

male efforts to “cure” them from their “fairy illness” for a considerable period of time. Contrary to what has been predicted by some ethnographers (cf., e.g., Karl Jettmar *et al.*: *Die Religionen des Hindukush*, Stuttgart: Kohlhammer 1975), the pre-Islamic belief in fairies in northern Pakistan is far from being threatened by extinction. Instead, it persists as a kind of counter-discourse within the dominant Islamic society.

***Aspects of Migration and Mobility in Nepal* edited by Susanne von der Heide and Thomas Hoffmann. Series Man and Environment No. 2. Kathmandu: Ratna Pustak Bhandar, 2001. ISBN 99933-0-361-5, 242 pp.**

Reviewed by Susan Thieme, Zurich

This second contribution to the series Man and Environment shows once more that people in Nepal are increasingly diversifying their livelihood strategies, using migration as one of them. The book contains studies of selected examples covering the high mountain region of Nepal, its central hill region and the Terai. The authors explain the various dimensions of migration and mobility and their impact. The list of contributors provides an interesting mix of Nepalese and non-Nepalese authors, including representatives from Nepali politics, international organisations and universities.

After a foreword by Hon. C. Pd. Bastola, the first part of the book includes two papers on migration in general. M. Schneller draws attention to the impact of migration on the stability of the international political system. Unfortunately, he does not illustrate his theses with Nepali example. Based on an impressive amount of tables and figures, H. Gurung provides a quantitative analysis of domestic and international migration trends in Nepal since 1950. He also interprets the Population Census of 1991 in anticipation of the results of the Census of 2001, which was unfortunately released shortly after the publication of this book, and summarizes the results as follows: “It is apparent that development interventions of the last four decades have had only a marginal impact in highland Nepal. This explains the strong propensity for highlanders to migrate to other regions”

(p. 38). This is somewhat unsatisfactory, and a more differentiated analysis of the doubtless very detailed data would have been welcome.

The main body of the book consists of eight case studies dealing with the socio-economic and socio-cultural change brought about by migration and mobility.

P. Tulachan stresses the fact that migration and trade both to India and within Nepal is the main livelihood strategy of the Lobas of Lo Monthang besides agriculture and animal husbandry. S. von der Heide examines some aspects of migration, mobility and the democracy movement among the Thakalis, along with the effects of cultural change and the danger of cultural loss. The dynamics of migration and dependency with respect to external and internal factors are exemplified by T. Hoffmann's study of the Solu-Khumbu District of eastern Nepal where patterns of emigration have fundamentally changed twice. For more than a century, Darjeeling was the main economic and immigration centre of the Eastern Himalayas. Later, the north-east of the Indian subcontinent attracted labour migrants. Since the 1970s, Kathmandu, Khumbu, and increasingly some foreign countries, apart from India, have replaced the former destinations – a development which has mainly been conditioned by tourism making jobs available to migrants as porters, cooks and tourist guides.

The question of who is really profiting from the positive aspects of migration is raised by M. Schroll. He takes as an example the off-farm employment and temporary migration in a village near Pokhara in the Kaski District, and concludes that certain assets, such as land and cattle or special skills, are required in order to benefit from, or participate successfully in, migration. Although traditional caste-related labour divisions are disappearing, lower castes are still disadvantaged by their economic and social positions. This is also reflected by patterns of migration, which show that lower castes are not benefiting from migration in a way similar to the higher castes.

The contribution by N. Shrestha and D. Conway sketches the "shadowy existence" of a migrant's wife in the hill district of Lamjung and probably exemplifies stories of countless other hill women. It sheds light more on the domestic effects and the emotional orientation than on the economic consequences. A historical analysis of Pahariya migration to the Tharus' settlement area in the inner Terai is given by U. Müller-Böker. She shows how the immigration of other ethnic groups contributed to the development of Chitawan from its former marginal role as "fever hell" to becoming the melting pot of Nepal. Still, the relationship between the Tharus and immigrated Pahariyas remains strained.

R. R. Regmi elucidates the ongoing process of social change among the Dhimal, generated by political changes, infrastructure projects and immigration of other groups to the Terai. The Dhimal themselves are

increasingly emigrating from their home region, and this is not solely conditioned by economic "push factors". At the same time, they are adapting traditional institutions to fulfil needs, as examples of family planning or the use of modern medicine show. The collection of essays concludes with a paper by W. Ellingsen. He introduces the term "supported farming system" to point to the significance of migration for rural development in the humid upland farming system of Nepal in two Gurung villages. Here the functioning of the farming system relies crucially on cash income from migration which finances the local labour market and thus subsidizes rural production.

Notwithstanding the foreword by Hon. C. Pd. Bastola, the book would have benefited from a more penetrating introduction by the editors. Also, one would have liked to see more information about the recruitment of the contributors and a statement as to whom the book intends to address. One of the editors, S. von der Heide, points out in the preface that the book intends to provide some research reports that otherwise would not have been easily accessible for the public, and assures the reader that the contributions do take into account the results of recent studies. The data of the articles is based on sources from the mid-1980s till end of 1990s. Although these data remain still valuable and interesting, the reader will be disappointed by the lack of references on recent migration research. For example, Gurung 2001, Graner 2001, Seddon et al. 2001, Yamanaka 2000, Cameron et al. 1998, Seddon et al. 1998, etc. could have been discussed at least in the editors' preface, written in December 2001. In some papers, e.g. in P. Tulachan's or T. Hoffmann's, the references are not congruent with those in the bibliography at the end of the volume, and some of the utterly detailed tables, maps and diagrams are overloaded with information and thus difficult to read. On the whole, the book lacks the editorial care that would have ensured that all contributions be based more firmly on theory, be provided with clear-cut conclusions, and apply a consistent system of citation referencing.

The strength of the essays lies in the very detailed descriptions and will be of relevance to anyone interested in migration and Nepal.

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***Catalogue of Lepcha Manuscripts in the van Manen Collection* by Heleen Plaisier. Kern Institute Miscellanea 11. Leiden: Kern Institute 2003. ISBN: 90-9017656-X, paperback, 72 facsimiles, price: €30, 260 pp.**

Reviewed by Mark Turin, Ithaca

This catalogue offers a detailed description of the 182 Lepcha manuscripts in the van Manen Collection, presently kept in the library of the Kern Institute of Leiden University. Johan van Manen (1877-1943), a now largely forgotten Dutch scholar, was involved in scientific exploration throughout his professional life and collected a wealth of material pertaining to Tibetology and Oriental Studies. For 16 years he served as General Secretary of the (later Royal) Asiatic Society of Bengal, and has been referred to as the “founder of Tibetology in the Netherlands” by Professor Yang Enhong (*IIAS Newsletter*, No. 19). This collection of manuscripts written in the Lepcha language is by far the largest of its kind in the world. By identifying these manuscripts, and describing their contents and external features, this catalogue renders a unique collection accessible to the wider public.

Lepcha is an endangered language of the Tibeto-Burman language family, and is spoken by upwards of 50,000 people in Sikkim and the Darjeeling district of West Bengal in India, the Ilam district of Nepal and in