

Index

- accommodation, in ritual, 4
 age, and participation in Nyungne ritual, 58–60
 aged parents, prospects for, 46–7
 aggregation, in Nyungne ritual, 54–5
 agriculture, 13–15
 altar
 gyepshi ritual, 96, 97
 offering rituals, 144–7
 altruism, and Nyungne, 48–52
 anger
 body, hospitality, and, 141–4
 molding, in offering ritual, 149–52
 and regulation of mood, 137–40
 animal herds, 16–17
 antidrainage symbolism, 40
 antirelativism, religious bias toward, 38–9
 ascetic ideology
 and crisis of children's marriages, 43–8
 and family structure, 55–60
 atonement, rite of, 3
 authority and hospitality, 77–8
 autonomy, religious bias toward, 38–9

 bazaar, Dorphu, 14
 beer
 and hospitality, 81
 and offering ritual, 86
 sinfulness of, 73
 body, hospitality, and anger, 141–4
 body problem and tormas in offering rituals, 132–7
 bodying of gods, in offering rituals, 147–8
 borrowing and indebtedness, 67–8
 Brahmin (Bahun) caste, 27
 Burke, Kenneth, 1, 8

 cash, ways of earning, 17–18
 celibate monasticism, 30–1
 celibate monks (tawa), 30
 charity, acts of (gyewa-zhinba), 37–8
 chepa (offerings), 131
 chepi hlamu (offering goddesses), 145
 Cherenzi (god), 36, 41, 165
 identification with, 50–1

 Chhetri caste, 27
 children
 exclusion from Nyungne ritual, 35–6, 53
 inheritance, 20–1
 marriage, as family crisis, 45–8
 and parents, Nyungne symbolism, 41–3
 chinche (outside offerings), 144
 Chiwong monastery, 31
 clan
 lineage, 20
 named, exogamous patrilineal, 18–19
 nuclear family, 20–1
 in regulating marriage, 18–19
 closure, family, Nyungne in reinforcing, 57–8
 coercion
 civilized, and reproduction of hosts, 85–90
 latent power in ritual, 141
 compassion, and mother–child metaphor, 42–3
 consciousness, ritual in shaping of, 5
 constraints, inner, 26–7
 courts, Nepalese, intrusion of, 27–8
 crime, ways of handling, 27–8
 crops, 14–15
 cross-cousin marriage, 19
 cultural performances, rituals, 1–3
 cultural pluralism, 28–30
 culture, defined, 7

 Dasain (holiday), 130
 daughter, marriage, 20–1
 death, pollution of, 106–7
 see also dzongup
 demchang (first wedding event), 21
 demons
 and gods and problem of moods in offering rituals, 137–40
 greed, social predation, and, 98–103
 in gyepshi exorcism, 118, 119–20
 dewa (happiness), 64
 dirnmu (demoness), 73
 disintegration of self, pollution, and subversion of social order, 103–9
 disputes, settlement of, 26–7

192 *Index*

- Divinity and Experience* (Lienhardt), 6
 divorce rate, 21, 46
 do dzongup (exorcism ritual), 93–5
 and dilemma of self and social order, 127
 interpretation of, 122–3
 as purification, 114–17
 dowry, 20, 21
 drink and hospitality, 68–71
 see also beer
 Drolma (goddess), 41–2
 Hymn of Praise to, 150
 Dumji festival, 96, 130
 dungal (suffering), 64
 and reincarnation, 111
 Durkheim, Emile, 65
 dutsi (demon juice), 145
- economy, 14–18
 empty mouth principle and hospitality, 78–82
 engagements, broken, 46
 environment and origins, Sherpas, 10–14
 exorcism rituals, 3, 92–3, 165–7
 and dilemma of self and social order, 125–7
 do dzongup, 93–5
 gyepshi, 94, 95–8
 problem of demons, greed, and social
 predation, 98–103
 problem of pollution, disintegration of
 self, and subversion of social order,
 103–9
 problem of reincarnation theory and social
 order, 110–13
 as purification, 109, 114–20
 and purity/pollution beliefs, 103–9
 solutions of, 113–27
 and status hierarchy, 3
- experience
 reorganized, ritual as, 6–7
 ritual in control of, 5
- family, 20–1, 22
 as atom of society, 39–41
 and ceremonial life of temple, 24
 closure, Nyungne in reinforcing, 57–8
 corruptive aspects, and religious monasti-
 cism, 44–5
 and crisis of children's marriages, 45–8
 and mutual-aid groups, 22–3
 one-to-one interactions, 23
 structure, and ascetic ideology, 55–60
 subsistence economy, 16
- fasting, Nyungne, 35
- food
 distribution after religious services, 31
 and hospitality, 64
 power of, 68–74
- four dü (demon grouping), 96
 functionalism and ritual, 4
- funeral feasts (gyowa), 38, 63, 108–9
 funeral rituals, 106–9
 see also do dzongup
- Geertz, Clifford, 1, 5, 7, 8
 Gelungma Palma myth, 51
 genchu (religious mendicant widows), 35, 47
 generosity
 and status, 76–7
 value of, 65–6
- giving and receiving
 etiquette of, 78–82
 problem of, 65–8
- glud'gong and peshangba, 120, 121
- gods
 bodying, in offering rituals, 147–8
 and demons and problem of moods in
 offering rituals, 137–40
 offering rituals as parties for, 86–7
 and parents and social sentiments as prob-
 lem of Nyungne ritual, 41–3
- Gordza clan, 19
- grazing stations, 17
- greed, 66–7
 demons, social predation, and, 98–103
 and power of food, 72–3
- gyepshi (exorcism ritual), 94, 95–8
 and dilemma of self and social order, 127
 as purification, 117–20
 in restoring social hierarchy, 123–5
- gyewa-zhinba (acts of charity), 37–8
 gyowa (funeral feasts), 38, 63, 108–9
- health and food, 70
- Hillary, Sir Edmund, 14, 23
- hlabeu (curing seance), 63
- hlermu (fun), 81
- hospitality
 anger, body, and, 141–4
 civilized coercion and reproduction of
 hosts, 85–90
 empty mouth principle and etiquette of
 giving and receiving, 78–82
 mediating religion and social order in
 offering rituals, 152–6
 party, 61–4
 problem of giving and receiving, 65–8
 problem of power of food, 68–74
 seating and joking, 82–5
 and social exchange, 65–8
 status, power, and authority problems,
 74–8
- hosts, reproduction, and civilized coercion,
 85–90
- household religious ceremonies, 31–2
- human nature, individual and family view of,
 160–2
- hymn of praise in offering ritual, 148, 150

193 *Index*

- illness and shamanism, 32
 indebtedness and borrowing, 67–8
 inheritance
 land, 15–16
 sons, 20–1
 inheritance system, and crisis of children's marriages, 45
 joking
 and seating, 82–5
 and tension, 143
 kangsur rites in ritual calendar, 129–30
 Khambas (Tibetan immigrant clan), 19
 khil-khor torma (senior torma), 145
 killing, 27
 as sin, 71–2
 kinship and mutual-aid group, 22–3
 kirmu (bliss), 71
 Konjok, 39, 165
 and prostrations in Nyungne ritual, 53–4
 konjok sum, 39
 kurim (ritual category), 92–3
 Lama clan, 19
 lamas vs. monks, 136–7
 land inheritance patterns, 15–16
 land reform, 28
 Lévi-Strauss, Claude, 65
 Lienhardt, Godfrey, 5
 on Dinka rituals, 6–7
 liminality in Nyungne ritual, 53–4
 lineage
 clan, 20
 segmentation, and mutual-aid group segmentation, 23
 in status hierarchy, 24
 luck (yang), 40
 lut (dough effigy), 95–6
 in gypshi exorcism, 118–19
 in restoring social hierarchy, 123–5
 vs. scapegoat and peshangba, 116–17
 Mani-Rimdu festival, 63–4, 130, 169
 marriage, 19–22
 of children, and ascetic ideology, 43–8
 as extended yangdzi, 161
 and parents' grip on children, 59
 stages, 21–2
 married monasteries, 30
 Marx, Karl, 65
 matrilineal cross-cousin marriage, 19
 mediation, in ritual, 4
 merit (payin) and sin (dikpa), 36–7
 merit making
 Sherpa vs. Thai, 158
 and social atomism as Nyungne problem, 35–41
 models, symbolic, 7–8
 monasteries, 30
 Sherpa vs. Thai, 158–9
 monasticism
 and correlative aspects of family, 44–5
 Sherpa vs. Thai, 158
 monks vs. lamas, 136–7
 monogamy, 21
 moods problem, and gods and demons in offering rituals, 137–40
 moral corruption and power of food, 71–3
 mother–son relationship, 42–3
 mudra (hand gestures), 150
 mutual-aid group (tsenga tsali), 20, 22–3
 and weddings, 56
 nangche (inside offerings), 144–5
 nerpa (ghost), 66
 nuclear family, *see* family
 nyingje (compassion)
 imagery surrounding, 50–1
 and mother–son relationship, 42–3
 Nyingmawa Tibetan Buddhist sect, 30–1
 Nyungne ritual, 34–6, 164–6
 ascetic ideology and family structure, 55–60
 and fostering of altruism, 48–52
 and parent/child symbolism, 41–3
 as passage to postparenthood, 52–5
 problem of ascetic ideology and crisis of children's marriages, 43–8
 problem of gods, parents, and social sentiments, 41–3
 problem of merit making and social atomism, 35–41
 in ritual calendar, 129–30
 solutions of ritual, 48
 offering rituals, 167–8
 bodying the gods in, 147–8
 gods, demons, and problem of moods in, 137–40
 hospitality in mediating religion and social order, 152–6
 as kurim, 93
 molding of anger in, 149–52
 as parties for gods, 86–7
 and problem of hospitality, anger, and body, 141–4
 and ritual calendar, 129–30
 solutions of problems, 144–7
 torma and body problem in, 132–7
 old age, prospects for parents in, 46–7
 Ongpame, 165
 Oppitz, Michael, 46
 orientation, transformation in ritual, 6
 orthodoxy, Sherpa vs. Thai Buddhism, 158–60
 pak (dough lumps), 93

194 *Index*

- Panchayat council, 27–8
 parent/child symbolism, Nyungne, 41–3
 parental prospects in old age, 46–7
 party, 61–4
 for gods, offering rituals as, 86–7
 as politics, 82–5
 patrilateral cross-cousin marriage, 19
 Pawa Cherenzi (god), 36, 41, 165
 pem (witch), 79
 peshangba (ritual clowns), 93–4, 115–16
 and dilemma of self and social order, 126
 symbolism, in resynthesizing social hierarchy, 120–2
 piety and status, 25
 political structure, village, 25–6
 politics, party as, 82–5
 pollution
 disintegration of self, subversion of social order, and, 103–9
 and power of food, 73–4
 polyandry, 20
 polygyny, 21
 population, 12
 postparenthood, Nyungne as passage to, 52–5
 power of food, 68–74
 and hospitality, 77
 prostrations (shawa) in Nyungne ritual, 35, 53–4
 psychic hierarchy, exorcisms in reconstituting, 114–20
 purification, exorcism as, 109, 114–20
 purity/pollution beliefs and exorcisms, 103–9

 rakta (menstrual blood), 145
 reality bargaining and breakdown of ritual, 1
 receiving and giving
 etiquette of, 78–82
 problem of, 65–8
 reciprocity relationships with village people, 23–4
 reconciliation in ritual, 4
 Refuge formula, 50, 51
 reincarnation theory and social order, 110–13
 religion, 11, 30–2
 and social order, mediating in offering rituals, 152–6
 solution to body problem, 135–6
 as system of meanings, 4–5
 religious action, Sherpa vs. Thai, 158–9
 religious services
 privately sponsored, 32
 at village temple, 31–2
 rich-and-poor symbolism in exorcism, 120–5
 Ricoeur, Paul, 74
 Rimpoche, Guru, 68–9, 85–6, 165
 ritual
 departures from, 3
 mechanism, 163–9
 Nyungne, 34–6
 restructuring of meaning in, 5–6
 ritual calendar and offering rituals, 129–32
 ritualism of hospitality, 62–3

 Samyang monastery, 85–6, 128
 sang (purification rite), 35, 131–2
 sangche (secret offerings), 145
 Sang-ngak texts of Tibetan Buddhism, 30
 scapegoats, peshangba as, 115–16
 seating
 and joking, 82–5
 and status, 74–5
 segmentation, lineage and mutual-aid group, 22
 segregation, in Nyungne ritual, 53
 self
 disintegration, and subversion of social order, 103–9
 eradication of, 37
 and social order, dilemma of, 125–7
 self-regulation, communal, and status, 88–9
 sende symbolism, in resynthesizing social hierarchy, 122–3
 sensual greed and food, 72–3
 sensuality, religious devaluation vs. social manipulation, 142–3
 serkim, 131
 shamanism, 32
 and hospitality, 63
 shiwa gods, 137
 in offering rituals, 149
 sin (dikpa) and merit (payin), 36–7
 Singer, Milton, 1
 social atomism and merit making as Nyungne problem, 35–41
 social closure and orthodoxy, 160–1
 social control mechanisms, 26
 social exchange and hospitality, 65–8
 social hierarchy
 gyepshi in restoring, 123–5
 peshangba symbolism in resynthesizing, 120–2
 social order
 and reincarnation theory, 110–13
 and religion, mediating in offering rituals, 152–6
 and self, dilemma of, 125–7
 subversion, and pollution and disintegration of self, 103–9
 social organization, 18–30
 social predation, demons, and greed, 98–103
 social sentiments and gods and parents, as problem of Nyungne ritual, 41–3
 socioeconomic hierarchy, demons, and greed, 101–3
 Solu-Khumbu, 12–14

195 *Index*

- son-in-law, resident (maksu), 21
 sons, inheritance, 20–1
 status
 and communal self-regulation, 88–9
 hierarchy, 24–6
 and hospitality, 74–6
 ranking at secular parties, 3
 stinginess, 65–6
 subsistence economy, 16
 takbu gods, 137
 in offering ritual, 149
 Takshindo monastery, 31
 tawa (celibate monks), 30
 Tengboche monastery, 31
 Thami monastery, 31
 Tibet, Sherpa link with, 10–11
 Tibetan Buddhism, 30–2
 tiger exorcism, *see* do dzongup
 tormas (dough figures), 131–2
 and body problem in offering rituals,
 132–7
 tormas che (senior tormas), 145
 totul (Bardo Thodol), reading of, 108–9
 trade, 17
 tsenga tsali (mutual-aid group), 20, 22–3, 56
 tso ceremony
 in Nyungne ritual, 35, 54–5
 in offering rituals, 145, 147
 in ritual calendar, 129–30
 Tsodukpa monastery, 31
 tulku (reincarnate lama), 134
 village, 14
 village people, reciprocity relationships with,
 23
 von Fürer-Haimendorf, Christoph, 148
 Waddell, L. Austine, 148
 Warner, W. Lloyd, 1
 wealth and status, 25, 76–7
 wedding
 first event (demchang), 21
 and mutual-aid relationships, 56
 vs. Nyungne ritual, 56–7
 well-being and food, 70–1
 yang (luck), 40
 yangdzi, 63, 161
 as coercion mechanism, 86–7
 and offering ritual, 141–2
 and power of food, 68–70
 yang-guup ceremony, 40
 Yemba (untouchable clan), 19
 yitak, 66
 zhindak (host), 87
 zom (cow-yak crossbreeds), 16