

Book Department

A. Short Reviews

Robert L. Fleming, Jr., The General Ecology, Flora, and Fauna of Midland Nepal. Kathmandu, Nepal: United States Agency For International Development, 1973, XII, 105 pp., References, Illustrations, Ink Figures, Appendix of Scientific Names, Index. (Limited Edition 1,000 copies). Price not mentioned.

There has been of late so much talk in the world about the need for the protection of human environment that even Nepal has not remained wholly unaffected by it. On June 5, 1973 I had the honour of addressing a select group of Nepali educators and planners at a meeting convened by the Human Environment Experts Committee of Nepal in celebration of International Human Environment Day. In the course of my remarks on the occasion I sought to impress upon the distinguished audience that the protection of the environment is a matter of greater concern to the developing countries than to the advanced countries. The developed countries, while exploiting natural resources in a reckless and wanton manner over a period of time, have been able to discover alternative means of supplying the needs of life at least for the time being with much less dependence on nature. On the other hand, problems created by drought, floods and soil erosion have become so serious in developing countries that unless effective measures are adopted in time to protect nature and environment, the very source of life and employment in these countries, i.e. the land and its agriculture, will be threatened with dire consequences.

It is time that we did everything possible to make our own people aware of the urgency of the need for the protection of the environment in Nepal. The first and essential step toward achieving this goal is to arouse popular interest in the plant and animal life of the country by disseminating elementary knowledge of the subject among the people in general.

This, I think, is precisely what Dr. Robert Fleming, Jr. intends to do in the book under review, and if this is his object, I must say that he has admirably succeeded in achieving it. The publication of the book besides being most timely from an environmental point of view, fulfils the long felt need for basic information about the ecology, flora and fauna of Nepal.

Dr. Fleming, Jr. deserves our grateful thanks for this pioneering attempt to describe the general ecology, flora and fauna of the mid-montane region of Nepal in a simple and lucid manner. Scientific terms are defined clearly in everyday language so as to make them easily intelligible to the general reader.

Dr. Fleming's book is, in fact, remarkably free from scientific jargon and should be of great interest to the general reader. I read it at one sitting and found it highly absorbing.

The style bears the stamp of the author's personality and is characterised by sincerity, naturalness and a kind of easy-flowing geniality. Younger people in schools and colleges who can read English will profit immensely by the book which, apart from giving them a basic knowledge of the subject, will arouse their curiosity to find out more about what they have read. For general readers in Nepal, for short-time visitors from abroad and for all lovers of nature, treks in the mountains and even visits to the nearby woods in the Kathmandu Valley will acquire a new meaning and purpose after they have read Dr. Fleming's book. Apart from the educational and scientific value of the book, it makes the reader also share the author's profound human interest in, and love, of Nepal's landscape and natural surroundings with their remarkable flora and fauna.

The book contains five chapters and as many as fourteen coloured and twenty-six black and white illustrations and seven line drawings, all of which have a direct bearing on the subject-matter. The first chapter entitled 'What is Ecology?' deals with a number of scientific concepts, such as ecosystem, biomes, biogeographical regions, community and populations, in reference to ecology which the author defines as "the study of environment as it relates to life of the plants and animals". Topography (land-forms), soil and climate are all relevant, indeed basic to the study of ecology. There is an interesting discussion on the geology of the Himalaya which has for thousands of years influenced soil-formation, climate and rainfall of Nepal. Definitions of scientific terms and explanations of natural phenomena such as mountain-building and the monsoons are purposely made so simple and interesting that even the ignorant reader will not find the book dull or heavy even for a moment. The second chapter deals with the common plants and animals of a typical subtropical forest in Nepal, and the third chapter, under the heading 'The Oak-Rhoeodendron Forest,' discusses the plants, birds and animals of the mixed or twilight belt, which characterize the transition from the sub-tropical to the temperate zone. The fourth chapter mentions a few examples of aquatic eco-systems in Nepal such as the Pokhara Valley lakes, the rice fields, mountain streams and hot springs, with a view to emphasising their role in the study of the ecology of Nepal. The last chapter of the book, called 'Man Living With Nature: The Kathmandu Valley' focusses on the concept of man in midst of nature, taking as example the natural conditions of animal-and-plant life in the Kathmandu Valley, where there has always been the largest concentration of human population in all of Nepal.

This book also contains some well-meaning and constructive suggestions which our administrators and planners can use to their advantage. Let me conclude this review with a quotation from the book which refers to the danger of air-pollution which the Kathmandu Valley may have to face in future:

"Kathmandu Valley would seem especially vulnerable to future air-pollution problems. Given the Valley's bowl-like topography, combined with the lack of air movements and the constantly increasing number of polluting agents in the air, a serious problem could develop. Kathmandu Valley enveloped in a dirty--grey smog (familiar to many world cities) which stings the eyes, coats the buildings, induces plants to die, and obscures the rich panorama of the Himalayas would not be pleasant, either to the resident or to the visitor. One can foresee, without much difficulty, that enough improperly placed factories could contribute significantly to air-pollution in Kathmandu which then could endanger Nepal's reputation as a beautiful mountain country and ultimately reduce her revenues".

My only regret is that the book is published only in the English language. If only a book of this kind could be published in Nepali, it would benefit a much wider section of the reading public, and one which is in the position to act on the illumination it would have received.

Rishikesh Shaha

Kamal P. Malla Language in Nepal in Perspective (eds. Pashupati Shumsher J.B. Rana and Kamal P. Malla) - Chapter VII - pp. 101 - 118, 1973, Kathmandu, CEDA

There are six sub-titles in this article: 1. Historical Perspective, 2. Diversity of Language, 3. Unity of Language, 4. Nepali: Possibilities and Limitations, 5. Language Policy of the Government, and 6. Conclusion.

In this article the writer reviews the language situation of Nepal in historical perspective, surveys the present linguistic situation and the development of Nepali as the national language, examines the language policy of the government and, lastly, gives his own views about what should be done with the minority languages of the country.

1. In Historical Perspective he mentions that since 250 B.C. to the 10th Century, Sanskrit was the language of the court and religion (Buddhism and Hinduism). Newari came to be the written language after the 10th Century. Concurrently Maithili, Bangla and Eastern Hindi also got entrance into the courts of Kathmandu Valley. It was a polyglot situation. And the continuation of Newari

Literature came to a stop after the unification of Nepal (in the words of the writer - the Gorkha Conquest). One does not fail to notice that the writer has in view the Valley as the main background of his analysis. He seems unwilling to go beyond the valley. For example, other languages like Kirati (Limbu and Lapche) and Tibetan had already asserted their existence at that time. The Kirat script started as early as A.D. 700 (Lapche) and A.D. 900 (Limbu). A great many books were translated into the Tibetan script, invented around A.D. 700, from Sanskrit, Pali and Prakrit texts. Tibetan was, in fact, an important language in and outside the valley when Newari became the dominant language in the valley. At one time, it was the official language of the Khas kings of West Nepal. Maithili, spoken in the Nepal Tarai, had spread over a large geographical area at that time and came to be recognised as one of the official court languages of the Malla kings of the valley and the Sen kings of East Nepal. Not only this: the Malla kings became the patrons of the language and caused a considerable amount of literature like dramas to be created which were enacted and enjoyed by the elite of the Malla time. Nepali has been the linguafranca of the country for about 150 years so the writer says. This is not entirely true. Nepali was the state language even before the Gorkha Conquest in the Baisi and Chaubisi principalities of West Nepal. Nepali speakers had already scattered in large areas of East Nepal, Sikkim, Bhutan and Bihar. And, Nepali existed as one of the common languages in the valley during the time of the Malla kings. All these facts go to disprove that the Gorkha Conquest was the only cause of Nepali becoming the linguafranca of Nepal.

2. Diversity of Language: Here the writer analyses the number of speakers of the different languages of Nepal on the basis of 1961 Census, HMG. He also presents genetic diagrams of the Indo-Aryan and the Sino-Tibetan languages according to Grierson's classification. It seems the writer is not aware of the classifications of the Tibeto-Burman languages of Nepal made by Shafer, Voegelin and Voegelin, Paul Benedict and S.I.L.'s modifications of these. After Hodgson, there have been many foreign scholars who have made remarkable studies on the Tibeto-Burman languages of Nepal. His contention that Hodgson's study is the only scientific study so far available is not true. We can safely refer to SIL's linguistic studies on the Tibeto-Burman languages of Nepal. SIL's contributions are no less important and they are, perhaps, more scientific than any previous study done so far. Again, it is not appropriate to say that Hindi is the rallying point of the speakers of different Tarai languages like Maithili, Tharu, Bhojpuri and Awadhi. The longstanding demand of the Maithili speakers of India to include Maithili in the eighth Schedule of the Indian Constitution contradicts this observation of the writer. This observation might have been true perhaps about ten years back. The linguistic awareness of the people in Nepal and India has changed in recent years. And, changes have taken place in quick strides. The 1971

Indian Census shows this and in the Nepal Tarai Hindi has been losing its strength. Nepali is successfully functioning as the second language in the Nepal Tarai, Hindi does not come near it except in certain "situations".

3 & 4. In Unity of Language, the writer gives a brief account of Nepali and its literature and shows how it has been enthroned as the national language of the Kingdom. It has already been shown above how "the Gorkha Conquest" was not the only factor to make Nepali the linguafranca of the kingdom. There were Nepali speaking principalities other than the Gorkha state. Again, we disagree that the language of the rulers must invariably be the linguafranca of a country. The Norman Conquest of England could not replace English by French; and the long rules of the Muslims and British did not make Arabic and English the linguafranca of India. Criticism of the unnecessary Sanskritisation of Nepali by some educated Nepalis is welcome. But the writer's remark on it is more emotional than linguistic. He agrees that there exists a problem of vocabulary in the fields of science, technology and other social sciences in the language of developing nations. This need can be filled by borrowing either from the donor language or from the source language, or by new coinage or usages from the native language. Languages like Tibetan and Chinese have their own method of coining new words. This characteristic can be seen in Limbu also. But languages like Nepali, Newari, Magar, Hindi and English have created new words from borrowings from source language. (In the case of Nepali, Newari and Hindi the source language is Sanskrit and in case of English it is Greek and Latin). It is a universal phenomenon that a certain gap exists between official and spoken dialects because the former dialect has to cover the fields of all sophisticated sciences and technology. The critics of the Sanskritisation of Nepali are justified if it means official Nepali becoming incomprehensible and unacceptable to the common people. But the borrowing of Sanskrit is justified if it is to express the new language of science and technology, that is, if it is necessary. The writer's notion that 85% words in Nepali are similar to Hindi is quite impressionistic and incorrect. Sanskrit words in standard dialects of the "new" Indo-Aryan languages and the Tibeto-Burman languages like Newari and Manipuri are very common. Sanskrit is not a foreign language in Nepal. It has been studied for the last 2,000 years. It is depressing to note that the writer equates Nepali nationalism with anti-Indianism. His remark that Nepali nationalism is a self-defeating aspiration since Nepali is so much Sanskritised is indeed regrettable. The writer has misunderstood the essentials of Nepali nationalism, it is not directed against any country. There is English as state language in several countries of the world. In the writer's scheme of thinking there is no difference between British nationalism and American nationalism because of the fact that English exists as the official state language in both the nations! What about New Zealand and Australia ?

5. Under the Language Policy of the Government the writer discusses the policy of HMG discouraging the growth of other languages other than Nepali. The explicit example of such a policy are the exclusion of Newari language programmes in Radio Nepal and also the absence of Post-graduate teaching of Newari in the University. Under the New Education scheme, HMG has adopted a policy of encouraging education in any native language. This is indeed a welcome change. It is proper and justifiable that any native language possessing enough literature should be given recognition in higher education. We hope HMG will not put any obstructions in the way of the growth of minority languages.

6. Concluding his article, the writer indicates the absence of an alternative as the main reason for Nepali being the national language. As regards the minority language policy he presents three questions, namely (a) Assimilation, elimination or extermination, (b) Toleration of the minority languages, and (c) Encouragement of minority languages and he puts his views in favour of cultural pluralism as well as political unity, which is welcome. In a small country like ours characterised by geographical extremes, diversity of ethnic groups and languages, for national development to integrate and strengthen national unity, the need of a language that could act as a medium of communication of ideas was felt - this is being fulfilled by Nepali. But in order to protect and foster other languages it is essential that proper recognition be granted by HMG to those languages, if such a need is deemed desirable. This will surely be instrumental in strengthening national unity and integrity.

The writer's presentation of the minority languages of Nepal is discerning. The question of language maintenance and loyalty does not rest solely on education and economic well-being; it also depends on the attitude of the speakers of the language. The Thakalis, for example, are a comparatively advanced and literate people. The Tamangs, on the other hand, are not advanced much in this respect. But the Tamangs have been found to be strictly loyal to their language. Besides Nepali, Maithili among the Indo-Aryan languages and Newari and Tibetan among Sino-Tibetan languages have necessarily an esteemed place following their great cultural and literary tradition. The writer's assertion that Newari is the only important language after Nepali cannot be lightly swallowed. (pp. 110, para 2).

There is, of course, no denying the fact that the cultural identity of the Newars is a motivating factor in their drive for maintenance of and the loyalty to the language.

Lastly, in an attempt to show himself impartial, the writer, in the process, is found roving in contradictions and dilemma. In places the writer has been carried away by sentimentality which disregards linguistic facts. For instance, in the context

of Sanskritisation he comments: "Nepali may burst at seams with an unmanageable load of Sanskritised vocabulary after a certain stage". Language is not a balloon which bursts under pressure ! Neither imposition in itself makes borrowings in a language successful. In the long run, speakers themselves filter, choose, and throw away whatever is unwanted. Likewise the writer includes Bhutan and Sikkim inside India as if they were states like Bengal and Assam. Such apparent carelessness not only hurts the conscious citizens of those countries but also disregards reality. Simply because peoples are comparatively backward in accepting "civilisation", it is inappropriate to designate their languages as "Tribal languages". Even if the speakers are not advanced no language can be called a tribal language.

Nevertheless, this article has brought forward the opinions and values of the writer regarding the languages of Nepal. It is, indeed, through the churning of ideas that we can arrive at a scientific conclusion. We look forward to more thought-provoking articles of this nature in the future from the writer.

B.M. Dahal and Subhadra Subba.

Prayag Raj Sharma, Preliminary Study of the Art and Architecture of the Karnali Basin, West Nepal, Paris: Centre National de la Recherche Scientifique, 1972, 116 pp., References, Genealogical Table, Selected Bibliography, Illustrations, Line Drawings, Indices, Translation in French Supervised by Marc Gaborieau. Price not mentioned.

In 1955, Prof. G. Tucci of the Ismeo Institute of Rome and a reputed Nepali scholar, Yogi Naraharinath of the Kanphatta order, independently of each other, discovered the Dullu pillar and other inscriptions. This discovery brought to light the rule of the Malla kings in the Karnali region, which roughly covered the period from the 12th century through the 14th century. Prof. Tucci's Preliminary Report On Two Scientific Expeditions In Nepal and his book The Discovery Of The Malla along with Yogi Naraharinath's 4 volumes of Itihas Prakash and his Sandhi-Samgraha have been the source of our information about the history of the Karnali region. But in the above publications there is only a casual reference to the works of art and architecture. Dr. Prayag Raj Sharma has been one of the pioneers in the field of research in the art, architecture and sculpture of the Karnali region. His Preliminary Study Of the Art And Architecture Of The Karnali Basin is based on a first-hand observation of the wooden shrines housing gods of diverse cults, locally described as thans or madus, and the temples, generally called devals, and miscellaneous structures of stonemasonry such as a large water reservoir at Dullu, a rest house at Vyauli, and an open Hypostyle hall, that is mandap at Bayal-kantiya. Although the entire region in western Nepal lying between the Bheri and the Mahakali Rivers may be in a wider sense designated as the Karnali basin, the author uses it in a limited sense merely to denote the area comprising the districts of Jumla, Dailekh, Achham and Bajura.

The temples are generally influenced by the Kumaunese style in temple architecture with minor local variations. The temples at Vinayak I, Koiralagaun, Lamji, Kuikanda, Rawatkot, Bhurti, Kimugaun and Dullu Chaur are the best specimens of structural balance and proportion. Buddhist shrines known as stupas are not as numerous. But the stupas at Siridhuska and Michagaun stand by themselves as self-contained and complete structures whereas the one at Kuchi is a superstructure over a water reservoir and those at Sampubada and Dasaunibada appear as finials over water-conduits. According to Dr. Prayag Raj Sharma, these temples and stupas are in a dilapidated state and are fast falling apart owing to lack of maintenance. Some of these monuments, such as the Kankrevihar monastery, are already in ruins.

Two kinds of temple-groups are conspicuous -- the two-temple group and the Panchadeval, that is the five-temple group. The two-temple group consists of the two temples either facing each other or standing side by side. In the five-temple group, the principal shrine at the centre, facing south, east or west depending on local custom, is flanked on the two sides by paired temples in the north-south direction. The Bhurti I temples and the Rawatkot temples serve as typical examples of the two-temple group and the five-temple group respectively.

Both Brahmanical and Buddhist icons and images are mentioned. Brahmanical idols with the exception of a few stone images of the sun-god and Ganesh and a bronze statue of Vasundhara are mostly of the Shaiva and Vaishnava gods and goddesses such as Shiva-Parvati and Visnu-Lakshmi. There are also traditional Buddhist images. The statue of Buddha at Kankrevihar, the impression of the figure of Bodhisattva Avalokiteshvara Padmapani between two stupas on a clay tablet found at Sija and a bronze statue of Manjushri may be cited as examples. Dr. Prayag Raj Sharma has made a detailed comparative study of the iconographic features of both the Brahmanical and Buddhist icons.

Sharma includes, as the prologue, a brief anthropo-sociological note on the Chhetris, the Thakuris and the Brahmans along with other occupational castes of the hill area such the Kamis, Damais and Sarkis. He refers to the close cultural affinity and intercourse between the people of western Nepal and those of Kumaun, whose geographically contiguous territories formed parts of a common kingdom on several occasions in the past. But it is difficult to accept Sharma's statement that both the Baise that is, the twenty-two principalities in the Karnali region, and the Chaubise, that is, the twenty-four principalities in the Gandaki region, are descended from the Malla dynasty or kingdom of the 12th century with its capital at Sija in Jumla. His only reason for this is the chronological one that the Baise and Chaubise principalities came later than the Khasa Malla kingdom in the Karnali region! (p. 13). The conclusion is rather hasty because the history of the period between the fall of the Malla dynasty in the Karnali region in the

14th century and the rise of the twenty-two and twenty-four principalities in the 15th century remains largely unexplored. As far as the twenty-four principalities are concerned, the forebears of one of the oldest of those dynasties, which was established at Bhirkot, are said to have come from India and proceeded there by way of Ridi and Lasargha in Central Nepal. Further, some of the leading twenty-four principalities claimed their descent from the moon and not from the sun as was done by the ruling dynasties of the twenty-two principalities. However, it seems that Sharma himself is not unaware of these considerations because he himself writes a little later in his monograph:

"Whether all the lacuna in the historical account between the decline of the Malla Kingdom and the Baisi states can ever be filled is a moot question". (p. 19).

As regards the dynastic history of the Karnali region, there is a difference of opinion between Professor Tucci and Dr. Sharma on whether the Malla dynasty there originated in Tibet or somewhere on the southern slope of the Himalaya. Sharma has accused Tucci of viewing "the whole Malla episode from the Tibetan angle". Tucci is an internationally-known Italian scholar of Tibetology and Indo-Tibetan cultural relations, and Sharma is a young Nepali Brahman scholar of archaeology who has specialised in its Sanskrit aspects and tradition. The point of difference between the two can be examined at some length because when one starts talking about "angles", it must be admitted that, if it is possible for a Tibetologist to develop biases of one kind, it is also possible for an Indologist to be biased.

According to Tucci, there were two dynasties at the beginning, one ruling Guge and the other Purang. Guge consisted of a part of western Tibet known as Zanjun which had its capital at Tsaparang before the establishment of the Malla dynasty and was ruled by the Tibetan kings of the Lde family who claimed their descent from the Lhasa kings. The Malla dynasty founded by Nagaraj was initially based in Guge which was situated to the south of the Satlaj and moved its capital later to Sija, fifteen miles northwest of the modern district headquarter of Jumla. Purang, the seat of the dynasty of the Palas, formed the south-eastern part of western Tibet with its capital at Taklakot. After Pratap Malla of the Gage-based Malla dynasty, who had no male heir, gave his daughter Sakunmala in marriage to Punya Malla of the Purang-based dynasty of the Palas, the two dynasties merged and the title Malla was used in place of Pala. It may be noted here that it was customary for a sonless father-in-law among a section of the Matwali Chhetris to have the son-in-law live in the father-in-law's house like a son in accordance with the practice of Gharhalne which means, literally, setting up a home. Sija at the confluence of the two tributaries of the Karnali river in Jumla became the capital of the united kingdom. Prithvi Malla, son of Punya Malla and Sakunmala, was the most famous King of this kingdom. Tucci's opinions, given above, are

apparently based on Tibetan chronicles and on a rather far-fetched and controversial translation of a the Dullu inscription so as to imply references to China and Gohadesha as Guge. The Malla kingdom reached the height of its power during the reign of Prithvi Malla, who ruled over a large area consisting of Guge, Purang, Kumaun and Garhwal. The kingdom extended as far as Dullu to the south-west, Mustang to the northeast, and Kapilvastu and Rum-mindehi to the south-east. Prithvi Malla's inscriptions indicate that he ruled between 1338 and 1358 A.D. After Prithvi Malla, Abhaya Malla appears on the scene in 1376 according to a copper-plate granted by him from Udambarapuri (?) that year. After Abhaya Malla, the Malla kingdom suffered disintegration and splintered into a multitude of local principalities and chieftancies. However Jumla was considered by some of the twenty-two principality rulers to be their suzerain until it was conquered by Gorkha in 1789-90.

Sharma does not agree with Tucci that the Malla and the Pala dynasties expanded southward only after they had created their dynastic bases of power in Tibet. Sharma contends that, as it would not have been possible for these Indo-Aryan families to found dynasties in Tibet without passing through the intervening mountain area of western Nepal, and that, in the absence of any record left by the members of these dynasties that they had travelled back from Tibet, and in view of the fact that all their monuments are found on the southern slope of the Himalaya, Tucci's conjecture cannot be correct. Instead, Sharma accepts Yogi Naraharinath's interpretation of the inscription with the conclusion that both these dynasties with their centres at Dullu and Sija had sprung up on the southern side of the Himalaya and had extended their sway over Purang, Guge and all over western Tibet. In view of the present reviewer's lack of familiarity with the Tibetan sources, he is not in a position to express any definitive opinion on this specific point of difference between Tucci and the Nepali scholars. But the present reviewer for one cannot see why it would not be possible for a member of the Indo-Aryan family to found a dynasty in Tibet on the north simply because his ancestors and members of the family in the past had had to pass through the intervening mountainous area on the southern slope of the Himalaya to get to Tibet.

Let me conclude this review with a reference to a few interesting details about the history of the area. Among the predecessors of Pratap Malla were Krachalla and Ashokchalla, who ruled over an area that included Kumaun and Garhwal. Prof. Luciano Petech of the Ismeo Institute of Rome, author of Medieval History of Nepal has determined the date of the regnal period of Ashokchalla as between 1255 and 1278 A.D. Jitari Malla, who invaded the Kathmandu Valley in 1288 and 1290 A.D., and Ripu Malla and Aditya Malla, who invaded it in 1310 and 1338 A.D. respectively, were the descendants of Ashokchalla and the immediate predecessors of Pratap Malla.

The discovery of the Malla dynasty in the Karnali region has certainly added to our knowledge of the medieval history of Nepal. It has not only enabled us to locate the origin of successive attacks on the Kathmandu Valley in the 13th and the 14th centuries but has also made us realise for the first time that there were other centres of power and civilisation at the time in the present day territory of Nepal itself. Although the Malla kingdom in the west did not attain the same level of artistic and cultural development as the Kathmandu Valley which was ruled by a different Malla dynasty, the achievements of the former were in no way insignificant. Ruins of Buddhist monasteries and Hindu temples show the prevalence of both Buddhism and Hinduism in the area. The co-existence of Hindu gods and goddesses with the Dhyana Buddhas and the Vajrayanic Siddhas (sages) reveals the same kind of religious and cultural synthesis as there was in the Kathmandu Valley. The images of both types show a fair level of artistic and sculptural development. Trade was a main prop of the agriculturally-based economy in the hill areas, which were unproductive compared to the fertile soil of the Kathmandu Valley. The present-day Jumla-Dullu-Surkhet trail may at that time have been the main commercial highway for trans-Himalayan trade. Taklakot, the summer capital of the Malla dynasty, was perhaps the main gateway to Tibetan trade.

An interesting piece of supplementary information included in Sharma's book is the description of the two new bilingual copper-plates of Aditya Malla dated A.D. 1321 and Punya Malla dated A.D. 1328 in Devanagiri and Tibetan script, which were found by Mohan Prasad Khanal in a new Lama monastery at the Samdu village in the Gorkha district. These have pushed back the date of the earliest specimen of Nepali writing by 16 years. Punya Malla's copper-plate of 1337 A.D. and the Kanak-Patra, that is the gold-leaf written by Shivadev Pandit in 1352 A.D. were so far supposed to have contained the oldest specimens of Nepali in the written form. The experts thank that these specimens represent the end of the period of old Nepali and the beginning of medieval Nepali.

The book is illustrated with 34 black and white photographs of temples taken by Marc Gaborieau in 1968. These, along with the three maps at the end of the monograph, add greatly to its value. One can only hope that Dr. Sharma will in due course proceed from this preliminary study to a fully comprehensive account of the subject.

Rishikesh Shaha.

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A Ph.D. thesis submitted to the Jawaharlal Nehru University, New Delhi. The first chapter contains the historical background of Nepal. In the remaining six chapters the author deals with the (a) Nepal's political behaviour in the United Nations. (b) Nepal's stand on colonialism and racialism (c) Major political and security issues and (d) the problems of land-lacked countries. The text highlights Nepal's foreign policy with accounts of her role as a small nation in international politics since the early fifties.

Stiller, Ludwig F.

THE RISE OF THE HOUSE OF GORKHA. New Delhi, Manjusri Publishing House, 1973.

XVI, 390 p., bibl., index, maps.

The Rise of the Shaha dynasty in Nepal with special emphasis on the His late great Majesty Prithivinarayan Shaha's historic steps for the unification of Nepal discussed in the light of important documents. Causes of Anglo-Nepalese war analysed in proper perspective. Nepal's relations with the British in India discussed. The first two chapters provide information on Nepal's geographical, economic, and political background. A very useful book for those who are interested in political and military history of the kingdom.

Walsh, E.H.

THE COINAGE OF NEPAL. Delhi, Indological book House, 1973.

XXII, 92 p., 7 plates.

Contents

(i) 'Coins of the Malla dynasty of Newar Kings (ii) 'The Gorkha coinage' (iii) 'Lists of Coins. The Licchavi and Thakuri dynasties'.

Articles

Adhikari, Rishi Kant

THE DURAS OF WEST NEPAL.

In The Nepal Digest, Vol. 2, No 11, 1973.

pp. 59-65.

Study of a minority tribe in the Lamjung District of Nepal in its socio-cultural aspect.

Alsop, Ian

IMAGE CASTING IN OKU BAHAL (By Ian Alsop AND Jill Charlton.

Contributions to Nepalese Studies, Journal of the Institute of Nepal and Asian Studies, Tribhuvan University, Vol. 1, No. 1, 1973 Dec., (2030 Pous).

pp. 22-49.

Gives a brief history of image casting in Nepal, India and Tibet, the survival of casting in Nepal and the decline of surrounding traditions. The whole process of image casting in Nepal as witnessed by the authors in Oku Bahal in Patan is described with photo plates. Includes bibliographical footnotes.

Ballinger, Thomas O.

SIMRAONGARH REVISITED: A REPORT ON SOME OBSERVATIONS MADE AT THE RUINS OF THE FORMER CAPITAL OF MITHILA IN THE TERAJ OF NEPAL.

Kailash - a Journal of Himalayan Studies, Vol. 1, No 3, 1973.

pp. 180-84.

A revision of a paper presented on May 23, 1970, at the Pacific North West Art History Association Conference, University of California at Davis. Brings to notice for scholars the condition of this ancient site as it stands to-day. Describes the several examples of sculpture and carving on the surface at Simraongarh. Includes 13 photoplates.

Bajracharya, Punya Ratna

(THE) FESTIVAL OF MAKAR SANKRANTI.

Rising Nepal, 1974 Jan. 14.

pp. 4-5.

A descriptive account of a Hindu festival. Its religious and scientific importance discussed in brief.

Bangdel, Lain Singh

NEPALESE INFLUENCE ON TIBETAN ART.

Rising Nepal, 1973 Aug. 10

pp. 1-4 (suppl.)

Bhatta, Dibya Deo

(THE) THARUS, AN ABORIGINAL TRIBE IN NEPAL.

The Asian Student, English weekly, San Francisco, (Calif.), 1973 May 12.

Contents

Features of Tharus - Tharu culture - Custom of marriage - Economic condition.

Caplan, Patricia

ASCETICS IN WESTERN NEPAL

Eastern Anthropologist, Vol. 26, No. 2, April-June 1973. U.P. (India), Ethnographic and Folk Culture Society, 1973.

pp. 173-82 (reprint)

Deep Dhurba K.

DEEPAVALI: THE FESTIVAL OF LIGHTS.

Rising Nepal, 1973 Oct. 25.

p. 4.

Fascinating features of the festival.

Deep, Dhurba K.

GHATASTHAPANA-START OF DASAIN FESTIVAL.

Rising Nepal, 1973 Sept. 27.

A descriptive account of Dasain a Hindu festival

Deep, Dhurba K.

SEX AND RELIGION IN NEPALESE LIFE.

Rising Nepal, 1973 Aug. 31.

pp. 3-4 (suppl.)

Commenting on the relevant texts the author sums up with the following remark: "Sex in our society is not only a means of sensual pleasure but also a part of our religion which always has a holy purpose to serve for the betterment of the entire human society".

Deep, Dhurba K.

SIGNIFICANCE OF SHAKTIPUJA.

Rising Nepal, 1973 Oct. 6.

pp. 4-5.

Hindu 'Samskar' behind the Shakti worship.

Glover, Jessie R.

(THE) ROLE OF THE WITCH IN GURUNG SOCIETY.

Lucknow (India). Dept., of Anthropology, University of Lucknow, Reproduced by the Eastern Anthropologist Vol. XXV, No 3, 1972 September - December.

pp. 221-26.

'This paper describes some aspects related to witchcraft currently observed among the Gurungs of Central Nepal' .

Hale, Austin

IS NEWARI A CLASSIFIER LANGUAGE ? (By Austin Hale AND Iswaranand Shresthacharya.

Contributions to Nepalese Studies, Journal of the Institute of Nepal and Asian Studies, Tribhuvan University.

Vol. 1, No. 1, 1973 Dec. (2030 Poush)

pp. 1-21.

A linguistic study of Modern Newari classifiers viewed against the characteristics of true classifiers as defined by Greenberg, with references and footnotes.

Hedric, Basil C and Hedrick, Anne K

HISTORICAL AND CULTURAL DICTIONARY OF NEPAL.

Metuchen, N.J., the Scarecrow Press, Inc., 1972.
VII, 198 p., bibl. (Historical and cultural dictionaries of Asia Series, No. 2.)

A compilation of historical and cultural facts. An attempt to provide information on persons, places, events, geographical and political divisions, contemporary and past governmental information, etc.

Höfer, Andras

GHOST EXORCISM AMONG THE BRAHMANS OF CENTRAL NEPAL. (by Andras Höfer and Bishnu P. Shrestha).

Central Asiatic Journal, V. XVII, No 1, 1973.

pp. 51-77.

Höfer, Andras

EINE SIEDLUNG AND WERKSTATT DER DORFSCHMIEDE (KAMI) IN NEPAL.

Archiv für Volkerkunde, V, 26, 1972

pp. 29-57 (off-print)

Jones, Rex Lee

KINSHIP AND MARRIAGE AMONG THE LIMBU OF EASTERN NEPAL: A STUDY OF MARRIAGE STABILITY: (Reprinted from Dissertation Abstracts International, Vol XXXIII, No 12, 1973) US, University of California, Los Angeles, 1973.
Unpaged (reprint).

A brief summary of dissertation which deals with the problem of marriage stability in the Limbu Community. The text is based on field work. 'The study also analyses the forces of social change and the historical circumstances that have shaped Limbu culture, especially the organization of Limbu descent groups and family life...".

K.C., Gyani S.

CHHATH PUJA - A FESTIVAL OF THE TERAI.

Rising Nepal, 1973 Oct. 29.

p. 4.

Descriptive. Worship of God Chhath, a Hindu deity.

K.C., Ram Bahadur

'LIVE AND LET LIVE' PRINCIPLE OF LAND REFORM.

Rising Nepal, 1973 June 5.

pp. 4-5

Objectives of the land reforms programme-achievements in the last eight years-problems and prospects.

K.C., Ram Bahadur

PEASANT PROPRIETORSHIP AS THE LAND TENURE POLICY.

Rising Nepal, 1973 Oct. 23.

p. 4.

The author suggests that "restoring peasant-ownership is the best way of doing tenurial reform".

K.C., Ram Bahadur

PLANNING - A COMPROMISE.

Rising Nepal, 1973 Sept. 6.

The author suggests that apart from a sound economic factor we should also keep in mind the political and social factors for a systematic and balanced development of the country.

K.C., Ram Bahadur

RESETTLEMENT PROGRAMME IN NEPAL

Rising Nepal, 1973 June 20.

pp. 4-5.

A brief survey of the programme with suggestions for making such programmes scientific.

Karki, Gyanendra Bahadur

FOREIGN POLICY OF NEPAL.

Rising Nepal, 1973 Aug. 22.

pp. 4-5

Friendship with all-the policy of non-alignment-our policy is to govern ourselves according to our own national interests-etc. highlighted.

Mr. Karki's speech on 'Nepal's Foreign Policy' delivered at a function organised by the T.U. Pol-Sc. Association on 1973 Aug. 16th.

Lohani, Mohan (Dr.)

(THE) MONARCHY IN NEPAL - AN INDISPENSABLE POLITICAL INSTITUTION. Kathmandu, Dept. of Information, Ministry of Communications, H.M.G., 1973.

The role of monarchy, Panchayat Democracy and its facets highlighted.

Macdonald, Alexander W.

THE LAMA AND THE GENERAL.

In Kailash - A Journal of Himalayan Studies, Vol. 1, No. 3, 1973.

pp. 225-33

Presents an account of the conversation that took place between the high Lama who lived in the 'Rongbuk Monastery' and the leader of British Everest expeditions on two occasions. Original in Tibetan translated by the author. The respective writings of the lama and the general are compared to expose the 'degree of objectivity sought for and achieved' in them.

Marie - Laure de Labriffe

ETUDE DE LA FABRICATION D'UNE STATUE AU NEPAL.

In Kailash - A Journal of Himalayan Studies, Vol. 1. No. 3, 1973.

pp. 185-92.

Technique of metal casting in Nepal. Includes a summary in Nepali and photo-plates.

Mc Dougal, Charles

STRUCTURE AND DIVISION IN KULUNGE RAI SOCIETY.

In Kailash - A Journal of Himalayan Studies, Vol. 1, No. 3,
1973.

pp. 205-25.

An anthropological study of the Kulunge Rais of Solukhumbu District. Their environment and settlement patterns, economic organisation, marriage and authority. etc. described.

Nepal, Khem Raj

(THE) BANTAWA RAIS

Rising Nepal, 1973 Sept. 14.

p. 3. (suppl.)

"A brief note on marriage customs of the Bantawa Rais".

Nepal National Planning Commission.

NATIONAL PLANNING COMMISSION AT A CLANCE.

Kathmandu, National Planning Commission Secretariat,

(2020 V.S.)

6 p. (pamphlet)

(The) New Herald (pub.)

VILLAGE OF THE WIDOWS

The New Herald, 1972 Aug. 2.

p. 3.

An exciting description of a cult whose members are women only. The author describes that "Sipche, the strange village of Dhading district of Western Nepal has a population of 800. The entire population consists of widows ranging from 15 years of age to 95. There is a belief among them that if they go on killing the male guests who visit them inside their homes with doses of a particular herb, the hundredth person who is thus killed gets transformed into gold.

Pandey, Madhav Raj

HOW JANG BAHADUR ESTABLISHED RANA RULE IN NEPAL.

In Contributions to Nepalese Studies, Journal of the Institute of Nepal and Asian Studies, Tribhuvan University, Vol. 1, No. 1, 1973 Dec. (2020 Pous).

pp. 50-53.

Describes how Jung Bahadur Rana played his role during the Kot massacre and the Bhandarkhal incident, his rise to power, his offer of help to the British during the Indian Mutiny and other events concerning his life and times, with bibliographical references in the footnotes.

Pandey, Ram Niwas

THE ART OF KAPILAVASTU.

In Journal of the Tribhuvan University, V. 8, No. 1, 1973.

pp. 9-52.

Descriptions, by the Chinese travellers Fahien and Huiien Tsiang, of the images and the paintings seen at Kapilavastu in their days referred to. Objects of art both Hindu and Buddhist yielded by the excavations of Tilaurakota discussed and described in detail against the background of history. Recent excavation at Piparahawa near Tilaurakota is also referred to. Includes bibliographical references and 16 photoplates.

Pillai, Govinda Krishna

KALI: THE MOTHER GODDESS

In The Nepal Digest, Vol. ?, No. 11, 1973.

pp. 25-31.

Spotlights on Kali cult prevalent both in India and Nepal.

Pradhan, Bhuwan Lal

(THE) TEMPLE OF PASHUPATI

Rising Nepal, 1973 Sept. 28.

p. 5. (suppl.)

'An attempt to trace a brief history of its construction and reconstructions through the different ages of the past'.

Pradhan, Madhuri

THE TIHAR FESTIVAL

Rising Nepal, 1973 Oct. 27.

p. 4.

A general description of this festival of lights.

Pradhan, Madhuri

TULAZA BHAWANI-THE GODDESS BEHIND THE KUMARI

Rising Nepal, 1973 Oct. 4.

p.4.

The importance of goddess Tulaja in Hindu tradition and several stories related to her described.

Raj, Prakash A

THE ROLE OF MIGRATION IN NEPAL. Development in Nepal at Glance. Kathmandu, The author. 1973.

pp. 1-9

Describes in detail the phenomenon of migration from the hilly region of Nepal to the Terai, including its effect upon environment and the social & political life in the country.

Regmi, D.R.

THE MEDIAEVAL CALENDAR OF NEPAL

In The Nepal Digest, Vol. 2, No. 11, 1973.

pp. 71-73.

Describes the characteristics of the Newari Calender in use up till now, which had its origin in the Nepal era started in 879 A.D.

Rijal, Babu Krishna

EXCAVATION, EXPLORATION AND OTHER ARCHAEOLOGICAL ACTIVITIES IN TILAKURAKOT: 1972-73.

Prachin Nepal (Ancient Nepal, Journal of the Department of Archaeology) No. 22, 1973.

pp. 60-69, illus.

Text in Nepali and English.

Shah, Bishnu Pratap

PANCHAYAT DEVELOPMENT AND LAND TAX IN JHAPA

Rising Nepal, 1973 Dec. 15.

pp. 4-5.

The objectives and impact of PDLT system assessed. The assessment is based on field study.

Shah, Rishikesh

NAPAL'S WORLD VIEW

Rising Nepal, 1973 Oct. 2.

pp. 4-5.

Nepal's political behaviour with special reference to India and China analysed in brief.

Shah, Rishikesh

TANTRIC TRADITION IN NEPAL

Rising Nepal, 1973 July 13.

p. 184. (suppl.)

A well documented article on Tantrism as depicted in Hindu and Buddhist tradition.

Sharma, N.

BIR BAHADUR'S COW

Rising Nepal, 1973, Sept. 7.

p. 3. (suppl.)

A folktale of Nepal

Sharma, N.

WHAT AILED KARNADHOJ ?

Rising Nepal, 1973 Sept. 21.

p. 3. (suppl.)

A folk tale of Nepal

Sharma, Pitamber

REGIONAL DEVELOPMENT CENTRES: SOME PROBLEMS OF GROWTH

Rising Nepal, 1973 Nov. 8, and 1973 Nov. 9.

pp. 4-5 and pp. 4-5.

Mr. Sharma discusses (i) the problem of developing and fostering the administrative function, (ii) the problem of introducing economic vitality, (iii) the problem of planning for population increase and (iv) the problem of fostering development mentality.

Shrestha, C.B.

SIGNIFICANCE OF MAKAR SANKRANTI MELA

Rising Nepal, 1974 Jan., 17

p. 4.

A legend as well as the conception behind this festival.

Stablein, William

A MEDICAL -- CULTURAL SYSTEM AMONG THE TIBETAN AND NEWAR BUDDHISTS: CEREMONIAL MEDICINE.

In Kailash - A Journal of Himalayan Studies, Vol. 1, No. 3, 1973.

pp. 193-203.

Attempts 'to delineate the basic units which make up a medical-cultural-system as symbolized by language and myth in ritual'. Propose that 'these units are fundamental to the Vajrayana ritual complex'. Includes bibliographical references.

Tiwari, Sudarshan Raj.

THE NONCONFORMIST TEMPLEX.

Rising Nepal, 1973 Nov., 30

pp. 1&4 (of weekly supplement).

Bhimsen and Bhairab are described as nonconformist gods. The study is based on Vastupurusha Mandala (the personified image of the cosmos') and throws light on Hindu architecture and symbolism.

Verghese, Joseph

ARTISTIC STYLES IN NEPAL

Rising Nepal, 1973 June. 11.

pp. 4-5.

Contents:-

1. The pre-Licchavi period (before 400 A.D.) 2. The Licchavi period 5th-8th Century) 3. The transitional period (6th-10th century) 4. The early Malla period (11th-14th century) 5. The late Malla period (15th-18th century) 6. Shah period (from mid 18th century) 7. Paintings on cloth 8. Paintings on paper.

A scholarly attempt to analyse the main characteristics and trends in Nepal's artistic tradition, in a short compass.

अधिकारी, अम्बिका प्रसाद

दशैको धार्मिक पत्राः एक परिचय ।

गोरखापत्र, वि.सं. २०३०, असोज १८ गते ।

पृ. ४ ।

अधिकारी, अम्बिका प्रसाद

वेदमा विवाहः एक परिशीलन ।

गोरखापत्र, वि.सं. २०३०, वैशाख ३० गते ।

पृ. ४ (बाकी पृ. ६ मा)

आचार्य, नरहरि

हाम्रो संस्कृति र श्राद्ध विधान ।

गोरखापत्र, वि.सं. २०३०, असोज ६ गते ।

पृ. ४ ।

श्राद्ध विधानवारे आर्य संस्कृतिका प्राचीन आचार्यहरूमा रहेको विचार शक्ति को सामान्य दृष्टिकोणलाई बुझाउने प्रयास गरिएको छ ।

आचार्य, शिवराज

वैदिक धर्ममा आश्रम-धर्म ।

गोरखापत्र, वि.सं. २०३०, असोज २७ गते ।

पृ. ६

वैदिक धर्ममा मानिएका चार प्रकारका आश्रमधर्महरू मानिसलाई उसका ज्ञान विज्ञानका भोकहरू र विविध भोगका तृष्णाहरूको समुचित उपशमन गरी परमकल्याणमय लक्ष्यमा पुर्याउन योजनाहरू हुन् ।

उपाध्याय, श्यामप्रसाद

हाम्रो प्रशासन मा कर्मचारी प्रशासन ।

गोरखापत्र, वि.सं. २०३०, असोज १० गते ।

पृ. ४-५

लोक प्रशासनमा (सरकारी) कर्मचारी प्रशासनको क्रमगत विकास (२०१३-२०२५) वारे

संक्षिप्त चर्चा ।

कविताराम

आर्य-अनार्य संस्कृतिको समिश्रणः शैव धर्म ।

प्रज्ञा, त्रैमासिक वि.सं. २०३०, वर्षा ३, अंक १ ।

पृ. २१-२७

१४६ आइ. एन. ए. एस जर्नल

के. सी. , मोहन वहादुर

कणाली अंचलको लोक गीत र यसका भाषा ।

गोरखापत्र, वि. सं. २०३०, भदौ १६ गते ।

पृ. ७

कणाली अंचलको ग्रामीण जन-जीवनमा भिजिरहेको नेपाली लोकगीतमा फलकेको जन-जीवनको फलक ।

'केशवशरण', खेमराज

जीवन सौन्दर्यको प्रतीक लक्ष्मीपुजा ।

गोरखापत्र, वि. सं. २०३०, कार्तिक ६ गते ।

पृ. ४

'केशवशरण', खेमराज

विजया दशमीको दिव्य सन्देश ।

गोरखापत्र, वि. सं. २०३०, असोज २० गते ।

पृ. ४

खनाल, मुक्तिनाथ (अनु.)

सुवर्णप्रभास सूगम् । काठमाडौं, नेपाल राजकीय प्रज्ञा-
प्रतिष्ठान, वि. सं. २०३० ।

६+११२ पृ.

बौद्ध धर्मको सूत्र ग्रन्थ ।

गोरखापत्र (५०)

गांउफर्क - राष्ट्रिय अभियान: केहि प्रश्न केहि उत्तर ।

गोरखापत्र, वि. सं. २०३०, मंसिर २ गते ।

पृ. ५ (शनिवारीय परिशिष्टांक)

गांउफर्क - राष्ट्रिय अभियान संवन्धी आधारभूत तथ्यहरूलाई प्रश्नोत्तर रूपमा प्रस्तुत

गरिएको छ ।

गोरखापत्र (५०)

२०३०।३१ को आर्थिक सर्वेक्षण ।

गोरखापत्र, वि. सं. २०३०, आषाढ २० गते ।

पृ. ४

(भू. पू.) प्रधानमन्त्री तथा राष्ट्रिय योजना आयोगका अध्यक्ष श्री कीर्तिनिधि विष्टले ०३० साल आषाढ १७ गते राष्ट्रिय पंचायतको बैठकमा प्रस्तुत गर्नु भएको चतुर्थ पंचवर्षीय योजना अन्तर्गत आर्थिक वर्ष २०३०।३१ को वार्षिक योजनाको आर्थिक सर्वेक्षण ।

गाँतम, टेकनाथ

खस जातिको विवेचन ।

मधुपर्क, वर्ष ६, अंक ८, वि.सं. २०३० पौष ।

पृ. ७१-७६

ऐतिहासिक पृष्ठभूमिमा खस जातिको संज्ञापित विवेचन ।

जोशी, सत्यमोहन

नेपाल-भारत सांस्कृतिक सम्बन्ध ।

गोरखापत्र, वि.सं. २०३०, असोज २४-२६ गते ।

सांस्कृतिक संवन्ध र मित्रताको ईतिहासमा हिमालयको भूमिका - संस्कृत भाषा -

गाँतम बुद्ध - धार्मिक स्थलहरू - स्थापत्य र मूर्तिकलामा समानता - आदि ।

ऐतिहासिक, धार्मिक, सांस्कृतिक र राजनैतिक पृष्ठभूमिमा आधारित गवेषणात्मक अध्ययन ।

जोशी, सत्यमोहन

श्वेत चैत्यको पृष्ठभूमिमा केहि विवरण, केहि संस्मरण ।

गोरखापत्र, वि.सं. २०३०, मंसिर २० गते र २१ गते ।

पृ. ४

तेह्रौं शताब्दीमा नेपालबाट तिब्बत प्रदेश पुगी, त्यहाँ अनेकन कलाकृतिहरू सिर्जना गरी,

सम्राट कुवलाईखानको निमन्त्रणामा पेकिंग पुग्ने नेपाली कलाकार अरनिकोले बनाएका श्वेत चैत्रको कलात्मक स्वरूपको वर्णन । पृष्ठभूमिमा अरनिकोको संज्ञापित जीवनी । सांस्कृतिक पृष्ठभूमिमा नेपाल-चीनको राजनैतिक संवन्धको समीक्षा ।

तेज विक्रम

पूर्वांचलको समाज र संस्कृतिका कुराहरू ।

गोरखापत्र, वि.सं. २०३०, मंसिर ६ गते ।

पृ. ६ (शनिवारीय परिशिष्टाक)

राई - लिम्बूहरूको रीति धितिवारे संज्ञापित जानकारी ।

थापा, धर्मराज

गण्डकी अंचलका गोकर्णित ।

गोरखापत्र, वि.सं. २०३०, मंसिर ६ गते ।

पृ. ७ (शनिवारीय परिशिष्टाक)

उत्तरोत्तर प्रगति गर्दै आएको गीतिधारको अवलोकन । साथै गीतिधारामा मिसिएका धर्म, संस्कृति, आदि तथ्यवारे गहकिलो चर्चा । संदर्भमा केहि लोक गीतहरूको उल्लेख पनि ।

१४८ आइ. एन. ए. एस. जर्नल

थापा, धर्मराज

नाम्चेतफं लोकगीत अन्वेषणमा जांदा ।

गोरखापत्र, वि.सं. २०३०, आषाढ ३० गते ।

पृ. ७

दनलि, रामशरण

नेपाली संस्कृतिका एक आराध्य देवता नाट्यश्वर ।

गोरखापत्र, वि.सं. २०३०, मंसिर २ गते ।

पृ. ५ (शनिवारीय परिशिष्टांक)

नेपालको सांस्कृतिका र धार्मिक पृष्ठभूमिमा शिवको 'नटराज' स्वरूपवारे संक्षिप्त चर्चा ।

दाहाल, तारामणि

संगिनी लोकगीत एक दृष्टिमा ।

गोरखापत्र, वि.सं. २०३०, साउन २० गते ।

पृ. ६

नेपाली लोकगीतमा नारी सुलभ कर्ण भावनाको चित्रण र समाजमा व्याप्त जातिगत धार्मिक संस्कारको फलक ।

दीप, ध्रुवकृष्ण

तान्त्रिक सम्प्रदायमा सिद्धि साधना ।

विदेह, अंक ४, वि.सं. २०३० भाद्र-आश्विन पृ. ७३-७७ क्रमशः

अंक ५-६ ,, २०३० कार्तिक-माघ पृ. ५४-६१

दीप ध्रुवकृष्ण

बौद्ध मूर्ति कलाको दार्शनिक पृष्ठभूमि - एक चर्चा ।

मधुपर्क, वर्ष ६, अंक ६, वि.सं. २०३० माघ ।

पृ. २१-२४

सामान्य चर्चा ।

श्रेष्ठ, हरि

राजा श्री रणजितमल्ल संवन्धी केही गीत ।

मधुपर्क, वर्ष ६, अंक १०, वि.सं. २०३०, फागुन ।

पृ. २१-२४

गीतहरूमा तत्कालिक राजनैतिक अवस्थाको चित्रण पाईन्छ ।

देवीचन्द्र (संग्रहकर्ता)

केहि जुम्ली शब्द ।

गोरखापत्र, वि.सं. २०३०, जेष्ठ १३ गते ।

पृ. ७ (शनिवारीय परिशिष्टांक)

जुम्ला मेगमा प्रचलित केहि स्थानीय शब्दहरूको नामावली र तिनका नेपाली पर्याय ।
नेपाल । श्री ५ को सरकार, राष्ट्रिय योजना आयोगको सचिवालय,

धापाथली, काठमाडौं । (प्र०)

राष्ट्रिय योजना आयोगको परिचय । काठमाडौं, राष्ट्रिय
योजना आयोग, वि.सं. २०३० ।

६ पृ.

रा.यो.आ.संवन्धी संदिप्त तर महत्वपूर्ण जानकारी दिलाउने पुस्तिका ।
पशुपति शमशेर ज.व.रा.

चौथो योजनाको माध्यावधि अवलोकन - एक विचार ।

गोरखापत्र, वि.सं. २०३०, वैशाख १६ गते ।

पृ. ४-५

चौथो योजनाको माध्यावधि प्रगति मूल्यांकन प्रतिवेदनमा आधारित समीक्षात्मक
अध्ययन । योजनाको उद्योग र कृषि संवन्धी नीतिलाई वढी व्यावहारिक र उपयोगी बनाउनको
निमित्त केही ठोस सुझावहरू ।

प्रधान, गंगा प्रसाद

नेपालमा निजामती सेवाको ऐतिहासिक पृष्ठभूमि ।

गोरखापत्र, वि.सं. २०३०, मंसिर १६ गते ।

पृ. ५

वि.सं. १९०३ देखि २०२२ सम्मको निजामति सेवाको बदलिँदो स्वरूपवारे संदिप्त
विवेचन ।

प्रधान, प्रचण्ड (डा.)

दोत्रीय विकासमा युवक संगठनको भूमिका ।

गोरखापत्र, वि.सं. २०३०, आषाढ ६ गते ।

पृ. ६ (शनिवारीय परिशिष्टांक)

अंचल र जिल्ला स्तरीय युवक संगठनहरूवाट दोत्रीय विकासमा योगदान दिन सकिने
केहि गहकिला सुझावहरू ।

प्रधान भुवनलाल

बाँदको स्थूल चैत्य ।

गोरखापत्र, वि.सं. २०३०, असोज २७ गते ।

पृ. ८

उपरिलिखित चैत्यवारे ऐतिहासिक र धार्मिक पृष्ठभूमिमा गहकिलो चर्चा । चैत्यको
निर्माणकाल वि.सं. ५११-५६२ ।

१५० आइ. एन. ए. एस. जर्नल

प्रधान, भुवनलाल

स्वयम्भुको उत्पत्ति ।

गोरखापत्र, वि.सं. २०३०, साउन २७ गते ।

पृ. ५

विभिन्न ऐतिहासिक अभिलेख र वंशावलीहरूको आधारमा स्वयम्भुको उत्पत्तिबारे
गहकिलो अध्ययन ।

पाण्डेय, रमेश नाथ

शाही निर्देशन र सामाजिक विकास प्रक्रिया ।

गोरखापत्र, वि.सं. २०३०, आषाढ ६ गते ।

पृ. ५-६

श्री ५ महाराजाधिराजवाट सामाजिक परिवर्तनको निम्ति उठाई वक्सेको केही महत्त्व-
पूर्ण कदमहरूमा आधारित विवेचनात्मक अध्ययन ।

पोख्रेल, वालकृष्ण

लोकगीतमा लुकेको रहस्य ।

वागीना, ने. त्रैमासिक, वि.सं. २०३० कार्तिक-पुस ।

पृ. १-७

राष्ट्रिय जीवनको अपरिमेय निधि नेपालको लोक साहित्यको ऐतिहासिक पृष्ठभूमिमा
प्रकाश । संदर्भगत धर्म संस्कृति र राजनैतिक स्थिति बारे चर्चा ।

पन्त, दिनेश राज

राजा निर्भयदेव, रूद्रदेव, भोजदेव, लक्ष्मीकामदेव ।

पूणिमा (ऐतिहास प्रधान त्रैमासिक पत्रिका) वर्ष ८, अंक २,

पृ. ११६-४३

लिच्छविकाल भन्दा पक्कि र जयस्थिति मल्ल भन्दा अधिककालको नेपालको ऐतिहासमा
केहि शिलालेख तथा वंशावलीहरूको आधारमा चर्चा । (संशोधन मण्डलको पूर्णांक ३०)

परिशिष्ट १ - निर्भयदेव, रूद्रदेव, लक्ष्मीकामदेवको विषयमा वंशावलीहरूको वर्णन,
पृ. १३२-३५ । परिशिष्ट २ - द्वैराज्य, पृ. १३५-३८ । परिशिष्ट ३ - रूद्रदेव र भोजदेवको
नाता मातृज पुत्र शब्दको अर्थ) पृ. १३८-४३ ।

पन्त, नयराम

वि.सं. १०६२ देखि १०६६ सम्मको नेपालको ऐतिहासको फलक ।

पूणिमा (ऐतिहास प्रधान त्रैमासिक पत्रिका), वर्ष ८, अंक २,

पृ. १५३-४६

यसै अंकमा प्रकाशित निर्भयदेव, रूद्रदेव, भोजदेव, लक्ष्मीकाम देवको विषयको लेखमा
उद्धृत साधनहरूको संस्कृत भाषाको शुद्धिकरण गर्ने प्रयास । (संशोधन मण्डलको पूर्णांक ३०)

पंथी, टीकाराम

नेपाली भाषाको विगदो रूप ।

भेटघाट, सामायिक संकलन, वर्ष २, अंक १, वि.सं. २०३०

विजया दशमी ।

पृ. १-६

वज्राचार्य, घनवज्र

लिच्छविकालको कर व्यवस्था ।

Contributions to Nepalese Studies (Journal of the Institute of Nepal and Asian Studies, Tribhuvan University, Kirtipur).

पृ. ७६-८५

विभिन्न अभिलेखहरूको आधारमा लेखिएको लिच्छविकालको कर व्यवस्थावारे खोजपूर्ण अध्ययन ।

विष्ट, किर्तीनिधि

श्री ५ वीरेन्द्र र देश विकास ।

सिम्पिक, मासिक, अंक ५, वर्ष ५, वि.सं. २०३० ।

पृ. २४-२७

समसामयिक गतिविधि वारे चर्चा ।

भट्टाराय, जुहानाथ (व्याख्याकार)

न्याय-दीप । काठमाडौं, नेपाल राजकीय प्रज्ञा-प्रतिष्ठान, वि.सं. २०२६।

१६+१३५ पृ.

महर्षि गौतमको सुत्रको भाव्यानुसारी ।

भट्टराई, हर्षनाथ

शब्द-कोषः प्राचीन र अर्वाचीन । प्रज्ञा, त्रैमासिकः वि.सं. २०३०, वर्ष ३, अंक १ ।

पृ. ४५-५६

राई, नवीन कुमार

खम्बाः एक अर्थ प्रमणशील जाति ।

Contribution to Nepalese Studies (Journal of the Institute of Nepal and Asian Studies, Tribhuvan University, Kirtipur).

पृ. ६५-७५, पुस्तक सूची, चित्र ।

पश्चिम नेपालका कर्णाली, सेती, भेरी र राप्ती अञ्चलका एक अर्थ-प्रमणशील

जातिवारे सामाजिक, मानविक र आर्थिक पृष्ठभूमिमा आधारित संक्षिप्त

अध्ययन ।

राष्ट्रिय योजना आयोग, (सं.)

साभका अर्थ-व्यवस्था ।

गोखलापत्र. वि.सं. २०३० अगस्त १० गते ।

१५२ आइ. एन. ए. एस जर्नल

राष्ट्रिय विकास परिषदको दोस्रो बैठकमा राष्ट्रिय योजना आयोगद्वारा प्रस्तुत केहि महत्वपूर्ण कार्यपत्रहरूमा साभत अर्थ व्यवस्थाको स्वरूप विवेचन ।

राष्ट्रिय योजना आयोग, (सं)

विकास अग्रणी समूह ।

गोरखापत्र, वि.सं. २०३०, असोज १२ गते ।

पृ. ४-५

राष्ट्रिय विकास परिषदको दोस्रो बैठकमा राष्ट्रिय योजना आयोगद्वारा प्रस्तुत कार्य पत्रमा उल्लिखित 'विकास अग्रणी समूह' को शैद्धान्तिक पढामा प्रकाश ।

रेग्मी, कृष्णकेशव राज

कोशीका धारू समुदाय र तिनको परिवर्तनशील संस्कृति ।

प्राचीन नेपाल: पुरातत्व विभागको मुखपत्र: वि.सं. २०३०, संख्या २३ ।

पृ. १३-५१

कोशी अंचलका धारू समुदायको वारेमा सामाजिक र सांस्कृतिक अध्ययन ।

रेग्मी, कृष्णभदेव शर्मा

आदि शक्ति को आराधना ।

गोरखापत्र, वि.सं. २०३०, असोज ११ गते ।

पृ. ४

आदिशक्तिका आराधना संबन्धी हिन्दु दृष्टिकोण । विवेचन धार्मिक र पौराणिक पृष्ठभूमिमा गरिएको क ।

लोहनी, दामोदर नाथ

शक्ति को महत्ता ।

गोरखापत्र, वि.सं. २०३०, असोज २० गते ।

पृ. ४

शास्त्रीय र धार्मिक दृष्टिले विजया दशमीको चर्चा ।

वज्राचार्य, ईन्द्ररत्न

लक्ष्मीपूजाको धार्मिक महत्त्व ।

गोरखापत्र, वि.सं. २०३० कार्तिक ६ गते ।

वज्राचार्य, ईन्द्ररत्न

श्रीकुमारीको रथ जात्रा ।

गोरखापत्र, वि.सं. २०३०, भदौ २६ गते ।

पृ. ४

सामान्य जानकारी ।

विकासचन्द्र

अव्यवस्थित वसोवास नियन्त्रण गर्ने दिशामा ।

गोरखापत्र, वि.सं. २०३०, मंसिर ६ गते ।

पृ. ७-८ (शनिवारीय परिशिष्टांक)

अव्यवस्थित वसोवास नियन्त्रण कार्यक्रम वारे चर्चा । सरकारले यस क्षेत्रमा अपनाएको केही नीतिहरूको समीक्षा । लेख तथ्यांकमा आधारित

विकासचन्द्र

गांस र वासको प्रवन्धमा - पुनर्वासि योजना ।

गोरखापत्र, वि.सं. २०३०, मंसिर २ गते ।

पृ. ७ (शनिवारीय परिशिष्टांक)

पुनर्वासि योजनाको कार्यक्रम र सफलतावारे संक्षिप्त चर्चा । संदर्भमा पुनर्वासि योजना संवन्धी केहि तथ्यांकको उल्लेख गरिएको छ ।

शाह, अंगध्वज

मुगलहरूको परम्परा ।

वेन्तु: सामयिक संकलन: वि.सं. २०३०, मंसिर वर्ष ५ ।

पृ. १-३

कपाली अंचलको मुगु जिल्ला अन्तर्गत मुगु गांउको 'मुगल' हरूवारे सामाजिक र सांस्कृतिक अध्ययन ।

सिन्हा, उपेन्द्र नारायण

पंचायत र राष्ट्रवाद ।

गोरखापत्र, वि.सं. २०३०, मंसिर २८ गते ।

पृ. ४

लेखकको विचारमा पंचायती व्यवस्था अन्तर्गत 'देश सर्वको साफा हो' भन्ने धारणा विकसित हुदै आएको छ । राष्ट्रवादी दृष्टिकोणलाई टेवा दिनको निती केहि सल्लाहहरूको उल्लेख पनि ।

सुवेदी, हंसपुरे

गण्डकी अन्चलका केही भाकाहरू ।

प्रज्ञा, त्रैमासिक, वि.सं. २०३०, वर्ष ३, अंक १ ।

पृ. १-८

लोक गीतमा प्रतिविम्बित सामाजिक र भाषिक अध्ययन ।

सुब्बा, श्यामवहादुर

असाममा नेपाली बोली: क्रिमेकीरू प्रभाव र स्थिति ।

हिमालोक, नेपाली डाइजेष्ट (त्रैमासिक), अंक ५, ई.सं. १८७३ दार्जिलिग ।

१५४ आइ. एन. ए. एस. जर्नल

पृ. ३५-४७

भारतको आसाम प्रदेशमा नेपाली भाषाको वर्तमान स्वरूपवारे गहकिलो चर्चा । असाम-
को नेपाली बोली र शुद्ध नेपालीमा तुलनात्मक विवेचन । भाषाविदहरूको निमित्त उपयोगी
निबन्ध ।

सुवेदी, अभि

आधुनिक नेपाली चित्रकला र साहित्यका केहि समान प्रवृत्तिहरू ।

मधुपर्क, वर्षा ६, अंक ६, वि.सं. २०३० माघ ।

पृ. ६७-१०५

आधुनिक नेपाली चित्रकला र साहित्यमा आज देखा पर्ने लागेका प्रवृत्तिहरूवारे
तुलनात्मक विवेचन ।

सैजू, मोहनमान

पाँचा योजनाको आधारभूत सिद्धान्तहरू तथा त्यसका केहि आवश्यकता ।

गोरखापत्र, वि.सं. २०३०, जेष्ठ २० गते ।

पृ. ५ (वांकी पृ. ८ मा) (शनिवारीय परिशिष्टांक)

यस लेखको मुख्य उद्देश्य आधारभूत सिद्धान्तहरूको विशेषतालाई स्पष्ट पार्नु भन्दा
योजनाको विस्तृत मस्यौदा तयार हुनु अगाडि ती आधारभूत सिद्धान्त अनुकूल तुरुन्तै ध्यानमा
जानुपर्ने केहि आवश्यकताहरू तर्फ आँल्याउने हो ।

लेखका महत्वपूर्ण बुँदाहरू:-

आन्तरिक साधनको परिचालन - लगानी र उत्पादनको ढाँचा - श्रम उपयोग विधि -
आर्थिक स्थिरता - औद्योगिक व्यवसाय - व्यापारको वृद्धि र विविधीकरण - भूमि व्यवस्था
पंचायत क्षेत्रको स्थान, आदि ।

सैजू, मोहनमान

राष्ट्रिय शिक्षा योजनामा उच्च शिक्षा ।

गोरखापत्र, वि.सं. २०३०, पुस ३ गते ।

पृ. ४

उच्च शिक्षाको क्षेत्रलाई विस्तृत धरातल प्रदान गर्नको निमित्त चालिस्का महत्वपूर्ण
कदमहरूको उल्लेख । विभिन्न अध्ययन संस्थानहरूको गतिविधीवारे चर्चा । राष्ट्रिय विकाससेवाको
महत्त्व, आदि ।

शर्मा, हर्षनाथ

नेपाली राष्ट्रिय शाब्दिक शक्ति ।

मधुपर्क, वर्षा ६, अंक ७, वि.सं. २०३० मार्ग ।

पृष्ठ ६०-७०

नेपाली भाषामा प्रयोग भएका अरू भाषाका अनावश्यक शब्दहरू फिकी तिनको ठाँउमा आफ्नै अर्थात् आफैले तर्जुमा गरेको शब्दहरू वढाउंदै सम्पूर्ण नेपाली वाङ्मयलाई नेपाली पनकै तानावानाले सिंगारौं भन्ने यो लेख र लेखकको मुख्य मनशाम हो ।

श्रेष्ठ, भीम प्रसाद

सिजा: अनुसन्धान अनुसन्धानको क्षेत्र ।

गोरखापत्र, वि.सं. २०३०, मदी ३० गते ।

पृ. ५

जुम्ला क्षेत्र अन्तर्गत सिजादरा ईलाकावारे ऐतिहासिक, सांस्कृतिक र सामाजिक चिन्हारी ।

श्रेष्ठ, देवीचन्द्र

नेपालमा जनसंख्या - विस्तारको प्राचीन स्वरूप ।

प्रज्ञा, त्रैमासिक: वि.सं. २०३०, वर्ष ३, अंक १ ।

पृ. १०५-१२

ऐतिहासिक विकास क्रममा आधारित नेपालको अध्यागमन प्रक्रियावारे गवेषणात्मक अध्ययन ।

श्रेष्ठ, लीलाराज

प्राचीन नेपालमा गुठी व्यवस्था ।

मधुपर्क, वर्ष ६, अंक, ८, वि.सं. २०३० पौष ।

पृ. ११-१४

गुठी व्यवस्था वारे सामान्य चर्चा ।