The present issue is being distributed free to all those persons who filled out and returned the questionnaire that was enclosed in the inaugural issue of Autumn 1991. Nr. 3, however, is the last issue to be distributed on these terms. Enclosed you will find information on how to subscribe to issues 4 and 5 of the Bulletin.

Our aim in publishing the European Bulletin of Himalayan Research has been to bring together European scholars and to provide a forum in which we might discuss current research in a dialogue with scholars from the Himalayan region itself. To facilitate this dialogue the South Asia Institute has taken out a block subscription of twenty copies to be distributed through its Kathmandu office to institutes in Nepal. What we need now is the financial support of the community of European scholars. If you have found this and the previous issues of the Bulletin at all helpful and informative in fulfilling these aims, please support us further by promptly returning the subscription form enclosed with this issue.

In preparing the present issue, we are very much indebted to Lucette Boutinois, who retires this year as Librarian at the Centre d'Etudes himalayennes at Meudon, and to her fellow librarians from institutes in and around Paris for having compiled a guide to the resources on Himalayan studies in Paris. Wolf Kahlen sent us his travel report on the works of Thang-stong Gyal-po with the request that readers help with suggestions for tracking down archival material. The article on oral ritual texts from Martin Gaenszle reviews recent textual approaches to the study of ritual discourse in the Himalayas, to which András Hofer has added six proposals for an ethnography of the performed word. To Prayag Raj Sharma, Gérard Toffin, Ludmilla Tuting and K. Warikoo we are indebted for conference and exhibition news from Kathmandu and New Delhi.

This Bulletin can survive only with regular contributions and suggestions from its readers. In this respect promises of articles have been more forthcoming than research reports and suggestions for book reviews; and we ask you to bear this in mind. Our fourth issue has already taken shape with the publication of, among other things, a review article on ecological movements in the Himalayas, a report on missionary archives in Italy, the continuation of the report on the libraries of Paris, plus the list of current research activities of our readership, based on the questionnaire. We still need, however, news, announcements and research reports. Please keep us informed. The deadline for submissions is 30th October.

Editors:
Richard Burghart
Martin Gaenszle
András Hofer
As a mode of cultural transmission, writing has obvious advantages over oral tradition, and thus the written text tends to be regarded as self-evidently superior to words reproduced by memory. Nevertheless, there have always been grounds to argue the opposite. The Egyptian king in one of Plato's dialogues (Phaidros) rejected the newly invented script as a mode of transmitting knowledge, arguing that it would only weaken man's capacity to memorize. Similarly in contemporary Nepal, shamans value the ability to chant their texts from memory. According to Gurung myth, variants of which are also found among the Kiranti in eastern Nepal, the forefathers did have written texts, but eventually an ancestral shaman ate them; therefore, they recite the text from within and do not rely on written versions like the lamas (Mumford 1989: 53).