Book Department

A. Short Reviews


There has been of late so much talk in the world about the need for the protection of human environment that even Nepal has not remained wholly unaffected by it. On June 5, 1973 I had the honour of addressing a select group of Nepali educators and planners at a meeting convened by the Human Environment Experts Committee of Nepal in celebration of International Human Environment Day. In the course of my remarks on the occasion I sought to impress upon the distinguished audience that the protection of the environment is a matter of greater concern to the developing countries than to the advanced countries. The developed countries, while exploiting natural resources in a reckless and wanton manner over a period of time, have been able to discover alternative means of supplying the needs of life at least for the time being with much less dependence on nature. On the other hand, problems created by drought, floods and soil erosion have become so serious in developing countries that unless effective measures are adopted in time to protect nature and environment, the very source of life and employment in these countries, i.e. the land and its agriculture, will be threatened with dire consequences.

It is time that we did everything possible to make our own people aware of the urgency of the need for the protection of the environment in Nepal. The first and essential step toward achieving this goal is to arouse popular interest in the plant and animal life of the country by disseminating elementary knowledge of the subject among the people in general.

This, I think, is precisely what Dr. Robert Fleming, Jr. intends to do in the book under review, and if this is his object, I must say that he has admirably succeeded in achieving it. The publication of the book besides being most timely from an environmental point of view, fulfils the long felt need for basic information about the ecology, flora and fauna of Nepal.

Dr. Fleming, Jr. deserves our grateful thanks for this pioneering attempt to describe the general ecology, flora and fauna of the mid-montane region of Nepal in a simple and lucid manner. Scientific terms are defined clearly in everyday language so as to make them easily intelligible to the general reader.
Dr. Fleming's book is, in fact, remarkably free from scientific jargon and should be of great interest to the general reader. I read it at one sitting and found it highly absorbing.

The style bears the stamp of the author's personality and is characterised by sincerity, naturalness and a kind of easy-flowing geniality. Younger people in schools and colleges who can read English will profit immensely by the book which, apart from giving them a basic knowledge of the subject, will arouse their curiosity to find out more about what they have read. For general readers in Nepal, for short-time visitors from abroad and for all lovers of nature, treks in the mountains and even visits to the nearby woods in the Kathmandu Valley will acquire a new meaning and purpose after they have read Dr. Fleming's book.

Apart from the educational and scientific value of the book, it makes the reader also share the author's profound human interest in, and love, of Nepal's landscape and natural surroundings with their remarkable flora and fauna.

The book contains five chapters and as many as fourteen coloured and twenty-six black and white illustrations and seven line drawings, all of which have a direct bearing on the subject-matter. The first chapter entitled 'What is Ecology?' deals with a number of scientific concepts, such as ecosystem, biomes, biogeographical regions, community and populations, in reference to ecology which the author defines as "the study of environment as it relates to life of the plants and animals". Topography (landforms), soil and climate are all relevant, indeed basic to the study of ecology. There is an interesting discussion on the geology of the Himalaya which has for thousands of years influenced soil-formation, climate and rainfall of Nepal. Definitions of scientific terms and explanations of natural phenomena such as mountain-building and the monsoons are purposely made so simple and interesting that even the ignorant reader will not find the book dull or heavy even for a moment. The second chapter deals with the common plants and animals of a typical subtropical forest in Nepal, and the third chapter, under the heading 'The Oak-Rhododendron Forest,' discusses the plants, birds and animals of the mixed or twilight belt, which characterize the transition from the sub-tropical to the temperate zone. The fourth chapter mentions a few examples of aquatic eco-systems in Nepal such as the Pokhara Valley lakes, the rice fields, mountain streams and hot springs, with a view to emphasising their role in the study of the ecology of Nepal. The last chapter of the book, called 'Man Living With Nature: The Kathmandu Valley' focusses on the concept of man in midst of nature, taking as example the natural conditions of animal-and-plant life in the Kathmandu Valley, where there has always been the largest concentration of human population in all of Nepal.
This book also contains some well-meaning and constructive suggestions which our administrators and planners can use to their advantage. Let me conclude this review with a quotation from the book which refers to the danger of air-pollution which the Kathmandu Valley may have to face in future:

"Kathmandu Valley would seem especially vulnerable to future air-pollution problems. Given the Valley's bowl-like topography, combined with the lack of air movements and the constantly increasing number of polluting agents in the air, a serious problem could develop. Kathmandu Valley enveloped in a dirty—grey smog (familiar to many world cities) which stings the eyes, coats the buildings, induces plants to die, and obscures the rich panorama of the Himalayas would not be pleasant, either to the resident or to the visitor. One can foresee, without much difficulty, that enough improperly placed factories could contribute significantly to air-pollution in Kathmandu which then could endanger Nepal's reputation as a beautiful mountain country and ultimately reduce her revenues".

My only regret is that the book is published only in the English language. If only a book of this kind could be published in Nepali, it would benefit a much wider section of the reading public, and one which is in the position to act on the illumination it would have received.

Rishikesh Shaha


In this article the writer reviews the language situation of Nepal in historical perspective, surveys the present linguistic situation and the development of Nepali as the national language, examines the language policy of the government and, lastly, gives his own views about what should be done with the minority languages of the country.

1. In Historical Perspective he mentions that since 250 B.C. to the 10th Century, Sanskrit was the language of the court and religion (Buddhism and Hinduism). Newari came to be the written language after the 10th Century Concurrently Maithili, Bangla and Eastern Hindi also got entrance into the courts of Kathmandu Valley. It was a polyglot situation. And the continuation of Newari
Literature came to a stop after the unification of Nepal (in the words of the writer – the Gorkha Conquest). One does not fail to notice that the writer has in view the valley as the main background of his analysis. He seems unwilling to go beyond the valley. For example, other languages like Kirati (Limbu and Lapche) and Tibetan had already asserted their existence at that time. The Kirat script started as early as A.D. 700 (Lapche) and A.D. 900 (Limbu). A great many books were translated into the Tibetan script, invented around A.D. 700, from Sanskrit, Pali and Prakrit texts. Tibetan was, in fact, an important language in and outside the valley when Newari became the dominant language in the valley. At one time, it was the official language of the Khas kings of West Nepal. Maithili, spoken in the Nepal Tarai, had spread over a large geographical area at that time and came to be recognised as one of the official court languages of the Malla kings of the valley and the Sen kings of East Nepal. Not only this: the Malla kings became the patrons of the language and caused a considerable amount of literature like dramas to be created which were enacted and enjoyed by the elite of the Malla time. Nepali has been the lingua franca of the country for about 150 years so the writer says. This is not entirely true. Nepali was the state language even before the Gorkha Conquest in the Baisi and Chaubisi principalities of West Nepal. Nepali speakers had already scattered in large areas of East Nepal, Sikkim, Bhutan and Bihar. And, Nepali existed as one of the common languages in the valley during the time of the Malla kings. All these facts go to disprove that the Gorkha Conquest was the only cause of Nepali becoming the lingua franca of Nepal.

2. Diversity of Language: Here the writer analyses the number of speakers of the different languages of Nepal on the basis of 1961 Census, HMG. He also presents genetic diagrams of the Indo-Aryan and the Sino-Tibetan languages according to Grierson's classification. It seems the writer is not aware of the classifications of the Tibeto-Burman languages of Nepal made by Shafer, Voegelin and Voegelin, Paul Benedict and S.I.L.'s modifications of these. After Hodgson, there have been many foreign scholars who have made remarkable studies on the Tibeto-Burman languages of Nepal. His contention that Hodgson's study is the only scientific study so far available is not true. We can safely refer to SIL's linguistic studies on the Tibeto-Burman languages of Nepal. SIL's contributions are no less important and they are, perhaps, more scientific than any previous study done so far. Again, it is not appropriate to say that Hindi is the rallying point of the speakers of different Tarai languages like Maithili, Tharu, Bhojpuri and Awadhi. The longstanding demand of the Maithili speakers of India to include Maithili in the eighth Schedule of the Indian Constitution contradicts this observation of the writer. This observation might have been true perhaps about ten years back. The linguistic awareness of the people in Nepal and India has changed in recent years. And, changes have taken place in quick strides. The 1971
Indian Census shows this and in the Nepal Tarai Hindi has been losing its strength. Nepali is successfully functioning as the second language in the Nepal Tarai, Hindi does not come near it except in certain "situations".

3 & 4. In Unity of Language, the writer gives a brief account of Nepali and its literature and shows how it has been enthroned as the national language of the Kingdom. It has already been shown above how "the Gorkha Conquest" was not the only factor to make Nepali the linguafranca of the kingdom. There were Nepali speaking principalities other than the Gorkha state. Again, we disagree that the language of the rulers must invariably be the linguafranca of a country. The Norman Conquest of England could not replace English by French; and the long rules of the Muslims and British did not make Arabic and English the linguafranca of India. Criticism of the unnecessary Sanskritisation of Nepali by some educated Nepalis is welcome. But the writer's remark on it is more emotional than linguistic. He agrees that there exists a problem of vocabulary in the fields of science, technology and other social sciences in the language of developing nations. This need can be filled by borrowing either from the donor language or from the source language, or by new coinage or usages from the native language. Languages like Tibetan and Chinese have their own method of coining new words. This characteristic can be seen in Limbu also. But languages like Nepali, Newari, Magar, Hindi and English have created new words from borrowings from source language. (In the case of Nepali, Newari and Hindi the source language is Sanskrit and in case of English it is Greek and Latin). It is a universal phenomenon that a certain gap exists between official and spoken dialects because the former dialect has to cover the fields of all sophisticated sciences and technology. The critics of the Sanskritisation of Nepali are justified if it means official Nepali becoming incomprehensible and unacceptable to the common people. But the borrowing of Sanskrit is justified if it is to express the new language of science and technology, that is, if it is necessary. The writer's notion that 85% words in Nepali are similar to Hindi is quite impressionistic and incorrect. Sanskrit words in standard dialects of the "new" Indo-Aryan languages and the Tibeto-Burman languages like Newari and Manipuri are very common. Sanskrit is not a foreign language in Nepal. It has been studied for the last 2,000 years. It is depressing to note that the writer equates Nepali nationalism with anti-Indianism. His remark that Nepali nationalism is a self-defeating aspiration since Nepali is so much Sanskritised is indeed regrettable. The writer has misunderstood the essentials of Nepali nationalism, it is not directed against any country. There is English as state language in several countries of the world. In the writer's scheme of thinking there is no difference between British nationalism and American nationalism because of the fact that English exists as the official state language in both the nations! What about New Zealand and Australia?
5. Under the Language Policy of the Government the writer discusses the policy of HMG discouraging the growth of other languages other than Nepali. The explicit example of such a policy are the exclusion of Newari language programmes in Radio Nepal and also the absence of Post-graduate teaching of Newari in the University. Under the New Education scheme, HMG has adopted a policy of encouraging education in any native language. This is indeed a welcome change. It is proper and justifiable that any native language possessing enough literature should be given recognition in higher education. We hope HMG will not put any obstructions in the way of the growth of minority languages.

6. Concluding his article, the writer indicates the absence of an alternative as the main reason for Nepali being the national language. As regards the minority language policy he presents three questions, namely (a) Assimilation, elimination or extermination, (b) Toleration of the minority languages, and (c) Encouragement of minority languages and he puts his views in favour of cultural pluralism as well as political unity, which is welcome. In a small country like ours characterised by geographical extremes, diversity of ethnic groups and languages, for national development to integrate and strengthen national unity, the need of a language that could act as a medium of communication of ideas was felt—this is being fulfilled by Nepali. But in order to protect and foster other languages it is essential that proper recognition be granted by HMG to those languages, if such a need is deemed desirable. This will surely be instrumental in strengthening national unity and integrity.

The writer's presentation of the minority languages of Nepal is discerning. The question of language maintenance and loyalty does not rest solely on education and economic well-being; it also depends on the attitude of the speakers of the language. The Thakalis, for example, are a comparatively advanced and literate people. The Tamangs, on the other hand, are not advanced much in this respect. But the Tamangs have been found to be strictly loyal to their language. Besides Nepali, Maithili among the Indo-Aryan languages and Newari and Tibetan among Sino-Tibetan languages have necessarily an esteemed place following their great cultural and literary tradition. The writer's assertion that Newari is the only important language after Nepali cannot be lightly swallowed. (pp. 110, para 2).

There is, of course, no denying the fact that the cultural identity of the Newars is a motivating factor in their drive for maintenance of and the loyalty to the language.

Lastly, in an attempt to show himself impartial, the writer, in the process, is found roving in contradictions and dilemma. In places the writer has been carried away by sentimentiality which disregards linguistic facts. For instance, in the context
of Sanskritisation he comments: "Nepali may burst at seams with an unmanageable load of Sanskritised vocabulary after a certain stage". Language is not a balloon which bursts under pressure! Neither imposition in itself makes borrowings in a language successful. In the long run, speakers themselves filter, choose, and throw away whatever is unwanted. Likewise the writer includes Bhutan and Sikkim inside India as if they were states like Bengal and Assam. Such apparent carelessness not only hurts the conscious citizens of those countries but also disregards reality. Simply because peoples are comparatively backward in accepting "civilisation", it is inappropriate to designate their languages as "Tribal languages". Even if the speakers are not advanced no language can be called a tribal language.

Nevertheless, this article has brought forward the opinions and values of the writer regarding the languages of Nepal. It is, indeed, through the churning of ideas that we can arrive at a scientific conclusion. We look forward to more thought-provoking articles of this nature in the future from the writer.

B.M. Dahal and Subhadra Subba.


In 1955, Prof. G. Tucci of the Ismeo Institute of Rome and a reputed Nepali scholar, Yogi Naraharinath of the Kanphatta order, independently of each other, discovered the Dullu pillar and other inscriptions. This discovery brought to light the rule of the Malla kings in the Karnali region, which roughly covered the period from the 12th century through the 14th century. Prof. Tucci's Preliminary Report On Two Scientific Expeditions In Nepal and his book The Discovery Of The Malla along with Yogi Naraharinath's 4 volumes of Itihas Prakash and and his Sandhi-Samgraha have been the source of our information about the history of the Karnali region. But in the above publications there is only a casual reference to the works of art and architecture. Dr. Prayag Raj Sharma has been one of the pioneers in the field of research in the art, architecture and sculpture of the Karnali region. His Preliminary Study Of the Art And Architecture Of The Karnali Basin is based on a first-hand observation of the wooden shrines housing gods of diverse cults, locally described as thaps or madus, and the temples, generally called devals, and miscellaneous structures of stonemasonry such as a large water reservoir at Dullu, a rest house at Vyauli, and an open Hypostyle hall, that is mandap at Bajal kantiya. Although the entire region in western Nepal lying between the Bheri and the Mahakali Rivers may be in a wider sense designated as the Karnali basin, the author uses it in a limited sense merely to denote the area comprising the districts of Jumla, Dailekh, Achham and Bajura.
The temples are generally influenced by the Kumaunese style in temple architecture with minor local variations. The temples at Vinayak I, Koiralagaun, Lamji, Kuikanda, Rawatkot, Bhurti, Kimugaun and Dullu Chaur are the best specimens of structural balance and proportion. Buddhist shrines known as stupas are not as numerous. But the stupas at Siridhuska and Michagaun stand by themselves as self-contained and complete structures whereas the one at Kuchi is a superstructure over a water reservoir and those at Sampubada and Dasanibada appear as finials over water-conduits. According to Dr. Prayag Raj Sharma, these temples and stupas are in a dilapidated state and are fast falling apart owing to lack of maintenance. Some of these monuments, such as the Kankrevihar monastery, are already in ruins.

Two kinds of temple-groups are conspicuous -- the two-temple group and the Panchadeval, that is the five-temple group. The two-temple group consists of the two temples either facing each other or standing side by side. In the five-temple group, the principal shrine at the centre, facing south, east or west depending on local custom, is flanked on the two sides by paired temples in the north-south direction. The Bhurti I temples and the Rawatkot temples serve as typical examples of the two-temple group and the five-temple group respectively.

Both Brahmanical and Buddhist icons and images are mentioned. Brahmanical idols with the exception of a few stone images of the sun-god and Ganesh and a bronze statue of Vasundhara are mostly of the Shaiva and Vaishnava gods and goddesses such as Shiva-Parvati and Visnu-Lakshmi. There are also traditional Buddhist images. The statue of Buddha at Kankrevihar, the impression of the figure of Bodhisattva Avalokiteshvara Padmapani between two stupas on a clay tablet found at Sija and a bronze statue of Manjushri may be cited as examples. Dr. Prayag Raj Sharma has made a detailed comparative study of the iconographic features of both the Brahmanical and Buddhist icons.

Sharma includes, as the prologue, a brief anthropo-sociological note on the Chhetris, the Thakuris and the Brahmins along with other occupational castes of the hill area such the Kamis, Damais and Sarkis. He refers to the close cultural affinity and intercourse between the people of western Nepal and those of Kumaun, whose geographically contiguous territories formed parts of a common kingdom on several occasions in the past. But it is difficult to accept Sharma's statement that both the Baise that is, the twenty-two principalities in the Karnali region, and the Chaubise, that is, the twenty-four principalities in the Gandaki region, are descended from the Malla dynasty or kingdom of the 12th century with its capital at Sija in Jumla. His only reason for this is the chronological one that the Baise and Chaubise principalities came later than the Khasa Malla kingdom in the Karnali region! (p. 13). The conclusion is rather hasty because the history of the period between the fall of the Malla dynasty in the Karnali region in the
14th century and the rise of the twenty-two and twenty-four
principalities in the 15th century remains largely unexplored.
As far as the twenty-four principalities are concerned, the fore-
bears of one of the oldest of those dynasties, which was estab-
lished at Bhirkot, are said to have come from India and proceeded
there by way of Ridi and Lasargha in Central Nepal. Further, some
of the leading twenty-four principalities claimed their descent
from the moon and not from the sun as was done by the ruling
dynasties of the twenty-two principalities. However, it seems
that Sharma himself is not unaware of these considerations because
he himself writes a little later in his monograph:

"Whether all the lacuna in the historical account between the
decline of the Malla Kingdom and the Baisi states can ever be fil-
led is a moot question". (p. 19).

As regards the dynastic history of the Karnali region, there
is a difference of opinion between Professor Tucci and Dr. Sharma
on whether the Malla dynasty there originated in Tibet or some-
where on the southern slope of the Himalaya. Sharma has accused
Tucci of viewing "the whole Malla episode from the Tibetan angle".
Tucci is an internationally-known Italian scholar of Tibetology
and Indo-Tibetan cultural relations, and Sharma is a young Nepali
Brahman scholar of archaeology who has specialised in its Sanskri-
tic aspects and tradition. The point of difference between the
two can be examined at some length because when one starts talking
about "angles", it must be admitted that, if it is possible for a
Tibetologist to develop biases of one kind, it is also possible
for an Indologist to be biased.

According to Tucci, there were two dynasties at the beginning,
one ruling Guge and the other Purang. Guge consisted of a part of
western Tibet known as Zanjun which had its capital at Tsaparang
before the establishment of the Malla dynasty and was ruled by the
Tibetan kings of the Lde family who claimed their descent from the
Lhasa kings. The Malla dynasty founded by Nagaraj was initially
based in Guge which was situated to the south of the Satlaj and
moved its capital later to Sija, fifteen miles northwest of the
modern district headquarter of Jumla. Purang, the seat of the
dynasty of the Palas, formed the south-eastern part of western
Tibet with its capital at Taklakot. After Pratap Malla of the
Gage-based Malla dynasty, who had no male heir, gave his daughter
Sakumala in marriage to Punya Malla of the Purang-based dynasty
of the Palas, the two dynasties merged and the title Malla was used
in place of Pala. It may be noted here that it was customary for
a sonless father-in-law among a section of the Matwali Chhetris to
have the son-in-law live in the father-in-law's house like a son
in accordance with the practice of Gharhalne which means, literally,
settling up a home. Sija at the confluence of the two tributaries of
the Karnali river in Jumla became the capital of the united king-
dom. Prithvi Malla, son of Punya Malla and Sakumala, was the most
famous King of this kingdom. Tucci's opinions, given above, are
apparently based on Tibetan chronicles and on a rather far-fetched and controversial translation of a the Dullu inscription so as to imply references to China and Gobadesha as Guge. The Malla kingdom reached the height of its power during the reign of Prithvi Malla, who ruled over a large area consisting of Guge, Purang, Kumaun and Garhwal. The kingdom extended as far as Dullu to the south-west, Mustang to the northeast, and Kapilvastu and Rum-mindeli to the south-east. Prithvi Malla's inscriptions indicate that he ruled between 1338 and 1358 A.D. After Prithvi Malla, Abhaya Malla appears on the scene in 1376 according to a copperplate granted by him from Udambharapuri (?) that year. After Abhaya Malla, the Malla kingdom suffered disintegration and splintered into a multitude of local principalities and chieftaincies. However Jumla was considered by some of the twenty-two principality rulers to be their suzerain until it was conquered by Gorkha in 1789-90.

Sharma does not agree with Tucci that the Malla and the Pala dynasties expanded southward only after they had created their dynastic bases of power in Tibet. Sharma contends that, as it would not have been possible for these Indo-Aryan families to found dynasties in Tibet without passing through the intervening mountain area of western Nepal, and that, in the absence of any record left by the members of these dynasties that they had travelled back from Tibet, and in view of the fact that all their monuments are found on the southern slope of the Himalaya, Tucci's conjecture cannot be correct. Instead, Sharma accepts Yogi Naraharinath's interpretation of the inscription with the conclusion that both these dynasties with their centres at Dullu and Sija had sprung up on the southern side of the Himalaya and had extended their sway over Purang, Guge and all over western Tibet. In view of the present reviewer's lack of familiarity with the Tibetan sources, he is not in a position to express any definitive opinion on this specific point of difference between Tucci and the Nepali scholars. But the present reviewer for one cannot see why it would not be possible for a member of the Indo-Aryan family to found a dynasty in Tibet on the north simply because his ancestors and members of the family in the past had had to pass through the intervening montainous area on the southern slope of the Himalaya to get to Tibet.

Let me conclude this review with a reference to a few interesting details about the history of the area. Among the predecessors of Pratap Malla were Krachalla and Ashokchalla, who ruled over an area that included Kumaun and Garhwal. Prof. Luciano Petech of the Ismeo Institute of Rome, author of Medieval History of Nepal has determined the date of the regnal period of Ashokchalla as between 1255 and 1278 A.D. Jitari Malla, who invaded the Kathmandu Valley in 1288 and 1290 A.D., and Ripu Malla and Aditya Malla, who invaded it in 1310 and 1338 A.D. respectively, were the descendants of Ashokchalla and the immediate predecessors of Pratap Malla.
The discovery of the Malla dynasty in the Karnali region has certainly added to our knowledge of the medieval history of Nepal. It has not only enabled us to locate the origin of successive attacks on the Kathmandu Valley in the 13th and the 14th centuries but has also made us realize for the first time that there were other centres of power and civilisation at the time in the present-day territory of Nepal itself. Although the Malla kingdom in the west did not attain the same level of artistic and cultural development as the Kathmandu Valley which was ruled by a different Malla dynasty, the achievements of the former were in no way insignificant. Ruins of Buddhist monasteries and Hindu temples show the prevalence of both Buddhism and Hinduism in the area. The coexistence of Hindu gods and goddesses with the Dhyan Buddhas and the Vajrayanic Siddhas (sages) reveals the same kind of religious and cultural synthesis as there was in the Kathmandu Valley. The images of both types show a fair level of artistic and sculptural development. Trade was a main prop of the agriculturally-based economy in the hill areas, which were unproductive compared to the fertile soil of the Kathmandu Valley. The present-day Jumla-Dullu-Surkhet trail may at that time have been the main commercial highway for trans-Himalayan trade. Taklakot, the summer capital of the Malla dynasty, was perhaps the main gateway to Tibetan trade.

An interesting piece of supplementary information included in Sharma's book is the description of the two new bilingual copper-plates of Aditya Malla dated A.D. 1321 and Punya Malla dated A.D. 1328 in Devenagari and Tibetan script, which were found by Mohan Prasad Khanal in a new Lama monastery at the Samdu village in the Gorkha district. These have pushed back the date of the earliest specimen of Nepali writing by 16 years. Punya Malla's copper-plate of 1337 A.D. and the Kanak-Patra, that is the gold-leaf written by Shivadev Pandit in 1352 A.D. were so far supposed to have contained the oldest specimens of Nepali in the written form. The experts thank that these specimens represent the end of the period of old Nepali and the beginning of medieval Nepali.

The book is illustrated with 34 black and white photographs of temples taken by Marc Gaborieau in 1968. These, along with the three maps at the end of the monograph, add greatly to its value. One can only hope that Dr. Sharma will in due course proceed from this preliminary study to a fully comprehensive account of the subject.

Vishiskesh Shaha.
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Gives a brief history of image casting in Nepal, India and Tibet, the survival of casting in Nepal and the decline of surrounding traditions. The whole process of image casting in Nepal as witnessed by the authors in Oku Bahal in Patan is described with photo plates. Includes bibliographical footnotes.

Ballinger, Thomas O.

SIMRAONGARH REVISITED: A REPORT ON SOME OBSERVATIONS MADE AT THE RUINS OF THE FORMER CAPITAL OF MITHILA IN THE TERAI OF NEPAL.


pp. 180-84.

A revision of a paper presented on May 23, 1970, at the Pacific North West Art History Association Conference, University of California at Davis. Brings to notice for scholars the condition of this ancient site as it stands to-day. Describes the several examples of sculpture and carving on the surface at Simraongarh. Includes 13 photoplates.
Bajracharya, Punya Ratna

**(THE) FESTIVAL OF MAKAR SANKRANTI.**


pp. 4-5.

A descriptive account of a Hindu festival. Its religious and scientific importance discussed in brief.

Bangdel, Lain Singh

**NEPALESE INFLUENCE ON TIBETAN ART.**

*Rising Nepal*, 1973 Aug. 10

pp. 1-4 (suppl.)

Bhatta, Dibya Deo

**(THE) THARUS, AN ABOGNINAL TRIBE IN NEPAL.**


Contents

Features of Tharus — Tharu culture — Custom of marriage — Economic condition.

Caplan, Patricia

**ASCETICS IN WESTERN NEPAL**


pp. 173-82 (reprint)

Deep Dhurba K.

**DEEPAVALI: THE FESTIVAL OF LIGHTS.**


p. 4.

Fascinating features of the festival.
Deep, Dhruba K.

**GHASTHAPANA—START OF DASAIN FESTIVAL.**

*Rising Nepal*, 1973 Sept. 27.

A descriptive account of Dasain a Hindu festival

Deep, Dhruba K.

**SEX AND RELIGION IN NEPALESE LIFE.**


pp. 3-4 (suppl.)

Commenting on the relevent texts the author sums up with the following remark: "Sex in our society is not only a means of sensual pleasure but also a part of our religion which always has a holy purpose to serve for the betterment of the entire human society".

Deep, Dhrub K.

**SIGNIFICANCE OF SHAKTI PUJA.**


pp. 4-5.

Hindu 'Samskar' behind the Shakti worship.

Glover, Jessie R.

**THE ROLE OF THE WITCH IN GURUNG SOCIETY.**


pp. 221-26.

'This paper describes some aspects related to witchcraft currently observed among the Gurungs of Central Nepal'.

Hale, Austin

**IS NEWARI A CLASSIFIER LANGUAGE ?** (By Austin Hale AND Iswaranand Shresthacharya.

A linguistic study of Modern Newari classifiers viewed against the characteristics of true classifiers as defined by Greenberg, with references and footnotes.

Hedric, Basil C and Hedrick, Anne K

HISTORICAL AND CULTURAL DICTIONARY OF NEPAL.

Metuchen, N.J., the Scarecrow Press, Inc., 1972. VII, 198 p., bibl. (Historical and cultural dictionaries of Asia Series, No. 2.)

A compilation of historical and cultural facts. An attempt to provide information on persons, places, events, geographical and political divisions, contemporary and past governmental information, etc.

Höfer, Andras

GHOST EXORCISM AMONG THE BRAHMANS OF CENTRAL NEPAL. (by Andras Höfer and Bishnu P. Shrestha).


pp. 51-77.

Höfer, Andras

EINE SIEDLUNG AND WERKSTATT DER DORFSCHMIEDE (KAMI) IN NEPAL.

Archiv fur Volkerkunde, V, 26, 1972

pp. 29-57 (off-print)

Jones, Rex Lee


A brief summary of dissertation which deals with the problem of marriage stability in the Limbu Community. The text is based on field work. 'The study also analyses the forces of social change and the historical circumstances that have shaped Limbu culture, especially the organization of Limbu descent groups and family life...".
K.C., Gyani S.

CHHATH PUJA - A FESTIVAL OF THE TERAI.
p. 4.
Descriptive. Worship of God Chhath, a Hindu deity.

K.C., Ram Bahadur

'LIVE AND LET LIVE' PRINCIPLE OF LAND REFORM.
pp. 4-5
Objectives of the land reforms programme—achievements in the last eight years—problems and prospects.

K.C., Ram Bahadur

PEASANT PROPRIETORSHIP AS THE LAND TENURE POLICY.
p. 4.
The author suggests that "restoring peasant-ownership is the best way of doing tenurial reform".

K.C., Ram Bahadur

PLANNING - A COMPROMISE.
The author suggests that apart from a sound economic factor we should also keep in mind the political and social factors for a systematic and balanced development of the country.

K.C., Ram Bahadur

RESETTLEMENT PROGRAMME IN NEPAL
pp. 4-5.
A brief survey of the programme with suggestions for making such programmes scientific.
Karki, Gyanendra Bahadur

FOREIGN POLICY OF NEPAL.


pp. 4-5

Friendship with all-the policy of non-alignment-our policy is to govern ourselves according to our own national interests-etc. highlighted.

Mr. Karki's speech on 'Nepal's Foreign Policy' delivered at a function organised by the T.U. Pol-Sc. Association on 1973 Aug. 16th.

Lohani, Mohan (Dr.)


The role of monarchy, Panchayat Democracy and its facets highlighted.

Macdonald, Alexander W.

THE LAMA AND THE GENERAL.


pp. 225-33

Presents an account of the conversation that took place between the high Lama who lived in the 'Rongbuk Monastery' and the leader of British Everest expeditions on two occasions. Original in Tibetan translated by the author. The respective writings of the lama and the general are compared to expose the 'degree of objectivity sought for and achieved' in them.

Marie - Laure de Labriffe

ETUDE DE LA FABRICATION D'UNE STATUE AU NEPAL.


pp. 185-92.

Technique of metal casting in Nepal. Includes a summary in Nepali and photo-plates.
STRUCTURE AND DIVISION IN KULUNGE RAI SOCIETY.


pp. 205-25.

An anthropological study of the Kulunge Raits of Solukhumbu District. Their environment and settlement patterns, economic organisation, marriage and authority, etc. described.

Nepal, Khem Raj

(Through) BANTAWA RAIS


p. 3. (suppl.)

"A brief note on marriage customs of the Bantawa Raits".

Nepal National Planning Commission.

NATIONAL PLANNING COMMISSION AT A GLANCE.

Kathmandu, National Planning Commission Secretariat,

(2020 V.S.)

6 p. (pamphlet)

(The) New Herald (pub.)

VILLAGE OF THE WIDOWS


p. 3.

An exciting description of a cult whose members are women only. The author describes that "Sipche, the strange village of Dhading district of Western Nepal has a population of 800. The entire population consists of widows ranging from 15 years of age to 95. There is a belief among them that if they go on killing the male guests who visit them inside their homes with doses of a particular herb, the hundredth person who is thus killed gets transformed into gold."
Pandey, Madhav Raj

HOW JANG BAHADUR ESTABLISHED RANA RULE IN NEPAL.


pp. 50-53.

Describes how Jung Bahadur Rana played his role during the Kot massacre and the Bhandarkhal incident, his rise to power, his offer of help to the British during the Indian Mutiny and other events concerning his life and times, with bibliographical references in the footnotes.

Pandey, Ram Niwas

THE ART OF KAPILAVASTU.

In Journal of the Tribhuvan University, V. 8, No. 1, 1973.

pp. 9-52.

Descriptions, by the Chinese travellers Fahien and Huien Tsiang, of the images and the paintings seen at Kapilavastu in their days referred to. Objects of art both Hindu and Buddhist yielded by the excavations of Tilaurakota discussed and described in detail against the background of history. Recent excavation at Piparahava near Tilaurakota is also referred to. Includes bibliographical references and 16 photoplates.

Pillai, Govinda Krishna

KALI: THE MOTHER GODDESS


Spotlights on Kali cult prevalent both in India and Nepal.

Pradhan, Bhuvan Lal

(THE) TEMPLE OF PASHUPATI


p. 5. (suppl.)

'An attempt to trace a brief history of its construction and reconstructions through the different ages of the past'.
Pradhan, Madhuri

THE TIHAR FESTIVAL


p. 4.

A general description of this festival of lights.

Pradhan, Madhuri

TULAZA BHAWANI—THE GODDESS BEHIND THE KUMARI


p. 4.

The importance of goddess Tulaja in Hindu tradition and several stories related to her described.

Raj, Prakash A


pp. 1-9

Describes in detail the phenomenon of migration from the hilly region of Nepal to the Terai, including its effect upon environment and the social & political life in the country.

Regmi, D.R.

THE MEDIAEVAL CALENDAR OF NEPAL

_In The Nepal Digest, Vol. 2, No. 11, 1973._

pp. 71-73.

Describes the characteristics of the Newari Calendar in use up till now, which had its origin in the Nepal era started in 879 A.D.

Rijal, Babu Krishna

EXCAVATION, EXPLORATION AND OTHER ARCHAEOLOGICAL ACTIVITIES IN TILAURAKOT: 1972-73.


pp. 60-69, illus.
Text in Nepali and English.

Shah, Bishnu Pratap

PANCHAYAT DEVELOPMENT AND LAND TAX IN JHAPA


pp. 4-5.

The objectives and impact of POLT system assessed. The assessment is based on field study.

Shah, Rishikesh

NAPAL'S WORLD VIEW


pp. 4-5.

Nepal's political behaviour with special reference to India and China analysed in brief.

Shah, Rishikesh

TANTRIC TRADITION IN NEPAL


p. 184. (suppl.)

A well documented article on Tantrism as depicted in Hindu and Buddhist tradition.

Sharma, N.

BIR BAHADUR'S COW


p. 3. (suppl.)

A folktale of Nepal

Sharma, N.

WHAT AILED KARNADOJ?


p. 3. (suppl.)
A folk tale of Nepal

Sharma, Pitamber

REGIONAL DEVELOPMENT CENTRES: SOME PROBLEMS OF GROWTH


pp. 4-5 and pp. 4-5.

Mr. Sharma discusses (i) the problem of developing and fostering the administrative function, (ii) the problem of introducing economic vitality, (iii) the problem of planning for population increase and (iv) the problem of fostering development mentality.

Shrestha, C.B.

SIGNIFICANCE OF MAKAR SANKRANTI MELA

Rising Nepal, 1974 Jan., 17

p. 4.

A legend as well as the conception behind this festival.

Stablein, William

A MEDICAL -- CULTURAL SYSTEM AMONG THE TIBETAN AND NEWAR BUDDHISTS: CEREMONIAL MEDICINE.


pp. 193-203.

Attempts 'to delineate the basic units which make up a medical-cultural-system as symbolized by language and myth in ritual'. Propose that 'these units are fundamental to the Vajrayana ritual complex'. Includes bibliographical references.

Tiwari, Sudarshan Raj.

THE NONCONFORMIST TEMPLE.

Rising Nepal, 1973 Nov., 30

pp. l&4 (of weekly supplement).

Bhimsen and Bhairab are described as nonconformist gods. The study is based on Yastapurusha Mandala (the personified image of the cosmos') and throws light on Hindu architecture and symbolism.
ARTISTIC STYLES IN NEPAL

Rising Nepal, 1973 June. 11.

pp. 4-5.

Contents:


A scholarly attempt to analyse the main characteristics and trends in Nepal's artistic tradition, in a short compass.
लविकारी, निष्पक्ष ग्राहक

दुवैको सार्वजनिक पुस्तक: एक परियोजना।

गोरखपुर, वि. मे. 2030, अकोल १० गते।

पृ. ४।

लविकारी, निष्पक्ष ग्राहक

वैदिक र विश्वास: एक परियोजना।

गोरखपुर, वि. मे. 2030, अकोल २० गते।

पृ. ५।

आधुनिक विचारवाद वाद-धड़काएको ग्राहक प्रशिक्षणको आधारमा।

लाई, निदारुङ

वैदिक दलित ग्रामीण चरित्र -अध्ययन।

गोरखपुर, वि. मे. 2030, अकोल २५ गते।

पृ. ६।

"वैदिक दलित ग्रामीण चरित्रको चर्चा विद्वानका साधनालाई र राष्ट्रीय विद्वान चर्चा गरी। राष्ट्रीय विद्वानको सुविधेय उपयोग र राष्ट्रीय विद्वानको सुविधेय उपयोग र राष्ट्रीय विद्वानको सुविधेय उपयोग र राष्ट्रीय विद्वानको सुविधेय उपयोग र राष्ट्रीय विद्वानको सुविधेय उपयोग हुन।"

उपाध्याय, स्वामीसंग्रह ।

हाम्रो प्रशासन गरी कविताको प्रशासन।

गोरखपुर, वि. मे. 2030, अकोल १० गते।

पृ. ५-६।

"हाम्रो प्रशासन (शर्करारी) कविताको प्रशासनको समग्र विचार (20१३-२०२५) वर्षीय संस्करण कविता।

कविताको नाम-नाम संस्कृति सम्बन्धी चिन्तामणि: शैव चिन्ता।

पत्र, नैपाली वि. सं. 2070, वर्ष ३, भक्ति १।

पृ. २५-२६।
१५६ बार्षिक सन २०७८ सम्मेलन

क्रमांक: अंकलोक शुम्बो वास्तव र यसका माध्यम.

गौरापञ्च, १० सं. २०३०, बर्ष २४ गते।

ँ. ७

क्रमांक: अंकलोक ग्रामीण जन-शीक्षण मिश्रीले सेवाको लोकतान्त्रिक फल्देखीको

जन-शीक्षणको फलक।

"केकरण", केमिस्त

जीवन सैन्यको प्रौद्योगिक उपस्थित।

गौरापञ्च, १० सं. २०३०, बर्ष ६ गते।

ँ. १०

"केकरण", केमिस्त

किसमा दलीलको रचना संदेख।

गौरापञ्च, १० सं. २०३०, बर्ष २० गते।

ँ. ९

भाषा, सुन्तान (दृष्ट)

सुविधागत सम्पूर्ण। काठमाडौं, केपल राजकारण प्राप-प्रतिष्ठान, १० सं. २०३०।

६०१२२ फू. ९.

वोट विवरणको सूची पुस्ता।

गौरापञ्च (२०)

गाँउगर्ज - राज्यक्षेत्र अभियान: ग्रेदि प्रगति गेदि उदार।

गौरापञ्च, १० सं. २०३०, बर्ष २ गते।

ँ. ७ (सरकारी परिषद्)

गाँउगर्ज - राज्यक्षेत्र अभियान सूचनी भागदूत त्यस्कुलाई प्रस्तुत प्रसारण सुप्रभाव प्रस्तुत

गतिको ह।

गौरापञ्च (२०)

२०३०/१२ को वार्षिक सम्पूर्ण।

गौरापञ्च, १० सं. २०३०, बाढ़ २० गते।

ँ. ४

"(भ.भ) प्रवासी तथा राज्यक्षेत्र योजना साम्यवादको रङ्गहरूको क्रमितितिक विषयवर्तमान ०३० साल भागाले ४६ गते राज्यक्षेत्र योजना विशेष र हर्ष खुल्लु र विवरणको र योजना वनस्पति विषयक वर्त्तमान २०३०/१२ को वार्षिक योजनाको वार्षिक सम्पूर्ण।"
गौतम, टेकनाथ

लस वास्तिको विवेचना

फलाह, बर्षा ५, अंक ५, वि सं. २०३० गोष्ठा

पृ. ३२-३६

रैतिहासिक पृष्ठभूमिमा लस वास्तिको संदर्भमा विवेचना

जोशी, सत्यमोहन

नेपाल-भारत सांस्कृतिक सम्बन्ध

गोरखपुर, वि सं. २०३०, अगस्त २५-२६ गते।

सांस्कृतिक संबंध र विवाहको वैतिहासिक सिद्धांत हिमालयको पृथ्वीराज - संस्कृत भाषा -
गौतम धुरु - वामिक स्थलहरू - स्थापत्य र मूर्तिकलामा समाका - वादि।

रैतिहासिक, वामिक, सांस्कृतिक र राजनैतिक पृष्ठभूमिमा नेपाल-भारत सम्बन्धमा वादिता।

सम्पन्न।

जोशी, सत्यमोहन

स्वतंत्र वैदिक पृष्ठभूमिमा केरिल विवरण, केरिल सम्पन्न।

गोरखपुर, वि सं. २०३०, संवत २१ गते र २२ गते।

पृ. ६

तेल शास्त्री नेपाल-भारत सम्बन्ध सांस्कृतिक सन्ध्याको गरी,

समाप्त कुलाश्वेत्य र मित्र भाषामा नेपाली एवं भारतीय व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति र व्यक्ति

लेख विवरण

पूर्वीविद्याको समाज र सांस्कृतिक पूर्वार्ध

गोरखपुर, वि सं. २०३०, संवत ६ गते।

पृ. ६ (हस्तिभाषी परिषिक्षाको)

राई - विविधता र राइको विविधता संदर्भमा व्यक्ति।

सामा, शाश्वत

गौरखपुर, वि सं. २०३०, संवत ६ गते।

पृ. ७ (हस्तिभाषी परिषिक्षाको)

उपरोक्त पृथ्वी गोष्ठाको गोष्ठीको गोष्ठी। वार्षिक जीविकामा विविधता

कर्म, स्वभाव, वर्तमान तथ्यहरूलाई नै नै?

स्वाधीनता हेलौ गोष्ठीको उल्लेख पाइन।


gauraspur, वि. सं. २०३०, लागाभ ३० गते।
p. ४

dandpat, रामसान

नेपाली संस्कृतिका एक जाराज्य देतला नाट्यस्कर।
gauraspur, वि. सं. २०३०, कसीर २ गते।
p. ५ (शतिकारी परिधिकोट)

नेपाली संस्कृतिका र पाथिक पुस्टिपूलिमा शिको 'नटराज', स्वयंवारी संशोधनको वर्णन।


dhulak, तारामणि

संगीती लोकनीति एक प्रसुतिमा।
gauraspur, वि. सं. २०३०, सावन २० गते।
p. ६

नेपाली लोकनीतिमा नारी सुविधा बढ्न साधनको विवरण र साधन व्याप्ति जातिको संस्कारको फलक।


diip, भूवृक्ष

लाटिन नक्सल्दाक्स्ता सिद्धि सापना।
tilke, अंक ५, वि. सं. २०३० माघ-पशुन्तक ल्. ७५-७६।
अंक ५-६ " २०३० कार्तिक-माघ ल्. ५५-६१।


diip, भूवृक्ष

बाँड मूर्ति कलाको दार्थिक पुस्तिपूलिमा - एक वर्ण।
mahapati, वर्ष ६, अंक ६, वि. सं. २०३० पासो।
p. २८-२५


desh, हरि

राजा की राजाकालक संबन्धी केही नीत।
mahapati, वर्ष ६, अंक १०, वि. सं. २०३०, फागुन।
p. २८-२५

गोविंदमा तलाकालिक राजनीतिक अवस्थाको चित्रण पाइन।

devi (संग्रहको)

केही इतिहास।
gauraspur, वि. सं. २०३०, अंक २३ गते।
पृ. ७ (सान्तानिक परिशिष्ट)
जुलाई सैण्डक गठबंधन ब्रह्माजीय मन्त्री क्षेरी र तिनका सैण्डक राजनीति।

नेपाल। ब्रह्माजीय राका, राष्ट्रिय योजना आयोगहरू जनसाधारण, धारा २३। (७०)
राष्ट्रिय योजना आयोगहरू परिषद। काउंसल, राष्ट्रिय योजना विस्मित, तिब. २०३०।

६ पृ. ।
राष्ट्रीय संगठन तर पहलवूल्य बांकारी पिछल्ने नुसरिका।

प्रश्न (अन्य) न. २, रा.
बबहो योजनाको माध्यमिक कल्टरका क रिसर्च।
गोर्खपाट, भित. २०३०, बाणाह १६ गते।

४-५ पृ.
बबहो योजनाको माध्यमिक प्रगति आल्याउने प्रतिस्पर्धा आयोजित राष्ट्रिय समिति अध्याय।
योजनाको उपयोग र कृषिष संगठनी समितिलाई को प्रतिबन्धित उपयोगी विद्यालयको

प्रश्न, बाणाह (न. ३)

नेपालमा निजामत वेदाङ्क संस्कारिक र धार्मिक पूर्वार्थ।
गोर्खपाट, भित. २०३०, बाणाह १६ गते।

४ पृ.
भित. २०३२ धर्मको निजामत वेदाङ्कको कल्लिदो स्वयम्बृतो संचिता

प्रश्न, बाणाह (डा.)

नदीय सिकात्ता युवा संगठनको पृष्ठभूमि।
गोर्खपाट, भित. २०३०, बाणाह ६ गते।

५ पृ. (निजामतीय परिशिष्ट)
अंको र शिल्पस्तरीय युवा संगठनको नदीय सिकात्ता योगदान दिन सकिने

कृि गहिङ्का पुस्तकाकार।

प्रश्न बुनालाई

बाणाहको वि. २०३०, उप. २५ गते।

५ पृ.
उपरिशिष्टका बाणाहको र धार्मिक पृष्ठभूमिका गरिङ्को वर्ग। बाणाहको

निर्णयकाल भित. ४२१-४२२।


"१५० बारे दना, दना दिनांकी निर्देशन र सामाजिक विकास प्रकाश।

गोरखपुर, वि. ए. २०३०, साल २७ गते।

पृ. ५।

विश्वास हैविसाक्ष अमिताभ र वाणिज्यविद्वार वाणिज्य स्वयम्भुको उत्पत्तिका उपाख्याति गर्नुको कारण।

पाण्डेय, रामेश राग

शाक्ति निर्देशन र सामाजिक विकास प्रकाश।

गोरखपुर, वि. ए. २०३०, लाखाद ६ गते।

पृ. ५-७।

श्री ५ महाराजाधिकारालाई समाजविद्वार निखिल उठाई वकसों रहेकी महत्वपूर्ण किस्महामा अपाराधित निवेदनात्मक कारण।

पोशल, वाराणसी

होलार्गीयले दुर्गेरो रस्थय।

वाराणसी, व. अमिताभ, वि. ए. २०३० कार्तिक-१७।

पृ. ९।

राजस्थानी बीसको अनुभव, निर्देशन र वाणिज्यविद्वार लोक सामाजिक र सामाजिक विकास प्रकाश।

संयोगत वर्ण निर्देशन र राजस्थानी स्थिति वार्षी कारण।

पन्ना, दिनेश राज

राजा निमित्तवेको, रुद्रेद्वेको, भोजेद्वेको, शत्रुज्ञापादेको।

पुराणमा (देवधार्म ग्रामाण राजमाण शिक्षक) वर्ण ५, अंक २,

पृ. १६५।

हिङ्घविशारद मनमा पात्र र व्यवस्थित गनछन यक्तिमा अवियोगिको नेपालको हैविसाक्षका केहि भिन्नता तथा वाणिज्यविद्वार वाणिज्यका वर्ण मा। (संयोगत गण्डकीको पूर्ण ३०)

परिवहन २ - निमित्तवेको, रुद्रेद्वेको, शत्रुज्ञापादेको विवाहसमा वाणिज्यको वर्णी।

पृ. १३२-३४। परिवहन २ - द्राक्षरण, पृ. १२५-३८। परिवहन ३ - रुद्रेद्वेको, भोजेद्वेको नासा भास्कर पुस्तकले लाइ) पृ. १३८-४३।

पन्ना, राजाबाज

वि. ए. १९६२ देखि १९६६ सम्मको नेपालको हैविसाक्षको फल।

पुराणमा (देवधार्म ग्रामाण राजमाण शिक्षक), वर्ण ५, अंक २,

पृ. १६५।

वहीला राजस्थानी निमित्तवेको, रुद्रेद्वेको, भोजेद्वेको, शत्रुज्ञापादेको विवाहसमा देखि अवियोगिको अवियोगिको संहृद्धिता नेपाल ग्रामाण। (संयोगत गण्डकीको पूर्ण ३०)
वक्ताली, दीक्षाताम

जेकाट, मायाको विद्यार्थी श्रेणी।

भूमिका, सामाजिक संस्थान, भाग 2, हन. 1, वि. सं. 2070

विषय दक्षिण।

पृ. १-६

व्यक्तिभेद, पनि।

छिक्का विद्वानको कर्त्तव्य।

Contributions to Nepalese Studies (Journal of the Institute of Nepal and Asian Studies, Tribhuvan University, Kirtipur).

पृ. ७६-७७

विभिन्न विभागले वातावरण देखि को छिक्का विद्वानको कर्त्तव्यको रूपमा होकैँ।

ग्रन्थ, किताबे।

श्री ५ श्रीराम र वैद्य विद्वान।

शिशु, मात्रक, हन. ५, भाग ५, वि. सं. २०३०।

पृ. २९-३०

सामाजिक गतिविधिका गारी वन।

मुद्राराय, बुद्धानाथ (व्याख्याकार)

म्यायङ्गी भाषा, नेपाल राजकीय प्रशा-प्रशिक्षण, वि. सं. २०२४।

१६५-१७४ पृ. २०२४।

सहकार्य गतिको मुखो माध्यमिक उपाय।

मुद्राराय, हर्षराम

राज्य-कोण: प्राथमिक र अन्तिम। प्रशासन, जेनालिक: वि. सं. २०३०, भाग ३, हन. १।

पृ. ४३-५६

राई, कीनु कुमार

तत्व: एक अन्य प्रमाणहीन जाति।

Contribution to Nepalese Studies (Journal of the Institute of Nepal and Asian Studies, Tribhuvan University, Kirtipur).

पृ. ६५-६६, वेस्टन फूडवर, वि।

परिचय नेपालका भक्तिका, सेवा, नेतृत्व र राज्यको विकासका कार्य-आयामको अवलोकन गर्ने सामाजिक, मानसिक र वाणिज्यक पुस्तकहरुमा आयामरित संक्षेपक कार्य।

रामप्रसाद योगदान लागत, (सं.)

लाभ अर्थव्यवस्था।

वोल्फाम, वि. सं. २०३०।
१५२ आद. ए. ए. ए. जीतू
राष्ट्रिय विकास विभागाचे दोनों वैकल्या राष्ट्रिय योजना आयोगाचारा प्रस्तुत केलेली महत्त्वपूर्ण कार्यक्रममार्फत साफ्टी अनेक व्यक्तींकडून स्वागत जिहलून।
राष्ट्रिय योजना आयोग, (सं.)
विकास अंगणी समूह ।
गोरखपाल, वि. उं. २०३०, अक्षेत्र १२ गटे।
पृ. ४-५
राष्ट्रीय विकास विभागाचे दोनों वैकल्या राष्ट्रीय योजना आयोगाचारा प्रस्तुत कार्यक्रम उल्लिखित "विकास अंगणी समूह" की साहित्यिक पदार्थ बहुमत।
रैग्नी, कृष्णकेशव राज
कोठी काळा थांद सुदाद्य र तिकको परीक्षण-हिती संस्कृति।
नागिन नेवाल: पुरातत्त्व विभागाची गुलाम: वि. उं. २०३०, संख्या २३।
पृ. १२-१९
कोठी काळका थांद सुदाद्यको वारेमा सामाजिक र सांस्कृतिक अध्ययन।
रैग्नी, कृष्णापलेल शर्मा
आदि शक्तिको कार्यरत।
गोरखपाल, वि. उं. २०३०, अक्षेत्र १२ गटे।
पृ. ४
उर्फिङ्को कार्यक्रम संवादाती हिन्दु दृष्टिकोन। विभेन राष्ट्रिय र पोराशिक
पुष्पमहाप्रम महुकोडी ।
लोही, दामोदर नाथ
शक्तिको महत्ता।
गोरखपाल, वि. उं. २०३०, अक्षेत्र २० गटे।
पृ. ४
शास्त्रीय र धार्मिक दृष्टिवर्त विज्ञान दासको वार्ता।
व्यापारी, इंदुरतन
श्रीमूर्तिपावको पोराशिक महत्त्व।
गोरखपाल, वि. उं. २०३० धार्मिक ६ गटे।
व्यापारी, इंदुरतन
श्रीमूर्तिपावको रथ वाच्य।
गोरखपाल, वि. उं. २०३०, मद्दा २६ गटे।
पृ. ४
सामाजिक आल्टकारी।
नेपाल राष्ट्रिय बंगला संस्कृत विश्वविद्यालय

एडिनबर्ग, जी.एच. 2020, संस्करण 8 गते।

ख्यातिभरुँ महाशय, स्नातकर्मीहरू!

नेपाल राष्ट्रिय बंगला संस्कृत विश्वविद्यालय, एडिनबर्ग, जी.एच. 2020, संस्करण 8 गते।

ख्यातिभरुँ महाशय,

नेपाल राष्ट्रिय बंगला संस्कृत विश्वविद्यालय, एडिनबर्ग, जी.एच. 2020, संस्करण 8 गते।

फिनचा, उपेक्षा नायायिका,

भ्रमार्य महाशय, राष्ट्रीय ज्ञान।

नेपाल राष्ट्रिय बंगला संस्कृत विश्वविद्यालय, एडिनबर्ग, जी.एच. 2020, संस्करण 8 गते।

फिनचा, उपेक्षा नायायिका,

भ्रमार्य महाशय, राष्ट्रीय ज्ञान।

नेपाल राष्ट्रिय बंगला संस्कृत विश्वविद्यालय, एडिनबर्ग, जी.एच. 2020, संस्करण 8 गते।

फिनचा, उपेक्षा नायायिका,

भ्रमार्य महाशय, राष्ट्रीय ज्ञान।
সুধৈর, শ্রম

বাঙালি নেপালী শিক্ষক র গানিতিক বিশেষ সম্পাদন প্রোফেসর।

চন্দ্র, বর্ষ ৬, অক্ট ৬, বিবৃতি, ২০৩০ মাস।

পৃ. ৬৭-৬৫

বাঙালি নেপালী শিক্ষক র গানিতিক বিষয়ে গাজ দেশা পর্যন্ত গ্রীতির প্রতিহারের

tুলনামূলক যোগ্যতার।

সুধৈর, শ্রমপান

পার্শ্বীয় যোগাযোগ ব্যবস্থার অপেক্ষা তখন ধর্মকে রাখতেকে অসম্ভব।

গোবিন্দ, বিবৃতি, ২০৩০, লক্ষ ২০ গলা।

পৃ. ৫ (অন্যান্ত পৃ. ৫ পাতা) (মিনিরাইয়া পরিমাণ খান)

”আমি দুর্বল যোজনায় আধারিত শিক্ষক শিক্ষকদের শিক্ষার্থীদের প্রাপ্ত পৃথ্বীতে বিদ্যালয় যোগাযোগ সম্পর্কিত তা শুধু জ্ঞান হলো জ্ঞান সিডিএস অত্যন্ত সহায়তা ধ্বনি ধ্বনিতে প্রথম টিটিপি নামে যোগাযোগ করায় তাদের তত্ত্বাবধায়ক হবে তিনি হোক।

হেলেক প্রমাণ প্রাপ্তী:-

বাঙালি শিক্ষক পরিমাণ - জ্ঞানী এবং উত্তমক তাঁরা - অস্পষ্ট প্রথম -

স্ন্যায়ু - প্রচন্ড প্রচা - প্রচারকে বৃদ্ধি এবং প্রচারকে প্রচার - পৃথিবী প্রচা

প্রচােন প্রচারকে প্রচােন, শাস্তি。

সুধৈর, শ্রমপান

রাষ্ট্রীয় শিক্ষা বিষয়া উচ্চ বিষয়া।

গোবিন্দ, বিবৃতি, ২০৩০, পৃষ্ঠ ৩ গলা।

পৃ. ৬

উচ্চ শিক্ষাকে যোজনায় বিস্তার প্রাথমিক প্রদান গন্তব্য শিক্ষার মহানুভূতি

কারণ শরণ উল্লেখ। শিক্ষার অধ্যায় সম্প্রদায়শের গতিতে। শিক্ষায় শিক্ষায় শিক্ষায়

হাস্য, রসায়ন

নেপালীরা রাজ্যী বৈদেশিক শাসন।

চন্দ্র, বর্ষ ৬, অক্ট ৬, বিবৃতি, ২০৩০ মাস।

পৃষ্ঠ ৬৫-৬২
बुध दितीर्थ रत्न

"नेपाली माणिकमा प्रयोग भएका अन्य माणिकका अन्तर्विश्लेषक सत्यहू फिकी विमा को ठाउँमा अपने अन्तर्विश्लेषक घरेको त्यस प्रयोग बढाउँदै समूही नेपाली वातावरणालाई नेपाली पनि तानावानाले दिइने यो त्यस र त्यस को मुख्य महत्वहरू हो।

केहि, नीप प्रमाण

मिसल: क्छुन्याहो त्यसुन्याहो चोट।

गोरखाप्त, वि. दिन. २०३०, महान् ३० गते।

पृ. ५

जुङा चोट अन्तर्विश्लेषक तिब्बताकांसामध्ये रत्निकार, सौंस्कृतिक र सामाजिक

विन्यासी।

केहि, देवीचन्द्र

नेपालमा क्षेत्रको विवरण ग्राहीन स्तर।

मान, शैक्षिक: वि. दिन. २०३०, वर्ष २, अंक १।

पृ. २०१-२२

रत्निकार लिखित क्रममा विवरण ग्राहीन स्तरको भाष्यको लग्न सामग्रीको गैलरीपात्र

कथ्यन।

केहि, देवीराज

ग्राहीन नेपालमा गुडी व्यवस्था।

मूलपृष्ठ, वर्ष ६, अंक, ५, वि. दिन. २०३० पौष।

पृ. २६-२४

गुडी व्यवस्था वारे सामाजिक चर्चा।