A. Short Reviews


Bon-poss believe that Bon pre-dates Buddhism in Tibet. This belief is comparable to the Buddhists' belief that Buddhism really took root in Tibet at the time of Srong-btsan sgam-po. Neither belief is based on what in the West would be considered historical facts. Whatever its antiquity Bon has survived up to the present in varying manifestations—systematized and unsystematized—not only in Tibet but also in areas such as Nepal and the Na-khi regions of South-West China.

Bon has been much less studied than Buddhism or Lamaism by Western and Indian scholars. It is true that as long ago as 1880 A. Schiefner brought out his Das Weisse Naga-Hunderttausend in the Mémoires de l'Académie de Saint Petersburg. This was followed between 1924 and 1949 by A.H. Francke's translations of seven chapters of the Gzer-myig, A book of the Tibetan bon-poss in the review Asia Major. Then in 1950 H. Hoffmann published, at Wiesbaden, Quellen zur Geschichte der tibetischen Bon-Religion, a very useful summary but which was based primarily on Tibetan Buddhists' accounts and opinions of the Bon-po. More general studies of Tibetan civilisation have also some pages devoted to the study of Bon—for instance R.A. Stein, Tibetan Civilisation, London, 1972, p. 229—247, and G. Tucci in G. Tucci and U. Heissig, Les religions du Tibet et de la Mongolie, Paris, 1973, p. 271—316. It was in fact only after 1959 that real collaboration between Bon-po and Western scholars began. David Snellgrove, after inviting two Bon-poss from India to London to work with him, published at the Oxford University Press in 1967, that remarkable book The Nine Ways of Bon, which represented a great step forward in our knowledge of Bon doctrines. One of the Tibetan scholars who worked with Snellgrove is the author of the book under review. The other, Tenzin Namdak, has recently presented to the library of the Institute of Nepal and Asian Studies at Tribhuvan University, sixty-five volumes of Bon texts reprinted in India through the efforts of the Tibetan Bon-po Foundation at Ochhat, H.P., and which we are at present gratefully cataloguing. Before closing this brief survey of Bon studies in India and the West, perhaps I may draw attention to an article which is most important for the study of the difficult problem of Buddhist—Bon relationships in the early period of Tibetan history. I refer to Ariane
In the work under review Mr. Samten Karmay has chosen to translate into English from the mass of literature available "one single account of the developments of Bon from the beginning up to the present, as prepared by the Bon-pos themselves" (p. xi). The title of this text in Tibetan is legs-shad rin-po-che'i mdzod dpyod-idan dga'-bakt char which means in English "Precious Treasury of Good Sayings, pleasant rain for the wise". The author of the Tibetan text, Grub-dbang bkra-shis rgyal-mtshan dri-med snying-po, was born in Khams in 1859 and died in 1935. The work in question was begun in 1922 and is one of Five Treasures composed by the same author. An ardent follower of the Rdzogs chen-po, when he died he reputedly left no body behind him, so he is known as 'Ja' lus-pa. He is also said to be the only Bon-po scholar who ever had pupils from the Yellow Hat sect. The text used by Samten Karmay was preserved by the Ecole française d'Extrême-Orient in Paris. It is a block-print of 274 folios made at Shar-vdza in Khams. The whole work consists of seven sections, details of which are furnished by S.K. in his Introduction. It is perhaps useful to summarize them here. They are: 1.) How the universe and living beings came into existence. Different views on the question are related at length; and there is an extensive description of the land of '01-mo lung-ring in Stag-gzig, important as the center of civilisation as opposed to Kailasa, center of the earth. 2.) The life of the Teacher Gshen-rab mi-bo, protector of the present age. 3.) The history of the Gsang-sngags and Rdzogs-pa Chen-po as taught by 'Chi-med gtsug phud, alias Gsal-ba, i.e. Gshen-rab. 4.) The genealogy of the Shaky clan and of the Tibetan kings; the ancestry of Confucius; the rulers of Me-nyag and Mongolia; and the genealogies of the Dru-shen, Bru, Zhu, Spa, Rme'u and Khying of Tibet. 5.) How Bon doctrines spread from '01-mo lung-ring to other countries and particularly to Tibet. Gri-gum's persecution of Bon in the Gtsang area and its consequences: the hiding of texts, etc. 6.) The restoration of Bon power by Spu-lde gung-rgyal, Gri-gum's son. Bon ascendancy up till the middle of the eighth century. The second persecution of Bon, this time due to king Khri-srong lde-btsan: again texts were hidden. 7.) Details of the re-discoverers of texts hidden in Gtsang at the beginning of the tenth century. Re-affirmation of Bon doctrines and the foundation of monastic establishments in Gtsang and other parts of Tibet. The traditional Bon chronology concerning the future duration of Gshen-rab's teachings concludes this section and the book. S.K.'s translation--his primary concern has been with History as it is understood in the West--begins in the middle of section 4). It continue throughout the following sections but leaves
out the prophecies concerning the future duration of Gshen-rab's teachings.

In his Introduction S.K. gives a very useful summary of the source materials used by the author when composing different sections of his work. The relevant part of the Tibetan text is given in transliteration between pages 201 - 348, and the English translation with notes occupies pages 3 - 192. There is a useful glossary (p. 349 - 352)—perhaps too brief—and well-composed indexes of the names of Divinities and Earthly Beings (p. 354 - 365), also a good map showing the location of Bon monasteries and hermitages. The illustrations are well chosen and the book is well produced. This is altogether a very good work which illustrates in a most encouraging way the vitality of present-day Bonpo studies.

A.W. Macdonald


An annotated English translation of chapters 54-69 of the Kālikāpurāṇa, based on two printed editions and three manuscripts, occupies the greater part of this book (p. 39-182). The Kālikāpurāṇa (henceforth KP) became famous for not very reputable reasons as long ago as 1799 when W.C. Blaquiere published in the fifth volume of Asiatic Researches, p. 369 ff., an article entitled "The Rudhirādhya or Sanguinary Chapter translated from the Calica Purāṇa". There was, of course, more to the KP than just descriptions of human sacrifice. However the dense jungles of Sanskrit formed by the Purāṇas and Upapurāṇas for a long time discouraged penetration. H.R. Wilson, it is true, did, with the help of pandits, some analyses and translations between 1825 and 1840. But it was only in 1938 that V. Raghavan published in English a quite elaborate summary of the contents of the KP and raised the problem of the absence, from the available printed text of the KP, of quotations from the KP in the Dharmasastra Mibandhas. "Was the original KP a longer text?", he asked. In 1963 R.C. Hazra advanced the theory that there must have been two KP's, the earlier being roughly 7th century A.D. and the present, later one, full of Tantric practices, dating from the 10th and 11th centuries. The author of the work under review does not think that the whole of the present text forms a unity. He writes: "more important than establishing a date for the latest redaction...is to consider the stage of development of the various stories and rituals related in the work within the history of Hinduism, on the grounds of a thorough analysis of them and a careful comparison
with similar parts in other works" (p.3,4). If Hazra's work remains the most considerable in the field of KP studies, mention should also be made of the use of the KP as a source by P.V. Kane in those parts of his History of Dharmaśāstra dealing with Durgā pūja, the sixteen upaṣṭhas and some Tantric practices.

The fragment translated by Mr. van Koolj (chapters 70-80 will follow in Volume II) is from the second half of the KP and concerns ceremonies and rites in which the Goddess in her various forms plays the central role. This is in the author's words "one of the most elaborate reports on devī worship" (p.6). These chapters are given some unity by the fact that it is Siva himself who delivers the instructions. He exposes the complicated ritual procedures not to Pārvatī but to Bhrngi and Mahākāla, his two sons reborn as monkey-faced human beings named Veta and Bhairava. Cursed, they had fallen into this lower state; and the only way to regain their divine condition of ganapati, was the practice of the rituals of worship of the Goddess, Siva's consort and their own mother. As Mr. van Koolj remarks: "Hence it is a real sādhana, a means towards to realisation of a particular aim and in consequence the two are styled sādhakas, adepts." (Ibid.)

The author in his introduction divides the complicated amalgam of cults found in this text into three categories 1) Common worship (sāmānyapūja) widespread in India among Vaisnavas and Saivas well as among the Saktas, and which is validated here for worship of the goddesses of Kāmarūpa 2) Orgiastic rituals which were long elbowed out of the brahmanical field 3) Descriptions of famous festivals like the Durgāpūja. He has analysed with a lucidity which is admirable the co-existence in the text of the KP of these three traditions which he designates as "the sectarian, the heterodox and the local ones." (p.10) He distinguishes, in the ritual of common worship, preparatory acts, meditation, worship proper and conclusion (blotting out of the mandala, etc.). It should be noted that little attention is in fact paid in this text to temple-worship. For all the individual worshipper seemingly requires is a yantra on which the deity can descend; a seat for himself; a jar for the arghya; and flowers, eatables, etc., to be offered to the deity. The author then devotes some space to magic practices, which in this context are principally prayers for protection of the individual's body to ensure long life, fulfilment of wishes, etc. and the obtaining of supernatural powers (siddhis).

The heterodox tradition sanctions the use of wine and meat as well as sexual intercourse. The results which the adepts of this tradition can acquire are, in the author's words, "far more impressive; happiness, political power, a radiating body like
Kāma's, the power to seduce women are faculties by the side of which the mere quitting of one's debts grow pale indeed. It seems that the KP is inclined to accept that the heterodox cults are really worth while, although it remains true to the general tendency found in the Purāṇas to stimulate the performance of the old brahmanical sacrifices and the attendance to the established forms of social behaviour" (p. 28, 29). However only the Goddess and no other god can share a sacrifice of the left form.

The author has many interesting things to say about the nature of the Goddess. He points out that the KP "although mainly occupying itself with the region of Kāmarūpa, is still one of the sources of the tradition of the so-called four seats (pithā) places sacred to the Goddess, together with texts such as the Devī P., the Yogini Tantra, but also the Hevajra Tantra and the Śādhanamālā. The four seats are Uddīyāna (in Gandhāra), Jālandhara (situated in the Panjab), Fūnasaila (situated unknown), and Kāmarūpa (Assam). In the first chapters of the KP the origin of these four seats is linked up with the myth of the dismemberment of Sati, Siva's consort. In the fragment translated the adept is informed that the same cult of the Goddess is practised in each of these four centres (68, 43ff.; 71, 67–69). The impression is that Uddīyāna, which was a very important centre for the rise of Buddhist Tantrism, was equally a cult place of the Hindu worshippers the mountain-goddess and her consort as Umā (or Bhīma) and Śiva respectively. It is moreover probable that this centre was much older than Kāmarūpa, which can be inferred from the report of Hsuan-tsang, who while mentioning the Goddess Bhīmādevī of Gandhāra is totally silent about Kāmākhya and her mountain in Kāmarūpa, although the Chinese monk stayed there for some time" (p. 34, 35). He suggests that rather than "to search for a background for the non-brahmanical side of this cult in the religion of the primitive tribes of Assam only, or even to connect it with the worship of an 'Ancestral Mother migrated into Assam with the migrations of the Austric peoples'", one should consider the cult of Kāmākhya in Kāmarūpa as "the easternmost offshoot of a type of religiosity familiar with the inhabitants of the mountain ranges in the north of India and Pakistan..." (p.36). Certainly much more ethnographic study of such cults is urgently required before the complicated problems of diffusion and origin can be tackled with confidence. Meanwhile we must be grateful to the author whose translations break new ground, long untilled by Indologists. His second volume will be awaited with great interest.

A.W. Macdonald

This book is based on 13 months' field study undertaken between 1964 - '65 by a professional British anthropologist. His main aims were, first, to note down how certain economic and political institutions were inter-connected in a systematic way at different points in time and, secondly, to suggest which factors contributed to bring out changes in these institutions and in the systems within which they are interconnected (p. 196).

The present book is the first full-scale attempt by an anthropologist to study Hindu-tribal problems in Nepal. It has up to now been a general trend in anthropological research in Nepal to study cultural whole of a particular ethnic group without making a comparative analytical study. Dr. Caplan is the first to come forward with a new outlook and face new problems. He has made a very comprehensive investigation, based on intensive field-work and has tried to present a complete structural and functional analysis of two cultural, ethnic groups domiciled in opposition in the same area. This was, without doubt, a very difficult undertaking in a community where there is much rivalry, hostility and cleavages. His study depicts the relationships between Brahmins and Limbus, their deep divisions due to historic confrontation over land and their interdependence in economic and political activities. It is clear from his writing that he has tried to see the Hindu-tribal problems in a broad perspective which takes into account not only the geographical and physical setting of Nepal but extends up to south Asia. He has used the terms 'Hindu' and 'tribal' for convenience of description only and does not imply that each represents a clear structural or cultural type (p. 1). Therefore, his use of the term 'Hindu' here applies to the high caste Hindu groups, Brahmins and Kshatriyas only.

The book first introduces us to the general problems of tribes. It gives a short political history of the Limbu area and discusses briefly his reasons for choosing these two ethnic groups for his study. After this introduction, he describes his field area which included a cluster of four settlements - Angbung, Bharapa, Chitok and Dorumba in Illam district which he calls, in short, Indreni cluster. He then proceeds to study 'Land and kin groups' where he has made an analytical study of different kin groups and their real ownership of and relationship to Kipat Land. In the next chapter, he discusses in a straight-forward way how Kipat land ownership moved and is still moving to high caste Hindus and how the government's land policy is favouring them. He has brought out very critically how the cleavages have occurred between the two groups and how the high caste Hindus are trying to 'eat' the Kipat land and how Limbus are trying to preserve it.
The fifth and sixth chapters are longer and are concerned with economic and political activities between these two ethnic groups and their interdependence in these contexts. The author in these chapters has pinpointed the 'food gap' among Limbus, their recurrent and contingent expenditures, the reasons for their pledging their lands on mortgages, Limbu leadership in past and present and their changing positions due to changes in the system of land tenure. He shows that due to top caste hierarchy, religious, educational, political and economic advantages, Brahmans in contrast to Limbus, are in better and in safer positions. At the end the author has treated the Kipat land of the Limbus as an intergral part of their indigeneous culture.

Though some readers may criticise this book on the grounds that it may provoke reactionary feelings between these two ethnic groups, the author is in our opinion well justified in exposing the real social structure of these two groups. It is better to draw attention to problems and to propose solutions to them rather than to hide such problems.

However, it would not be unreasonable not to agree with some of the remarks made by the author. For Instance, when he says on the subject of Brahmin marriages" The costs of the marriage are borne by the bride's family " (p. 67) and when he states-" In the south Asian context the tribes are regarded as synonyms with the backward, the exploited and the dispossessed, the Hindus, are those who exploit and dispossess them " (p. 10), we cannot concur.

However, the book is important and valuable not only for those who are engaged in professional academic studies, but equally useful to administrators, social-workers and planners. This book not only opens up a hither to quite unknown chapter of Hindu-tribal interaction, it also presents an account, rare in its conciseness of closed cultural complexities between two ethnic groups. It is the first book about the Nepalese land system and Kipat tenure written in a critical fashion by an anthropologist.

D.P. Rajaure
D.R. Dahal


Paper making is not a new tradition. It seems to have been developed in China about two thousand years ago and attained a high degree of perfection only a few centuries later. It reached
Japan sometime in the beginning of the 7th century and Samarkand (Eastern part of the Arabian Empire) in the middle of 8th century. In Europe, it was known as late as the 11th century. Before the 7th century, the Tibetans were probably importing Chinese paper and it appears from manuscript and textual discoveries, that paper-making in Tibet was quite common two hundred years later.

A great number of libraries and museums all over the world possess oriental manuscripts, block printed items and other written and printed items on paper and parchment, palm leaves, metal tablets etc. These have been to some extent studied and published, but the actual writing materials have only rarely been closely studied. Moreover, manuscripts from Asia (viz. the Tun-huang collections, which are by far our most important sources for the early history of central Asia) do not generally mention their origin. Thus, the systematic technical or macroscopic investigations of the writing materials (i.e. paper) which the author has carried out will definitely help to establish the origins of these heterogeneous collections of manuscripts. Further, such data will bring to light information concerning cultural history and the diffusion of various handicrafts and even throw light on the relations between ethnic groups and their migrations.

The author of the work under review decided to trace and study in detail the age-old techniques of paper-making before they dissapeared entirely. Even in the most isolated valleys of Nepal, Bhutan and Northern India, machine made paper is superseding handmade paper. He is quite conscious that "hitherto no systematic investigations of this subject concerning a specific area in Asia (except the spread of paper-making westward through the Chinese Turkestan along the "Silk road") have been undertaken " (p.5) and " the diffusion of paper towards Further India, Tibet and Himalayan States remain unexplored " (p.9). Frankly, very little is known to date as to how the art of paper-making spread in Tibet and the Himalaya. He chose some parts of Nepal as his field-area because he believes commonest and probably also the oldest methods in the world are to be found in Eastern and Central Nepal. Also, the author is of the opinion that with the Chinese arrival in Tibet in 1959, the paper-makers in the Himalaya have lost their Tibetan customers and thus the industry is dying.

The book contains six chapters in all. The first chapter deals with the introduction of paper in Nepal. The author, on the basis of the oldest extant Nepalese manuscripts, believes that paper was introduced in Nepal from the beginning of the 12th century. He also describes the ethnic pattern: Newar, Sunuwars,
Rai, Limbu, Tamang, Gurung, Magar, Bhotia, Sherpa, the paper-makers, with geography and natural vegetation, and gives a brief history of Nepal (c. 400 A.D. - 1959 A.D.). Discussing migration routes in the Himalaya and the spread of paper making, he quotes the work of Sasuke Nakao, entitled "Transmittance of cultivated plants through the Sino-Himalayan Route" in Kihara 1957 pp. 397-442 and thinks that diffusion of the paper-making industry took place along the 'Tibetan' and 'Himalayan' Arcs.

The author in his second chapter, studies the fibres used in paper-making. Paper-makers in Nepal almost exclusively use white inner bark and the bast of some closely related species of shrubs of the family Thymelaeeaeae. He has also mentioned the other fibres of paper making, such as rush grass (probably sabai grass), ramie or hemp, Chiuli - "a long vine" and in Kathmandu, rice-straw, wood pulp and all sorts of waste paper.

He provides an up-to-date annotated bibliography which quotes and comments on the literary sources concerning paper-making in Nepal. All the source materials are arranged chronologically in order to avoid repetition. The whole work summarises the history of paper making in Nepal, during the last 150 years. The author did his field studies between 1962 and 1970 in areas such as Tamba, district of Solu; Jiri, district of Melung; Malechigaun, district of Yolmo; Nanglingbang, district of Banglung and also in Bhurungkhele, Chhetrapati, Sundarijal and Tripureswar in the Kathmandu valley. He explains the quality of the paper and the methods and processes of paper making and their differences from place to place in detail.

Chapter V enumerates the uses of handmade paper. The various applications are enumerated according to their type and where possible, according to the area and ethnic group involved. Particular importance is attached to manuscripts. The other uses, such as books, letters, documents, single leaves for magic and ritual purposes, printed articles for secular use, are also discussed.

The author, in the last chapter, deals with a number of different technical investigations of bast from plants and papers. He has analysed 38 manuscript samples collected from different parts of Nepal together with two samples from Tibet, two from Bhutan and one from Dalhousie (N.W. India). The analyses of the macroscopic properties, the microscopical analysis and investigations of organic substances in bast fibres, pulp, unused paper and manuscripts furnish important information on the development of paper and fix the approximate dates of the papers, manuscripts etc.
Mr. Trier covers a huge area as well as giving detailed particular descriptions. His is a multidisciplinary study involving History, Anthropology, Botany and even Chemistry. So it is natural that this book contains a few sweeping statements like "In the lowlands of the south there are dense, tropical jungles with a Hindu population deriving mainly from India." (p.13) and "A number of mongoloid tribes came from Tibet, and in East Nepal even people with Indo-Chinese features are found....(p.15)" and some points are repeated and over-generalised.

Secondly, his research covered only some parts of Nepal. And our knowledge of the diffusion of the paper-making industry towards the other Himalayan States is far from complete. The whole of the cis- and trans-Himalayan region i.e. from Kashmir to Assam and even upto South-East Asia will ultimately require further research. For instance, one remains sceptical about the coincidence of Sasuke Nakso's 'Arcs of cultivated plants' and the 'Spread of paper making' in the Himalaya.

Mr. Trier has furnished an important contribution to the science of paper and paper-making. His work should be considered a pioneer step in this field and should encourage other scholars to carry on his work. After this book, we can no longer discuss the origin and date of writing materials on the sole basis of their scripts, contents and conditions. He has shown us the importance of technical and macroscopical investigations which enable scholars to reach much more certain conclusions to problems than was possible in the past.

Navin Rai
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B. Annotated Bibliography

This bibliography includes selected books and articles about Nepal in the disciplines of social sciences, published during the August 1972 to August 1973. This, however, is not a complete selection, but we hope that these titles with brief annotations will help the readers to assess the literature of their interest.

ART AND ARCHITECTURE


An account of Nepalese art and architecture, mainly of the Kathmandu Valley, in relation to religion and culture up to the Malla period.


This study is based on author's study-tour of the Bheri and Karnali zones and presents the architectural and sculptural heritage of the region. References and detailed description of plates are given. Text in English and French languages. Title in French: Etude preliminaire sur l'Art et l'Architecture du bassin de la Karnali, Nepal de l'Ouest.

BIBLIOGRAPHIES


A comprehensive bibliography on botany in Western languages.


A current author-subject index of materials on the social sciences discipline of Nepal. The second issue includes a geographical index of the documents listed and a list of theses on Nepal. Includes selected articles, books, mimeographed papers on Nepal's social sciences areas both in Nepali and English languages.
Buddha and Buddhism


Discusses the emergence of the Buddha image with iconographic details of various parts of the images in different models.

Chhetris


Presents a study of the cult of Kuldevata in Nepal. Explores practices and purposes of the worship of Kuldevata, the divinity worshipped by the Chhetris, one of the highest castes in Nepal. Also provides analytical study of different sub-castes of Chhetris. Text in French Language, Preface in English.

Civil Service


An analysis of the Nepal Civil Service and some suggestions for improvement.

Culture and Religion


Tichurong, the part of the Bheri river located between 2,000 and 3,500 m. north of the Dhaulagiri Range, constitutes an ethnical unit. The legends, myths and local religious traditions and economy of the inhabitants have been presented with illustrations. Text in French. Title in English: Religious beliefs of the inhabitants of Tichurong (Northwest Nepal).
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This is a very comprehensive study on the chariot festival - Ratha Jatra of Rato Matsyendranath in Patan. Along with the historical and religious description of the festival, the author has analysed the festival with cultural and anthropological standpoint. This study has revealed the details of the cult of Matsyendranath and the sources for the study.


Presents accounts of Cultural process in Nepal under social, religious and political perspective. 'A chapter from the author's forthcoming book' An Explanation of Nepal.'


Presents an analytical study on Nepalese culture and religion in historical perspective.

DIRECTORIES


Provides useful information on various aspects of trade, industry and commerce and detailed list of industrial firms, exporters and importers and similar trading concerns.


A comprehensive information directory on Nepal. It provides general information on various aspects of Nepal with an emphasis on development trends, trade and treaties. Trade Directory Section gives a detailed list of trade professionals, industries and manufacturers, and exporters.

ECONOMICS AND ECONOMIC CONDITIONS


A detailed plan for the development of Chitwan Valley with primary emphasis on agriculture and livestock development. Project organization and management, Project Implementation Schedule, Total Costs and Economic Evaluation of the Project are also scheduled in detail.

Dharmarajan, S., "Ferment in Nepal, II. The Economic Picture", The Times of India (11 Sept. 1972)

A brief economic picture of Nepal mainly of trade and commerce.


Presents a critical survey of Nepal's industrial policy its inconsistencies and problems from the beginning of the industrial development efforts in Nepal with an emphasis on changes and revisions of current policies.


Provides comprehensive information on Nepal's industries, investment prospects, industrial policies and development programmes.


Presents an analytical study of Nepal's plans and development policies, and constraints for their implementation. Includes statistics.


'This volume is an attempt to put forth the policy implications and policy adjustments that have been created by the introduction of new dimension in Nepal's development.' It
contains articles by renowned planners and administrators.


An analytical study of Nepal's foreign trade, its historic setting, current trends. Presents solutions for a more diversified trade policy. Includes informative trade statistics.


Presents a comprehensive review of present agricultural patterns, yield trends of various crops, and institutional aspects of agriculture. Includes statistics.


The author presents an analytical study of various forms of land tenure in Nepal and suggests a new system of land tenure for agrarian development.


The author has explored various reasons and factors which create problems in the implementation and target achievements in Nepalese plans. Among various reasons, the author emphasizes that the failure of planning in Nepal is mainly due to the limited capacity to administer development projects, and formulation of poor project proposals.

EDUCATION


Highlights the ongoing in-service teacher education in Nepal with an emphasis on creating professional confidence among the teachers.

This study undertaken for UNESCO, Paris, presents the sociological factors governing equality of access of women to education, teacher training and teaching careers in Pokhara. The school going behaviour of the male and female children of various ethnic groups in Pokhara has also been studied with socio-economic viewpoint.


Discusses various past steps undertaken to formulate an educational policy and relates those to the New Education Plan, along with an account of the concept of Educational Planning in developing countries.

ETHNOLOGY


An essay on various ethnic groups of Nepal.

Shrestha D.B. and others., Ethnic Groups of Nepal and their ways of Living. Kathmandu: Authors, 1972. 84 pp. illus. Rs. 15/-

Provides brief introductory accounts of Nepalese ethnic groups and their ways of living.

FOREIGN POLICY


A seminar organized for BMG foreign service officers and others in the related area. Includes papers and discussions on various aspects of Nepal's foreign policy mainly the political, economic and organisational aspects.


This work 'the revised version' of author's Ph.D. dissertation surveys and highlights Nepal's foreign policy with accounts of her role as a small nation in international politics since the early fifties.

Presents an account of various aspects of Nepal's foreign policy along with analytical study of politics of foreign aid and its impact on the shaping of Nepal's foreign policy. Includes foreign aid data.

**GEOGRAPHY, PHYSICAL**


A comprehensive essay on Nepal's geography and landscape pattern.

**GEOLoGY**


Presents geological accounts of various parts of Nepal with details of physical features, Himalayan geological setting and mineral occurrences.

**HIMALAYAN KINGDOMS**


**HISTORY**


"The present article deals with three letters sent in 1734 A.D. to the Emperor of China by the three Newar Kings of Kathmandu, Patan and Bhatgaon in the Nepal Valley, and reported in full length by a Chinese official who wrote about his travels in Tibet in the first half of XVIIIth century. The reasons why the three Kings of Nepal wanted to assure themselves of China's goodwill are not quite clear; the letters contain a picturesque list of the presents sent to the Emperor by the Nepalese Kings, and one of the most interesting points of the text concerns the geographical names used by the Chinese - Mandchou author:- most names used for Nepal being Chinese phonetic rendition of the Tibetan transcriptions of the autochtone, Newari names of Nepalese places.."

A brief historical account of Nepal from the beginning to the end of Rana regime.

Hodgson, E.H., Essays on the languages, literature and religion of Nepal and Tibet, together with further papers on the geography, ethnology and commerce of those countries. Amsterdam, 1972.

"Corrected and augmented edition of two earlier collections of essays entitled 'Illustrations...1841' and 'Selections ....XXVII, 1857'. Reprint with supplement of additions and corrections from the author's copy, ed. by M.P. Saha and with other additions ommitted in the former edition."


Presents an account of two decades (1837-58) of Nepalese history which was a period of emergence of Rana rule in Nepal. Jang Bahadur's plans to usurp powers, his administration and relations with British India during the period have been highlighted.


A chapter of introduction to 'Nepal in Perspective' which traces Nepal's social history upto the present time.


Presents a historical review of Nepal's trade with Tibet and China.


Provides an in-depth study of the origin of Nepal as a unified Gorkha Kingdom, especially the efforts of Prithvinarayan Shah to build up a unified nation consolidating the scattered mini-states. Relations with the British-India, Tibet and
China during the period have also been highlighted. Bibliography and footnotes include citations of rare and unpublished documents.


An introductory and short history of Nepal useful as an elementary text book.

ICONS


The author has presented an image of the sun god - Surya-Narayana which he found in Patan and has discussed that the image falls in part anthropomorphic and in part symbolic which is different from the various known images of the sun god in India.

INSCRIPTIONS


The author presents details of a tama-patra which he photographed in the bazar at Bodhnath in February 1962. The copy of tama-patra is included with a location map and the inscriptions have been transliterated into Roman script.

INTELLECTUAL CULTURE


The author has traced the historical development of intellect of Nepalese writers and academicians. The role of the educated mass in the society has also been highlighted critically.

KIRATS


An essay on Kirats and their origin.
LAMAISM


"The purpose of the present work is to provide a basis for a more detailed study of the nature and history of the system of meditation and spiritual realization peculiar to the Bonpo lamaist tradition..." Includes informative notes, plates and references.


Gives an account of highly respected five Lamas in Sikkim. The photographs and brief life-sketches of the Lamas provide information on their meditations and religious philosophy of Lamaism.

LANGUAGES


Discusses the use of vowels in Nepali language with Sanskrit example.


Discusses the needs for linguistic survey and research in Nepal.


Presents a brief linguistic description of Newari Phonology and Grammar.


Presents an analytical and detailed account of languages spoken in Nepal, their origin and percentage of people speaking these languages.

Clause, Sentence and Discourse Patterns in selected language of Nepal, by Austin Hale and others. Produced by University Press, Tribhuvan University, Kathmandu, 1973. 4 parts. (SIL Publications in Linguistics and related fields, Publication No. 40, ed. by Irvine Davis.)


LIMBUS


This article provides details of Limbu household with a view to formulate differences between the Phedangma and the Bijuwa, two main categories of Limbu priest in Eastern Nepal. Author has analysed the findings with illustrations and references.

LITERATURE


A comprehensive survey of Nepali literature. Presents brief analysis of renowned writers and their works.

MIGRATION


This joint study by CEDA and Swiss Federal Institute of Technology, Zurich, presents the causes of migration and its impact on the migrants and the economy of Surkhet region.
The tables provide useful information for further study in the region.

**PANCHAYAT SYSTEM**


Provides an introduction to Panchayat Democracy and its functional units, description of constitution and various social aspects of the Panchayat System.

**POLITICS AND GOVERNMENT**


Describes the current political scene of Nepal in brief.


Presents an analytical account of Nepal's domestic and foreign policy after the death of King Mahendra and affirms that His Majesty the King Birendra's genuine and sincere interest in the country's economic development is sure to bring changes in Nepalese economy.


Describes the Nepalese political scene of the month - April, 1972, when some National Panchayat Members were arrested under the Security Act.


A comprehensive essay on politics and government of Nepal since 1951 onwards; also outlines the structure and functioning of Panchayats in detail.

**PUBLIC ADMINISTRATION**

Presents the problems and prospects of administrative reforms in Nepal through the advice of foreign experts who have submitted reports on various administrative problems and recommended changes. It is a comprehensive survey of the reports of foreign experts and includes eleven pages bibliography on Public Administration documents.


Provides a detailed and authentic analysis of Nepalese administration and civil service since post-Rana period. Various administrative reform steps, training and its role in administration development have been traced on historical perspective. The author has quoted authentic and rare sources for his analysis and thus the facts presented in the book are well-documented.

PUBLIC HEALTH


Presents the causes of Public Health Hazards in Kathmandu caused due to unhygienic method of meat and milk distribution patterns. Provides information about animal diseases that may be transmissible in men. Suggestions for improving the present condition have been outlined.

SIKKIM


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SOCIO ECONOMIC CONDITIONS

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हिन्दी

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दुर्गाहेड़को ऐतिहासिका माध्यम तथा, धार्मिक, सांस्कृतिक दृष्टिले विचार।
नेपाल र एशियाली उद्यम संस्थान , निमुन विश्वविद्यालय, वालुगाम आचार्य र उटहाङ रुपंत।
काठामोड़, नेपाल र एशियाली उद्यम संस्थान; २०२६. भु. ४६५ पु. संवरणात्मक पृष्ठो 

हिन्दीहास वितरणिगत श्री बादाकाम आचार्यमूलक नेपालको दितिहास सन्दर्भ विविध निर्माण पता वार्ताको प्रस्तुतीकरण संस्करण तथा श्री ऊर्जा विक्रम स्वालोपज्यू र उदहाला बीच आद्यान-प्रदान भएका ऐतिहासिक क्षेत्र सन्दर्भ पत्रहरूको संकलन तथा श्री आचार्यमूलक दृष्टिकोणको संवरणात्मक पृष्ठ-पत्र यस पुस्तकमा समावेश दुन। पुस्तकमा संयोजक डा. श्री मार्गोदी श्रीवास्तव, प्रस्तुतकार सम्पादक श्री विश्व प्रस्तुतकार श्री साकेत विकास शास्त्री धारकुमार हुन नुहुन। नेपालको हिन्दीहास सन्दर्भित निकाय कथा पूर्ण दुरालिङ र श्री आचार्यमूलक दृष्टिकोण समावेश थालो यस पुस्तकमा नेपालको हिन्दीहासको सन्दर्भका श्रीरूपमा पुस्तकमा प्रस्तुत गर्नु गर्नु ।

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