A. Annotated Bibliography

Books


A short biography of His Majesty the King of Nepal


The mystical practices of Taoism, Ch'an (Zen), and the Tantric Buddhism of Tibet are described.

Pages 146-165 contain information about Nepal.


A general history of Bhutan.

This is a useful text for general information.

A comprehensive study of the history and socio-political development of Sikkim is presented.

The changing pattern of the relationship between the two countries is analysed.


132 p. (Michigan, Xerox University Microfilms)
'The relations between rural house types and settlement patterns.'


208 p. (Michigan, Xerox University Microfilms.) Ph. D. in Anthropology.


'This compilation is an attempt to bring into focus the many aspects of educational change that are taking place at the conceptual and action level, to provide critical assessment of reforms and innovations, and to set newer perspectives for future development in education in Nepal . . .'

The author surveys the economic and political changes that took place in the kingdom since 1950. Mr Nath was 'The Times of India' correspondent for Kathmandu from 1962-71.


An introductory account of the different ethnic and occupational groups of Nepalese society is presented.


The volume contains an account of the life and career of the late Prime Minister Juddha Shumsher and deals with the many aspects of his personality. The text provides a great insight into the history of Nepal during his tenure of office as Prime Minister.


Stiller, Ludwig F. **An Introduction to Hanuman Dhoka.** Kirtipur: Institute of Nepal and Asian Studies, 1975. viii, 75 p. This is an historical study of the old palace squares of the Kathmandu Valley. The text is based on the Nepali original by Gautam Vajra Vajracharya, who completed the study entitled Hanuman Dhoka - Ek Adhysyan.


ARTICLES


With the help of illustrations and charts, this scholar suggests that personnel management must come out of its myopic disguise and be systems-oriented.


The religious importance of the festival is discussed.


The present condition and history of the press in Nepal is analyzed.


The growth of development administration in Nepal is presented.


The geo-political importance of the area as well as the role of the military in politics is analyzed.


A general description of Nepalese art and architecture is presented.


The term "Kirati" is reviewed from social, historical, religious, cultural, and linguistic points of view.


A Nepalese folk tale.


The form of administrative institutions in Nepal in 1843 is described in the light of relevant historical documents and texts.


In this brief comparison of the kinship and marriage patterns of Helambu Sherpas with the Sherpas of Khumbhu and Tibetans of Lhasa, the author comments on a variety of differences and similarities.


In this article Nepal's performances in 1974 on economic, political, and diplomatic fronts is assessed.


A summary of linguistics studies since 1912 is presented. A prepublication draft of the paper was presented at the linguistic seminar as the inaugural lecture on November 4, 1974. The seminar was sponsored by the Institute of Nepal and Asian Studies.


'The purpose of this study is to investigate the geographical and political bases for the continued existence of Nepal as a distinct political unit...'


This article throws a new light on the cultural and political relations between Nepal and India during the 12th and 13th centuries.


A summary of the New Education Plan is presented. Mr. Mohsin is the Secretary of the National Education Committee, HMG.

An attempt to analyse the Panchayat system in a socio-political context is made.


This is a 'brief descriptive survey of salient taxonomic phonological features of a variety of Tibetan from the area of central Khams.'


The author throws some light on how Nepal was governed during the Rana Period.


The author concludes that although Nepal does not possess all of the common limitations inherent in the economies of developing countries, the wide discrepancies in the income distribution are not evident in the broad spectrum of the national economy.


The ecological factors of public administration are discussed.


This article describes the main features of the Kathmandu Valley and its historic sites.


The author gives accounts of ethnic interaction in this article. The information was collected by the author during anthropological fieldwork in Chitwan District of Nepal in 1973-74.

These are the results of a research project in a village panchayat with a Gurung population in Kaski District.


The importance, preparation, and kinds of tattooing prevalent among the Tharus are explained.


Nepal's foreign relations are briefly analysed. Mr. Rajbhandari is a R.P. member and former Foreign Minister of Nepal.


This study is based on Hindu scriptures.


This study is based on Hindu scriptures.


The text describes the rites and ceremonies prescribed for coronation in the Hindu scriptures.


The author describes briefly the coronation ceremony according to Hindu tradition and gives a glimpse of His Late Majesty Mahendra's coronation in 1956.


A local festival is described.


The mythology behind the Changu Narayan temple is narrated.


This article is an attempt to discover in what ways the pattern of central places can be studied in Nepal. The data and information were collected in connection with the feasibility study sponsored by the National Planning Commission.


The role of monarchy in the development of Nepal is described.


This is a study of the temple and the image within. It is presented from an archeological point of view.


The cultural, political, and economic importance of the area is described.


This describes the features of Shamanism among the Kham-Magars of Nepal. The author concludes that it is a part of an ancient Siberian Shamanistic tradition which exhibits a history and structure of its own. Photos are included.


An interview report.
फूलकोट 
कारकी, युवा राज्यिक विधि, दैवीको विविध पत्रिका । पुस्तकको, लेख, २०३९ 
२८+७६४ पृष्ठ। 

वैज्ञानिक, द्रापार्थिक 
कमलांकनको विविधताको विविध विद्वान। 
लाङ्गोलिरो, नेपाली साहित्य परिषद्, वि.स. २०३९ 
६४+६४ पृष्ठ। 

बुद्धि नेपालको विविध पत्रिका पत्रिका, नं. ५६८९ देखि ५७२ सम्मको वैज्ञानिक 
अभ्यर्थना प्रस्तुत विषयको छ। 

बांग्ला, सुपुर्बभाषी लघु अथवा 
नेपाली-बांग्ला लघु अथवा बांग्ला नेपाली शब्दकोश। 
लाङ्गोलिरो, लेखक भूमिका, उकृ शिखरीस्त्रोम, २०३९ 
६६+५० पृष्ठ। 

सामान्य तथामानमा र यस्तोको वरीयमा २,५०० रु. तथा मानमा 
का राखीमानमा परिक्षाको। 

केक-निजीम: 

अंकितता, अभिक्रिया ब्रह्म 
हुमराज्यमिश्रित सिचनन : राजमा राजानालो 
र देवालो उल्लेख। 
लाङ्गोलिरो, अंक ५, अंक २०२९ 
पृष्ठ ५५-५६। 

अयाल, लेखक राज 
"नेपाली मूलिका: एक अभ्यास।" 
लाङ्गोलिरो, अंक ५, अंक २०३९ 
पृष्ठ ८२०-५८। 

अयाल, लेखक 
"रिक्षापार्न तस्तेत राजान देवालो गुमू।" 
लाङ्गोलिरो, अंक ५, अंक २०३९ 
पृष्ठ ५-६। 

"लेखनको लेखकमा अभ्यासको रूप र।" 
लाङ्गोलिरो, वि.स. २०३९, फाल्गुन ५। 
पृष्ठ ५-६। 

नेपाली नर्मदाको लाङ्गोलिरो निगमन वर्षा।
अध्याय, बादुराम
"हो.प्र.बादुराम अध्यायको रचना गरेका भन्ने नेपालको
संविधान अनुसार" (देखी यस्तो सिस्ताईको प्रारम्भ)
प्रारम्भ: वर्ष २, ईस्व ३, तारिख ३२, २०३१
मू. २५७-२०६ (भाषा: प्राचीन)
त्यसो परिपक्वसम्म "संविधानकार भन्ने विश्वेश्वर चौधरी परिपक्वसम्म "किरात राज्य वारे गहिलको र
लोगहरूको विवेकमा गृहु रिणको ह।
अध्याय, लोगहरू
"किरात राज्य एवं शुभराज्यविवेक (एक दिवसाको)"
सम्मापन वर्ष ६०, ईस्व ३, २०३१
मू. २५७-२०६।
उपाध्याय, केतक प्रसाद
"हिर्मु मानकृत केही अद्वैत राजाहरू।"
भारतार्थ (शुभराज्यविवेकको विवेकरूप) वि.म. २०३१
मू. २५७-२०६।
हिर्मु द्वितीयचाहरूको अध्यायमा राजाको उल्लेख, 
राजाको स्थान, अफवाह, राजकीय गतिहरू आदि 
वाणी संविधान विवेकका साथे नेपालको साहित्यीय 
राजाहरूको स्वरूप छ।
काफी, केम कुमार
"स्वानौ नेपालोको विश्वास।"
पुस्तक दर्जा, वर्ष ५, ईस्व १४, २०३४
मू. २५७-२०६।
केलवरण, नेपाल
"अर्थ संस्कृतिमा राजको।"
गोरखभार (शुभराज्यविवेकको विवेकरूप) वि.म. २०३१,
फाल्गुन २२
मू. २५७-२०६।
कुलवेद, नेपालको दलेश्वर, राजमानी, अशोक, उर्मिला, से विस्तृत र 
राजकीय उद्यम सम्पन्न र राजमानी उद्यम सम्पन्न राजकीय 
विवेक र राजसूची विवेकमा कलाकृति विश्वास गृहु निरेक्तो ह।
वैदिक, नलिनि वहाँ
"हो ५ गोरखमा र पराराज्यविवेकमा नयाहरू।"
गोरख (शुभराज्यविवेकको विवेकरूप) वि.म. २०३१,
फाल्गुन २२ गते।
मू. २५७-२०६।
नेपालको भन्ने नवीनका समाप्ति निरेक्त नारायण विवेक गृहु निरेक्तो ह।
174 श्रेष्ठ एवं एक अन्य
गीतम्, तारानाथ
"थाँडेराणाकारे देशाधात्मिक महत्त्व।"
गौरसाहिब, वि.स. 2033, नवं. 26
पृ. 4।

tीर्थ,
सबरी, समस्तमें ते हैं ते कीर्तिकृत सुभाष्यम्यानाय:
सुभाष्यम्यानायके मुद्राम।

राष्ट्र
वर्ष 5, एक 3, पृष्ठ 64
पृ. 136-44।

सुभाष्य मुद्रा, रक्तपुद्र र अन्य छात्रपुद्र वारे
सुभाष्यमानाय आधारम विचेका।

tीर्थ,
हरिबाबा
"विद्वान सिंह : एक अभ्यास।"
गौरसाहिब, वि.स. 2033, फादुल 28
पृ. 4-5।

विद्वानसिंह कसारे स्वरूप र भूमत विचारवारे
वह्मालो क्षेत्रात अभ्यास प्रस्तुत गरिवै।

कला,
कामेशबाबा
"कल्पना सहकारी प्रस्तुत।"
पंचायत दर्शन, वर्ष 5, एक 44, 2033
पृ. 64-60।

पंचायती व्यस्ता अन्तर्गत सहकारी आन्दोलनको
प्रस्तुति उपर्युक्तीकृत विचारम एक अभ्यास।

लमोट,
लालराव.
"अलस १२ भूसीणारायण शाहको तुमासोग गारूंमारीको
दर्शन -- कैंसी देशाधात्मिक प्रस्तुत।"
गौरसाहिब, वि.स. 1943
पृ. 5।

तेलारी,
रामराव
श्री ५ सुभाष्यम्यानायके व्याक्तित्वाको तार्किक
पृष्ठमा वर्ष 8, एक 8, पृष्ठ 32, 2033
पृ. 236-38।

थापा,
वेषण वाहुर
"पिकाचुपी आभियानः भिन्नन र विचार।"
श्रद्धानी वर्ष 7, एक 28, 2033
पृ. 35-36।

अन्तर्विद्वातो लघों विचार वाहुरी आभियान र
अस्तित्वातो राजनीतिक परिचालनालां श्री धामाले
विचार प्रस्तुत गरिवै।
भाषा, लेखक
“नेपाली नामा मुख्योक परम्परा।”
सम्पादक, वर्ष ९, अंक २, २०३८
पृ. २५-२७।

लक्ष्मी, पद्मनाथ शुकार
“नेपाली मुख्योक ब्रम्हा दुर्घट्याविश्वासको मुदाहरु।”
गोलापुर, (दुर्घट्याविश्वासको, विश्लेषण), २०३६,
फागुन १२
पृ. ६०-६४।

मुख्यचित्रको दृष्टि मंथन अभ्यास।

लोकप्रिय, कमल
“नेपाली कृपा।”
गोलापुर (दुर्घट्याविश्वासको, विश्लेषण), वि.स. २०३६,
फागुन ६२
पृ. २८-४२।

नेपाली भाषा र साहित्यको नैसर्गिक दृष्टिकोण बन्धन। हेत ऐतिहासिक लहरको सिद्धांत हो।

दुवाही, श्रेयस
“नेपाली ऐतिहासिक चित्र, पृष्ठ र वास्तुकला
निर्माण विषय – एक विवेचना।”
कलाकृति, वर्ष ५, अंक ६, २०३२
पृ. ५-६।

वेदकोट, पान्त्र प्रसाद
“राज्यविश्वास।”
अनुमान, (पाल्पिक), वर्ष ४, अंक ४-५, २०३९।
पृ. ६-७।

राज्यविश्वासको परिसंपर्क पदा, राज-राज्यविश्वासको परम्परा। राज्यविश्वासको संदर्भ विषय आधिपत्य प्रकाश पारिधान हो।

नेपाली, निर्वाचन
“सिद्धार्थ र श्रेयस ज्ञानको विलीन।”
क्यारा, वर्ष ३, अंक १०, फागुन २०३६
पृ. ६५-७०।

ऐतिहासिक विवेचना प्रस्तुत गरिमा हो।

पन्त, निर्मल
“श्री त् बदामधारा विद्वान् कुरूलेश्वरायको शाहको उपदेशको विषयका केही विवाह।”
समाहित, वर्ष ०, अंक २, २०३९।
पृ. ३७-३८।
नवंबर २०३३

राजनीति विद्वानको आधारमा विचार-उपदेशको व्यास्य प्रस्तुत गरिएको ह।

पन्न, भगवराज
"नेपाल र वययावरीतिपुा देशलाई रत्नाहार संविद्या"

अन्यत्र।

पुस्तका वर्ण ५, अंक ४, पूर्णार्थक २२, २०३३
पु. २५८-६४।

प्रवचन, मुख्यालय
"मानविकी स्थापना।"

पुस्तका, वर्ण ७, अंक ७, वि.सं. २०३१ मार्ग
पु. ४३-५७।

पािवण, माधवराज
"अन्य अन्य नेपाल र विद्या विनियन्त १९४२-४४।"

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ह.स. १९३० देशि ४२३० सम्मको नेपाल-वययावरीत विद्यालयको प्रयोग स्वरूप गरिएको ह।

पौज्याल, अन्तर्गत
"विद्यालय र पत्रगत।"

पत्रगत दीर्घ, वर्ण ५, अंक ६४, २०३१
पु. २८-५४।

पौज्याल, अन्तर्गत
"राजनीति र पत्रगत।"

पुस्तका, वर्ण ४, अंक ३, पूर्णार्थक २२, २०३२
पु. २२-२३।

मुख्य संस्करण: पत्र र पत्रगत। - राजनीति विद्यालय नेपाल र राजपत्रकालिन कृतिन्द्रत।

किशोर, कौतिनिधि
"राजनीति र नेपाल।"

गृहस्तास्थ (समाजवादिको विद्वानको) वि.सं. २०३२,
पु. २२-२५।

भूराण, राघवराम
"राजनीतिको विद्वानक-विचार।"

केला सार, वर्ण ४, अंक ५, २०३१
पु. २४-२८।

संशोधन विचारको प्रस्तुत गरिएको ह।
मुद्राराज, हर्षनाथ

*शृंग राज्याधिकारिक श्रेष्ठता एवं पदार्थ।*

गोरखपुर (शृंगराजाधिकारिक खिलादी) वि.स. 2039,

फाल्गुन

पृ. १०-१४।

शासनीय विविध प्रलेख गरिएको है।

मंडारी, दुर्गीराज

"राज्यमुक्त - एकलाको प्रतीक।"

रमणु, वर्ष २०, अग्स २, २०३९

पृ. १२-१३।

मंडारी, दुर्गीराज

"अखो गोरखपुर र खिलादी नेपाल: पंचायती व्यवस्थाको मूल रूपार।"

गोरखपुर, वि.स. 2039, फाल्गुन १२

पृ. ८ वाक्य पृ. २ मा

मुख्य दृष्टांकहः

- नेपालको भू-राजनीतिक अवस्था-रेलवे र तमाम भूमि
- तन्त्रकारिता एवं सामाजिक परम्परा। - मानवीय
- राष्ट्रीय र आवासको प्रतीक र वन-वन्यजनको स्रोत।

मलाई, रामचन्द्र

"नित्यानी केवल बहुमयको रूपार।"

नित्यानी केवल पत्रका उद्वेद, ६, अगस्त २, २०३९

पृ. २०।

सिद्धान्त विविध प्रकार गरिएको ह।

मानव, वर्ष २०३९

"पंचायत: एक दार्शनिक दृष्टिकोण।"

पंचायत दर्शन, वर्ष, ५, अग्स २२, २०३९

पृ. ४६-५६।

मिश्र, भावन सान्त

"तेहे टोली गाउँ पंचायत सचिव वालीम का - एक फलक।"

पंचायत-दर्शन, वर्ष ५, अगस्त २२, २०३९

पृ. ६५-६८।

योगी नवरती नाथ

"राजा र नूराराज्याधिकारी।"

गोरखपुर पत्रका, वर्ष २२, अगस्त ५, वि.स. 2039, फाल्गुन-शुक्र २०३९।

पृ. २५-२७।
१३५ आश.एन.ए.स्ट्र सङ्कोच
राजकीय, शैक्षणिक

"नेपालमा राज्याधिकारी, कै पछि अभिलेख, कै पछि टिपोट।"

गौराङ्गपुर, (नूरराज्याधिकारी विभाग) वि.स. 2039 फागुण १२
पृ. ४५-४७।

विभिन्न प्राधिकारको आयोजना ज्ञात्विषयमा,
पुस्तकमा (नूर) कै ५ दफ्तर, कै ५ नृपांगाङ्गुद निक्षेप
शाला, कै ५ नृपांगाङ्गुद निक्षेप नामको राज्याधिकारी
को विचारपत्र कलम प्रस्तुत गरिएको हुँ।

राजामा, धनेश्वर ज.व.रा.

"कै ५ वीफे पे र समारो हिम।"

प्रकाशक वग्न १, उक्त ३, पूर्णाङ्गु २३, २०३४
पृ. ५०२-५।

राजारघु समाचार समिति।
राज्याधिकारी - विभिन्नविषयमा।

गौराङ्गपुर, वि.स. 2039 फागुण ४
पृ. ४।

राज्याधिकारी केन्द्रको सामाजिक-विश्वविद्यालय खालेको स्थापना
प्रस्तुत गरिएको हु।

पिथोला, मपारी श्कृँग

"सुरुमुँ: पुरातन र दिवसाहित झालाको झालो।"

गौराङ्गपुर, वि.स. 2039 फागुण २४
पृ. ५६।

नेपाल अधिराज्यको सूदूर पूर्व खालास जिल्ला अपर्याप्तको
स्कृँग, शालाकारी सामाजिक, मातृभूमिक र रत्नाल्यात
निवासी प्रस्तुत गरिएको हु।

लोहनी, दामोदरराय

"झौतिविण विकासका दुर्भाग्य राज्याधिकारी।"

गौराङ्गपुर, वि.स. 2039, माघ २३
पृ. ४।

संस्थापन विद्युत प्रस्तुत गरिएको हु।

वज्रायण, अनवर

"को भन्नु भन्नु हास्यको बालाको, शर्ति शिखरमाथाहरु
फाटको पर्वताको।"

V. 1 No. 1, 2031 V.S.

"नूर, नूर (वि.स. १०१२) मा भनेको भन्नु हास्यको
बालाको नेपालमा सामाजिक शासक र विद्याको दुःख, कार्यकर्ता
हास्यका साथ फाटको पर्वताको भनेको नूर, भन्नु हास्यको
शर्ति शिखरमाथाहरुको पर्वताको पर्वताको भनेको हु।

पर्वताको संग्रह विश्वास गरिएको भन्नु हास्यको ।"
बजायामा, यस्तैलको राष्ट्रिय अवस्था विश्वासको घटनामा राष्ट्रिय विद्वानको प्रभाव शिग्दाहरूले तार्किक निउन्नयाँ।

Contributes to Nepalese Studies V.2, No. 1 Feb. 1975

पृ.६-८।

राष्ट्रिय विद्वानको परम्परागत महत्त्व र नेपालमा राष्ट्रिय विद्वानको अभाव अधिकारिक तथा तार्किक निउन्नयाँ।

सर्वहारा, नेपालमा विश्वासको प्रभाव विद्वानको प्रभाव तथा पुर्ण तार्किक निउन्नयाँ।

सन्दर्भ, तेजस्वी जी. म. २०३२ मार्च २०।

प्रेमलाल, नेपालमा राष्ट्रिय विद्वानको प्रभाव तथा तार्किक निउन्नयाँ।

सन्दर्भ, नेपालमा राष्ट्रिय विद्वानको प्रभाव तथा तार्किक निउन्नयाँ।

प्रेमलाल, नेपालमा राष्ट्रिय विद्वानको प्रभाव तथा तार्किक निउन्नयाँ।

माधव, नेपालमा राष्ट्रिय विद्वानको प्रभाव तथा तार्किक निउन्नयाँ।

सन्दर्भ, नेपालमा राष्ट्रिय विद्वानको प्रभाव तथा तार्किक निउन्नयाँ।
१८० आर्ट. एन.ए.एस जनक

केदार, मोहनदास
"अर्थ एव वीर्यम र उच्च शिक्षा।"

प्रथा, वर्ष ४, ईश ३, पृष्ठ २३, २०३२

प. १०६-१०८।

शिक्षा को विषयमा बी.ए. महाराजाधिराज गर्मालाट
कर्त्ताको विविध धारणा, संदेशमा आधारित विवेचनात्मक
विचार।

स्वामी, सुर्वेशक
"साहित्य र नेपालको निर्माण तथा विवाद।"

भाटी, वर्ष ५, ईश २८, २०३२

प. ५५-५३।
B Short reviews

M.S. Jain, The Emergence of A New Aristocracy In Nepal, Agra: Sri Ram Mehra & Co., 1972, 220 pp. "The Emergence of a New Aristocracy in Nepal", by M.S. Jain, fills up a conspicuous gap in Nepali historiography. Although a few studies of specific aspects of Rana rule in Nepal have been published in recent years, this is the first time that any scholar has attempted a critical analysis of the circumstances which led to the rise of Jang Bahadur as the first Rana Prime Minister in 1846.

Jain has chosen a somewhat inappropriate title for his book. The study deals with "the capture of power by the Ranas," whom he describes as "an entirely new aristocracy which was little known in 1837." The assumption of supreme political authority by Jang Bahadur in 1846 did not mark the emergence of a new aristocracy in Nepal, however. After the new State of Nepal was founded in 1768, participation in the political process became the exclusive prerogative of the Brahman and Chhetri families who had followed King Prithvi Narayan Shah from Gorkha to Kathmandu. The Kunwar family to which Jang Bahadur belonged (the title of Rana was conferred on this family by Surendra only in 1849) was one of the less influential sections of this group, which had distinguished itself at the middle echelons of the administration and the army rather than in the matrices of central politics. One can hardly say that this family was little known in 1837, and that the changes of 1846 led to a shift of political power outside the traditional political groups.

The first three chapters of this book describe "Rajendra's ambition to play the role of King in Nepal from 1837 onwards." These chapters are, without doubt, the best part of the book. The author's approach is critical and skeptical and he demolishes a number of myths and stories which have all too often been accepted in an unthinking and uncritical manner by even serious students of history. Jain, moreover, has made a very realistic and convincing analysis of such events as the Kot Massacre, which paved the way for the rise of Jang Bahadur, and the alleged conspiracy against Jang Bahadur in 1851. He has thus rendered an important contribution by enabling his readers to see the principal actors in the contemporary political drama, Rajendra, Surendra, Jang Bahadur, Mathbar Singh Thapa and the junior queen, Laxmi Devi, in a new light. The copious explanatory footnotes further add to the value of the book for scholars and the general reader alike.
One wishes that Jain had been equally unbiased and critical in the subsequent four chapters, which "describe the measures undertaken by the new aristocracy, under Jang's leadership, to capture, consolidate and strengthen its strangling hold over the internal affairs of the country." The value of his discussion is marred by a biased and moralistic assessment of Jang Bahadur's character and motives. Jain describes Jang Bahadur as a "crafty, ruthless and ambitious" person who had "risen to power through intrigue and political unscrupulousness", and who "acted on the Machiavellian principle that rulers need not worry about the truthfulness of their word." Jain also says that Jang Bahadur was "concerned exclusively with the acquisition and retention of power", and that his "conduct was determined solely by the political exigencies of the situation." Finally, Jain says that Jang Bahadur "was not fitted either by education or by training to remove social evils and was afraid of social opposition." One wonders whether Jain would have liked to see Jang Bahadur assume power through an electoral victory, or whether Jain's lofty moralistic tone and his vision of an ideal combination of Abraham Lincoln, Mahatma Gandhi and Raja Ram Mohun Roy in a Nepali political leader during the mid-nineteenth century are realistic or appropriate for a serious student of history.

Nor is there any evidence that Jain has correctly analyzed the nature of Rana rule in Nepal. The rise of Jang Bahadur was hardly a discrete phenomenon having no connection with the contemporary socio-economic structure. Jang Bahadur was able to assume supreme political authority, and the Rana family was able to retain this authority for more than a century, chiefly because this regime represented the interests of those classes in the society which had traditionally been able to manipulate their social and political influence to promote their own economic interests, based primarily on land ownership. The experience of several other countries suggests that Jang Bahadur could hardly have taken steps to divert the economic surplus being appropriated by the traditional oligarchic classes towards the wider national objective of promoting trade and industry. It is in this sense that the sheer naivete of Jain's following views causes surprise: "Had Jang learnt anything from his visit to industrial England and had he possessed sufficient vision and far sight (sic), he should have initiated industrialization and mechanization in Nepal. There were no such hindrances in the economic development of his country as existed in India under British colonial rule." Recent experience would reinforce the view that "industrialization and mechanization" can seldom be imported through one man's contacts with the industrialized west, however powerful in local politics he may be.

Jain is obviously unable to make an objective assessment of Jang Bahadur's policies and measures in a larger context. He tries to underrate the epoch-making importance of the 1854 legal code by suggesting that Jang Bahadur promulgated it "to earn the
gratitude of the conservative sections of the society." Such is not the case. The policy of codifying and unifying law has been adopted by most bureaucratic polities in the world, such as that founded by Jang Bahadur in Nepal. Their common objective was to minimize the legal autonomy of traditional groups and strata and regulate legal activities in various spheres, thus controlling the entire systems of social control these activities implied (S.N. Eisenstadt, The Political System of Empires, New York: Collier-Macmillan Ltd, 1967 (2nd ed.), pp. 137-138).

Even within the narrow compass within which he assesses the policies and motives of Jang Bahadur, Jain tries to study a system of jurisprudence without adequate knowledge of the social and economic background. For instance, Jain says that, according to the legal code, "the crops grown in Nepal should be sold at the government centers within the country so as to prevent cultivators of the soil from escaping to India with the money." But the section which he has cited in support of his statement actually refers not to crops in general but only to cardamom, opium and some other commodities which were covered by government monopolies at the time. The statement that the 1854 legal code "provided for a general subservience of the banking and commercial classes to the feudal classes" is open to even stronger objection. Does Jain really believe that the banking and commercial classes of Nepal had enjoyed any autonomy during the period before the rise of Jang Bahadur to power, or that they had been able to defend this autonomy against the encroachments of the political élites and prevent the latter from controlling their economic activities and internal affairs?

Moreover, Jain tends to gloss over evidence relating to reforms introduced by Jang Bahadur which would show the Prime Minister in a more favorable light. Jain is critical of Jang Bahadur's "sanction and recognition" of the system of slavery. However, he fails to mention that Jang Bahadur also abolished the rights of parents to sell their children into slavery and of money-lenders to enslave their debtors. Selective research apart, the study contains a number of errors of interpretation and comprehension. Jain thus says that on Jagir lands "if a new cultivator came forward to offer higher revenue, the only protection to the old tenant was that he was given the first option to accept the new rates offered by the newcomer. If he did not accept them, the Jagirdar would be free to give the land to the new cultivator." But this law applied to Birta lands only. The 1854 legal code specifically prohibits such competitive bidding on Jagir lands. It is obvious that Jain is unaware of the distinction between the Birta and Jagir forms of land tenure in Nepal.

Even after a careful study of Jain's book, we remain ignorant about the basic character of the Rana political system during the most important period of its evolution, or of the factors which helped it sustain itself for well over a century.
We remain ignorant about the nature and composition of the new power elite, and about the measures it took to achieve legitimization and mobilize the political support of the old and new political groups in the country. It is possible that this was not what Jain attempted to say in his book, but its title and scope create greater expectations in the mind of the reader than are satisfied by its contents. One wishes that Jain had concentrated on the task of analyzing political events in the court of Nepal during the period from 1837 to 1858, which he has done so successively in the earlier chapters of the study. His haphazard excursions into the realm of the law, society and economics of that period not only leave the reader cold but actually unleash misleading trends in Nepali historiography.

Maheesh C. Regmi

I would have preferred that this review be written by a Nepali. However, despite the anxiety shown by my friends here to borrow or otherwise procure a copy of this volume they have manifested a certain reluctance to commit to paper their opinion on its contents. As the book is an important contribution to the field of study which is my concern, I feel nonetheless that its publication should be signalled rapidly in our pages and its content made known locally. In it are to be found many of the papers which were read at a "symposium" held at the School of Oriental and African Studies, University of London, in June/July, 1973. The convener and organiser of the symposium was Professor Ch. von Fürer-Haimendorf who has done more than any man alive, in the East or in the West, to fill in ethnographic blanks on the map of our knowledge of the Himalayan area. Not only have Betty and Christoph von Fürer-Haimendorf (one cannot separate the two in one's mind when one thinks of their field-work) given us several fine books on the area; they have encouraged many young researchers both in Britain and abroad, have guided them with sound academic and practical advice, and have also helped them to procure the wherewithal to pursue their studies. All of us who have worked in this field owe them a debt of gratitude which it is only fitting to underline at the start of this review. Who else could have planned and carried through such a symposium and then gotten its findings published so fast?.

Unfortunately these papers have been very sloppily edited. There are many misprints and errors both in the English and the French texts. Without labouring this lack of care, may I simply point out that pratique for pratique and Tibetan for Tibetan (on the back cover) are not the kind of mistakes one expects to find in a reputable and, in my opinion, absurdly expensive, Western publication?.

Some of the contributors are old Nepalese hands. Haimendorf himself writes on "The Changing Fortunes of Nepal's High Altitude Dwellers" (p. 98-113); John Hitchcock comments on "A Shaman's song and some Implications for Himalayan Research" (p. 150-158); Marc (not Mark) Caborieau deals with "Folk-ballads (récits chantés) of the Himalaya and the ethnographic context" (p.114-128); Corneille Jest, in an article introducing a film, describes "The festival of the Clans among the Thākālis. Spre-lo (1968)" (p. 183-196); Lionel Caplan analyses "Inter-caste Marriages in a Nepalese Town" (p.40-61). Many of the younger, less well-known scholars deal with religious matters. Nick Allen gives a thought-ful contribution on "The Ritual Journey, a Pattern underlying certain Nepalese Rituals" (p.6-22); Stephen Greenwood discusses "Monkhood versus Priesthood in Newar Buddhism" (p.129-149); Wolf
Michi describes "Shamanism among the Chantel of the Dhaulagiri Zone" (p.222-231); András Hőser contributes both "A note on Possession in South Asia" (p. 159-167) and an article entitled: "Is the bombo an Ecstatic? Some Ritual Techniques of Tamang Shamanism" (p.168-182); Prayag Raj Sharma gives interesting information on "The Divinities of the Karnali Basin in Western Nepal" (p.244-260). Other articles concern the Sherpa area—that of Barbara Aziz: "Some Notions about Descent and Residence in Tibetan Society" (p.23-39) and that of Michael Oppitz (which has also appeared in Kailash,11,p.121-131) "Myths and Facts: Reconsidering some Data concerning the Clan History of the Sherpa" (p.232-243). Like Prof. Haimendorf, Don Messerschmidt and Naresh Jang Gurung are preoccupied with trade: "Parallel Trade and Innovation in Central Nepal: the Cases of the Gurung and Thakali Subbas compared" (p.197-221). Walter Frank makes a courageous "Attempt at an Ethno-Demography of the Middle Nepal" (p.85-97) and Alain Fournier furnishes "Preliminary Notes on the Sunuwar Populations in Eastern Nepal" (p.62-84).

This somewhat laborious catalogue of contents may strike Nepalese readers as reminiscent of Prévot's poem L'Addition. Can one draw any conclusions from it concerning the dialogue between Western and Nepalese anthropological preoccupations? Some Nepalese believe that Nepal is not yet in a position to afford anthropological research; that the only useful foreign research done in Nepal is that which provides answers to problems of development and administrative unification; that foreign research should be geared to Nepal's practical needs; that all foreigners should write in English, etc. Such readers are unlikely to find much satisfaction in the present volume. However those few who are actively concerned with and involved in the future of Anthropology in Nepal will be deeply interested in these papers. They demonstrate clearly that great strides have been made in our over-all knowledge of Nepal since 1953; that the younger, foreign generations are interested in many different aspects of Nepalese society; that linguistic competence is much more widespread among foreigners than it was in the early days. Again, Nepal is no longer studied primarily by the British. The Germans, the Japanese (whose unavoidable absence from this symposium was much regretted) and the French—who have made a most praiseworthy effort to implement multi-disciplinary research (a fact not clearly brought out by the present volume) — have also worked hard and well in Nepal; and much serious American work, in thesis form, will, it is hoped, be published in the near future. From being a distant, out-of-the-way field cultivated by a few passionate eccentrics, Nepal, in the space of two decades, has earned its rightful place in the study programs proposed by many universities throughout the world. Cooperation between Nepalese and foreign scholars is certainly not yet as close as many would wish for. Inter-disciplinary studies have not yet made much headway. The financial, social and material problems confronting young Nepalese researchers are still very considerable; and they lack
the years of theoretical training shared by most of their foreign colleagues. But if Nepal can be said to have been fortunate in having been studied in the early days by such outstanding intellects as B.H. Hodgson and Sylvain Lévi and, in more recent times by remarkable scholars like C. Tucci, L. Petech and D. Snellgrove, I think it nonetheless true to say that few outstanding contributions to anthropological theory have up to now been based on Nepalese data. In some ways this is curious because Anthropology had made great strides in the formulation and analysis of its problems before serious work began, in 1953, in Nepal.

A. W. Macdonald