EDITORIAL

The first issue of our Bulletin was sent to European scholars with the request that the enclosed questionnaire be returned in order to receive free of charge the second number. The present issue is being sent out to 133 scholars, representing 17 different countries. Additional copies have been distributed to research institutes in Nepal and India in the hope of establishing collaborative links with the Himalayan countries themselves. In the meantime we have begun to enlist the support of contributing editors (see below) to provide us with news and ideas from colleagues in their respective countries. In short, we are well on our way to having a viable bulletin, serving as a network for European scholars active in research on the land and peoples of the Himalayas.

You will find the present issue somewhat broader in scope than the first. We are grateful to Graham Clarke, Franz Karl Ehrhard, Corneille Jest, Alan Macfarlane, Michael Torsten Much, Ulrike Muller-Boker, Philippe Ramirez, Anne de Sales and others for having helped in its preparation. Also we wish to thank Jonathan Benthall of the Royal Anthropological Institute for permission to publish a version of Alan Macfarlane’s report that originally appeared in Anthropology Today. Although our editorial policy is to publish only original articles, we intend that our section on archives become a regular feature that will eventually, when indexed, provide subscribers with useful information about where materials on the Himalayas are stored. With this aim in mind, it seemed justifiable to publish a version of Alan Macfarlane’s report on the Cambridge archive that most of our readers will not have seen.

As for the future, the rubrics that we have established in this issue should become standing features in the Bulletin: each issue will contain a commissioned review article and an interview, plus shorter papers of topical interest (sent to us unsolicited by subscribers). There will also be reports on archives, current research and conferences; book reviews; and announcements. Our third issue has already taken shape along these lines and will contain, among other things, a review article on recent publications on oral tradition and a second major two-part report by Lucette Boulnois on the various Himalayan archives in Paris. Our fourth number will contain additionally a special index on current research and researchers in Europe, based on the returned questionnaires.

We present this brief look into the future as the Bulletin enters a critical stage in which we must appeal not only for your interest but also your support. The ‘seed money’ from the South Asia Institute lapses with this, our second number. We aim to meet the costs of the next two issues out of subscription fees, but contingency funds from the Institute will cover any shortfall. In short, production of the next two issues is guaranteed, but only those persons who return the enclosed subscription form will receive them. From Number 5, to be published in Spring 1993, we must be entirely self-supporting.

As mentioned in our first issue, the Bulletin will survive only if its existence is the collective intellectual and financial responsibility of all European scholars engaged in Himalayan research. We
are grateful for the interest already shown in the Bulletin and urge you to continue to send us your articles, reports, news and suggestions. Finally we reiterate that from our next issue the Bulletin will be sent only to bona fide paid-up subscribers. For further information about subscriptions see the leaflet enclosed with this issue.

Editors:
Richard Burghart
András Hoffer
Martin Gaenszle

Contributing Editors:
Austria: Dr. Michael Torsten Much, Institut für Tibetologie und Buddhismuskunde, Universität Wien, Maria-Theresien-Str. 3/11, A-1090 Wien
France: Dr. Anne de Sales, 23, rue Montorgueil, F-75001 Paris
Great Britain: Dr. Michael Hutt, Department of Indology, School of Oriental & African Studies, Thornhaugh Street, London WC1
Poland: Dr. Krzysztof Debicki, Instytut Orientalistyczny Uniwersytetu Warszawskiego, Krakowskie Przedmieście 26/28, Warszawa
Switzerland: Dr. Joanna Pfaff-Czarnecka, Ethnologisches Seminar der Universität Zurich, Freiensteinstr. 35, CH-8032 Zurich

**REVIEW ARTICLE**

**Martys for Democracy**

A Review of Recent Kathmandu Publications

Richard Burghart and Martin Gaenszle

Áčíthásik Kránátkarí: Ján Andolan.
Ramešá Guptá, Kathmandu: Dipak Kumar Rauniyar, 2047 V.S. 53 pp., illus., Rs. 5.


Káštríya Janádolan: Vivarañ ra Visleñán. Dípákraj Pant, Cetamán Budhápa and Yuvrjá Luimjel (Eds.), Kathmandu: Dípákraj Pant, 2047 V.S. 77 pp. Rs. 15.

Untitled video of police action at Indra Chowk on 7th Phalgún 2046. Recorder unknown.

The books, booklets and video-tape under review belong to a genre that might best be called witness literature: witness in the sense that they have been written or recorded by those who witnessed the events in Spring, 1990 leading to the restoration of multi-party democracy in Nepal. No doubt, scholarly books and political memoirs will be written in years to come that will recount these events in greater detail, and with the passage of time the volumes under review will take on an ephemeral character, as they appear caught up in the very events they portray. Yet scholarly books and memoirs cannot substitute for these slim volumes and the fading copy of a copy of a video-tape, for witness literature works its effect upon the reader differently. Its purpose is to tell and show what has been heard and seen, to make witnesses of us all lest one forget. Here remembering serves not only to order the past, but also to immortalize the 'martyrs for democracy' and to protect what they have achieved by sacrifice.

The theme of witness pervades the political language of the popular movement, as recorded in the Nepalese texts under review; in particular, the *topoi* of seeing and hearing in which conventional political rhetoric is woven seamlessly into astute political practice. Those active in the popular movement continually accused the Panchas of having closed their eyes to the suffering of ordinary citizens. Justice in this sense requires vision, the vision of political leaders to establish a just order of society. Here the thirty years of páncaýat democracy are referred to as a period of darkness, from out of whose shadow the people have only now just emerged.