

Book Review

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Thomes E. Fricke 1981, Himalayan Households, Tamang Demography and Domestic Process, Book Faith India, 1993 (pp 227) Price 300 Rs

The book "Himalayan Households, Tamang Demography and Domestic Process" written by Tomes E. Fricke is about the depth and massive study of mountain adaptation toward an anthropological framework for population research within the human ecological perspective. It analyzes the trend in anthropological demography on the basis of mountainous adaptation and changes within them are among the central issues of concern in anthropology.

This research work was conducted from June 1981 to January 1982, at Timling, north eastern most of the Ankhu Khola of Nepal at the elevation of about 6500 feet. This research was carried out among Tamang peoples where 132 households as a universe; 30 households were taken as a sample household by randomly. This book contains nine chapters with 26 figures, 34 tables, and 2 appendix, glossary as well as index.

In chapter first he examined demography, the organization of subsistence and the household of Tamang life by following the conceptual arguments made by Guillet to the

understanding of the cultural ecology of the mountain. He spent the effort to show the population as a determinant variable in mountain adaptation and change in (society and culture) social organization, economy as well as the culture. He refers many ecologists, anthropologists, economists, and demographers for strong triangular theoretical perspective from anthropology and demography (i.e. theoretical approach) in order to build a cultural ecological model to understand the process of adaptation and change among the Tamangs in Timling of Nepal.

The second chapter establishes for the historical and ethnographic study to know the people of Timling and their place. He argues that, physically, linguistically and culturally Tamangs bear affinities with their northern neighbor and conclude that they are clearly a people of Tebitan origin. They practice Buddhism, that closely resembles that of the Gurung of the west (Pigende 1960) as well as that of Sherpas of the east (Furer Haimendorf 1964), having the common source in Tibet. They rely on a complex mixture of Tibetan Buddhist and Hindu religion organized into a large number of exogamous patrilineal clans. He describes physical setting, altitude, religious life, age, sex distribution, kinship, household structure. In the third chapter he describes the data and methods used in the research involved a combination of standard anthropological techniques and more formal census and survey methods.

The fourth chapter is the description of subsistence economy in Tamang of Timling. He analyzes field, forest, pasture, as

well as household composition, agricultural and wage pattern to adopt at that time and environment. The quantitative data are analyzed by using percentage and mean, but the price value is changed in present condition, in each item as well as variable for adaptation. Fricke apply the annual subsistence cycle which is most important and interesting work in economy.

The fifth chapter Demographic Process I, he discuss about fertility. He wrote Timling we have example of women, who have given birth from ten to fifteen times but population growth rate is lower than the country because of high death ratio, pollution and accidents. He used many graphic figures to clarify and compare the fertility rate of women. He concludes that the fertility level is the not reflected consequence of behavior not specifically directed toward fertility control. Indeed, Tamang women report to deserve for as many children as possible, yet they reduce their potential childbearing by more than one birth through marriage and cohabitation effects alone.

In sixth chapter, Demographic process II, he discuss mortality and the Tamang life table. He used mean, correlation, percentage, average to ratify the data. He expresses the higher ritual significance of death in Tamang culture is a good indication of the impact on family life. Illness and possibility of accidents abound in Timling, and the *Gampo* are continually involved in placating the supernatural causes of sickness. Women enjoy a great deal of equality with men in Tamang society.

In chapter seven Transition: the Tamang life course and Household Developmental cycle in Timling; he discusses how the developmental cycle in Timling is a function of the Timling of life course events, especially birth and marriage, with demography as an independent variable. He shows the link and analysis the qualitative data between individual life cycle events and household development cycle. He uses case histories and standard deviation. The lineage system is liberal and transform from women wish. To show it, he writes, some husband have less difficulty accepting the child not their own. In a Ghale household, a child widely regarded as the son of village women and a European involved in ecological research in the high pasture was born while the husband is also working in Bhuttan- the boy is often called by the name Thar Ghale (Tm. white Ghale).

The chapter eight, variation in the working of the domestic economy, he observes how variations can occur even in a fairly homogenous society such as Timling's. He used cases histories to show how the fortunes of household can rise and fall through the combination of chance and choice. He used both Gini index and the Lorenz Curve to measure income concentration. The concentration of wealth in Timling is such that the top and bottom 20% of households control 32% and 11% of the wealth, while those 60% of the households in the middle control an almost proportionate 57% of the total.

In last chapter, he summarize the argument and shows how the pursuit of discrete adaptive and describe strategies can

have long rang implications that force the village as a whole to change its adaptation. Timling's adaptation is in the presence of relatively equal access to productive resources and economic standing rests on the availability of land.

At the last, his work on the Himalayan household, I feel, he used the cultural ecological perspective. Ecological analysis has always focused on subsistence behavior within an environmental context. Cultural ecology needed to determine how much exploitive behavior influenced other aspect of culture including demography, settlement pattern, kinship structure, land tenure and land use. He writes that case of 1) fundamental unit of production and consumption 2) isolates the system giving this unit its particular structure in population i.e. cultural rules, individual life cycle, household development cycle within the demographic process.

To find out the adaptation of the Tamangs in Timling, he shows how three important process intersect, viz. the annual subsistence cycle, demographic process of the fertility and population expansion and the house hold development cycle. The interestingly feature of the book is the combination of theoretical ideas from anthropology and demography/population studies in triangulate from in order to build a cultural ecological model to understand the process of adaptation and change among the Tamang in Timling. Due to changing situation of Nepal, time and context, the word Panchayat, labor cost, value of cloth, a total cost of a man full is Rs 350 mention from male and 300 for female should be revised. Otherwise this in-depth studies model is a best to

analyze the nature of social organization and the state of resources can reveal how and why cultural institutions and practice, originated, persisted, and changed over the years for better adaptation of human beings.