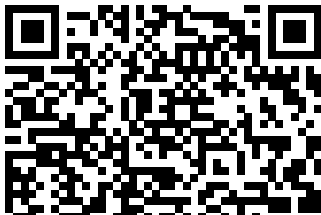

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passed to his brother his many public authorized kings to
Gyanendra, the rituals, sending the serve as the
monarchy would never prime minister in his privileged apex of
fully recover. Nepal place instead. national governance
witnessed an anti- Demoting Vishnu and shows how in the
king uprising in argues that Nepal's twenty-first century
April 2006 and over dramatic political those rituals stopped
the course of two transformation from serving the king and
years, an interim monarchy to republic began instead to
administration was contested-and in authorize rule by a
systematically took key ways accomplished-party-based "head of
over all the king's through ritual state." By co-opting
duties and performance. Mocko state ritual, the
privileges. Most theorizes the role of king's opponents were
decisively, beginning public ritual in able to attack the
in the summer of 2007 producing Nepal's monarchy's social
the government began state ideology. She identity at its
blocking the king examines how royal foundations, enabling
from participating in ritual once the final legal

dissolution of kingship in 2008 to take place without physically harming the king himself. All once-royal rituals continue to be performed, but now they are handled by the country's president—a position created in 2008 to take over state ceremonial functions. Demoting Vishnu illustrates how upheaval in ritual contexts undermined the institutional

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