

## EDITORIAL

Welcome to EBHR No. 41, and please join me in welcoming two new members to our Editorial Committee: Heleen Plaisier and Arik Moran. I would like to thank them both for their invaluable contributions to the editing work that went into this issue, and I look forward to working with them on subsequent issues. I must also thank Art Mitchells-Urwin for copy-editing two of the articles contained herein.

I am happy to announce that as from this year, the contents of each issue of the EBHR will be available online at Digital Himalaya twelve months after hard copy publication, instead of after three years as at present: [www.digitalhimalaya.com/collections/journals/ebhr](http://www.digitalhimalaya.com/collections/journals/ebhr)

The first article in this issue is a further contribution to our understanding of the Naga languages, following on from the publication in this journal of Bouchery and Gangmei's important article on the kinship terminology of Rongmei Naga (EBHR No. 38, 2008). We are proud to be playing a part in bringing this fascinating work to the attention of a Himalayan Studies readership.

The articles by Maharjan and Parajuli are two early products of the British Academy-funded South Asia Partnership Project on the Creation of Public Meaning in Nepal, involving SOAS in London and Martin Chautari in Kathmandu. Both papers were presented at seminars held at SOAS during 2012. Maharjan's essay is a case study of the Prashant Tamang phenomenon that sets it in the context of the debates on ethnic identity and inclusivity that were current in Nepal at the time. Parajuli presents us with a detailed analysis of the state censorship of the embryonic Nepali press media during the 1950s—a crucial decade of Nepal's modern political history that remains poorly documented.

Satya Shrestha-Schipper's photo essay also provides some interesting documentation of another key period of recent Nepali history: the ten years of the Maoist janayuddha. This collection of annotated photographs of Maoist gates in Jumla and Mugu districts records a part of the physical legacy of the internal conflict that is quickly disappearing, but is of considerable interest.

Finally, Anja Wagner's article takes us deep into the Gaddi society of Himachal Pradesh and asks penetrating questions about the relationship

between joking, irony and gender relations. Her discussion concludes with a number of observations that are of relevance to South Asia as a whole.

Michael Hutt