

An Annotated Bibliography on the Thakalis

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Introduction

In relation to their number (an estimated 1,500 households) the Thakalis may be the most studied group in Nepal. The Thakalis have been studied by 15 trained anthropologists who have published nearly 50 works on them.

There are several factors contributing to this situation. First, Western anthropologists interested in the Himalayan Region come to Nepal because of difficulties in obtaining research permission in neighbouring countries. Secondly, anthropologists are generally more attracted by the people of the Hills and Mountains, than by those of the Plains. Thirdly, fieldwork in Thak Khola (the homeland of the Thakalis) involves no great hardship: communication is reasonable, the climate is pleasant, people are friendly and cooperative, and the accommodation and food are excellent. Finally, the Thakalis are a good choice for anthropologists interested in trade, migration and social change.

Nepal was virtually a closed country for Westerners from its foundation in the late 18th century until 1951. The few Westerners who visited the country were permitted to travel only along the main trail from India to the Kathmandu Valley.

In 1952 Toni Hagen (the Swiss geologist) and Giuseppe Tucci (the late Italian Tibetologist) became the first Westerners to visit Thak Khola. At that time little ethnographical information existed on the Thakalis. Traders and pilgrims from neighbouring countries had been visiting Thak Khola for centuries, but none have left written accounts on their journeys. Hari Ram from the Survey of India passed through Thak Khola in 1873, and based on his observations the area was detailed on a map published by the Survey in 1915. The Japanese monk Ekai Kawaguchi stayed secretly in Thak Khola for several weeks in 1900 and his book Three Years in Tibet (1909) includes a few observations on the valley.

Jiro Kawakita (Japan) was the first anthropologist to visit Thak Khola. Kawakita was a member of Kihara's scientific expedition to the Nepal Himalayas 1952-53 and stayed in Thak Khola for less than one month. Kawakita revisited Thak Khola in 1958, and again in 1963 in connection with fieldwork among the Magars south of the valley. Kawakita

has published some general ethnographical information on the Thakalis in Ethno-Geographical Observations of the Nepal Himalayas (1957) and The Hill Magars and their Neighbours (1974).

Shigeru Iijima (Japan) was a member of Kawakita's 1958 expedition to the Nepal Himalayas and spent about one month in Thak Khola. He revisited Nepal in 1975-76, 1980-81 and 1984 to study Thakalis in Kathmandu. The main focus of his research is social and cultural change. Iijima has published six articles on the Thakalis, namely The Thakali, A Central Himalayan Tribe (1960), Hinduization of a Himalayan Tribe in Nepal (1963), Two Types of Plain Emulation Among the Thakalis and the Karen (1968), A Note on Thakali Leadership (1977), Ecology, Economy and Cultural Change Among the Thakalis in the Himalayas of Central Nepal (1977), and The Thakalis; Traditional and Modern (1982).

Corneille Jest (France) is well-known for his study of the Tibetan speaking people of Dolpo District. In connection with that study he passed through Thak Khola several times in the 1960's and collected information on the Thakalis. Jest's contributions on the Thakalis deal mainly with religion and include Les Thakali, Note préliminaire concernant une ethnie du Nord-Ouest du Népal (1966), Chez les Thakali, cérémonie consacrée aux ancêtres du clan (1969), Carte écologique du Népal, Région Annapurna-Dhaulagiri (1970, with J.F. Dobremez), Fête du pa-la à Chim, Kâli Gandaki (1974), La Fête des Clan chez les Thakali, Spre-lo 1968 (1974), and Encounters with Intercessors in Nepal (1976).

Christoph von Furer-Haimendorf (England) was the first anthropologist to live for a long period among the Thakalis. He stayed in Thak Khola for more than six months in 1962, and revisited the valley in 1972 and 1976. Furer-Haimendorf has studied mainly Thakali trade, but his work also deal with Thakali history and social organisation. Furer-Haimendorf's contributions on the Thakalis are Caste Concepts and Status Distinctions in Buddhist Communities of Western Nepal (1966), Morals and Merit, A Study of Value and Social Control in South Asian Societies (1967), Himalayan Traders, Life in Highland Nepal (1975), Trans-Himalayan Traders in Transition (1978), Social Change in a Himalayan Region (1981), and Social Structure and Spatial Mobility among the Thakalis of Western Nepal (1981).

Dor Bahadur Bista (Nepal) stayed in Thak Khola in 1962 and has published his findings on the Thakalis in People of Nepal (1967) and The Political Innovators of Upper Kâli Gandaki (1971).

Pierre Valeix (France) stayed in Marpha (Thak Khola) for about one year in 1969-70. This research has resulted in one article, Mârphâ: aspects humains et économiques d'un village du Pâc Gâu (1974).

Donald A. Messerschmidt (USA) is a well-known authority on the Gurungs, but has also researched the Thakalis. His findings on the Thakalis are contained in Parallel Trade and Innovation in Central Nepal: The Cases of the Gurung and Thakali Subbas Compared (1974, with N.J. Gurung), Dhikurs: Rotating Credit Associations in Nepal (1978), and The Thakali of Nepal: Continuity and Change (1982).

Michael Vinding (Denmark) did fieldwork among the Thakalis of Thak Khola in 1972, 1975-78, and 1980-81. His contributions on the Thakalis deal with history, economy, social organisation and religion, and include The History of the Thakaali according to the Thakaali Tradition (1977, with S. Gauchan), The Local Oral Tradition about the Kingdom of Thin Garab Dzong (1978), A Preliminary Report on Kinship Terminologies of the Bodish Section of Sino-Tibetan Speaking Peoples (1979), Marriage Systems of the Thakalis and Related Groups of the Bodish Section of Sino-Tibetan Speaking Peoples (1979/80), A Note on Patrilineal Descent Groups among the Thakalis of the Nepal Himalayas (1981), The Thakalis as Buddhists: A Closer Look at Their Death Ceremonies (1982), A Comment on 'Two 12-Year Festivals in the Thak Khola' (1983), Making a Living in the Nepal Himalayas: The Case of the Thakalis of Mustang District (1984), and The Thakalis should say: "We are Thakalis and we are proud of being Thakalis" (1985).

Andrew E. Manzardo (USA) did fieldwork among Thakali migrants (mainly in Pokhara) from 1974 to 1977. Manzardo's works deal with ecology, animal husbandry, trade, impression management and change, and include Cost-cutting, Caste and Community: A Look at Thakali Social Reform in Pokhara (1975, with K.P. Sharma), Factors in the Potential Regeneration of Thak Khola (1976), Ecological Constraints on Trans-Himalayan Trade in Nepal (1977), To be Kings of the North: Community, Adaptation and Impression Management in the Thakali of Western Nepal (1978), Impression Management and Economic Growth: The Case of the Thakalis of Dhaulagiri Zone (1982), and High Altitude Animal Husbandry and the Thakalis of Thak Khola: Biology and Trade in the Himalayas (1984).

Reinhard Greve (FR Germany) stayed in Thak Khola for three months in 1978 and two months in 1980. He has published the article A Shaman's Concept of Illness and Healing Rituals in the Mustang District, Nepal (1981/82).

Krishna Bahadur Bhattachan (Nepal) undertook a study of the Thakalis of Pokhara in 1979. His findings are presented in the dissertation Modernization and Social Change among the Thakalis in Nepal (1980). Other contributions include The Process of Thakali Integration (1983) and The Social Status of Thakali Women: How much Better, How much Worse? (1985).

Ram Bahadur K.C. (Nepal) undertook a one-month fieldwork among the Thakalis of Pokhara in 1980. The results of the study are contained in the dissertation Immigrant Thakalis of Pokhara: An Exercise in Urban Ethnography (1980).

Barbara Parker (USA) carried out fieldwork for 18 months in Marpha (Thak Khola) in 1981-83. Her findings have yet not been published.

Susan von der Heide (FR Germany) studied Thakali emigrants (mainly in Kathmandu) for about one year in 1981-82. The results of this research are yet not published.

Finally, Bill Fisher (USA) conducted a two-year research project among Thakalis in Myagdi and Baglung districts in 1982-84. He is presently completing a thesis on Thakali emigrants.

Besides anthropologists, other scientists have studied Thak Khola and Thakali culture. The Tibetologists G. Tucci, D.L. Snellgrove, A.W. Macdonald and D. Jackson have researched the history and religion, C. Kleinfert, C. Milliet-Mondon, and P. Morillon and P. Thouveny the architecture, and J.F. Dobremez and M. Fort the ecology of Thak Khola. M. Hari and M. Mazaudon have studied the Thakali language.

In addition to the above-mentioned professional scholars, Thakalis (including, among others, Dhruva Kumar Bhattachan, Narendra Gauchan, Omkar Prasad Gauchan, Prakash Gauchan, Narendra Serchan and Chandra Man Thakali) have studied and published works on Thakali history and culture. While Western anthropologists have focussed especially on trade, migration and social change, the Thakalis' main interest have been the question of their origin. These studies are published in Nepali language, and have only seldom been referred to in the works of Western anthropologists.

Besides the older generation, young university educated Thakalis have studied their culture and society. The sociologist Krishna Bahadur Bhattachan (presently teaching at the Department of Sociology/Anthropology, Tribhuvan University) has researched problems of modernization and social change. Som Prasad Gauchan (a Ph.D. candidate in Political Science, Delhi University) is interested in the political aspects of Thakali society, and Yasso Kanti Gauchan is studying socio-cultural change among the Thakalis of Kathmandu for a M.A. dissertation.

In conclusion, Thakali culture and society have been examined in numerous works by a large number of scientists and Thakalis, but some aspects (e.g. the traditional political organisation) are little researched, and a monograph has not yet been published. Also, there is a conspicuous lack of physical anthropological and archaeological information on the Thakalis and Thak Khola.

Works in Nepali Language

Bhattachan, Basanta, 1980a. Thakālī Jātiko pabitra 4 devatā: ek parīcaya. (The Four Sacred Gods of the Thakalis: An Introduction). Khāgalo, Vol. 1, pp. 31-32.

Presents a brief note on the gods of the four Thakali clans.

1980b. Thakālī Jātiko mahān paṛba bārha baṛṣe kūmbhamelāko kārya-kramko ruprekhā. (An Outline of the Programme of the Thakalis' Sacred 12-Year Festival). Khāgalo, Vol. 1, pp. 39-41.

Contains the programme of the 17-day long lha phewa festival which the Thakalis celebrate every twelfth year.

— 1980c. Thakālī samāj kāthmāṇḍu gatibidhi. (Activities of the Thakali Society, Kathmandu). Khāgalo, Vol. 1, pp. 47-50.

Describes the history and activities of the Kathmandu Thakali Society, as well as the Society's rules and regulations.

Bhattachan, Birendra, 1985. Thakālī utpatti ra itihās. (The Origin and History of the Thakalis). Phālo, Vol. 2, pp. 61-65.

Based on secondary sources the author provides an introduction to the history of the Thakalis.

Bhattachan, Dhruva K. 1975. Thakālī jātikō mahān parba. Ek samikṣāt-mak paricaya. (The Thakalis' Great Festival. A Review). Dainik Nirṇaya, 27 March, 3 April and 9 April 1975.

Having described the origin of the Thakalis, the author details the torenla festival which is the Thakalis' main annual festival.

— 1977. Dhikurī prathā ek sājhā byabasthā. (The Dhikur - A Cooperative System). Ahwān, 31 Bhādra 2034.

Describes various types of rotating credit associations (dhikur) and examines the origin and importance of these associations among the Thakalis.

— 1979. Thakālī jātikō purātaṅ samskṛti syopen lawa (kumār yātrā) ko ek jhalak. (A Glimpse of Syopen lawa - the Thakalis' Ancient Culture. Pokhara: Dhruva K. Bhattachan.

Provides information on the syopen lawa which is an initiation ceremony for young boys.

— 1980. Deśpūjā (Hyūlpūja) ek samikṣāt-mak paricaya. (Community Worship - A Review). Naulo Dāko, 2 Baisakh 2037.

Examines the yhūl pūja (village sacrifice ceremony) as performed in rural and urban Thakali settlements.

— 1982. Thakālī jātikō samrakṣikā devī 'narijhowa'. (Narijhowa - the Thakalis' Protective Goddess). Narijhowa, Vol. 1, pp. 25-30.

Presents the myth relating to the origin of lha nari jhowa, the protective goddess of Thasang (the present Kobang Panchayat), the homeland of the Thakalis.

Bhattachan, Dirgha Narayan, 1979. Thakālī. Dhaulāgirī, Vol. 1, No. 2, pp. 37-43.

Discusses the origin of the Thakalis.

Bhattachan, Hari Narayan, 1983. Hindu dharma ra torenla. (Hindu Religion and Torenla). Phālo, Vol. 1, pp. 57-58.

Compares the Thakalis' torenla festival with the Hindu phāgu festival.

Bhattachan, Jyoti, 1985. Thakālī saṁskṛtikō jagernā. (Preservation of Thakali Culture). Phālo, Vol. 2, pp. 54-57.

Examines the role of women in the preservation of Thakali culture.

Bhattachan, Krishna Bahadur, 1983. Thakālī samastikaraṇ ko prakṛyā. (The Process of Thakali Integration). Phālo, Vol. 1, pp. 46-48.

Discusses the problems of Thakali integration and points out the need for a central Thakali organisation to maintain Thakali cohesion.

1985. Thakālī mahilāko sāmājīk sthiti: kati rāmro kati narāmro. (The Social Status of Thakali Women: How good, how bad?). Phālo, Vol. 2, pp. 67-70.

Examines the status of Thakali women which, the author argues, is better than of other Nepalese women.

Bhattachan, Tilak, 1979. Thakālī jātikō choto cināri. (A Brief Introduction to the Thakalis). Dhaulāgirī, Vol. 1, No. 1, pp. 28-30.

Provides a brief introduction to Thak Khola and the Thakalis.

Bhattachan, Vidya, 1985. Badlido nepālī samājkā cunautīharu ra thakālī nārī. (Challenges of the Changing Nepali Society and the thakālī women). Phālo, Vol. 2, pp. 58-60.

Discusses the challenges facing Thakali women as members of the Nepali society.

Gauchan, Binod, 1985. Nepālī sāhitya ra thakālī jātiya sāhītik yātrā: ek carcā. (Nepali Literature and the Thakali Community's Literary Voyage: An Introduction). Phālo, Vol. 2, pp. 34-38.

Examines the contributions of Thakalis in Nepali literature and poetry.

Gauchan, Mana Kanti, 1985a. Thakālī yubā piṇdhī: sārthak, upayukta ra bibekpūrna bikalpa ko khojīmā. (The Thakali Youth Generation: In Search of a Meaningful, Appropriate and Rationale Alternative). Phālo, Vol. 2, 1-3.

Discusses problems facing contemporary Thakali youth.

— 1985b. Bibāha: sajātiya kī antarjātiya ? (Marriage: Intra- or Intercaste ?) Phālo, Vol. 2, pp. 16-21.

Contains a collection of opinions of Thakali youth on intra- and inter-caste marriage.

Gauchan, Narendra, 1980. Thākkholāko digdarśan. (A Glimpse of Thak Kholā). Khāgalo, Vol. 1, pp. 43-45.

Describes the Thakuri origin of the Thakalis as well as the 1855 Nepal-Tibet War.

— 1983. Phālo (bhādra mahināko melā). (Phālo, the festival of Bhādra month). Phālo, Vol. 1, pp. 19-30.

Details the syopen lawa festival which is celebrated in the month of bhadra (August/September).

Gauchan, Omkar Prasad, 1980a. Bārabarse kumbhamelāko bandej. (The Rules of the 12-Year Festival). Khāgalo, Vol. 1, pp. 5-9.

Presents the rules of the lha phewa festival prepared in 1896.

— 1980b. Haṅsa rājāko thākmā śāsanthiyo bhanne ullekh bhayeko kāgaj. (Document proving the reign of Hansa Raja in Thak). Khāgalo, Vol. 1, pp. 11-15.

Contains a translation of the Cimang bemca which deals with the old kingdom of Sumbo Garab Dzong (Thini). The text includes a reference to Hansa Raja and Nima Ranī of Thak.

— 1980c. Dharmapatra. (Duteous Document). Khāgalo, Vol. 1, pp. 17-19.

Contains a resume of the Cimang bemca.

Gauchan, Prakash, 1981. Hāmro deśh hāmro jāti. Nepālkā thakālīharuko ek paricaya. (Our Country, Our Caste. An Introduction to Nepal's Thakalis). Kathmandu: Ratna Pustak Bhandar.

Provides an introduction to Thakali history, society and culture.

— 1985. Thakālīharuko paricaya: kehī thap kurāharu. (An Introduction to the Thakalis: Some Additional Points). Phālo, Vol. 2, pp. 26-30.

Argues that the Thakalis are of Thakuri origin.

Gauchan, Som Prasad, 1985. Thakālī samāj ra thakālī yubā barga. (Thakali Society and Thakali Youth). Phālo, Vol. 2, pp. 31-33.

Discusses problems faced by contemporary Thakali youth.

Gauchan, Yasso Kanti, 1983. Thakālī yubā pariwār - pragatī pratibedan. (Thakali Youth Organisation - A Progress Report). Phālo, Vol. 1, pp. 61-62.

Describes activities undertaken by the Thakali Youth Organisation.

1985a. Sodhpatra/pustak samikṣa. Uttarkā rājāharu huna: pascim nepālkā thakālīharuko samudāya, anukūlan ra prabhāb byabasthāpan. (Book Review. To be Kings of the North: Community, Adaptation and Impression Management in the Thakalis of Western Nepal). Phālo, Vol. 2, pp. 23-25.

A critical review of Manzardo's 1978 dissertation.

1985b. Samasyā saṅga ḍarāyara bhanda cunautidīyara samādhān ko upāya khojnu badhī sārthak ra arthapurana huncha. (Instead of being Afraid of Problems, it is more Fruitful and Meaningful to find Their Solution by challenging them). Phālo, Vol. 2, pp. 4-13.

In this interview with Krishna B. Bhattachan, Ms. Gauchan discusses the problems facing Thakali youth, and their role in the Nepali society.

His Majesty's Government of Nepal, 1974. Thakālī - janasaṅkhyā ra janajīvan. (The Thakalis - Population and Life). In Mecī dekhi mahākālī, Vol. III, Kathmandu: Department of Information, HMG of Nepal.

Provides a brief introduction to the Thakalis.

Malla, Mohan Bahadur, 1977. Thāk ra thakālī. (Thak and the Thakalis). Gorkhāpatra, 18 Baisākh 2034.

Describes briefly the history of the Karnali region and Thak Khola, and argues that the Thakalis are of Thakuri origin.

Serchan, Basanta, 1982. Thakālī jātī - ek samikṣa. (The Thakali Group - A Review). Narijhowa, Vol. 1, pp. 15-18.

Examines socio-cultural change among Thakali emigrants.

Serchan, Lokendra, 1983. Thakālī yubā jagat ājako paripreksamā. (Thakali Youth in the Present Context). Phālo, Vol. 1, pp. 49-54.

Discusses the problems facing Thakali youth and suggests measures to solve these problems.

1985. Haṅsa rājā bāre prakāṣit dastābejharu kelādā. (Analysing the Documents published on Hansa Raja). Phālo, Vol. 2, pp. 40-45.

Based on historical documents published by Omkar P. Gauchan, the author describes Hansa Raja's reign and territory, and marriage relations with Jumla kings.

Serchan, Nagendra, 1982. Lha phewa ko paricaya. (An Introduction to Lha phewa). Butwal: Chandra Mohan Serchan.

Deals with the lha phewa festival and the origin of the Thakalis.

Serchan, Prithbilal, 1982. Thakālī saṅskṛtī bikās samiti, Siddhārthanagarko pragatiko jhalak. (Progress of the Thakali Culture Development Committee, Siddharthanagar). Narijhowa, Vol. 1, pp. 1-5.

Mentions the activities undertaken by the Siddharthanagar Thakali Society.

Serchan, Purnawati, 1985. Udyog byabasāyamā thakālī nārīharuko bhūmikā. (The Role of Thakali Women in Industries). Phālo, Vol. 2, pp. 71-72.

Discusses the role of Thakali women in industrial activities.

Sharma, Keshav Prasad, 1977a. Thakālī samāj sudhār saṅgaṭhan: ek samāj sāsṭriya dṛṣṭikon. (Thakali Social Reform Organisation. A Sociological Perspective). Pancāyat Darpan, Vol. 7, No. 3, pp. 60-68.

Describes the form and functions of the Thakali Social Reform Organisation of Pokhara.

— 1977b. Dhīkur prathā thakālī jāṭiko ek maulik ārthik kam sāmājik byabasthā. (Dhikur System. An Unique Economic and Social Organisation of the Thakalis). Pancāyat Darpan, Vol. 8, No. 1, pp. 44-57.

Examines the socio-economic role of the dhikur system in Thakali society.

Sharma, Nagendra, 1976. Thakālī. pp. 47-50 in Nepālī Janajivan. Darjeeling: Achala Bhagabati Publications.

Contains a brief introduction to the Thakalis.

Shrestha, Tek Bahadur, 1976. Parvatakā kehī tāmrapatra. (Some Copper Documents from Parbat). Contributions to Nepalese Studies, Vol. 3, No. 2.

Includes reference to Thak Khola in the 17-18th centuries.

Sijapati, Lalit Jung, 1985. Purānā kāgaj ra kathā kā ādharma sijāpati baṅsako pūrba pūrkhā haru. (The Ancestors of the Sijapati Clan on the Basis of Old Documents and Stories). Phālo, Vol. 2, pp. 1-11.

Contains a genealogy of the Sijapati (Jumla) kings and mentions about the exile to Thak Khola of Hansa Raja, the youngest prince of Sijapati.

Thakali, Chandra Man, 1980. Thākkholā ra thakālīko cinhārī. (An Introduction to Thak Khola and the Thakalis). Khāgalo, Vol. 1, pp. 21,24.

Argues that the Thakalis are of Thakuri origin

— 1982a. Thakālīharuko istādevī mahālakṣmī. (Thakalis' goddess Mahalaksmi). Gorkhāpatra, 4 December 1982.

Retells the myth of lha nari jhowa whom the Thakalis identify as Mahalaksmi.

— 1982b. Thakālīharuko phāgu cārko mahatwa. (The Importance of the Thakalis' Phagu Festival). Narijhowa, Vol. 1, pp. 9-11.

Describes the torenla festival which the Thakalis celebrate in the Nepali month of phāgu.

— 1983. Thakālīharuko 4 jātiya devtāko 12 barsa kumbhamelāko aitihasik kathā. (A Historical Account of the Thakalis' Four Gods' 12-Year Festival). Phālo, Vol. 1, pp. 37-39.

Retells the myths relating to the lha phewa festival.

Thakali, Krishna Lal, 1977. Mohan malla ko thāk ra thakālī. (Mohan Malla's Thak and the Thakalis). Gorkhāpatra, 1 Srawan 2034.

Rejects Malla's conclusion that the Thakalis are of Thakuri origin.

Thakali Sewa Samiti, 1983. Mūl bandej. (Main Restrictions). Kobāng (Mustang District): Thakālī Sewā Samiti Central Office.

Contains the constitution of the National Thakali Association, as approved by the Association's first general assembly, held in Pokhara, 1983. Besides the Association's rules and regulations, the constitution includes rules relating to life cycle ceremonies, and outlines a programme for the preservation of Thakali culture.

— 1984a. Mūl bandej (pratham samsodhan 2041). (Main Restrictions, First Amendment 2041). Kobāng (Mustang District): Thakālī Sewā Samiti Central Office.

Contains the constitution of the National Thakali Association, as amended by the Association's second general assembly, held in Kobang, 1984.

1984b. Thakālī sewā samiti ko kāryakram tathā dhikurī niyamābalī.
(The Programme of the Thakali Service Association and Rules of
Dhikuri). Kobang (Mustang District): Thakali Sewa Samiti Central
Office.

Contains the rules and regulations governing the establishment and
functions of dhikur, as approved by the Association's second general
assembly. In addition, it includes the Association's ten-point
programme relating to social, cultural, economic, legal, religious,
intellectual, historical, development, national and moral activities.

Tulachan, Indra Bahadur, 1980. Thakālī samāj ra dharma pancāyat. (The
Thakālī Society and the Dharma Pancāyat). Khāgalo, Vol. 1, pp. 2-4.

Describes the form and functions of the Dharma Pancayat which con-
sists of the 13 headmen of Thaksatsai. This political body tradi-
tionally looks after the internal affairs of Thaksatsai.

Tulachan, Narsing Bhakta, 1976. Thakālī jātī mā bidhyamān samājik
kurītī. (Existing Social Evils among the Thakalis). Pokhara:
Panchayat Training Centre.

Discusses social discrimination among the Thakalis.

Tulachan, Somatsingh, 1985. Samskār tathā ānibānile lāgne rog.
(Diseases caused by Customs and Habits). Phālo, Vol. 2, pp. 50-53.

Describes some common diseases among the Thakalis.

Vinding, Michael, 1985. Thakālīharule aba bhannuparcha: "hāmī thakālī
haū ra hāmīlāi thakālīhunumā garba cha." (Thakalis should say:
"We are Thakalis and we are proud of being Thakalis"). Phālo,
Vol. 2, pp. 79-88.

In this interview with Krishna B. Bhattachan, Mr. Vinding discusses
his anthropological research on the Thakalis, and comments on the
question of the origin of the Thakalis.

Work in other Languages

Bajracharya, Bhuban Bajra, 1980. A Review of the Cooperative Develop-
ment in Nepal. Kirtipur: Centre for Economic Development and Ad-
ministration, Tribhuvan University.

Includes a note on Thakali rotating credit associations (dhikurs).

Bhattachan, Krishna Bahadur, 1980. Modernization and Social Change
among the Thakalis of Nepal. Unpublished M.A. dissertation,
Banaras Hindu University.

Analyses social change among the Thakalis of Pokhara.

Bista, Dor Bahadur, 1967. People of Nepal. Kathmandu: Department of Publicity, HMG of Nepal.

Includes a brief introduction to the ethnography of the Thakalis.

— 1971. The Political Innovators of Upper Kali Gandaki. Man, Vol. 6, No. 1, pp. 52-60.

Examines the role of the Thakalis in the salt-grain exchange between Tibet and Nepal in the 1862-1960 period, and related political developments.

Donner, Wolf, 1968. Mustang - Observations in the Trans-Himalayan Part of Nepal. Unpublished MS. Kathmandu: FAO.

Includes information on population and economy in Thak Khola.

Fort, Monique, 1974. Les Paysages de la Kālī Gandakī. Objets et Mondes, Vol. 14, No. 4, pp. 279-290.

Presents an ecological analysis of the Thak Khola valley.

Fürer-Haimendorf, Christoph von, 1966. Caste Concepts and Status Distinctions in Buddhist Communities of Western Nepal. pp. 140-160 in Fürer-Haimendorf, C. von (ed.), Caste and Kin in Nepal, India and Ceylon: Anthropological Studies in Hindu-Buddhist Contact Zones. Bombay: Asia Publishing House.

Compares caste concepts and status among the Thakalis and the Tibetan speaking people of Upper Mustang District.

— 1967. Morals and Merit. A Study of Values and Social Control in South Asian Societies. London: Weidenfeld and Nicholson.

Includes a brief note on the Thakali value system.

— 1975. Himalayan Traders, Life in Highland Nepal. London: J. Murray.

Contains a long chapter on Thakali trade during the period 1862-1972.

— 1978. Trans-Himalayan Traders in Transition. pp. 339-357 in Fisher, J. (ed.), Himalayan Anthropology. The Hague: Mouton.

Examines briefly recent socio-economic changes among trading communities in Northern Nepal, including the Thakalis.

— 1981a. Social Change in a Himalayan Region. pp. 175-203 in Lal, J.S. (ed.), The Himalayas. Aspects of Change. Delhi: Oxford University Press.

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Lists the kinship terminologies of the Thakalis and related groups, and discusses the use of kinship terms.

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Analyses the marriage systems of the Thakalis and related groups. It is shown that the Thakalis have a non-prescriptive marriage system, and that cross-cousin marriage is the preferred marriage form.

1979/80b. The Thakali Household and Inheritance System. Contributions to Nepalese Studies, Vol. 7, No. 1/2, pp. 21-45.

Examines household types, residence patterns, the development cycle of the household and the inheritance system of the Thakalis. Contrary to earlier reports, it is shown that the Thakalis have a nuclear family household system, and that the paternal property is shared equally among male heirs.

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