A. Annotated Bibliography

Books


Blofeld, John. *Beyond the Gods; Taoist and Buddhist Mysticism*. London: Allen & Unwin, 1974. 161 p. The mystical practices of Taoism, Ch'an (Zen), and the Tantric Buddhism of Tibet are described.


Dhakhwa, Dev Ratna. *Exclusive Encyclopaedia of Nepal*. Kathmandu; Sahayogi Prakashan, 1974 iv, 309 p. 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.


'The relations between rural house types and settlement patterns.'


'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.

'This book describes polyandry as practised in the Himalayas and analyzes its psychological, biological, and economic causes.'

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.


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

Ph. D. in International studies.


A Ph. D. in Political Science.

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 Adhyayan.


Ph. D. in Anthropology.
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 in 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, HMC.
Okada, Ferdinand E. "Nepalese Society and the Panchayat System." 

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.'

Pant, Shamba Bhakta. "A Little Known Reality of the Rana Prime Ministers: Tama ko Petari (Copper Box)." 

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

Panta, Shamba Bhakta. "Political Aspects of Panchayat Democracy." 

Pant, Y.P. "Some Thoughts on Income Distribution in Nepal." 
The Rising Nepal, 18 April 1975, pp. 4-5.

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.

Pradhan, Prachand. "Ecology of Development Administration." 

The ecological factors of public administration are discussed.

Pruscha, Carl. "The Valley of Kathmandu." 

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

Putnam, April M. "The Tea Shop as an Arena of Ethnic Interaction in Nepal." 
Contributions to Nepalese Studies 2 (February 1975): 11-17.

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.
श्री कृष्ण ने कहा कि कृष्ण ने श्रीकृष्ण परिचय दिया।

श्री कृष्ण, राजनीति

श्री कृष्ण के पवित्र जीवन के बारे में भी कहा गया है।

श्री कृष्ण, नीति

श्री कृष्ण के जीवन का जीवन कहा गया है।

श्री कृष्ण, फौजी नीति

श्री कृष्ण के फौजी नीति का जीवन कहा गया है।

श्री कृष्ण, संस्कृति

श्री कृष्ण के संस्कृति का जीवन कहा गया है।

श्री कृष्ण, आध्यात्मिक

श्री कृष्ण के आध्यात्मिक जीवन कहा गया है।

श्री कृष्ण, विद्वान

श्री कृष्ण के विद्वान जीवन कहा गया है।

श्री कृष्ण, नाटक

श्री कृष्ण के नाटक की जीवन कहा गया है।

श्री कृष्ण, गीता

श्री कृष्ण के गीता की जीवन कहा गया है।

श्री कृष्ण, ग्रंथावली

श्री कृष्ण के ग्रंथावली की जीवन कहा गया है।

श्री कृष्ण, साहित्य

श्री कृष्ण के साहित्य की जीवन कहा गया है।

श्री कृष्ण, दर्शन

श्री कृष्ण के दर्शन की जीवन कहा गया है।

श्री कृष्ण, नीति

श्री कृष्ण के नीति की जीवन कहा गया है।

श्री कृष्ण, आध्यात्मिक

श्री कृष्ण के आध्यात्मिक जीवन कहा गया है।

श्री कृष्ण, नीति

श्री कृष्ण के नीति की जीवन कहा गया है।

श्री कृष्ण, साहित्य

श्री कृष्ण के साहित्य की जीवन कहा गया है।

श्री कृष्ण, दर्शन

श्री कृष्ण के दर्शन की जीवन कहा गया है।
कुर्सि विभागिता १७३

आचार्य, बादुराम
(प.स.बादुराम आचार्यको रजनी गुरु भक्ति नेपालको विषयक हस्तिकारकहरु) (वेसी प्रथम फंडारीवाट सङ्गाधर)
पुस्तिका वर्ष = ५, उक = ४, पुस्तिका नं. २२, २०३९
पृ. ९६-२०६ (कृपया प्रकाशित)

क्योंकि परिपक्वता वजिर्मिगकाल धन्य धन्य पवित्र र चौथो रेगिस्तान तिरहुत र गरिएको र सोचनु स्नेहमा प्रसिद्ध गरिएको हो।

आचार्य, लोकनाथ
"ब्राह्मण राजा र वैदिक राजा नीराजप्रायमिगक (एक विचारसंग्रह)"
सम्पन्न वर्ष ६०, उक ३, २०३३
पृ. ५५-७६।

उपार्थार, केशव प्रसाद
"हिन्दु कामसंग केही अवस्थार राजालाई।"
शोकामसंग (सुप्रायमिगक विशेषणको वि.स. २०३९)
पृ. ३६-४२।
हिन्दुकामसंगको आधारस राजालाई उत्पन्न, राजाको स्थान, अन्यरूप, राजसंगको महत्त्व भएर संस्कार र विवेकानि गर्नुको धेरै रेतो। नेपालको शाहीको राजालाई देखिएको बाराम।

काफीले, नेप खुस्ता
"स्वामीय स्नेहमा निकाक।"
विजय पश्चिम, वर्ष ५, उक ६४, २०३८
पृ. ५६-६४।
केशवराम, सेमाराज
"अर्य संस्कृतिलाई जागरूक।"
गोरखामसंग (सुप्रायमिगक विशेषणको वि.को. २०३९, फाल्गुन १२)
पृ. ६३-६५।
गुर्ख, मुसलमान, वाणीको रामाचार, महापारम
अद्भुतको रूपमा श्रीनाथसंग उल्लेख भएको राजा र राजसंगको
प्रेरणा र प्रयत्न विविधता उद्योग प्रसिद्ध गरिएको छ।

कवि, पदम बाहुरु
"नेपालको पराक्रम नीतिको समारम्भिकितालाई
संज्ञान आफ्नो प्रसन्न गरिएको हो।

नेपालको पराक्रम नीतिको सम्बन्धित विवरण सम्बन्धित गरिएको हो।
१७४ आको सन्, ए.सं. एक जनि
गोतम, तारानाथ
"पाठ्यसाधनों देनियाँ एसियासिक महत्त्व।"
गौरखापुर, वि.स. २०३१, भाग २६
प.४।

जोशी, सत्कमोन्न
"पाठ्यपत्र नेता को एक बीमारको सुमाराविनियमोऽको सुमाराविनियमोको मुद्राधान।"
प्राप्ति वर्ष ५, एक २, पृष्ठ ५६-५५।
सुन्दर, पुस्तक, रक्षकु रा अथवा चालकु रा वारे पुस्तकसाधनों आधारार्थ विशेषता।

जोशी, हरिराम
"पत्रपत्र शिवः एक अनुक्रम।"
गौरखापुर, वि.व. २०३२, फाल्गुन २६
प.५-६।
पत्रपत्रको यथार्थ स्वरुप र भाषात पिकातवारी विशेषता उच्चता प्रस्तुत गरिएको छ।

कान, रामेश्वर
"नक्सुर सहकारी प्रस्तुत।"
पंचात दर्पण, वर्ष ५, एक १५, २०३९
प.६५-६०।
पंचाती व्यस्तता अन्तर्गत सहकारी आन्दोलनको प्रकार र उपभोक्ताको संदेशमा एक अनुक्रम।

तमोत, शशीनाथ
"शी ५ पृष्ठदुर्गिनरावण शाकहो तुवास्तो गाउँप्रावीको दरवार -- कैमे ही देशसाधारण प्रस्तुत।"
गौरखापुर, वि.व. २३
प.५।

तेजारी, रामक्षीमा
"शी ५ सुन्दरकला शालको सुन्दरविषयको तापमान।"
पुस्तिका वर्ष २, एक ४, पृष्ठ ३६-३७, २०३१
प.२३६-२३६।

धाराप, राजेन बहादुर
"पिकातयाँ अभिवादन: भिन्नता र विशेष।"
धाराप, वर्ष ५, एक २६, २०३१
प.२३६-२३६।
अन्तर्विषयको एकांक विकाय वाणी अभिवादन र अन्य राजनीतिक परिवारवादी धारापको विशेष प्रस्तुत गरिएका हुन्।
धातु, लेखक
"नेपाली कामा मुख्तको परम्परा।"
समग्र, वर्ष १०, अंक ३, २०३१
पृ.३५-३७।

दिवकर, पादपितृ कुमार
"नेपाली मुख्तको ब्रम्हा दुर्मिल्लाभ परम्परा।"
गौरसाहन, (दुर्मिल्लाभ दुर्मिल्लाभ, विशेषांक), २०३१,
फालूम ६२
पृ.६०६-६१।

नवाघास्तको दुसूरही विद्याप सम्बन्धो।

दिशित, कमल
"वेतनालोको कुं।"
गौरसाहन (दुर्मिल्लाभ दुर्मिल्लाभ, विशेषांक) वि.सं. २०३१,
पत्र २?
पृ.७६-७७।

नेपाली माध्यम र साहित्यको चौजा शाहीहास को योगदानबारे चर्चा। हेल ऐतिहासिक लागि निम्नलि हुनुको हुँ।

दुवाहो, देखि
"नेपाली ऐतिहासिक चिन्ता, गृही तथा वास्तुकला
निर्माण विचित्र - एक विवेचना।"
कलाकृति, वर्ष ४, अंक ३, २०३२
पृ.५-६।

देवकोटा, माधव प्रसाद
"राज्याल्पलिक।"
अध्याय, (पादपितक), वर्ष ६, अंक ५-६, २०३१ पत्र ६७।
पृ.६७-६८।

राज्याल्पलिको पोरालिक पद, राज-स्थापत्यको परम्परा राज्याल्पलिको सीमित विशेष आधिक प्रकाश प्राप्त पारिको हुनुहुँ।

नेपाली, निर्वाक
"विद्यायाण र कवरका प्रतेक्षक।"
कविताक, वर्ष १०, पत्र दुरूम २०३६
पृ.५५-५७।

ऐतिहासिक विवेचना प्रस्तुत परिको हुँ।

पन्च, न्यायाल
"को ५ वषामाहाराजापृचालक कुलमारायका शाहको उपदेशको विषयमा केही विचार।"
समाचार, वर्ष १०, अंक ३, २०३९
पृ.३७-३८।
पतन भेग्साँग

"नेपाल रूप परस्परिजुग्मा देखिएका हनुमान संविधी
अनुभूति।"
पुस्तकमा वर्ष ३, अंक ३, पुराणिक २२, २०३९
पु. २५०-६४।

प्रवास, पुस्तकालय

"अष्टेक्रको नैपाल प्रति मायना १३७६-८४"
Vol. 1 No. 1. V.S. 2031
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पापाध, माध्येक

"अष्टेकरको नैपाल प्रति मायना १३७६-८४"

प्राप्त, बिना, औषधि ६, अंक ६, वि.सं. २०३९ भाग
पु. ४३-४४।

पापाध, अनन्त

"प्रजातन्त्र र पेचायत।"
पेचायत दृष्टिको वर्ण ४, अंक ६४, २०३९
पु. ५८-६४।

पापाध, अनन्त

"राज्यदूत र पेचायत र।"
प्राप्त, वर्ण ४, अंक ३, पुराणिक २२, २०३९
पु. २५२-३२।

मुख्य उल्लास:— पेच र पेचायत।— राज्यदूत
भवान नेपाल र रागार्थकन दृष्टिको।

शिख्र, कौनिकका

"राज्यदूत र नैपाल।"
गौरीस्वामी (सुभाष्याध्यात्मिक विज्ञानिक) वि.सं. २०३९,
भागमा १२
पु. १२७-२६।

भट्टराई, धनरेखापार

"राज्यदूतको वैतालिक-विज्ञान।"
क्षिप्रको वर्ण ४, अंक ६, २०३९
पु. २४-२८।

संशोधन विषयक प्रस्तुत गरिएको ह।
मदराई, हर्षनाथ

स्नेह राजन्याविद्याको परम्परा र पद्धति।

गोरखापृथ्वीमहामहाराज (सुपराजन्याविद्या) जि.स. 2039, पात्रपुस्तक 17-23।

शास्त्रीय विश्वास प्रचुर परिपत्र हो।

मेहराई, बुद्धिराज

"रामानुजका एक लालको प्रतीक।"

समाप्त, वर्ष 20, अंक 3, 2039

पृ. 10-14।

मेहराई, दुर्गदेवाइ

"ती पुराण तथा विषयसमग्र वैज्ञानिक पूर्ण डायरे।"

गोरखापृथ्वी, जि.स. 2039, पात्रपुस्तक 12

पृ. 4 वाडको पृ. 2 मा।

पुनः वृत्ताहः।

- पुराणां को पुराणविद्याको कस्त्या-शैवालयातिक पृम्बूमिक।
- वार्षिक एवं सामाजिक परम्परा। - धार्मिक वाणिज्यातः। - तीर्थप्रयास र धनाल्पता। - राजनीतिक असामाजिक प्रतीक तथा जन-अभिव्यक्तिको स्रोत।

मल्लोका, रामनवर्त

"निजामी सेवाले बढावाको आयाम।"

निजामी सेवा परिक्रमा, वर्ष 6, अंक 2, 2039

पृ. 10-20।

संविधान विवरण पौर गरिएको ह।

मास, वर्ष बाहुल्य

"पन्नायकको एक दातालीक दुविद्विका।"

पन्नायक दुविद्विका, वर्ष 5, अंक 14, 2039

पृ. 48-56।

मिल, अन्तर कान्ति

"त्यौहार टोलीको गाँव पन्नायकसँग साधन तालिका। - एक फलक।"

पन्नायक दुविद्विका, वर्ष 5, अंक 14, 2039

पृ. 86-100।

योगी नरहरि नाथ

"राजा र सुपराजन्याविद्या।"

व्याख्या परिक्रमा, वर्ष 62, अंक 5, जि.स. 2039, पात्रपुस्तक 2039।

पृ. 18-21।
१५ अक्टूम्बर, एन. प्रस्ताव कर्ता

राज्यपाल, श्रीमान

"नेपालमा राज्यामिल्को, कैही अभिलेख, कैही टिप्पोट।"

गौराङ्गपुर, (सुराजपुर) विद्यालय) वि.स. २०३१ फागुन १२ पू. ४४-४५

निजी नियम ब्रोधहरुले अपार्या जनसम्पत्तिको,

युगान्तरमा, श्री ५ दशहरा, श्री ५ गोविजङ्गुलि ग्राम शाखा श्री ५ फिरुणा बोर विक्रम शाहेबाबुले राज्यामिल्को

को स्थापना कलक गरिएको छ।

राजा, जनसंग्रह व. क. 

"श्री ५ बोरेन्द्र र स्वागत दर्शन।"

प्रसाद वर्ष ३, ईस ३, मूणाङ्गदृ ५२, २०३१

पू. ४०२-४

राजिल्लो स्वाच्छ समिति।

राज्यामिल्को विडियनियाङ्ग

गौराङ्गपुर, वि.स. २०३१ फागुन

पू. ४।

राज्यामिल्को संबन्धी जानकी विद्वानो स्वापन

प्रस्ताव गरिएको छ।

विषय, मनाको शंका

"सल्मुरु: पुरातन र विविध जानको खानो।"

गौराङ्गपुर, वि.स. २०३१ फागुन २४

पू. ४६।

नेपाल अपराजेयहरु दूरै पूर्व खानम जित्या अपराजेयहरु

सल्मुरु शालानालाई सांगामको, सांस्कृतिक र वित्तीयको

विद्वानहरु प्रस्ताव गरिएको छ।

लोधी, दामोदरलाई

"ब्यौरिश्च विकासको दृष्टिकोण राज्यामिल्को।"

गौराङ्गपुर, वि.स. २०३१, माघ २३

पू. ४।

सिद्धांति विनियम प्रस्ताव गरिएको छ।

वज्रचार्य, नवम

"बीनको मित्तलिको बादसाहे लक्ष्मी राहुलमारै

फाटको पारालामा।"


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

"नेशनल विद्वानको २५ वि.स. २०३२ मा बीनको मित्तलिको बादसाहे नेपालमा सामान्य सार्वजनिक संवादिको दृष्टिकोण साधै पर्नस्तरको प्रस्ताव र व्यवस्था नेपाली मनोबाधि समूहका साथ प्रस्ताव

गरिएको छ। पर्नस्तरका संवादमा देखिएको थियो।"
बजावाएँ, पनि
"राज्याधिकारको ऐतिहासिक महत्व।"

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

पृ. 1-6।
राज्याधिकारको परम्परागत महत्व र नेपालमा राज्याधिकारको संपता ऐतिहासिक तथा पुरातात्विक विवरण।

सर्व, गुरूङबर भागद
"नेपालको प्रवेशित: पुरातत्त्व तथा ऐतिहासिक निर्देश।"

अनुसार, वर्ष १५३, अन १०, फागुण २०३९

पृ. ४५-४४।

सर्व, कुशलव
"देशको ऐतिहासिक विकासमा, नेपाल राष्ट्रीय तथा पुरातत्त्व।"

परम्परा कालन, नेपाल राष्ट्रीय बैंक, अन ८, २०३९।

फागुण १२

पृ. १२।

सर्व, कुमारिन
"प्रवेशित: नेपालको एक ऐतिहासिक एवं पुरातत्त्व क्षेत्र।"

गौरखपत्र, वि.स. २०३९, जेठ ३०

पृ. ५।

पश्चात्तात्त्विक प्रमाणपत्र सर्वानुसार पनि रेखाकारी सामान्य विनाशको नभेद गरिएको ह।

सर्व, नान्द
"नेपालमा राज्याधिकारको परिवर्तन।"

गौरखपत्र, वि.स. २०३९, माघ ३०

पृ. ४५।

राज्याधिकारको शास्त्रीय विज्ञानको संबंधित क्षेत्र नभेद गरिएको ह।

सिह, नारायण बघाटु
"बाजार - बाजार।"

गौरखपत्र, वि.स. २०३९ फागुण ६

पृ. ४५।

नेपालको बाजारहरू सार्वजनिक र परम्परागत पृथ्वीविषयक साथै बाजारहरू विनाशको नभेद गरिएको ह।

मैत्र, शोभाना
"राष्ट्रिय पितृदेव मानव र उच्च शिक्षा।"

गौरखपत्र, (द्वारकाधिकारी किशोरको) वि.स. २०३९, फागुण २३

पृ. १४६-२५।

वित्तविद्यालयको अनुसार पनि रेखाकारी गरिएको ह।
१८० आँ.ए.ए.प्ला जन्म

हैली, श्रीमान
"अनु मोहनसिंह र उज्ज्वल शिवाजी।"

पृष्ठा, वर्ष ४, ईक्ट्य ३, पूर्वावधि २३, २०३१
पृ. १०५-१०६।

शिवाजी निर्माण की ५ महाराष्ट्र कोर्ट कर्त्या करते निर्माण निर्माण, संदेश अनुसारित निर्माणात्मक
निर्माण।

श्रीमान, सुदूरेच्छ
"शाक्तिर र तेजसको निर्माण तथा विश्वास।"

आसारी वर्ष ६, ईक्ट्य २८, २०३२
पृ. ५८-५८।
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 naivété 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 elites 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.

Manish 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 Führer-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 Führer-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 Tibetian (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) Caborieu 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-ło (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 thoughtful contribution on "The Ritual Journey, a Pattern underlying certain Nepalese Rituals" (p.6-22); Stephen Greenwoi discusses "Monkhood versus Priesthood in Newar Buddhism" (p.129-149); Wolf
Michl describes "Shamanism among the Chantel of the Dhaulagiri Zone" (p.222-231); Andras Hoffer contributes both "A note on Possession in South Asia" (p.159-167) and an article entitled: "Is the bombo an Estatic? 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 Michæl 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 Prévôt'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 G. 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