

Himalayan Anthropology: The Indo-Tibetan Interface. 1978. James F. Fisher, Editor. 567 pages. Mouton Publishers. The Hague, Price: Rs. 1021/-

The 35 essays in the book under review exhibit a broad concern in understanding the language, culture, religion, economics and politics of the people of the Himalaya. They were written for International Congress of Anthropological and Ethnological Sciences held in Chicago in the first week of September 1973. "Himalayan interstices between the South and Central Asian areas" was the broad topic the participants were asked to address in the symposium.

The foreword of the book is written by a well-known Himalayan anthropologist, C. Von Furer-Haimendorf. The editor has a short introductory remark and a separate general essay. All articles were written on the basis of field-work for the most part done in the late 1960s and the mid-1970s. The communities or areas described are in Nepal, Tibet, Sikkim, India, China and Afghanistan. Except for four articles (two by historians and two by political scientists) the rest of the articles are written by anthropologists. Many of the essays are re-phrased portions of the earlier works.

The book is organized into four sections: Section I: General Issues; Section II: The South Asian Perspective; Section III: The Central Asian Perspective; and Section IV: Perspectives Merged: the Newars. The first Section, which includes six articles, discusses general issues that touch on the area as a whole. Allen argues that many of the Himalayan societies such as the Thulung Rai, Gurung, Tamang, Sherpa and Thakali are organized into the framework of the fourfold social classification, and this sort of classification can be found the world over (p. 17). He further links social quadripartition with symmetric prescriptive terminologies. Moody's article sheds new light on the kinship structure of some of the Himalayan societies. The author notes that the assumption of basic kinship and cultural hypothesis as formulated by Hsu in the context of Chinese ("situation oriented" and the dominance of father-son relationship) and Indian ("super-natural centered" and dominance of mother-son relationship) societies requires a radical formulation if it is to be applied in the Himalayan societies where both the Chinese (Tibetan) and Hindu traditions are merged. The author notes that the mother-son dyad is not clear among the Chhetris, Magars, Sherpas and Tibetans of Nepal. Nakane's article demonstrates that Tibetan cultural tradition is partly influenced by Chinese intellectualism and ethical tradition whereas cultural values and Buddhism are heavily influenced by Indian civilization. Fisher's article questions Dumont's caste framework which considers caste as a cultural phenomenon and a product of Hindu value system. Fisher shows that trans-Himalayan groups like the Magars of Dolpo where the Hindu caste system exists in a blurred form do not support Dumont's hypothesis. Patricia's article indicates that Dumont's concepts of hierarchy and stratification are closely interrelated, whether applied to the caste society of Nepal or the non-caste society of Africa. Berreman keeps a soft approach towards native anthropologists. He

suggests that Himalayan research should not be compounded by academic colonialism and that it should be tuned up by considering the view of native anthropologists, and the focus must be on the urgent problems of the people living in the Himalaya.

Section II contains ten articles: seven of them belong to the Nepal-Himalaya. Bharati's article is fascinating. He presents two contrasting perspectives on the Himalaya and shows a marked difference between the Hindu and Tibetan views of ritual purity and the perception of the Himalaya itself. For Fisher, on the other hand, the Hindu and the Tibetan perspectives become merged here. Raha's article provides information on structural stratification and the religious duality of the Kinnaurese people living in Himanchal Pradesh. The author notes how the Kinnaurese culture is changing because of borrowed new cultural traits and values. Nitzberg's article is excellent in clarifying some of the theoretical models developed in understanding the adaptive strategy of the people of Himalaya. He thinks that ecological considerations are more viable options to look into the interaction and cohesion between groups in the Himalaya than Berreman's cultural-drift model. The author describes three groups Chamalis, Brahmauris and Churahis of Champa district, Himachal Pradesh to illustrate his point. Hitchcock's article highlights the historical dimension of the caste system of India and Nepal and notes the embeddedness of the two caste systems within the same genus and species. The two caste systems differ only in degree. This happened because of the ecological differences and took a district shape during the Khas and the Malla regimes of Nepal. Bennett reconsiders Turner's concept of *communitas* (where he emphasizes a broader egalitarian role of women in the African society), while applying it in the context of the high caste Chhetri-Brahman society of Nepal. The Chhetri-Brahman society is strongly patrilineal; males, however, treat consanguineal and affinal women differently in the set of relations and obligations, a structural dissimilarity with Turner's *communitas*. A woman's role in the Nepalese Hindu Chhetri-Brahman society is ambiguous in her patriline or *māiti* (natal home) and structurally determined in her *ghar* (husband's home). Messerschmidt describes the organizational and functional aspects of *dhikurs* (non-kin credit association) and notes how *dhikurs* function to organize a group and help a community prosper. The author brings materials from the Bhotia, Thakali, Panchgaule and the Gurung communities of Nepal. Fournier discusses three types of religious officiants the *puimbo* (a male shaman), *ngiami* (a female shaman) and the *naso* (a priest), who serve the Sunuwar people living in Eastern Nepal. He discusses the role of *naso* at length in contrast to *puimbo* and *ngiami*, and notes the disappearing role of the *naso* in the society because of the process of sanskritization in the area. Hofer's article shows how a group of Tamang ex-soldiers emerged as new village political elites in Dhading District by filling up the vacuum created by the recent political changes in Nepal. The hegemony of these new elites is uncontested in the local context. Bringing in the earlier colonial-historical contexts Bista provides six case studies to show the situation of the Nepalese in Lhasa today. Rose's article describes interesting administrative and political developments in Sikkim starting from 1890 through 1973 under the Indian influence, ultimately subjugating Sikkim to India in 1975.

However, the process of Indianizing Sikkim also led to the modernization of the Sikkimese administrative structure. Goodall's article relates Nepal's bureaucratic system with Nepal's physical and cultural landscape. The "prestige-oriented" bureaucrats are Brahmin and Chhetri groups born in Kathmandu, and the "performance-oriented" bureaucrats consist of Newars, Gurungs, Tharus and Brahmins and Chhetris (born in other parts of the kingdom) in Nepal.

Section III consists of 12 papers dealing largely with central Asian traditions. Sharani's article questions Ekvall's theoretical paradigm that sedentization of a pastoral group occurs because of hard economic facts. In the case of the Kighiz of Afghanistan of the north-east section of Wakhon corridor, however, the condition is different. It is more the function of topography which is intimately related to political, religious, linguistic, ethnic and historical realities of the group. The author believes that while formulating a theory of sedentization of the nomads, it is necessary to separate between arid zone nomadization (the Tibetans) and high altitude nomadization (the Afghans). Ekvall notes that the Tibetan language, whether it is in the form of *CHos SKad* (religion/ cosmology language) or *PHal Skad* (common language), has remained a cultural unity and has augmented the self-image and self-identification of the people. Compounding is the essential element of Tibetan language; it indicates Tibetan thinking by permitting ambiguities and contradictions in speech as to person, number, gender, tense and object. The author provides six such words in the essay to show the reality of Tibetan language and culture. Ortner in her article draws five different kinds of perceptions to understand the Sherpa view of human nature: blissful fulfilment/insatiable hunger and creed, calmness and peace/restlessness and violence, perfect spirituality/gross physicality, purity/pollutions, and moral perfection/absolute. Peter's article demonstrates the history and gradation of Tibetan oracles and shows how Tibetan oracles have powers to prognosticate about situations or events. Trungpa shows that the religious belief of Pon is parallel to Buddhism in Tibet. This Pon religious belief in Tibet can be observed through the Pon texts, Pon practices and Pon iconography. Jackson discusses the *Na-khi dto-mba* text and its connected *Na-khi* ritual practised by the Na people of south-west China. The author notes that this ritual is the living remnant of the ancient pure Bon religion of old Tibet. This diffused in this area between the 17th and 20th centuries; *Na-khi* ritual, a nine-fold sequence and *Na-khi* funeral rite (a set of thirty-six sub-ceremonies) are typical of the Bon religion. Ardussi and Epstein's article demonstrates a Tibetan personality, a "saintly mad man." The author notes this saintly mad man as a symbol of the Tibetan tantric and yogic traditions. The attributes of saintly madman and the disjunct relationship between the ideals of Buddhist theology and the realities of everyday life are discussed in detail. Furer-Haimendorf deals with the three ethnic groups living in the northern Himalayan region of Nepal: the Sherpas of Khumbu, the Thakalis of Thak Khola and the Bhotias of Humla. He shows how a great transition has occurred among the three groups after the takeover of Tibet by China in 1959. Some of the groups like the Thakalis and Sherpas are trying to adjust in the new situation whereas the Bhotias of Humla are having a hard time in this new economic

frontier. Jest's article discusses ethnic groups settled in the three Himalayan regions of Dolpo, Nar and Tsum, who have common origins and are integrated with the Tibetan culture and economy (animal husbandry and trade). Miller's article raises questions on the psychological response of Tibetan refugees who migrated to India. The author uses the TAT series of pictures to note how Tibetan refugees themselves see their world. The author concludes that despite the disaster, many of them were amazingly prepared by their own perceptual schemes to cope with the situation in which they find themselves. Goldstein's article shows the dynamics of ethnogenesis of Tibetan refugees settled in Mandakuppee, a village in Karnataka. The author notes competition for resources that exists among the Tibetan populations themselves and between them and Indian populations. Such an isolated Tibetan settlement has so far protected the Tibetan language and culture, and the economic condition of the Tibetan refugees is better compared to that of the neighbouring Indians. But the future of the Tibetan refugees is not so bright in the area unless they diversify their existing resource base. Siger notes how the "abominable snow man" is perceived by the Lepchas of Sikkim through their religious beliefs and folklore. For them, the abominable snowman is not a zoological creature; rather it exists in their conception and beliefs.

Section IV, which includes six articles, is an analysis of the Newars of the Kathmandu Valley where the Hindu and the Buddhist perspectives are merged. Doherty begins with new evidences on the origins of the Newars of the Kathmandu Valley. Schmidt analyses the religious iconography of the two shrines of the Kathmandu Valley where Hindu and Buddhist transcultural features are merged. Toffin describes a Jyāpū community of Pyangaon and notes how they maintain hierarchy within and beyond the community. Greenwold discusses one aspect of Newar Buddhist priesthood: the Buddhist priest is not a celibate monk, but instead provides all the paraphernalia for ceremonies and shows the ways to acquire Buddhahood. Ishii analyses the changing aspects of the Newar social structure, particularly the organization of *Vishnudevi jātrā* of a Satepā village in the Kathmandu Valley. Though different castes played important roles making this *jātrā* a successful event in the village in the past the introduction of the Panchayat system and the opening of the new economic frontiers led to the break-up of the structural interdependence between groups, and new social structure is emerging in Satepā village. Stablein notes that the Newar Buddhist *pūjā* is, not only a simple ritual, but also a medical cultural system which seeks to control and repair all suffering from the Vajrayana Buddhist universe of the Newars.

Let me begin here with some of the weaknesses and strength of this book. One of the serious weaknesses of this book is the lack of consensus concerning what attributes best characterize the Himalayan region. The authors of the volume define Himalaya not only with respect to the geographical reality but also the historical, linguistic, political, cultural, structural, ecological and even psychological dimensions of the region. In the context of Nepal, if the Rais, the Newars, the Gurungs, the Magars, the Tamangs, the Sunuwars, the Thakalis are

discussed as subspecies of the Himalayan people, why are not the Limbus and many other hill groups of Nepal discussed as Himalayan people though plenty of literature is available on them? Furthermore, Tibetans settled in South India for quite sometime are treated as "Himalayan people," which confuses many readers.

Though the volume focusses on "Himalayan anthropology" the weighting of contributors to the field is as follows: Nepal 20 (57.1%); Tibet (China) 9 (25.7%); India 2 (5.7%); Sikkim 2 (5.7%); Afghanistan 1 (2.9%); and other 1 (2.9%). Not a single article focusses on Bhutan, Pakistan and Burma. Except for three native scholars (Bista, Raha and Shahrani) all of the authors of the volume are Western (excluding Tibetan scholars residing permanently in America) authors. This suggests three things: (i) the editor found materials much more easily on Nepal; (ii) the editor could not tap native scholarship; and (iii) academic colonialism, where younger scholars have little chance to build up their foundation, has been kept alive. Native scholarship is no longer scarce, especially in India. The biased weighting suggests that a systematic exploration of the region is yet to be attempted.

The organization of articles into four sections is a dubious afterthought. Papers on diverse topics are included within a particular section, and the editor provides no general comments to bridge the gap among them. For example, except for two articles, all articles in the South Asia Section belong to Nepal. Bharati's article which really addresses general concepts and issues is put in the South Asia Section rather than in the General Issues section. Furer Haimendorf's and Ortner's articles can very well fit in the South Asia Section, as they hardly raise themes beyond Nepal. In the Central Asian Section, except for Jackson and Sharani's articles, other articles are not concerned beyond their areas of study (Tibet). Such a perspective and division is arbitrary. Such a mixed bag needs heavy editing if it were to become a coherent whole.

Another weakness is the inclusion of papers (such as those of Nakane, Jest and Peter) characterized by less than rigorous standards of scholarship. It does not mean that they are not good writers; their scholarship, however, is not reflected in this prestigious volume. Nakane's article is too general and does not provide indepth cultural and historical materials to show relationships of India and China with Tibet. Some articles treat culture more in terms of subjective principles than the objective features of society. Allen's perception that many Himalayan societies can be arranged into four-fold social classification is not always true. Just to cite an example, the Athpahariya Rais of Dhankuta do not have this sort of four-fold social classification among them. Humans may sometimes create different symbolic forms in response to economic, environment and demographic pressures. Though Raha's article provides large quantities of fact but important theoretical and conceptual matters are neglected to assess changes on Kinnaurese people. One wonders whether Furer-Haimendorf is justified in assuming that Sherpas and Thakalis have simply adapted over time, they may have been the most economically successful groups in the Northern Himalaya after the takeover of Tibet by China.

In addition, the section of the book devoted to the Newars of the Kathmandu Valley is weak. Though the cultural process of the Newars at work and their origins in the context of the Hindu and Buddhist civilizations are analyzed to some extent, the section remains incomplete in many ways. How did the annexation of the Valley by the Gurkhali rulers affect the greater Newar culture and civilization? Is the dominant Hindu religion leading toward the merging of the Hindu traditions with greater Buddhist traditions of the Buddhist Newars? If so, why has secularization not occurred? Why is there strict compartmentalization of the Hindu and Buddhist Newars even today? Understanding of history, particularly, socio-cultural and economic history, is essential, I believe that without this understanding, it is difficult to judge how the perspectives are merged. Furthermore, it would have been better if there had been a concluding chapter to summarize and integrate the contributions. As it is, the reader is left with a host of information, but no overall conceptual framework.

There are many unwarranted statements in the book. Let me cite two examples. Furer-Haimendorf in the foreword of the book writes: "After the destruction of the Buddhist civilization inside Tibet by communist China the Himalayan countries have assumed a new and important role as the last refuge of one of the most remarkable creations of the human spirit" (p.X). This is a statement of opinion without any concrete evidence. The reviewer, who has recently been to Tibet and mainland China, observed a burgeoning Tibetan culture and civilization. Since the Dalai Lama fled to India, the Chinese have been trying to preserve, not only the monasteries, but also the various Tibetan religious texts stored in small pocket hole cabins for centuries. Furthermore, when Furer-Haimendorf refers to "Himalayan countries and their new role" it is not clear which country he is particularly referring to. This does not reflect the spirit of scholarship nor of science it rather shows a mentality which outright rejects any communist insurrection without properly appraising "the remarkable creations of the human spirit." While discussing the syncretistic nature of religious iconography of Nepal, Schmidt infers that "even Buddhism and Brahmanism are not separate entities" (p. 448). Schmidt, however, does not define "Brahmanism". She appears to equate Brahmanism with Hinduism, which may be fallacious.

On the other hand, the strength of the book lies in its diversity, eclecticism, and timeliness. The editor is to be congratulated for bringing together such an outstanding group of social scientists to write on a wide variety of topics on the Himalaya. Some of the papers are outstanding. In section I, Moody's article, in Section II, Nitzberg's and Fisher's articles and in section III Shahrani and Ekvall's articles are, not only theoretically sophisticated, but also firmly rooted in current sociological data, providing a keen understanding of sociological processes. Berreman's and Bharati's articles discuss a number of concepts and issues useful to the study of Himalayan anthropology as a whole. The index of authors and the index of subjects make the volume very easy to handle. The volume is indeed a major new addition to the literature on the people and culture of the Himalaya.

Policies, Plans, and People. 1986. Judith Justice, 202 pages. University of California Press. Berkeley, Price US \$ 24.95, cloth.

Judith Justice has given us a magnificent example of anthropology in the service of development. We all owe her our thanks.

Donor agencies, foreign advisers, and Nepali bureaucrats owe it to themselves to read *Policies, Plans, and People*. Justice has reported a devastating tale of the miscarriage of planning without passing a judgment or blaming anyone. She tells the story the way she found it. If this shames us, perhaps we ought to do something about our planning processes and the bureaucratic structures within which our planning takes place.

Justice prescribes no formulae for improved planning, but her lucid description of the interplay of the actors in the planning game suggests a starting point for each. Everyone involved in planning should read Chapter 5, Sources and Channels of Information, pp. 112-132. In this chapter, Justice describes in simple, penetrating language the problems of:

1. Reports

Producing reports on schedule is a high priority in the agencies, and one that can consume much of the staff's energy. Agency staff and advisors tend to work against deadlines. They are inaccessible for weeks when under pressure to complete reports. Most agencies expect their staff to write their own reports, even if another agency has already provided good coverage on the same topic. The justification given by the agencies for this duplication of effort is that each has its own organizational requirements and must have special reports to meet them (114).

The same exercises, producing similar reports, are repeated year after year. One agency representative, who had a shelf of reports on Nepal, commented that they were produced by various agencies and government departments without any follow-up. He said that such reports usually reflected a compromise between agency and country politics and were therefore superficial and unsatisfactory (115).

2. Field Travel

Sometimes agency representatives living in Nepal supplemented their Kathmandu sources of information by making field visits, perhaps accompanied by government officials or colleagues from other agencies. I asked agency representatives and Nepali officials how many and what kind of field visits they made during their assignment in Nepal. The majority, including Nepalis, said that their experience

outside Kathmandu was too limited. Although several indicated that they would like to make field visits, their responsibilities in Kathmandu and the difficulty of travel kept them from broadening their understanding of rural Nepal (117).

3. *Formal and Informal Meetings*

Personal interaction is a third source of information, but it too is limited in range. Not only do foreigners visit the same few rural health facilities time and again; they also meet the same Nepali government officials time and again when they are in Kathmandu. These are Nepalis in senior positions who speak English and are accustomed to meeting Westerners. Some foreign advisors study and speak Nepali, depending on the length of their assignment in Nepal and their interest in the language, but not many feel comfortable using Nepali in official settings, especially when their government counterparts speak English fluently. Certain Nepali officials are identified by foreign advisors as being responsive to their needs, and they are the ones who are contacted most often by the advisors and who appear most frequently at informal social gatherings (119).

4. *The Flow of Information within Government*

Although government officials frequently said that foreigners do not understand local conditions and resources, many Nepali administrators and planners, because of their urban backgrounds and career positions in the Kathmandu administration, are also removed from the reality of rural conditions. Most officials rarely make field visits and do not see that information collected during such visits would be relevant to the planning procedure, which emphasizes quantitative data and targets (123).

The government's emphasis on setting and meeting targets largely determines what type of information on health status is collected. Targets are set for all activities of the Ministry of Health ... (123).

Programmes are evaluated by how well they meet their targets. The centre must rely on statistical reports from its districts to determine whether targets have been met, thus structuring the type and flow of information from delivery level to the centre. The system uses forms and registers for conveying this information (124).

In 1972, when the ICHP pilot projects were started, the programme inherited 137 forms and registers...from the vertical projects that were to be incorporated in ICHP. At that time, all reports had to be submitted to both the Department of Health Services and the vertical projects. By 1975, the number of forms had been reduced to forty-five by coordination with the chiefs of the vertical projects and advisory agencies... There were twenty-two basic forms

for recording the delivery of health services. Twelve forms and registers were used by all districts, at whatever stage of integration, for recording the services given by village health workers and the health post staff. Eleven additional forms and registers were used by fully integrated districts for records on malaria surveillance, treatment and prevention. In addition there were forms for special activities, such as the Expanded Programme of Immunization, and administrative forms for the health post, including those for reporting on the annual drug supply, personnel matters, and financial transactions. Although the health information system relied on compiling data recorded on these forms, most forms were unavailable in 1978-79 because of a printing problem in Kathmandu. Health workers, therefore, were unable to record most statistics... (124-125).

5. *Vertical Barriers*

My observations of how data were being collected and recorded at the village and health post levels raised doubts about their accuracy and reliability. Administrators and planners in Kathmandu were also aware of this problem, but it did not seem to have primary importance for them. What was more important was the existence of statistical data that could be exchanged throughout the system to justify the functioning of the administration and to meet the expectations of the government and donor agencies. The use of recorded data at the collection base - that is, at the field level - did not appear to be an issue either (127-128).

6. *Horizontal Barriers*

Because of structural and personality problems, many closely related departments and institutions did not communicate effectively. At the time of my research, the Department of Health Services had little official communication with the Institute of Medicine (IOM), which trained all the health workers for the department's programmes. Job descriptions, when they existed, were prepared by the department and not in collaboration with IOM. Nor was there consultation on training curricula. Donor agencies usually avoided working with IOM and the Health Department simultaneously, because even as outsiders they were unable to bridge the internal rivalries. Whatever the reasons for the intensity of this division - and various observers named various causes - it also stemmed from the structure of the central administration, since IOM was responsible to the Ministry of Education and ICHP to the Ministry of Health (131-132).

7. *Reliance on Quantitative Data*

Donor agencies state that the ultimate objective of financial and technical assistance is to improve health status. Therefore, they emphasize the collection of baseline quantifiable data from which to measure progress - for example, by showing a decrease in infant mortality rates. Often, however, numbers themselves become

the goal, as did the targets set in Nepal, and planners lose touch with actual conditions. Trying to improve the quality of life is an indisputably admirable goal, but one that is not easily measurable (133).

Policies, Plans, and People addresses a reality. Structures are blocking the path towards development, to the cost of tax-payers and to the frustration of the Nepalese people, who read of enormous sums in grant assistance but see little improvement in their lives. Part of the problem, Justice points out, lies in the way the different actors perceive their roles.

Foreign advisors and Nepali administrators have different perceptions of their roles that affect their approaches to their work. Many advisors define their role as providing solutions to problems. To them, the completion of a health plan or the construction of a health post means that they have successfully completed their assignment. They will be judged according to what they were able to accomplish and their ability to demonstrate results for money spent. Nepali officials do not share this orientation. Instead, they see themselves as acting in an environment where the bureaucrat cannot usually afford to take initiative and distinguish himself. He must be attuned to his superior's personal goals and to his own position and family needs, which are the criteria by which he will be judged. Aid projects provide jobs with special benefits, which end when the project is completed or withdrawn. Knowing that individual consultants and project schemes come and go in a relatively short time, a Nepali may agree to a programme that he knows is inappropriate for Nepal in order to ensure his own job security. For the Nepali, personal success depends less on the short-term success of a particular programme than on the long-term art of personal diplomacy. For the foreign advisor, personal success - the extension of his job, career advancement, and higher status in the foreign aid community - depends more on successful programmes (although an advisor of course cannot afford to displease his home agency either) (44).

Most of the actors recognize serious flaws in the aid delivery channels. Few will admit to responsibility.

One foreign advisor commented that although integration was not working as planned, his agency was committed to assisting it because it represented Nepal government policy. A Nepali official said that even though the Ministry of Health recognized serious problems with integration, it was "boxed in" by foreign aid agreements and had to continue this approach (59).

Policies, Plans, and People is an honest book. Judith Justice tells us in her opening pages of the influence her own field work had on her perception of the problem. She began, she tells us, in the belief that planners needed more and better information and that her research might indicate the kinds of information planners needed and at what stage in planning they needed it. The complexity of the problem she encountered in the field promoted her to extend her research to the planning environment itself. Good! Justice has not recorded anything startlingly new. Most of us have encountered every situation she describes. It is the concatenation of misplaced emphasis that startles us. The impact of planning with little or no input from field officers or the people for whom services are intended shocks us. After reading *Policies, Plans, and People*, I think most readers will agree with Justice, "...anthropologists may make a direct contribution...to planning by sharing their approach, which is to study the situation from the perspective of the participants, thereby providing a missing link between planning and implementation (150)."

- Ludwig F. Stiller, S.J.

Monetary Structure of the Nepalese Economy: Policy Issues in Theory and Practice. 1986, Gunanidhi Sharma. 243 pages. South Asian Publishers. Delhi. Price: IC Rs 100/-

The book is divided into five chapters and deals with monetary issues in terms of both the theoretical developments and their relevance to empirical analysis in the Nepalese context. For analyzing the Nepalese monetary policy, the author has applied quantitative techniques and derived some noteworthy conclusions.

Chapter I of the study is concerned with the theoretical aspects inclusive of the historical background of monetary development, growth of monetary schools, and the role of money in both the real and financial sectors. Indicator problems and the control techniques in monetary management have also been dealt. A unique feature of this chapter appears to be a model which the author describes as the *monetary acceleration hypothesis*, and which may provide some guidelines in the process of monetary regulation in the emerging as well as the affluent economies.

Chapter II of the book presents an overview of the Nepalese economy. Identification of the growth promoting and inhibiting elements in the Nepalese economy has carefully been made. The government support programmes, institutional mechanisms with regard to financial aspects, the role of foreign sector and the gaps in policies and performances are also discussed. This chapter also raises a question on the need for a change in the perceptions of national goals and presents the findings of previous research studies related to money supply, prices and output, and transmission mechanism of monetary impulses.

The third chapter contains methodological aspects of research to be used in the study. Model appropriate to analysing the monetary aspects of the Nepalese economy are carefully specified. These models aim at analyzing the behavioural relationships among major macro-economic entities in the monetary, foreign and the government sectors. The focus is, however, on ascertaining the behaviour of monetary authority, banks and the general public with regard to monetary matters.

Chapter IV presents the empirical results of the specified equations along with their interpretations. The relative contributions of money multiplier and high-powered money in the total money supply are also examined in this chapter. It also highlights the constraints in the implementation of monetary policy in Nepal.

The final chapter contains a summary view of the main findings of the study and some suggestions. The analysis presented in the book does not touch upon the fundamental growth related issues encountered by the Nepalese economy. Since stabilization is not the primary issue in the present context, growth and development should receive top priority in the analytical work of this type. However, the author may be excused

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for not covering these aspects in view of the limited scope of the doctoral work on which this book is based.

This book will be useful to the students and to all those interested in the monetary aspects of the Nepalese economy. Apart from some typological errors, the book is well presented.

The price of the book appears to be quite reasonable to be within the reach of the interested readers.

- S. R. Poudyal