

**Romance tragedy of ‘*Romeo and Juliet* Style’:
A study in Qualitative Research with special focus on
India and Nepal in the time period 1993-2013**

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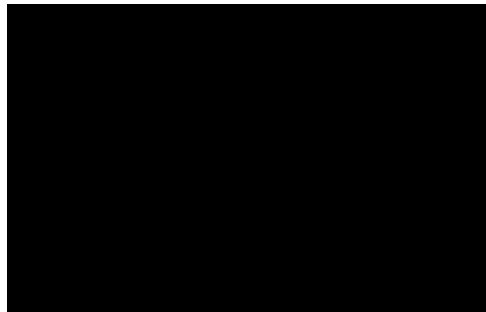
DECLARATION

Statement of originality

The thesis contains no material which has been accepted for the award of any other degree or diploma in any university or other tertiary institution and, to the best of my knowledge and belief, contains no material previously published or written by another person, except where due reference has been made in the text.

Statement of authorship

I hereby certify that this thesis is in the form of a series of articles prepared for publication of which I am the sole author.



David D E Evans

1st November 2013

Dedicated

to

Topsy Evans

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From the beginning, those in my social network have been interested in the concept of *Romance tragedy of ‘Romeo and Juliet Style’* and willing to help. My son-in-law John Allison told me of *Hinemoa and Tutanekai*; his sister-in-law Ingrid Allison of *Layla and Majnun*; my late sister Margaret’s friends from Thailand of Lilit Fra Law; Emeritus Professor Brian Coughlan of *Keller’s Village Romeo and Juliet*; and Dr Susan Davies of the Italian history book *Mad Blood Stirring*. Helen Falk brought *First Love Stories* and *The Double Flame* to my attention. Mamata and Prateek in Nepal gave me their first hand story. However, the greatest help has come from Dilawar Chetsingh in India for keeping his eye on the current news and telling me of Prem Chowdhry’s book, *Contentious Marriages and Eloping Couples*. Boaventura de Sousa Santos is the inspiration for the paradigm of ‘prudent knowledge for a decent life’.

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LIST OF PAPERS INCLUDED AS PART OF THE THESIS

Paper 1: ‘Towards a Study of Potentially Tragic Romantic Events of *Romeo and Juliet* Style (Happening in the World Today and Mythological),’ David Evans, Bert Jenkins and Susan Davies

Paper 2: ‘Present day romance tragedy of *Romeo and Juliet* style: Focus on Northern India and Nepal in the time period 1993–2013.’

Paper 3: ‘The *Romeo and Juliet* phenomenon 1: Before and after Shakespeare.’

Paper 4: ‘The *Romeo and Juliet* phenomenon 2: Expression in the arts – A tribute to genius.’

Paper 5: ‘The *Romeo and Juliet* phenomenon 3: Sociological aspects of romance tragedy – Local and global.’

CONTENTS

| | |
|---|-------------|
| DECLARATION..... | I |
| ACKNOWLEDGEMENTS..... | III |
| LIST OF PAPERS INCLUDED AS PART OF THE THESIS..... | IV |
| SYNOPSIS..... | XIII |
| INTRODUCTION..... | 1 |
| FOCAL CONCEPT | 1 |
| QUALITATIVE RESEARCH AND PHILOSOPHICAL ORIENTATION..... | 2 |
| NORTHERN INDIA AND NEPAL..... | 9 |
| ROMANCE TRAGEDY OF <i>ROMEO AND JULIET</i> STYLE | 11 |
| <i>Expression in the Arts</i> | 13 |
| <i>Around the World</i> | 15 |
| <i>Sociological Aspects</i> | 16 |
| A 3-MINUTE PHD | 19 |
| A PARADIGM OF HOPE | 21 |
| <i>Nonkilling and Social Change: Local and Global</i> | 21 |
| LITERATURE REVIEW | 22 |
| <i>Contentious Marriages, Eloping Couples</i> | 23 |
| <i>A Village Romeo and Juliet</i> | 25 |
| <i>The Double Flame: Love and Eroticism</i> | 31 |
| <i>Mad Blood Stirring</i> | 36 |
| <i>Layla and Majnun</i> | 40 |
| <i>First Love Stories</i> | 45 |
| <i>Toward a New Legal Common Sense</i> | 48 |
| STRUCTURE OF THE THESIS AND SCOPE OF THE RESEARCH..... | 53 |
| PAPER 1 – TOWARDS A STUDY OF POTENTIALLY TRAGIC ROMANTIC EVENTS OF <i>ROMEO AND JULIET</i> STYLE (HAPPENING IN THE WORLD TODAY AND MYTHOLOGICAL) | 56 |
| STATEMENT OF AUTHORS' CONTRIBUTION..... | 69 |
| STATEMENT OF AUTHORSHIP | 70 |
| PAPER 2 – PRESENT DAY ROMANCE TRAGEDY OF <i>ROMEO AND JULIET</i> STYLE: FOCUS ON NORTHERN INDIA AND NEPAL IN THE TIME PERIOD 1993–2013 | 71 |
| ABSTRACT | 71 |
| KEY WORDS..... | 72 |
| INTRODUCTION | 72 |
| AIMS | 74 |

| | |
|---|-----|
| METHODS..... | 75 |
| A PERIOD IN TIME..... | 76 |
| INDIA..... | 77 |
| <i>Hindu Law</i> | 79 |
| <i>Caste Endogamy</i> | 80 |
| <i>Village Exogamy</i> | 83 |
| <i>Role of the Khap Panchayat</i> | 85 |
| <i>Khap Panchayat Edicts</i> | 87 |
| <i>Federal Laws and Government</i> | 90 |
| <i>Resolutions</i> | 94 |
| SOCIAL DYNAMICS..... | 100 |
| <i>Community</i> | 100 |
| <i>Family</i> | 102 |
| <i>Personal</i> | 102 |
| SOCIAL PROGRESS | 103 |
| <i>Withholding Violence: Ashok, Ujjala and Asad</i> | 103 |
| <i>The Place of Films in Social Progress</i> | 104 |
| <i>Community Support</i> | 106 |
| <i>Human Rights Organizations</i> | 107 |
| <i>The Bizarre</i> | 108 |
| HINDUSTANI LEGENDS..... | 109 |
| <i>Heer Ranjha</i> | 110 |
| <i>Mirza Sahiban</i> | 112 |
| <i>Sohni Mahiwal</i> | 113 |
| <i>Sassi Punnun</i> | 115 |
| <i>Anarkali</i> | 117 |
| NEPAL—GOSPEL IN A NUTSHELL..... | 120 |
| <i>An Incident—Parbati Raut and Jagadish Khadki</i> | 121 |
| <i>An Interview—Mamata and Prateek</i> | 121 |
| <i>An Opinion</i> | 122 |
| DISCUSSION AND CONCLUSION | 124 |
| <i>Challenging Community Values</i> | 126 |
| <i>The Path of Progress</i> | 128 |
| POSTSCRIPT | 131 |
| APPENDIX 1: ‘3-MINUTE PH D’ | 133 |
| STATEMENT OF AUTHORS’ CONTRIBUTION..... | 135 |
| STATEMENT OF AUTHORSHIP | 136 |

| | |
|---|------------|
| PAPER 3 – THE <i>ROMEO AND JULIET</i> PHENOMENON 1: BEFORE AND AFTER SHAKESPEARE..... | 137 |
| ABSTRACT | 137 |
| KEY WORDS..... | 138 |
| INTRODUCTION | 138 |
| METHODS..... | 138 |
| SHAKESPEARE’S SOURCES | 140 |
| SHAKESPEARE’S THEME CONTINUES | 146 |
| LEGENDS LIKENED TO <i>ROMEO AND JULIET</i> | 148 |
| <i>Lilit Fra Law</i> | 149 |
| <i>Hinemoa and Tutanekai</i> | 150 |
| REAL LIFE STORIES AROUND THE WORLD | 152 |
| DISCUSSION AND CONCLUSION | 154 |
| STATEMENT OF AUTHORS’ CONTRIBUTION..... | 160 |
| STATEMENT OF AUTHORSHIP | 161 |
| PAPER 4 – THE <i>ROMEO AND JULIET</i> PHENOMENON 2: EXPRESSION IN THE ARTS – A TRIBUTE TO GENIUS | 162 |
| FOREWORD..... | 162 |
| ABSTRACT | 163 |
| KEY WORDS..... | 164 |
| INTRODUCTION | 164 |
| METHODS..... | 164 |
| SELECTED LEGENDS PORTRAYED BY GREAT WRITERS AND COMPOSERS | 166 |
| <i>Hinemoa</i> | 166 |
| <i>Leyli and Majnun</i> | 171 |
| <i>A Village Romeo and Juliet</i> | 177 |
| <i>Tristan and Isolde</i> | 179 |
| <i>Heer Ranjha</i> | 183 |
| CRITICAL APPRECIATION | 186 |
| <i>Artistic Genius and the Romeo and Juliet theme</i> | 186 |
| <i>Reflections on Humanity</i> | 188 |
| <i>Social Responsibility</i> | 189 |
| <i>Hope and the Way Forward</i> | 189 |
| DISCUSSION..... | 189 |
| CONCLUSION | 191 |
| STATEMENT OF AUTHORS’ CONTRIBUTION..... | 194 |
| STATEMENT OF AUTHORSHIP | 195 |

| | |
|--|------------|
| PAPER 5 – THE ROMEO AND JULIET PHENOMENON 3: SOCIOLOGICAL ASPECTS OF ROMANCE TRAGEDY – LOCAL AND GLOBAL | 196 |
| FOREWORD..... | 196 |
| ABSTRACT | 197 |
| KEY WORDS..... | 198 |
| INTRODUCTION | 198 |
| METHODOLOGY | 199 |
| SOCIOLOGICAL ASPECTS OF ROMANCE TRAGEDY FOCUSED ON INDIA AND NEPAL | 200 |
| <i>Marriage Systems</i> | 201 |
| <i>Law</i> | 203 |
| <i>Globalization/s</i> | 215 |
| <i>Emancipation</i> | 218 |
| <i>Shame</i> | 221 |
| LOCAL TO GLOBAL: PEACE INITIATIVES AND MAXIMIZING PACIFISM | 222 |
| <i>Traditional Pacifist Concepts</i> | 225 |
| <i>Alternative Responses</i> | 230 |
| A THEORY OF PEACE: LOCAL AND GLOBAL, WORK FOR ALL | 231 |
| CRITICAL APPRECIATION AND CONCLUSION | 233 |
| STATEMENT OF AUTHORS' CONTRIBUTION..... | 236 |
| STATEMENT OF AUTHORSHIP | 237 |
| RECAPITULATION AND CONCLUSION..... | 238 |
| INTRODUCTION | 238 |
| PAPER 1 | 238 |
| PAPER 2..... | 239 |
| <i>A Period in Time</i> | 239 |
| <i>Hindu Law</i> | 239 |
| <i>Caste Endogamy and Village Exogamy</i> | 239 |
| <i>Role of the Khap Panchayat</i> | 240 |
| <i>Khap Panchayat Edicts</i> | 240 |
| <i>Capital Punishment Awarded and Commuted</i> | 240 |
| <i>Political Complacency and Law Reform</i> | 241 |
| <i>Local Police Protection</i> | 241 |
| <i>Local Police Inaction</i> | 241 |
| <i>Resolutions</i> | 242 |
| <i>Social dynamics</i> | 242 |
| <i>Social progress</i> | 242 |
| <i>Community Support</i> | 243 |

| | |
|---|------------|
| <i>Hindustani Legends</i> | 243 |
| <i>Conclusions</i> | 243 |
| PAPERS 3, 4, AND 5 | 244 |
| <i>Paper 3</i> | 244 |
| <i>Paper 4</i> | 245 |
| <i>Paper 5</i> | 247 |
| CONCLUSION..... | 248 |
| REFERENCES..... | 250 |
| APPENDIX A: LETTER OF APPRECIATION | 273 |
| APPENDIX B: I AM JULIET | 275 |
| APPENDIX C: MAMATA AND PRATEEK..... | 280 |
| APPENDIX D: ‘ANTI-CASTE’ DOCUMENTATION OF CASES OF GROSS VIOLENCE AGAINST MARRYING COUPLES IN TIME PERIOD 2006-2013 | 287 |
| <u>ANTI-CASTE</u> | 287 |
| INTER-CASTE COUPLES  | 287 |
| MAY 9, 2013 | 287 |
| <u>INTER-CASTE COUPLE—A BRAHMIN MAN AND A JAT WOMAN—SUFFER ATTEMPTED LYNCHING, CONTINUED THREATS FROM WOMAN’S FAMILY</u> | 287 |
| APRIL 15, 2013..... | 288 |
| <u>200 UNTOUCHABLE FAMILIES FLEE VILLAGE UNDER ASSAULT BY CASTE HINDUS OVER AN INTER-CASTE MARRIAGE</u> | 288 |
| APRIL 14, 2013..... | 288 |
| <u>300 DEPENDENT UNTOUCHABLE FAMILIES BANNED FROM LABORING IN FIELDS OF CASTE-HINDU LANDOWNERS AS COLLECTIVE PUNISHMENT FOR INTER-CASTE RELATIONSHIP</u> | 288 |
| FEBRUARY 21, 2013..... | 290 |
| <u>NEPAL: THERE ARE CASTE LINES AMONG UNTOUCHABLES, TOO, AND MARRIAGE ACROSS THEM CAN HAVE BITTER CONSEQUENCES</u> | 290 |
| DECEMBER 19, 2012 | 291 |
| <u>THREE RECENT CASES OF CASTE-BASED HONOR KILLINGS</u> | 291 |
| NOVEMBER 08, 2012 | 291 |
| <u>268 UNTOUCHABLE HOUSEHOLDS LOOTED, SET ABLAZE BY CASTE-HINDU MOB OVER INTER-CASTE MARRIAGE</u> | 291 |
| OCTOBER 29, 2012 | 294 |
| <u>INTER-CASTE LOVE HAS DEADLY CONSEQUENCES: FOUR RECENT CASES</u> | 294 |
| SEPTEMBER 18, 2012 | 295 |
| <u>INTER-CASTE LOVE HAS DEADLY CONSEQUENCES:</u> | |

| | |
|---|-----|
| <u>FOUR RECENT CASES</u> | 295 |
| AUGUST 26, 2012..... | 296 |
| <u>THREE RECENT CASES OF CASTE-BASED HONOR KILLINGS</u> | 296 |
| JULY 28, 2012 | 297 |
| <u>VICTIM UNDER ARREST ON HIS HOSPITAL BED, ASSAILANTS GO FREE: UNTOUCHABLE MAN STABBED TWENTY TIMES BY IN-LAWS IN ATTEMPTED HONOR KILLING FACES CHARGE OF “ELOPEMENT”</u> | 297 |
| JULY 15, 2012 | 297 |
| <u>CASTE-BASED HONOR KILLINGS IN DELHI AND TAMIL NADU</u> | 297 |
| JULY 14, 2012 | 299 |
| <u>DECLARED DEAD BY FAMILY FOR MARRYING OUT OF HIS CASTE</u> | 299 |
| JULY 1, 2012 | 300 |
| <u>THE PRICE OF LOVE ACROSS CASTE LINES: FOUR STORIES FROM THE PAST FOUR DAYS</u> | 300 |
| JUNE 5, 2012 | 301 |
| <u>PUNISHED FOR CROSSING THE CASTE LINE: TWO RECENT CASES</u> | 301 |
| MAY 10, 2012 | 302 |
| <u>WOMEN’S OPPRESSION IS AN INTEGRAL PART OF THE CASTE SYSTEM: SOME RECENT ATROCITIES COMMITTED IN DEFENSE OF FAMILY HONOR</u> | 302 |
| APRIL 25, 2012..... | 303 |
| <u>FOUR RECENT CASTE-BASED HONOR KILLINGS: CASTE AND WOMEN’S OPPRESSION REINFORCE EACH OTHER</u> | 303 |
| MARCH 14, 2012 | 304 |
| <u>MURDERED BY HER BROTHER FOR MARRYING AN UNTOUCHABLE MAN</u> | 304 |
| DECEMBER 1, 2011 | 305 |
| <u>BARRIERS TO CIVIL MARRIAGE IN INDIA TARGET INTER-CASTE AND INTER-RELIGIOUS COUPLES</u> | 305 |
| OCTOBER 24, 2011 | 306 |
| <u>HORRIFIC KILLING IN THE NAME OF CASTE PURITY AND PATRIARCHAL HONOR</u> | 306 |
| JANUARY 25, 2011 | 307 |
| <u>CASTE-BASED HONOR KILLING IN TAMIL NADU</u> | 307 |
| JULY 9, 2010 | 307 |
| <u>NIRUPAMA PATHAK CASE PUTS SPOTLIGHT ON CASTE-BASED HONOR KILLINGS</u> | 307 |
| JULY 7, 2010 | 308 |
| <u>CASTE-BASED HONOR KILLINGS OCCUR ALL ACROSS INDIA</u> | 308 |

| | |
|--|-----|
| JUNE 22, 2010 | 309 |
| <u>POLICE AND THE STATE ENFORCE CASTE LAW AGAINST YOUNG COUPLES: FORCIBLY SEPARATING THEM, CRIMINALIZING THE HUSBAND, SETTING THEM UP FOR MURDER.....</u> | 309 |
| JUNE 16, 2010 | 310 |
| <u>ANOTHER YOUNG COUPLE LYNCHED, THIS TIME IN THE HEART OF DELHI.....</u> | 310 |
| APRIL 04, 2010..... | 311 |
| <u>ANOTHER UNTOUCHABLE KILLED FOR CROSSING CASTE LINES.....</u> | 311 |
| AUGUST 20, 2009..... | 312 |
| <u>COLLECTIVE PUNISHMENT FOR BOY'S LETTER IN A SEGREGATED VILLAGE</u> | 312 |
| MAY 01, 2008 | 312 |
| <u>WOMEN'S OPPRESSION KILLS</u> | 312 |
| APRIL 18, 2008..... | 312 |
| <u>CASTE AND WOMEN'S OPPRESSION REINFORCE EACH OTHER</u> | 312 |
| JANUARY 06, 2008 | 313 |
| <u>CASTE AND WOMEN'S OPPRESSION REINFORCE EACH OTHER</u> | 313 |
| JANUARY 03, 2008 | 313 |
| <u>MURDERED FOR CASTE IN CHICAGO!.....</u> | 313 |
| SEPTEMBER 27, 2007 | 313 |
| <u>ATROCITY IN UTTAR PRADESH OVER INTER-CASTE ELOPEMENT.....</u> | 313 |
| JULY 14, 2007 | 314 |
| <u>COUPLE BELONGING TO THE SAME CASTE KILLED FOR BEING TOO CLOSE IN LINEAGE.....</u> | 314 |
| FEBRUARY 03, 2007..... | 315 |
| <u>LOVE AMONG DISTANT BRAHMIN COUSINS PUNISHED BY CASTE PANCHAYAT.....</u> | 315 |
| NOVEMBER 25, 2006 | 317 |
| <u>CASTE AND WOMEN'S OPPRESSION REINFORCE EACH OTHER</u> | 317 |
| SEPTEMBER 20, 2006 | 317 |
| <u>BOMBAY: LOWER-CASTE MAN WHO MARRIED BRAHMIN WOMAN HACKED TO DEATH ALONG WITH HIS FATHER, NEPHEW, AND FRIEND ..</u> 317 | 317 |

LIST OF FIGURES

| | |
|---|----|
| FIGURE 3.1: MAP OF INDIA AND NEPAL..... | 77 |
| FIGURE 3.2: DILAWAR CHETSINGH | 85 |

| | |
|---|-----|
| FIGURE 3.3: NEPALI VILLAGE | 120 |
| FIGURE 3.4: MAMATA AND PRATEEK WITH TOPSY EVANS | 122 |
| FIGURE 4.1 TENNANT CREEK SECONDARY SCHOOL PERFORMANCE OF ROMEO AND JULIET | 141 |
| FIGURE 4.2 <i>GIULIETTA E ROMEO</i> TRANSLATED BY MAURICE JONAS FROM AN EXCESSIVELY RARE EDITION OF 1535 IN THE BRITISH MUSEUM | 143 |
| FIGURE 4.3: THE FEIGNED DEATH OF JULIET, BY FREDERICK THORNTON | 145 |
| FIGURE 4.4: LAKE ROTORUA AND MOKOIA ISLAND..... | 152 |
| FIGURE 5.1: FIRST DAY COVER CELEBRATING CINEMA IN NEW ZEALAND 1996 | 171 |
| FIGURE 5.2: TRISTAN CHORD..... | 179 |

SYNOPSIS

This study presents romance tragedy of *Romeo and Juliet* style as a phenomenon that can be found in many cultures with recorded history. In spite of the illegality of lethal violence toward lovers in western countries and in spite of the adoption of a democratic constitution in India in 1950, stories of the public murder of dedicated lovers, especially in Northern India, began coming to worldwide attention in the media only since 1993.

Through personal contacts in India and Nepal, real life stories of gross personal and community tragedy involving mainly the Hindu and Muslim religions have been collected. These stories are examined looking for a path of progress in terms of reconciliation and acceptance.

The published paper entitled ‘Towards a Study of Potentially Tragic Events of *Romeo and Juliet* Style (Happening in the World Today and Mythological)’ presented at a research student seminar in 2007 sets the stage for the thesis.

The core paper of the thesis is entitled ‘Present day romance tragedy of *Romeo and Juliet* style: Focus on Northern India and Nepal in the time period 1993–2013.’ The burden of the article is to demonstrate a Path of Progress expressed under the logic of social emergence.

Three related papers examining romance tragedy historically, artistically, and socially follow. These are entitled:

The Romeo and Juliet phenomenon 1: Before and after Shakespeare

The Romeo and Juliet phenomenon 2: Expression in the arts – A tribute to genius

The Romeo and Juliet phenomenon 3: Sociological aspects of romance tragedy – Local and global

The concluding summary chapter reviews challenges to honour and tradition, social shame and social pride, globalization and rights to options, law, and social progress, and

working toward a Path of Progress with a paradigm of hope. Links between local and global peace initiatives are made, with an emphasis on maximizing pacifism.