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Key to French Bibliographic Abbreviations

nombr. = numerous
phot./photogr. = photographies = plates
pl./planché = plate
dessin = drawing, design
carte = map
bibl. = bibliography
résumé = summary
tabl. = diagram
sous presse = in press
thèse = thesis (doctoral, etc.)
inédit. = unpublished
multigraphié = mimeographed
dactyl. = typewritten

*Iconography, Arts and Architecture

BÉGUIN, Gilles.
Musée Guimet. Paris


MACDONALD, Alexander W.  
Centre National de la Recherche Scientifique  


MORILLON, Francis and Philippe Thouveny  


VERGATI STAHL, Anne  
Centre National de la Recherche Scientifique.  


*Anthropology (human ecology, social structure, religion, traditional medical science)*

ALIROL, Philippe  


BOUILLIER, Veronique  


2. Les renonçants du Nepal. - L'Ethnographie, No 1, 1979, pp. 105-127. (The purpose of this article is to point out that there is a gradation of intermediary situations between renunciation and subjection to the rules of the life in society. Though the name "Sannyasi" is ordinarily given to the ascetic, we can find some of them who are, either just members of a Sannyasi caste - which sounds quite antithetic - or temple attendants, or members of a monastic community. All of them still have in common certain characteristics of asceticism but they are, at the
same time, involved in the ordinary lay society, and this society tends by direct or indirect pressures to incorporate them).

3. Naître renonçant. Une caste de Sannyasi villageois au Népal central. - Nanterre, Laboratoire d'ethnologie, 1979. - 24 cm, 264 p. fig., pl., cartes, bibli. (Study of a Sannyasi community in the hilly area of Central Nepal. In spite of their still manifest ascetic inheritance, the Sannyasi are paradoxically part of the Nepalese caste system).


DOBREMEZ, Jean-François
Université scientifique et médicale de Grenoble. et:
Centre National de la Recherche Scientifique.

1. Small scale ecological mapping as a basis for development. Nepal a case study. Second International Congress of Ecology, Jerusalem, September 1978. (For ten years, ecological mapping of Nepal has been carried on at a scale of 1/250,000. The main purpose of these maps - 8 sheets for the whole country, 150,000 sq. km - is to provide basic materials for biogeography and ecology. The maps present an overall picture of the ecological conditions, expressed in terms of natural vegetation, phytogeography, climate, soil, productivity, agriculture, population ... All these data are needful for the knowledge of the country.

The maps provide data concerning natural resources - vegetation, forests, agriculture, pastoralism - and environmental conditions - climate, soil, slopes. Such data are very useful for planners, as well as academics. The scale 1/250,000 seems to be the best for regional planning.

2. Note sur la teneur en matière organique des sols himalayens le long d'une séquence topographique et climatique de grande amplitude. - Annales de l'Université de Savoie, 1979. (Summary: The soil organic matter contents of 126 samples from central Nepal are compared with annual rainfall, annual mean temperature, altitude - between 200 m and 5000 m - and with Basal Area Ratio. The highest values are occurring in temperate and subalpine forests - 200 to 350 tons of organic matter per hectare. The values are very low in the subtropics.


4. BOURGEOIS, J., FAUGERAS, G., PARIS, R.R., DOBREMEZ, J.F. - Plantes du Nepal VI, Alcaloïdes du Thermopsis barbata Benth. - Plantes médicinales et phytotherapie, vol. 13, 1979, No 2, pp. 87-93. (Summary: From the aerial parts of Thermopsis barbata Benth., five quinolizidic alkaloids are isolated: lepinine, epi-lupinine, cydisine, N. methyl-cydisine and N-formyl-cydisine. This species differs from other Thermopsis by the presence of large amount of bicyclic alkaloids (lupinine, epi-lupinine) found for the first time in the genus).
Forthcoming:


6. *Carte écologique du Nepal au 1/250,000. Région Jumla - Saipal.* (Cahiers népalais - documents No 9, Centre national de la recherche scientifique). (In collaboration with T.B. Shrestha.)

FOURNIER, Alain


GABORIEAU, Marc

Centre National de la Recherche Scientifique.


2. *Le partage du pouvoir entre les lignages dans une localité du Nepal central.* - L'Homme, vol. 18, No 1, 1978, pp. 37-67, tabl., bibl. pp. 65-66. (The Division of Power between Lineages in a Local Community of Central Nepal. - For a long while, the traditional administration of the local community where the author was doing fieldwork remained a puzzle: power was shared among seventeen chiefs, mukhiya, each of whom was in charge of one subdivision, taluk, the size and population of which were quite unequal. Why and how did this come about? A first answer was found through the study of administrative rules. Originally, there were two kinds of land tenure. The greater part of the local community, where high caste Hindus and tribals had settled, was 'of royal right', raikar. In this form of tenure, authority was exercised at two levels. The thum, a kind of division ruled by a mahamukhiya, brought the subdivisions together; actually, only five of the chiefs exercised their authority under this system, and yet their subdivisions occupied most of the territory where the majority of the population lived. The remaining part of the local community, peopled by Muslim bangle-makers, enjoyed privileged tenure, the tusal or seva birta, under which the authority was exercised only at one level, that of the subdivisions. There, chiefs depended directly on the king and the subdivisions were divisable and numbered twelve.

But these administrative factors accounted only in part for the sharing of power as it obtained at the time of fieldwork. To understand the evolution which led to the present situation, one has to take into account two kinds of social factors: lineage structure, and the wealth and power of various castes. Each administrative subdivision was originally the territory of a founding lineage joined by allied families and dependants. High caste Hindus, who have deep and corporate lineages, have kept large subdivisions with a sizeable population. The lineages of the Muslims are shallow and tend to segment quickly; their tiny subdivisions easily multiply. But this evolution has undergone great changes since the second half of the 19th century, when members of high castes, who are socially and politically dominant in Nepal, literally colonized the tribal lineage's territory, dispossessing it of its authority, which is now but nominal.)

4. Systèmes traditionnels des échanges de services spécialisés contre rémunérations dans une localité du Népal central. Puruṣārtha, Recherches de sciences sociales en Asie du sud. vol. III, 1977, pp. 3-70. (The paper is concerned with the question: to what extent is the jajmani relationship present in Nepal? The author concludes that of the three empirically discernible types of exchanges between specialists and "patrons" only one can be considered a proper jajmani exchange: the one which bestows purity and removes impurity in the Hindu cultural context (purohit, untouchable scavenger, etc.). The second type of relations includes artisanal services against grain or cash mainly on a contractual basis. And the third one exists between "patrons" and mendicants (ascetics, vagrant musicians).

JEST, Corneille
Centre National de la Recherche Scientifique.


MACDONALD, Alexander W.
Centre National de la Recherche Scientifique, Universite de Paris X, Nanterre.


In collaboration with DVAGS-PO RIN-PO-CHE.


MEYER, Fernand Paul


RUF, François


TOFFIN, Gérard
Centre National de la Recherche Scientifique.


2. L'organisation sociale et religieuse d'une communauté néwar (Népal). - L'Homme, vol. 18, No 1-2, janv. - juin 1978, pp. 109-134, fig., bibl. (The Social and Religious Organization of a Newar Community (Nepal). - This paper is an attempt to present an overall and dynamic picture of a Newar community in the Kathmandu valley, Nepal. The author shows what the relations are between elementary social groups.
(clans and lines), the cult of the Gods and local powers. It can be clearly seen that
the tutelary divinities play a central role in the segmentation process of kin groups.
It is also around these divinities that the different village factions confront each
other through their leaders. In fact, all the social relations are expressed in
religious terms. A kin group cannot legally exist unless it has been sanctified.
Similarly, the village headman's power is as much based on his administrative
attributions as on his leadership in religious affairs. Moreover, it is through
sacralisation that power becomes legitimate).

3. Intercaste relations in a Newar community. pp. 461-481, fig., bibl., In Fisher, J.F.,
ed. - Himalayan anthropology. The Indo-Tibetan interface. - The Hague, Paris,
1978.

4. Les migrations dans une vallée himalayenne du Népal central (district le Dhading). -
L'Ethnographie, vol. 120, 1978, Nouvelle série, No 77-78, pp. 121-140, fig. (Numéro
spécial: Les migrations dans l'Asie du sud).

5. Les rites funéraires des hautes castes hindouistes néwar (Népal). pp. 242-252,
photogr., bibl., In Les hommes et la mort. Rituels funéraires à travers le monde.

du Centre national de la recherche scientifique, 1979 (Colloques internationaux du
Centre national de la recherche scientifique, No 582).

7. Les aspects religieux de la royauté néwar au Népal. - Archives de Sciences sociales
des religions, No 48/1, 1979, pp. 53-82, bibl. (On the religious aspects of Newar
kingship).

SAGANT, Philippe
Centre National de la Recherche Scientifique.

120, Nouvelle série, No 77-78, 1978, pp. 93-119, tabl., carte schémat., bibl.
(Numéro spécial: Les migrations dans l'Asie du sud).

2. Du village vers la ville et la plantation. - L'Ethnographie, vol. 120, Nouvelle série,

juin 1978, pp. 69-107. (The author attempts to define the former attributions of the
subba, Limbu chiefs in Eastern Nepal. They first have to deal with land and are
exercised over part of the clan territory. The subba is with the Limbu in a senior to
junior relationship, which comes out through various rights and duties. The subba is
also in charge of settling immigrants. He is the one who collects taxes for the King
of Nepal. He administers justice, for which he has assistants, means of repression,
and a right to collect fines, taxes and compensations. Finally, he holds some
privileges - duty-service, monopolies, prestations - which are a manifest mark of the
authority delegated to him by the King of Nepal, and which has enabled him to resist
the control of the central government for so long).


6. Usuriers et chefs de clan. Ethnographie de la dette au Népal oriental. - Puruṣārtha, No 4, automne 1979., 52 p. (Chiefly in reference to the Limbu, the author gives a well-documented description of the traditional Nepali credit system. It is examined against the background of land tenure, political organization and law. He demonstrates that there is a direct link between the Gorkhali conquest and the indebtedness of the - formerly - tribal population with an outcome of slavery/bondsmanship or mortgage).


WEISBECKER, Patrick

1. Le bombo tamang: une forme de chamanisme himalayen. Thèse de docteur en médecine, Nancy, 22 juin 1978. - Université de Nancy, 1978. - 12-277-25 f. dactyl., fig. h.t., cartes, pl. photogr. h.t., bibl. (A study of Tamang shamanism from the medical point of view).

*Linguistics*

MAZAUDON, Martine
Centre National de la Recherche Scientifique.


3. La formation des propositions relatives en tibétain. - Bulletin de la Société de linguistique de Paris, 73, 1978, pp. 401-414. (Relative clause formation in spoken Lhasa Tibetan. Spoken Lhasa Tibetan makes use of three different constructions in the formation of its relative clauses: the head can follow the RC, it can be internal to the RC, or it can appear twice as a full noun phrase, once inside and once after the RC. The use of these various strategies depends on the function of the head inside the RC).
4. Consonantal mutation and tonal split in the Tamang sub-family of Tibeto-Burman. - Kailash, VI, 3, 1978, pp. 157-179. (Comparison of several dialects of Tamang, Gurung, Thakali and Manangba reveals that their modern systems of four tones derive from an older system with only two tones. At that older stage of the common language - Proto-Tamang - we can reconstruct three series of initial occlusives (p, ph, b, etc.) and two series of continuants (m, mh, n, nh, s, z). The subsequent confusion of the voiced series (b, m, n, z, etc) with the voiceless series (p, mh, nh, s, etc) led to the compensatory split of the two old tones into two tones each, the result being the modern systems with four tones each, and only two series of occlusives (p, t, c . ., ph, th, ch . . ) and one series of continuants (m, n, r, l, s . . ).

CABAUD, Marie-Christine
Institut National des Langues et Civilisations Orientales, Paris.


*Musicology*

HELFFER, Mireille
Centre National de la Recherche Scientifique.

Record:
1. Ladakh, Musique de monastere et de village. 1 disque 30 cm/33 t., Collection Centre national de la recherche scientifique - Musée de l'Homme, "Traditions musicales des cinq continents", Chant de monde LDX 74662. 1978.


*Zoology*

THIOLLAY, J.M.
Laboratoire de Zoologie, Paris.

1. Structures écologiques comparées des peuplements aviens de forêts mixtes tempérées. - Le Gerfaut. Die Giervalk, 1978, 68, pp. 347-372. (A comparative ecological study was conducted between three sets of two temperate deciduous mixed forests in France (northern Alps, 46° 30' N, from 500 to 1100 m), Mexico (Durangl state, 23° 30' N, around 2,500 m) and Nepal (Annapurna range, 28° 30' N, between 2,500 and 3,500 m). Every species was put in a category according to its frequency (drawn from a total of 541 counts of 20 minutes), ecological niche type and body weight.

The mean number of regular species per forest is 41 in France and 56 in Mexico and Nepal. The proportion of species seen in less than ten percent of the counts is higher in subtropical latitude mountains of Mexico and Nepal (68 percent) than in France (41 percent). Shannon's diversity index increases from north (France) to south (3.42 to 5.13). The high taxonomic diversity in the subtropical areas and the low co-occurrence of sympatric congeners involves probably a high interspecific competition.

Some guilds have very similar composition in the three countries (raptors, woodpeckers, warblers, tits, etc.) involving similar evolutionary patterns. The increased number of species in most ecological groups of Mexico and Nepal may rely first on historical or geographical factors and proximately on an increase of corresponding food resources. They can either more finely divide the guild's niche (e.g. thrushes and robins) or enlarge it, using new stratas, modes of hunting or kinds of prey (e.g. flycatchers, hover-gleaning insectivores and mixed frugivorous birds). Some new food sources (flowers) or strata (herbaceous layer, epiphytes) may also become available. The differences between summer rainfalls and their consequences influences the composition of avifaunas, especially from the lower strata).

2. Distribution des Falconiformes nicheurs autour du massif de l'Annapurna (Himalaya Central). - L'Oiseau et R.F.O., 1978, 48, 4, pp. 291-310. (From May 30 to August 14, 1977, an ornithological survey was conducted around the Annapurna range, central Himalaya (Nepal): south of the main range from 800 to 5,000 m, then on the
northern side (Manang valley), from 2,400 to 5,000 m and, less accurately from 3,800 m in Mustang to 1,200 m in the lower Kali Gandaki valley. Frequency and relative abundance of all the diurnal raptors are given through the 1,117 birds seen during 1,319 twenty minutes' counts.

Among the 29 species identified, four (Accipiter virgatus, Spizaetus nipalensis, Microhierax caerulescens and Falco subbuteo) were observed at higher altitude than previously recorded, two others were found breeding for the first time in Nepal (Hieraaetus pennatus, Buteo sp.) and a new one, Falco pelegrinoides, distinguished from the Shalin Falcon.

There is a decreasing trend of species richness (from 18 to 2), abundance (2.28 to 0.40 birds per twenty minutes) and diversity index (3.36 to 1.50) with increasing altitude (from 900 to 5,300 m). Richness, densities and altitudinal limits are also much higher on the northern side of Annapurna range than south of it. Rain and fog especially on the southern side of the mountain during the monsoon seems to be the most important limiting factor for birds of prey and may be the reason for the absence of Golden Eagle and European Kestrel in the Lamjung Himal range. 2,500-2,700 m is the upper limit for tropical species and the lower one for palearctic species. Small Accipiter provide a set of three species replacing each other along altitudinal gradient in such a way that interspecific competition may be involved. Vultures make up to 51 percent of the raptors below 3,000 m and 68 percent above. The two main species (Gypaetus barbatus and Gyps himalayensis) are spread all over the 17 levels sampled, when 25 are found in only one to six of them. The steepness of the relief produces a mosaic of very different climates, habitats, and hence, bird communities within a radius of less than 40 kilometers).

*Botany*

SHAKYA, Puspa Ratna

1. Contribution à la phytogéographie de l'Himalaya. Les éléments de la flore vasculaire du Népal, les groupements végétaux du Népal oriental. Thèse de doctorat de 3ème cycle, Université scientifique et médicale de Grenoble, 1979. -61 - XLIV p., fig., maps, tabl., bibl. (Summary: Distribution of 3500 species of plants of Nepal is emphasized in connection with Sino-Japanese, Centralasiatic, Irano-turanian, Indian, Southeast Asiatic-malayan and holarctic biogeographical regions. The data are analysed according to the levels of vegetation and give a pattern of the flora for each part of Nepal).