is being put to new issues in large mats of netting laid on bare roadside slopes to prevent surface erosion.

Unfortunately in a short review one cannot do justice to the contents. However, what stands out above all else in Nepalese textiles is the feeling that the text is about the present and the future rather than the past. The weavers and spinners are prepared to experiment and are taking responsibility for their own future.

UPDATE OF HIMALAYAN ARCHIVES IN PARIS

(EBHR n°3 & n°4)

by

Lucette Boulnois, Jenny Ferreux & Pierrette Massonneet

Since the publication of papers on Himalayan resources in Paris in issues n°3 and n°4 (1992) of this bulletin, some changes have occurred as to the locations of the collection.

Maison de l'Asie

22, avenue du Président Wilson, Paris 75016 (Tel : 01 53 70 18 20)

The Maison de l'Asie was closed for a long time for repairs and reorganisation; it has reopened and now shelters not only the library collections of the Ecole Française d'Extrême-Orient and the Centre d'Etudes pour les Religions Tibétaines (see European Bulletin of Himalayan Research, n°3, 1992, pp.34-36 and 32-33), but also the collections of two libraries previously located at 54, boulevard Raspail in the Maison des Sciences de l'Homme : the Centre d'Etudes de l'Inde et de l'Asie du Sud and the Centre de Documentation sur la Chine contemporaine (see EBHR n°4, 1992, pp.28-31).

The three libraries, EFEO, Centre d'Etudes de l'Inde and Centre de Documentation sur la Chine contemporaine, have been regrouped there and their collections (with the exception of some periodicals on India which are still kept at their former address, boulevard Raspail) are available to readers (no special conditions for admission) in a spacious common reading-room. The Chief Librarian in charge of this library is M. Jean-Louis Taffarelli (Tel : 01 53 70 18 41); the Deputy Chief Librarian is Mme Barrès-Koteli (Tel : 01 53 70 18 43). Opening hours : 9 a.m.-6 p.m., Monday to Friday.
Centre d'Etudes sur les Religions Tibétaines

The Centre d'Etudes sur les Religions Tibétaines (Director: Mme Anne-Marie Blondeau) has returned to its former home 22, avenue du Président Wilson. Its collection chiefly includes photographs, slides, audio cassettes and videotapes, and books offering a rich iconography. The library's total resources include 4500 volumes, 3300 offprints, a number of periodicals and 400 publications in Tibetan. There is also a photographic library which will be described in a future issue of the European Bulletin of Himalayan Research. In addition, the Imaeda collection (250 volumes in Japanese) and the Stein collection (Professor Rolf Stein's private books purchased from him by the centre) are located there. Computerised cataloguing is in progress. The Stein collection alone includes 2500 volumes in Western languages, 350 Tibetan language volumes and a large number of works in Chinese and Japanese in addition to periodicals and offprints. Later, all of the resources will be available in the main reading room of the "Maison de l'Asie" along with other collections; for the time being they are available for reading in the own space at the centre (opening hours not confirmed. Scholars are requested to call 01 53 70 18 66 for information).

Centre d'Etudes Tibetaines in Collège de France

(see European Bulletin of Himalayan Research, n°3, pp.33-34) remains in the building of 52, rue du Cardinal Lemoine, Paris 75005. The library is open twice a week, on Wednesday mornings and Thursday afternoons (Tel.: 01 44 27 18 30). Mme Anne Chayet is in charge of the centre and Mme Jenny Ferrieux is the Librarian. The collection of 2323 titles (2618 volumes) consists primarily of books and periodicals in Tibetan (2234 volumes, 10 periodicals) and about 300-400 books in Western Languages and a few modern books (88 volumes) and 6 periodicals in Chinese.

Musée Guimet Library

The Musée Guimet, 6 place d'Île, Paris 75116, has been closed since February 1996, and will not re-open before 1999, because of building repairs; only the annex, 19, avenue d'Île, remains open.

Bibliothèque Interuniversitaire des Langues Orientales

4 rue de Lille, Paris 75007 (See EBHR, n°3, pp.27-29).
Tel.: 01 44 77 87 20.
The computerisation of books and periodicals in Western languages. Card files are still in use for other languages. Since the 1992 issues of this bulletin, the collection of books in Nepali has been moved from the building on rue de Lille and put in storage in Orsay, not far from Paris. The library is acutely short of space, so while waiting for new buildings to be found, and there is nothing in view for the time being (the same is also true for the Institut National des Langues Orientales as a whole), books which are rarely read, as is the case for books in Nepali, have been stored. However, they are still available provided the reader asks for them, in person or by letter, about one week in advance, and the requested publication will be sent to the reading room, rue de Lille. For admittance, only two photographs are required, and a pass will immediately be made.

Bibliothèque Nationale

58, rue Richelieu, Paris 75002. Tel.: 01 47 03 81 26 (see EBHR, n°4, pp.22-28).
In the near future (1997-1998), as is well-known, the bulk of printed books kept in the National Library will be transferred to the new buildings of the Bibliothèque Nationale de France, 11 quai François Mauriac, Paris 75706 (metro: Quai de la Gare). But the Département des Manuscrits Orientaux and the Département des Cartes et Plans (Maps Department) will remain at "Richelieu".
THE ORGANISATION OF SPACE AND THE SYMBOLISM OF THE INDO-NEPALESE HOUSE IN CENTRAL NEPAL - PRELIMINARY OBSERVATIONS DURING FIELDWORK.

Gil Daryn

The House has a central role in the organisation of Bahun (Brahman) culture and society. It can be seen as part of a general conception in which the self (microcosms) and the world (macrocossms) are all considered to be 'living temples'. The house is related to and built according to a model which combines two perceptions. The first sees the house as a living entity which, like a Bahun, should go through Hindu life cycle rituals and can become sick etc. The second views the house as a temple, a pure and holy place for the gods. The Bahun also perceive other artificial constructions they build around their houses, such as cautara (a resting place for travellers built in and out of the village), Bhume (the earth god) temples in and near the premises of the rice fields, and other temples that surround the village like kul deota (clan gods) and ban Devi (forest goddesses), in a similar way.

The Bahun view themselves as being an organic part of the house: being the house ama (soul). Moreover, people actually identify themselves with their houses. The house, the way it is built and used can be seen to symbolise human perceptions of the self. The exchanges of evil messengers (through witchcraft and sorcery) between the village houses or family temples, reflects the social milieu to be found there. That social milieu is sodden with mistrust and suspicion, people are continually acting behind masks and playing role games up into the most intimate levels they may have.

The house has a primary role in a series of security fences that Bahuns try to build around themselves and their village. Mainly, it is seen as a shelter from the majority of the evil spirits found in the village and its surroundings. However, the lifelong daily effort of guarding one's own body/family/house borders and the endless quest for safety and purity seems to be somewhat futile.

1 Field work going on in a Bahun village in hills of central Nepal. This is done as part of Ph.D. research under the supervision of Professor Alan Macfarlane at the Department of Anthropology, the University of Cambridge, England.