate staple(s): “Maize, rice, millet, and wheat are the most important grain crops grown in the hills and mountains. Potatoes, barley, oats, and other cold-tolerant grains, buckwheat, sweet potatoes, and amaranthus are important bulk crops grown in selected communities” (6, pg. 34).

2.2 Main protein-lipid sources: “[Dolpo] rely upon yak, cattle, yak-cattle crossbreeds, goats, sheep, and horses to carry out their livelihoods. These animals produce goods by the score for Dolpo’s homes, including milk, wool, and meat as well as transportation...” (2).

2.3 Weapons: Bow and arrow, blowguns?: NOT FOUND

2.4 Food storage: NOT FOUND

2.5 Sexual division of production: “...men may do any kind of agricultural labor (except for carrying manure), they in fact do relatively little farming, except for plowing, which they do exclusively...agriculture is largely women’s work...in contrast to the female-oriented agricultural division of labor, the world of commerce is essentially a man’s world”

2.6 Land tenure: “The traditional land tenure regimes of Dolpo have been subordinated within the Nepal state” (2).

2.7 Ceramics: NOT FOUND

2.8 Specified (prescribed or proscribed) sharing patterns: NOT FOUND

2.9 Food taboos: NOT FOUND

2.10 Canoes/watercraft? NOT FOUND

3. Anthropometry NOTHING FOUND

3.1 Mean adult height (m and f):

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f): NOT FOUND

4.2 Age at first birth (m and f): NOT FOUND

4.3 Completed family size (m and f): NOT FOUND

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

4.5 Age first marriage (m and f): NOT FOUND

4.6 Proportion of marriages ending in divorce: NOT FOUND

4.7 Percent marriages polygynous, percent males married polygynously: "Among Himalayan tribes existence of non-fraternal type of polyandry has been noted in the past in the Dolpo community" (8, pg. 6).

4.8 Bride purchase (price), bride service, dowry?: "Among Himalayan tribes...payment of bride price, may be in gross amount or in token is quite customary" (8, pg. 47)

4.9 Inheritance patterns: "the rules of inheritance are based on the principle that all sons, irrespective of their age, have equal claims to their parents' property, whereas daughters are entitled to a dowry..." (9, pg. 98).

4.10 Parent-offspring interactions and conflict: "the relationship between parents and children in a Sherpa family is one of warmth and informality" (9, pg. 84)

4.11 Homosexual activities, social attitudes towards homosexuals: NOT FOUND

4.12 Pattern of exogamy (endogamy): "Dolpo also came to share with Tibetans common social institutions such as polyandry, clan exogamy, and the indivisible nature of family property" (2, pg. 61)

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 NOT FOUND

4.17 Preferential category for spouse (e.g., cross cousin) "There is no preferred type of marriage except for a man's marriage with his real or classificatory elder brother's widow or his deceased wife's younger sister." (9, pg. 47)

4.18 Do females enjoy sexual freedoms? "This attitude of indifference to the sexual behavior of unmarried youths and girls is shared by the parents of adolescent and grown-up daughters." (9, pg. 40)
"The husband has exclusive sexual rights to his wife, unless the marriage is polyandrous, and the wife has exclusive sexual rights to the husband except in the rare case of a polygynous marriage." (9, pg. 67)

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 NOT FOUND

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? "The rigid rules of clan exogamy preclude any union with a person of one's own patrilineage, and there is also the feeling that it is not advisable to marry a member of one's mother's lineage...to marry one's mother's brother's or father's sister's daughter used to be strictly forbidden..." (9, pg. 47)

4.24 Joking relationships? "Even on ordinary evenings groups of young people of both sexes may be seen chasing one another through the narrow lanes between fields and houses, wrestling with each other and rolling in heaps of three and four on the ground. There will be shrieks and laughter, and the older people watch this play with amusement and obvious approval...The jokes bandied between the young people at the least provocation are very direct and hearing them one might well conclude that Sherpa girls are almost indiscriminate in granting sexual favours."(9, pg. 41).

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Patrilineal- "...in this community, male or female, as per rule of descent, belongs invariably to the rhus (bone) of his father" (8, pg. 15)

4.26 Incest avoidance rules The rigid rules of clan exogamy preclude any union with a person of one's own patrilineage, and there is also the feeling that it is not advisable to marry a member of one's mother's lineage...to marry one's mother's brother's or father's sister's daughter used to be strictly forbidden..." (9, pg. 47) "I nevertheless, have not come across any marriage between the children of brother and sister..."(9, pg. 47)

4.27 Is there a formal marriage ceremony? "Though at the wedding there are several brief religious ceremonies, the emphasis of the whole procedure is not on the ritual but on the economic aspects of the change in relationships. Much of the preparations is concerned with the collection of the dowry...the members of the bridegroom's party...assemble in the groom's parental house...A painting on cloth representing calendrical and other symbols...is brought by a lama...and is tied to a pole in front of the groom's house. When the groom's party finally emerges a blessing is recited by the officiating lama and the women of the groom's family offer drinks of beer in ceremonial manner. The [cloth] is then untied and carried by the lama like a banner at the head of the procession...as the procession approaches the bride's house shots are fired and crackers let off. A fire of juniper branches is lit in front of the house, and women of the bride's family...offer the guests drinks of beer from large wooden flasks." (9, pg. 62) Following speeches and blessing drinks are served and the men and women dance in a semi-circle to their own singing.

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?) Usually within the community "considering that the majority of marriages are within on and the same village..."(9, pg. 62).

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? “the freedom enjoyed by boys and girls to form attachments and become lovers naturally results in many marriages which are entirely of the making of the two partners...Yet, there are also cases of parents forestalling any decision on their children’s part and arranging a betrothal which links two important families or is otherwise economically advantageous.”(9, pg. 41).

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

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

4.16 Reported causes of in-group and out-group killing:

4.17 Number, diversity and relationship with neighboring societies(external relations): Close trade relationship with the Drog-pa. “Physiologically adapted to a rough and difficult life, these people have developed an effective system of exchange and have developed institutionalized relationships with their neighbors, the Drog-pa, as well as the Nepalese” (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): “Dolpo pastoralists try to affect the magnitude and efficiency of energy flows by manipulating stocking rates, breeding patterns, the kinds and classes of livestock, grazing season, as well as grazing intensity. They focus especially upon herding and being mobile as tools to achieve a balance between animal demands and forage supply” (2, pg. 45).

5.3 Political system: (chiefs, clans etc, wealth or status classes): Dolpo are compiled of clans. “Dolpo also come to share with Tibetans common social institutions such as polyandry, clan exogamy, and the indivisible nature of family property” (2, pg. 61)

5.4 Post marital residence: NOT FOUND

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

5.6 Social interaction divisions ? (age and sex): NOT FOUND

5.7 Special friendships/joking relationships: NOT FOUND

5.8 Village and house organization: “The rough stone houses of Dolpo are all clustered into a narrow space, making the villages look like forts. Some of them are probably among the highest human

settlements in the world.' The Dolpo say it takes seven days to walk from one end of their region to the other." (4)

5.9 Specialized village structures (mens' houses): NOT FOUND

5.10 Sleep in hammocks or on ground or elsewhere? Sleep in windowless, well insulated, stone houses (4)

5.11 Social organization, clans, moieties, lineages, etc: Organized into clans. "Dolpo also come to share with Tibetans common social institutions such as polyandry, clan exogamy, and the indivisible nature of family property" (2, pg. 61)

5.12 Trade: "At this biological, economic, and cultural frontier, the people of Dolpo long ago seized upon trade as a means of profiting from their strategic location at the intersection of the Himalayas and the Tibetan plateau...Tibetan nomads double as salt caravanners each year to supplement their incomes and secure grain supplies from Nepal."(2, pg.39)

5.13 Indications of social hierarchies? Lamas are socially very important and significant in Dolpo community. "Without the direction of the lama, these people neither perform any big ceremonies, nor go on journeys and in fact do not decide on anything at all." (4)

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR: NOT FOUND

6.1 Specialization (shamans and medicine): Amchis are religiously influence healers in Dolpo. "There are thus various accounts on the origins of the medical tradition of the amchis of Dolpo: from being solely Tibetan or Indian in origin to being an amalgamation of the medical traditions of ancient Tibet, India, Kashmir, Nepal, Dolpo, China, Zhangzhung, Persia, and Mongolia. The historical origins of the tradition are perhaps of less importance to the amchis of Dolpo than its theories and practices and its relevance to modern health care... The amchis identify a close link between the elements of nature and the human body such that earth (sa), water (chhu), fire (me) and wind (lung) form our flesh, blood, body heat and breath. The element of space (namkha) enables the development of all of the above... The most important diagnosis is to identify whether the nature of a disease is 'hot' (tsa) or 'cold' (dang) because an amchi may do more harm than good if he cannot differentiate between the two. When examining patients, the amchis of Dolpo employ the techniques of seeing, touching and questioning to diagnose an illness... Amchis classify medicinal plants according to explicit qualities related to their morphological features,... All medicinal plants and materials for making medicine are said to have six tastes: sweet (ngar), sour (kyur), salty (lentsa), acrid (tsa), bitter (kha) and astringent (ka). In addition to the six tastes, medicines have eight potencies: heavy (chi), oily (num), cool (sil), neutral (nyom), light (yang), coarse (tsub), warm (dro) and sharp (no)... Examples of medicinal plants that have a sweet taste are nyeshing (*Asparagus racemosus* Wild.), ranje (*Polygonatum cirrhifolium* (Wall.) Royle), chugang (bamboo concretion), gundum (*Vitis vinifera* L.), shingngar (*Cinnamomum tamala* (Buch.-Ham.) Nees & Eberm.), busuhang, (*Trigonella emodi* Benth.), wolmose (*Podophyllum hexandrum* Royle), pangram (*Bistorta*

affinis cd Don Greene), ditha sazin (*Fragaria nubicola* zinal ex lacaita) upal serpo (*Meconopsis paniculata* prain), lhashuk (*Juniperus indica* Bertol.), doma (*Pinus wallichiana* A.B. Jacks.). Medicinal plants with a sour taste are sendu (*Punica granatum* L.), tarbu (*Hippophae salicifolia* D. Don), chumtsa (*Rheum moorcroftianum* Royle), chutsa (*Rheum australe* D. Don), chumatsi (*Oxyria digyna* (L.) Hill), kyerwa (*Berberis aristata* DC.), datrik (*Rhus javanica* L.), kyuru (*Phyllanthus emblica* L.), etc. Medicinal materials with a salty taste include various types of salts such as batsa (soda salt), dzetsa (white rock salt), zetsa (saltpetre), naktsur (black alunite), gyamtsa (lake salt), and kharutsa (black salt). Medicinal plants with an acrid taste include chetsa (*Ranunculus brotherusii* Freyn), imong karmo (*Clematis montana* Buch.-Ham. ex DC.), yershing (*Artemisia* sp.), daryaken (*Lepidium apetalum* Willd), phowarilbu (*Piper nigrum* L.), gakyra (wild ginger), pipiling (*Piper longum* L.), shingkun (*Ferula asafoetida* L.), subka (*Anemone rivularis* Buch.-Ham. ex DC.), gokpa (*Allium* spp.), etc. Medicinal plants with a bitter taste are tikta (*Swertia chirayita* (Roxb. ex Fleming) Karsten), tongzil (*Corydalis megacalyx* Ludlow), honglen (*Neopicrorhiza scrophulariiflora* (Pennell) Hong), dakpoe (*Nardostachys grandiflora* DC.), dhum bashaka (*Corydalis impatiens* (Pall.) Fisch), taksha (*Astragalus* sp.), khenkya (*Artemisia* sp.), etc. Medicinal plants with an astringent taste are: upal ngonpo (*Meconopsis grandis* prain), ligadur (*Geranium pratense* L.), wonbu (*Myricaria rosea* W.W. Sm.), japhotsitsi (*Salvia* spp), aru (*Terminalia chebula* Retz.), baru (*Terminalia bellirica* (Gaertn.) Roxb tsenden (*Santalum album* L.), etc.” (10, pg. 3, 8

6.2 Stimulants: NOT FOUND

6.3 Passage rituals (birth, death, puberty, seasonal): NOT FOUND

6.4 Other rituals: NOT FOUND

6.5 Myths(Creation): Dolpo believe in the Buddhist myth of creation. According to (4) 94.85% of Dolpo are Buddhist, which would imply that they believe in the cycle of rebirth and do not concern themselves with gods or goddesses.

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR: NOT FOUND

6.8 Missionary effect: NOT FOUND

6.9 RCR revival: NOT FOUND

6.10 Death and afterlife beliefs: Humans are in Samsara, a perpetual state of rebirth after death. Humans are reincarnated after death a placed into existence based on karma and merit in one’s former life. The ultimate goal of life is to break free from samsara and reach true enlightenment, Nirvana.

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.)

7. Adornment

7.1 Body paint: NOT FOUND

7.2 Piercings: NOT FOUND

7.3 Haircut: NOT FOUND

7.4 Scarification: NOT FOUND

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

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment: NOT FOUND

7.8 Missionary effect: NOT FOUND

7.9 Cultural revival in adornment: NOT FOUND

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

Numbered references

1. <http://himalayan-maphouse.com/dolpo-circuit/>
2. *Bauer, Kenneth M. *High frontiers: Dolpo and the changing world of Himalayan pastoralists*. Columbia University Press, 2004.*
3. Jest, Corneille. "Tibetan Communities of the High Valleys of Nepal: Life in an Exceptional Environment and Economy." *Himalayan Anthropology: The Indo-Tibetan Interface* (1978).
4. <http://www.joshuaproject.net/people-profile.php?peo3=11595&rog3=NP>
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6. Schroeder, Robert F. "Himalayan subsistence systems: Indigenous agriculture in rural Nepal." *Mountain Research and Development* (1985): 31-44.
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10. Lama, Yeshe Choden, Suresh K. Ghimire, and Yildiz Aumeeruddy-Thomas. "Medicinal plants of Dolpo." *Amchis' knowledge and conservation. WWF Nepal Program, Katmandu* (2001).

*The vast majority of information can be found in this source; However, I could not find a way to get a hold of it.