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 Concurrantly 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, INM. 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 lingua franca 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 lingua franca 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 lingua franca 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 sentimentality 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 Iaume 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 thans 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 Bayal-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, Kukunda, Bawatkot, 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 Siridhusa 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 Sumpubada and Dasamibada 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 Kankreviha 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 Bawatkot 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 Kankreviha, 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 Brahmans 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 Khask 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 forebears of one of the oldest of those dynasties, which was established 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 filled 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 somewhere 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 Sanskritic 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 headquarters 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 Sakunnala 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 Charhalne which means, literally, setting up a home. Sija at the confluence of the two tributaries of the Karnali river in Jumla became the capital of the united kingdom. Prithvi Malla, son of Punya Malla and Sakunnala, 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 dullu inscription so as to imply references to China and Gohadesha 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-mindehi 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 copper-plate granted by him from Udambapur (?) 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 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 realise 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 Devenagiri 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 Gaboriut 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.

Rishikesh Shaha.
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Caplan, Patricia

Ascetics in Western Nepal


pp. 173-82 (reprint)

Deep Dhumbar K.

Deepavali: The Festival of Lights.


p. 4.

Fascinating features of the festival.
Deep, Dhurba K.

**GHATASTHAPANA-START OF DASAIN FESTIVAL.**

*Rising Nepal*, 1973 Sept. 27.

A descriptive account of *Dasain* a Hindu festival

Deep, Dhurba K.

**SEX AND RELIGION IN NEPALESE LIFE.**


pp. 3-4 (suppl.)

Commenting on the relevante 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, Dhurub K.

**SIGNIFICANCE OF SHAKTIPUJA.**


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 für Volkerkunde, V, 26, 1972

pp. 29-57 (off-print)

Jones, Rex Lee


Unpaged (reprint).

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 Labrisse

ÉTUDE 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.
McDougall, Charles

**STRUCTURE AND DIVISION IN KULUNGE RAI SOCIETY.**


pp. 205-25.

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

Nepal, Khem Raj

(THK) BANTAWA RAIS


p. 3. (suppl.)

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

Nepal National Planning Commission.

**NATIONAL PLANNING COMMISSION AT A CLANCE.**

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 BAHAUDUR 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, Bhuwan 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 MEDIEVAL CALENDAR OF NEPAL


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.
INAS Journal

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 KARNADOH? 


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 Vastupurusha Mandala (the personified image of the cosmos') and throws light on Hindu architecture and symbolism.
ARTISTIC STYLES IN NEPAL

Rising Nepal, 1973 June. II.

pp. 4-5.

Contents:


A scholarly attempt to analyse the main characteristics and trends in Nepal's artistic tradition, in a short compass.
बिलामारी, बिन्मारी प्रसाद

dैविक परिस्थिति एक परिषद।

गोरखपुर, वि. सं. 2030, अक्टूबर 30 गते।

पृ. ४।

बिलामारी, बिन्मारी प्रसाद

केवल विषयों: एक परिषद।

गोरखपुर, वि. सं. 2030, नवम्बर 30 गते।

पृ. ४ (वांछी पृ. ६ मा)

बाबार, नरहर

हायों निक्षुकि ए प्राक विषय।

गोरखपुर, वि. सं. 2030, अगस्त 6 गते।

पृ. ४।

आप विचारकारी अक्षर संस्कृतिक प्राकीन वाणिज्यहस्त ऐरेको विचार सकियो हु।

बाबार, शिवराज

ैविदिक परिमाता तामांक-भाषा।

गोरखपुर, वि. सं. 2030, अगस्त 27 गते।

पृ. ६।

ैविदिक परिमाता मानिकनारा वाण प्रकारका जात्यात्माक गान्सका उदय जाने विज्ञानका

पोलक एवं डिजाइनका तृष्णा ताङ्गका समूहित उपसन गर्न परमाणु अभ्यासको लक्षण पुनरात्मक

विज्ञानका हु।

उपाध्याय, नायकप्रसाद

हायो प्रकाशन ए कर्वारी प्रकाशन।

गोरखपुर, वि. सं. 2030, अगस्त 10 गते।

पृ. ८-९।

होक प्रकाशनका (शर्मारी) कर्वारी प्रकाशनको क्षणिक विषय (2०१२-२०२५) वारे

संपादन वर्ग।

बिलामारी

बाज-उनाया संस्कृतिक संस्थान: त्रैख भर्म।

पृ. अर्जित वि. सं. 2030, वर्ष ३, भाग २।

पृ. २२-२६।
६५६ वर्ष एक एक जनकी
के दीवन वासात
कणाली ओळखापेक्षा लोक गौरागौर एकत्रित करेली नाती जीवनकी तंत्रिके फलको
जन-जीवनकी रचना

"केझखरण", शंभराज

जीवन चौँद्यको फूलकी तपस्या
गौरलापण, वि. सं. २०३०, कार्तिक ६ गंगा।

पृ. ८

"केझखरण", शंभराज

बिजली डाच्योला विद्या संस्थेन
gौरलापण, वि. सं. २०३०, अशोक २० गंगा।

पृ. ४

लालो, मुक्तिनाथ (अनु.)

सौरभप्रभात सुमा। काऊँमारह, नेपाल राजकीय प्रशा-

प्रतिष्ठान, वि. सं. २०३०।

६५३२ पृ.

वैज्ञानिकमुलगत्

गौरलापण (पृ.३)

गांडबर - राजियेक अभियान: लेख म्हणून केली उद्दार।

गौरलापण, वि. सं. २०३०, मृत्यु २ गंगा।

पृ. ४ (शिविरार्थी परिक्षेत्रोत)

गांडबर - राजियेक अभियान: जीवनी बाणाच्या तुलकस्त्वाद राष्ट्रनाथ देशम प्रस्तुत

गांडबरमै।

गौरलापण (पृ.३)

२०३०.३१ को वार्षिक संस्थेन

गौरलापण, वि. सं. २०३०, अशोक २० गंगा।

पृ. ४

"(पृ.पृ.) फायदोपर्यंत राजियेक योजना जायोका व्यवस्था श्री केरितिनाथ सिंहते

२०३० वर्षात जायोका ६७ गंगा राजियेक पंतप्रति बैठकम प्रस्तुत गर्या। मैहोकोऽकुल एकस्तित्वीय

योजना जनसत्तात वार्षिक वर्ष २०३०.३१ को वार्षिक योजनाको वार्षिक संस्थेन"।
गौतम, टेकनाथ

संस्कृतीको विवेचन।

फण्डल, वर्ष 6, अक्ष 8, वि. सं. 2030 पौष।

पृ. 73-76,

पहलाईहान पृथ्वीमित्र, संस्कृतिको संरचनालाई विवेचन।

जोही, सत्यवोहन

नेपाल-भारत संस्कृतिक सम्बन्ध।

गोरिश्वर, वि. सं. 2030, असोज 25-26 गते।

संस्कृतिक संबंध र भीताको धर्माश्रयः हिमालयको पूर्वंकोरका - संस्कृत भाषाका -

गौतम दुर्ग - वाणिज्य खासको - स्थापत्य र मूर्तिकलामा समारोह - अध्याद।

मानिसिक, वाणिज्य, संस्कृतिक र राजनैतिक पृथ्वीमित्र, धार्मिक गैलेक्टिकल गवेशणात्मक

कथा।

जोही, सत्यवोहन

स्वतंत्र बैतको पृथ्वीमित्र केहि विवाह, केहि संस्करण।

गोरिश्वर, वि. सं. 2030, मासिक 20 गते र 21 गते।

पृ. 4.

शैली नकाशा ने पैमानावर तितिवत प्रेतिया पुर्ती, तथा अलेक स्वायत्तको सिंहासन गरी,

सजात क्लासिक नकाशाको निर्माणादरम्यान शर्मिक पूर्वे नेपाली क्लासिक बालिकोहरू नामका स्वतत

बैतको क्लासिक स्वायत्न बालिका। पृथ्वीमित्र, बालिकोहरूले हिमालय जीवन। संस्कृतिकीर्ष

पृथ्वीमित्र नेपालीलेखको राजनैतिक संवैभवको लिखी।

लेख विषयम

पृथ्वीमित्रको समाज र संस्कृतिक विकास।

गोरिश्वर, वि. सं. 2030, मासिक 6 गते।

पृ. 6 (हिन्दीविभाग परिषदकार)।

राहु - हिम्युखको रीति धर्मिको संसाधन जातजात रूपमा।

लापा, हाम्चर

गणनी केला कामीत।

गोरिश्वर, वि. सं. 2030, मासिक 6 गते।

पृ. 7 (हिन्दीविभाग परिषदकार)।

उपरोक्त प्रणाली गरी बालिका नीतिशास्त्रको कल्पन। साहित्य नीतिशास्त्रमा लिखितका

फर्क, संस्कृति, वाणिज्य तथा कालासो क्षेत्रको वर्ण। संडियाका केहि लोग नीतिको लक्ष्य पनि।
१४८ बाहे दन्ति एस. एस. एस. जमीन
धारा, शीर्षक

नाम: राधेकृष्ण उद्वेद्य शासनकार जी

gorkhapat, वि. सं. २०३०, खाङाङ ३० गते।

४६

दलिनि, रामचरण

नेपाली संस्कृतिका एक बातचीत देखि नाटकसँग।

gorkhapat, वि. सं. २०३०, महीने २ गते।

४६ (शानिकारी परिदृश्य)

नेपाली संस्कृतिका र धार्मिक पुस्तकसत्ता खिलको "नाराज" खेल्नुभारी संशयक

दाहरू, तारामणि

सुगमी लोकसङ्कीर्तन एक दृष्टिभेद।

gorkhapat, वि. सं. २०३०, सावन २० गते।

४६

नेपाली लोकसङ्कीर्तन नारो मुख मुख्यम याबाबाको विवरण र कामका यापन वालिट

धार्मिक संस्कारको फलक।

दीप, धूमकेतु

मात्रिका सम्पूर्णता सिद्धि साप्ताहिक।

वि.सं ४५, वि. सं. २०२०, माघजा प्रातिनिधि।

डोकम, नवम्बर ५५-६१।

दीप, धूमकेतु

राखर मुक्ति कलाको दार्शनिक पुस्तकमा एक नर्स।

माघम, वर्ष ६, अंक ६, वि. सं. २०३०, माघ।

४५-६६।

गायनमा बाली एकवाक्य धर्मीको विवरण पाइँन।

केश, बाबू

राजा को राणिकाली संवर्णी कैसी वीर।

माघम, वर्ष ६, अंक १०, वि. सं. २०३०, माघ।

४५-६६।

गोरखनामा तत्कालिक राजनीतिक कस्ताको विवरण पाइँन।

देविकन्दा (संग्रहकला)

कैसी जमीन देख।

gorkhapat, वि. सं. २०२०, अंक १३ गते।
पू. 7 (साइतारिय परिशिष्ट)

जस्तो मैचना प्रकाश्य कैसे साइटारिय जबध्दहरुको नामावली र तिनका नेपाली पत्रिका।

नेपाल। पौ. 5 को सुरक्षा, राजनीतिक योजना आयोजको कार्यालय,

खालीको, काँग्रेस। (70)

राजनीतिक योजना आयोजको परिचय। काउंपाउं, राजनीतिक

योजना यायोग, ति.सं. 2030।

6 पू.

रा. सं, ए, संबंधी संदिग्धता तर पहलवीतै जानकारी दिनौँने मुस्तिका।

प्रमुखति ठापुर भ. ध. राज.

वृँचो योजनाको माध्यमिकता कल्याण - एक विचार।

गोरखपाट, ति.सं. 2030, प्राणान्त १६ गते।

पू. ५-६

वृँचो योजनाको माध्यमिकता प्रगति नृत्य तत्कालिन प्रशिक्षन वाङ्गारित समाजसेवक

जन्म। योजनाको स्वरुप र कृपेन संवर्गी पीठिलाई नरी व्यक्तित्वको र उपचारको वातावरणको

निपटिएको दौश सुलभिक।

प्राव, संग्रह प्राप्त

नेपालमा नियमार्थी सेवाको रेतिहासिक रूपमूलि।

गोरखपाट, ति.सं. 2030, यास्वार १६ गते।

पू. ४

ति.सं. १६०३ देखि २०२२ समयको नियमार्थी सेवाको कर्तव्यसह स्वरुपको संशोधन

विवेक।

प्राव, प्रेम (ठा.)

नौरीय विकासालय युवक संगठनको पूर्विक।

गोरखपाट, ति.सं. 2030, लाफाल ६ गते।

पू. ६ (हिन्दी, नौरीय परिशिष्ट)

बंडो र छिल्ला स्तरीय युवक संगठनको नौरीय विकासालय योगदान दिन सचिने

कैसे हाफिल्ला सुलभिक।

प्राव, पुन्जवाट

बौद्धको स्तुति बुद्ध।

गोरखपाट, ति.सं. 2030, उपोज २७ गते।

पू. ८

उपरिदिशाका बैठकर रैलीहासिक र भाषाको प्रमूहित गहान्दो बनाई। जैत्यको

निर्माणका, ति.सं. ५०१-५२।
स्वयम्बुको उत्पत्ति ।
गोरखपुर, वि. बे. 2030, साल २७ गते ।
पृ. ५
शिक्षा रेलिशियालिस्ट बालिका र विष्णुवाणीको वारांमा स्वयम्बुको उत्पत्तिविरोधेत
पत्नको अन्तर्गत ।
पाण्डेय, रमेश नाथ
शाक्ति निर्माण र सामाजिक विकास प्रक्रिया ।
गोरखपुर, वि. बे. 2030, वारांमा ६ गते ।
पृ. ५-६
श्री ५ महाराजाचार्य नारायण सामाजिक परिवर्तनको नितित उठाई वक्रको भैरी महत्त्व-
पूर्ण कथाहरू वारांमा वारांमा विवेकानाथका अन्तर्गत काव्यका कालिका रेलिशियालिस्ट
पुस्तकमा प्रकाश। संबंधीत कब्जे संरक्षीत तथा राजनीतिक विस्तार वारे वारे ।
पन्त, दिनेश राज
राखा निर्माण, सुत्तेव, मोजेव, लकशीकापदेव।
पुस्तकमा (हिन्दीहास प्राण जैमासिक परिवार) वर्ष ५, खंड २, 
पृ. १८५-३३
हिन्दीहासका पन्तना पक्षी र अवस्थिति नल्ल भन्ना विभिन्नकल्लो नेपालको हितिशासन
बेड्वि हिन्दीका तथा वनस्पतिको वायुमा वर्णार्। (संस्कृतमय मण्डलको पूर्णिका ३०)
परिशिष्ट २ - निर्माण, सुत्तेव, लकिणामेदेको विवाहमा वनस्पतिको कथाहरू,
पृ. २३२-३४। परिशिष्ट २ - इंगराजी, पृ. १२५-३८। परिशिष्ट ३ - सुत्तेव र लकिणामेदेको
राखा भाषा पुरा श्वेतको वर्णार्। पृ. ३३५-३५।
पन्त, कृष्ण
वि. बे. १०७२ देती १०६६ वटको नेपालको हितिशासनको कथाका।
पुस्तकमा (हिन्दीहास प्राण जैमासिक परिवार), वर्ष ५, खंड २, 
पृ. १५३-४६
यसो वाक्याका प्रकाशित "निर्माण, सुत्तेव, मोजेव, लकिणामेदेको विवाहमा कथाको कथा
उपयुक्त सामाजिक संस्कृत भाषाको वर्णिकारण गरेप्राण। (संस्कृतमय मण्डलको पूर्णिका ३०)
 Contributions to Nepalese Studies (Journal of the Institute of Nepal and Asian Studies, Tribhuvan University, Kirtipur).

P. 24-27
विषय, निर्देशिन्

श्री कुमार रुद्र (ज्ञात्वाकार)

म्नाम-धाम, नेपाल राजकीय प्रतिष्ठान, चिन्त, सं. 2026।

पु. 24-27

विषय, निर्देशिन्

म्नाम-धाम, नेपाल राजकीय प्रतिष्ठान, चिन्त, सं. 2020, वर्ष 3, भाग 1।

P. 34-36

राज, नीति-मूला

योग्य: एक अर्ध ग्रामीणा हरै।

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

P. 34-36, पुस्तक सूची, चिन्त, नीति-मूला

म्नाम-धाम, नेपाल राजकीय प्रतिष्ठान, चिन्त, सं. 2020, वर्ष 3, भाग 1।
१५२ आद. ए. प. ए. जन्म
राष्ट्रीय विकास परिषदवरी को दोनों बैठकेता राष्ट्रीय योजना आयोगाच्या प्रस्तुत केलेली महत्त्वपूर्ण कार्यपद्धतीची साक्षात्कार कसे व्यवस्थापक स्वयंच विवेचनी.
राष्ट्रीय योजना आयोग, (सं.)
विकास अनुमोदन समूह
गोरखापाह, वि. सं. २०२०, अयोज १२ गेले।
पृ. ४-५
राष्ट्रीय विकास परिषदवरी को दोनों बैठकेता राष्ट्रीय योजना आयोगाच्या प्रस्तुत कार्यमय विवेचन किंवा उल्लेखित "विकास अनुमोदन समूह" की सूक्ष्मता पद्धती प्रकाशात।
रैंगी, कुरुक्षेत्र राज
कोषदीका धारा सुसंवर्धन र तिथीको परिक्षतीत संरक्षित
प्राचीन नामसः पुरातत्त्व विभागको सुसंवर्धन: वि. सं. २०२०, संख्या २३।
पृ. १२-११
कोषदी धारा धारा सुसंवर्धनको वारेत वाराणसी र संस्कृत अध्ययन।
रैंगी, कुरुक्षेत्र राज
बारी शक्तिको आरामना।
गोरखापाह, वि. सं. २०२०, अयोज १२ गेले।
पृ. ४
वाराणसीका आरामना संस्कृत हिंदू दृष्टिकोण। विवेचन धार्मिक र धार्मिक
पृष्ठभूमिका गरिस्कों।
लोही, दादरोद नाथ
शक्तिको महत्त्व।
गोरखापाह, वि. सं. २०२०, अयोज २० गेले।
पृ. ४
शास्त्रीय र धार्मिक दृष्टिकोण विवेचना दररीकी करा।
ब्रजापाह, हंडूरस्का
वाराणसीको धार्मिक महत्त्व।
गोरखापाह, वि. सं. २०२० कार्तिक ६ गेले।
ब्रजापाह, हंडूरस्का
श्रीकृष्णाको रथ जागी।
गोरखापाह, वि. सं. २०२०, माचूर २६ गेले।
पृ. ४
सामाजिक आलंकारी।
विकासन्

व्यवस्थापन वरोइवा नियन्त्रण गरेको दिशामा।

गौरसम्प, वि. फू. २०३०, संस्करण १ गरे।

पृ. ६-७ (सचिवालय परीशिष्टोक)

व्यवस्थापन वरोइवा नियन्त्रण कार्यक्रम वारे बर्षाँ। सरकारले यस चौथा कायमकालको
केही नीतिहरूलाई समीक्षा। लेख तथ्याङ्कमा लागेदिइत।

विकासन्

गाँउ र वाग्चौको प्रवन्धमा - पुरस्कार योजना।

गौरसम्प, वि. फू. २०३०, संस्करण २ गरे।

पृ. ७ (सचिवालय परीशिष्टोक)

पुरस्कार योजनाको कार्यक्रम र सकलावकार विभागमा संचितमा चर्चा। संक्षेपमा पुरस्कार योजना
क्षेत्रको केहि तथ्याङ्कको उलेख गरिएको ह।

शास्त्र, अनुच्छेद

मुख्यालयको परम्यमा।

बैनु: सामाजिक अनुच्छेद: वि. फू. २०३०, संस्करण वर्ष ५।

पृ. २-३

क्षेत्रको वञ्चको पुरस्कार जिल्ला जनसङ्गत धुन माध्यमको "मुगाल" दबावारे सामाजिक र
सातारतिक व्यवस्था।

सिन्धु, उपेन्द्र नारायण

प्रवास र राज्यवाद।

गौरसम्प, वि. फू. २०३०, संस्करण २ गरे।

पृ. ४

तेस्रो विवादको विवादकी अवस्था अन्तरेको "देख गौरसने सामाजिक हो" पनि मार्गमा
विकसित हुनेको आरोहका ह। राज्यवादी तृप्तिकोण तथा तेस्रो विवादको स्वतंत्रता केहि सल्तानतको
उलेख पनि।

मुकेश, संस्करण

मुख्यालयको अन्तरेको केही भाषाको।

मुख्य, अनुवाद, वि. फू. २०३०, वर्ष ३, भाषा १।

पृ. १-६

श्रीमान गौरसम्प विवादको सामाजिक र मानविक अवस्था।

मुख्य, स्वामीकापुर

व्यवस्था नेपाली वोटी: निर्वाचन मुगाल र स्थिति।

लिपिकोष, नेपाली डाइजिटल (प्रेमसिक), भाषा ५; फू. २०३२ दार्खिल।
तालिका का सामान्य प्रयोग नेपाली वाणिज्यको क्षेत्रमा स्वयं वर्षहरूमा गरिँदैर्यको बिचार। क्षेत्रको नेपाली वोटर्सका हर्ष नेपालीका तलामोटका विवेचन। वाणिज्यको निर्मिति उपयोगी नियम।

मुख्य निर्देश:

वाणिज्यिक नेपाली विज्ञान र साहित्यका क्षेत्रमा विज्ञान प्रौद्योगिकी।

म. ६, वर्ष ६, अगस्त, २०३०, काठमाडौं।

मु. ६७-२००१

वाणिज्यिक नेपाली विज्ञान र साहित्यका नाम देखि पर्ने नामकरण प्रौद्योगिकीको तलामोटका विवेचन।

वेदङ्ग, मोक्षमण्डल

पांच प्रोजेक्टको वायुसुरक्षा नियन्त्रणात्मक तथा तापमान केरियो सक्षम वायुस्थल।

गोरखापुर, वि. सं. २०३०, २००५, गर्भ २० गते।

मु. ५ (काँडको मु. ५ गते) (लखवारी परिस्थितिक)

"यस लेखको मुख्य उद्देश्य वायुसुरक्षा नियन्त्रणसम्बन्धी सिद्धांतहरूलाई स्पष्ट पार्थ मन्डा योजनाको विस्तृत परिचय तथा हुन्छ क्षणिकी हो जागरूक बिजली नियन्त्रण व्यवस्थालाई विरोध गर्ने समयमा तर्क लागि तथा वायुस्थल तर्क वोजनाले हो।"

लेखक पहलिवाँ दृष्टांक:

वाणिज्यिक वायुस्थलको परिवर्तन - लागानी र उत्पादको ठाँचा - क्षेत्रको उपयोग विधि -

अर्थव्यवस्था - वाणिज्यिक व्यवस्था - वाणिज्यको वृद्धि र विविध्विकरण - एम्प्युर्स व्यवस्था

पेपर नोटको सत्य, आधि।

मु. ६, मोक्षमण्डल

राष्टिय विद्यालय योजनामा उच्च विद्यालय।

गोरखापुर, वि. सं. २०३०, फेब्रुअरी ३ गते।

मु. ४

उच्च विद्यालयको वोजनालाई सिस्टेम गराउने धारा निर्मिति वाणिज्यिक महत्त्वपूर्ण

क्षेत्रहरूमा उद्भव। विविध व्यवस्थासँग संबंधित कार्यक्रमहरू वाणिज्यको विकास, आधि।

खण्ड, वर्ष ६, अगस्त ६, वि. सं. २०३०, गटे।

मु. ५१-२००४-६०-७०-७०-७०-७०
"नेपाली माणिक युग हुन्का हुन्का माणिक शब्दको र खिली चिनिको घटना भएकै भएकै तथा भएकै माणिक शब्दको सम्पूर्ण नेपाली वाचकमा नेपाली पनि तानावायासै सिनायां दिने यो लेख र लेखको मुख्य महाम हो।

केल, देवी थापा
सिलाई: कुमुदन्ताको कुमुदमाथाको पोता।
गोरखापन, वि. २०७०, माघ ३० गते।
पृ. ५

जुन्ना लोक अन्तर्गत सिवादराइ ज्ञानकाराँ र रैलिनाकार धर्मावधारी।

केल, नेपालमा बनन्तो र विस्तारांको यात्री निम्नलिखित।
मुद्रा, खेताबाट: वि. व. २०३०, वर्ष २, अंक २।
पृ. १०५-१२

रैलिनाकारक कार्यक्रम र अभावमा वामार्थिन नेपालीको तथ्यावलय यात्रीको गोसापाल्यक कामकाज।

केल, धीराज
प्राचीन नेपालमा गुडी व्यवस्था।
मुख्यत: वर्ष ६, अंक ८, वि. व. २०३० पृष्ठ ।
पृ. १२-१४
गुडी व्यवस्था वारेसामान्य घरै।