

When I first arrived in Thuli Pokhari in 1980, this man was the *Pradhan Pancha*, or mayor, of the village. His name is Ram Chandra Subedi. His second son, Bal Chandra Subedi, is shown at the right. Ram Chandra is attired in the traditional, dignified clothing of a Brahmin farmer. He wears the white *dhoti* skirt, a white shirt with an *ostkot*, or vest, the *topi*, or Nepali hat, and sandals. This kind of attire was no longer as popular with the younger men, who preferred clothing more recognizably western or even American in nature: jeans, sweaters, sport coats, etc. This photo was taken in front of an orange tree on Ram Chandra's land, very close to his house.



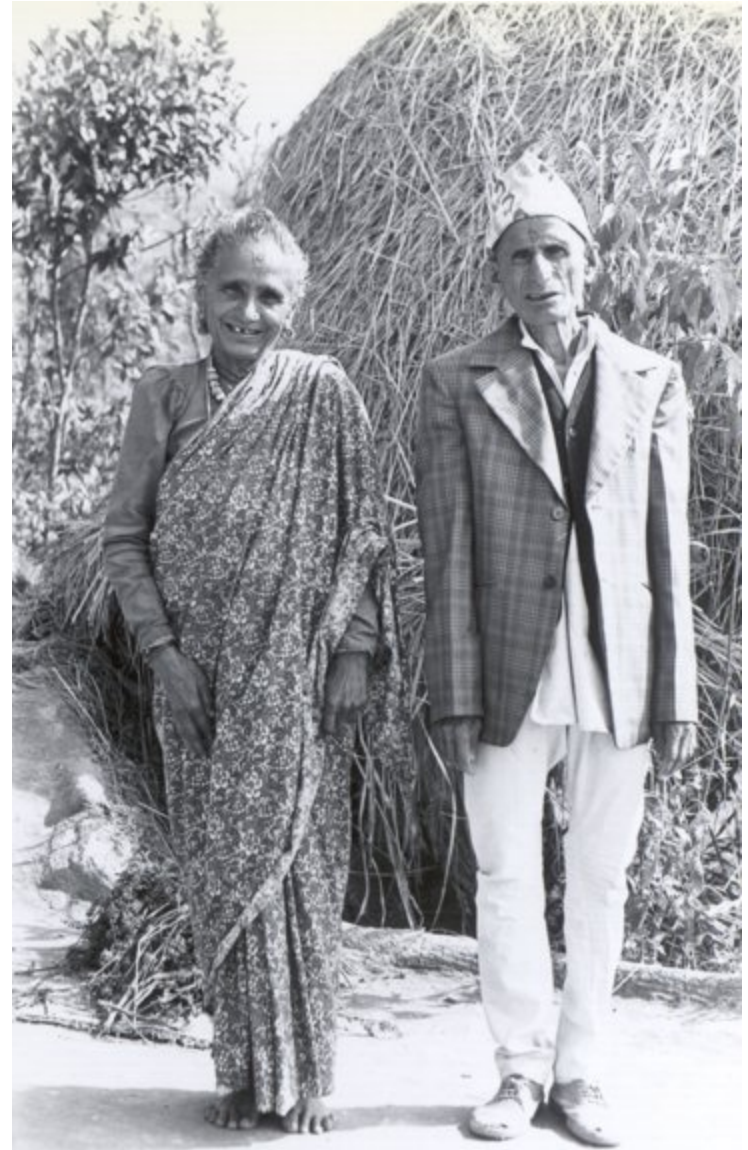
Myself with Ram Chandra. At this time (1982), I lived in one of Ram Chandra's buildings. He was very kind to me, and I have always remembered him with great fondness. He was a highly intelligent, observant and thoughtful man, and would engage me in long conversations about the outside world, Hinduism and Buddhism, politics, science, and technology. I could see why he was mayor: he had strong traits of leadership. He could move people with his speech, quickly formulate policy, confer, consult, and make decisions, and communicate overarching values to his fellow villagers. I feel very fortunate to have known him, and consider him one of the role models of my life.



Ram Chandra's wife with their adopted daughter, Tara Kumari, whom you've seen holding lambs in other photos. Ram Chandra's wife is dressed in the traditional and dignified attire of a Brahmin's wife: she wears a sari and blouse, and is modestly decked with jewelry. Many of the women in the tribal groups of Nepal, such as the Tamangs, Limbus, Gurungs, Thakalis, Sherpas and others, will wear much more jewelry: large golden necklaces, earrings, nose rings, etc.



This Brahmin couple from the village are also dressed in traditional attire: the woman in her sari and blouse, and the man in what appears to be a *daura* shirt, *surawal* pants, *topi* hat, vest, sports coat, and shoes. All of these clothes are made of cotton. The *daura* shirt is very similar to a Russian peasant's shirt: it ties around the body in a double-breasted fashion, and does not use buttons. His attire is essentially the official national suit of Nepal, and is, or at least was, always worn by members of the government, including the King. When I took their picture, I remember saying to the gentleman, *Hajur ratriya panchayatko sadasya jastai dekhinu hunchha* (“You look just like a member of the National legislature”), a comment which provoked considerable laughter. Note the haystack in the background which will support the buffaloes and cattle during the winter.



This wonderful lady, whose name I've sadly forgotten, was acknowledged by everyone I knew in Thuli Pokhari to to be the eldest person in the village at that time (1982). Her age was variously reported to be in the 80s and 90s. She was a great-grandmother at the very least. She had never had her photo taken before, and I was quite honored to be able to take her photo for her family. She would complain to me about not being able to see or hear well, and generally of the diminishing quality of her life. She passed away several years after this photo was taken. Note that she is seated on the *ghundri* mat, which, as I recall, is made of dried rice stalks. It is frequently used in Nepal, almost like a carpet, for sitting on adobe floors, patios, etc. You'll see it in other photos as well.



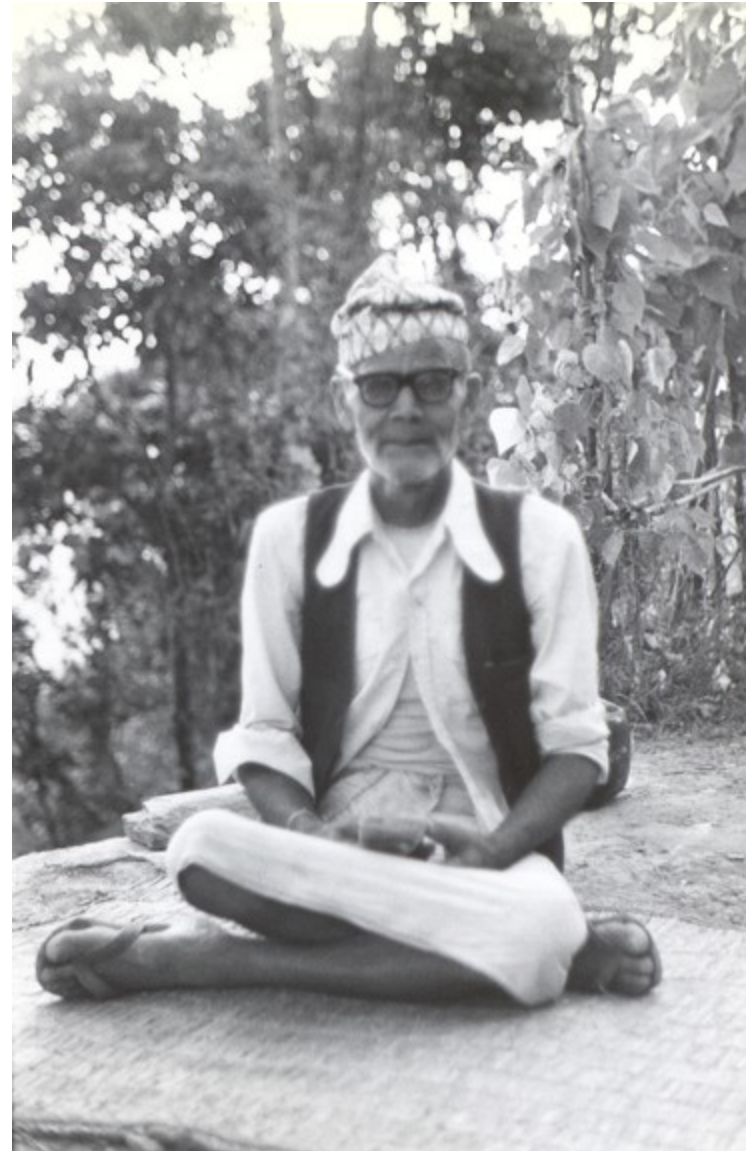


These students were in 9th grade during 1982, and were among the top in their class. As I recall, the student on the left was Bhim Bahadur K.C., and the one on the right was Netra Bahadur K.C. My apologies if their names are not correct. Their attire was typical for many male students of their age at that time: buttoned shirts, shorts and sandals. Shorts were often worn even during the freezing winter.

Two younger students. The one on the left, Dil Bahadur G.T., had the best grades in the school. He helped me with many mundane chores (e.g., collecting water, cooking, etc.), and I in turn helped him with tuition, studies and other necessities in life (note, for example, that he is relatively well-clothed). At this time, education was free up to the 4th grade, but after that the students had to pay to go to school. The other boy was the second son of a prominent farmer in the village, Hom Prasad Subedi.



In America, everyone considered me to be an astronomy buff, and I thought I'd have no problem teaching the subject in Nepal. However, once I delved into the Nepali literature on astronomy, I discovered all sort of concepts that I had never heard of before. These concepts, as it turned out, were part of local, pre-Copernican models that are never taught in western science curricula. I was confounded and dismayed, and needed help. Purna, as always, came to my assistance. His maternal grandfather, shown here, was an astrologer, and had a firm grasp of all the concepts. He drew my horoscope, and explained to me how the systems operated. It was an exhilarating intellectual adventure. Note that Purna's grandfather wears the traditional Brahmin attire already described, and is seated on a *ghundri* mat.







This is a spring at Kaurapani, about half a kilometer from Thuli Pokhari. In 1983, with the help of a junior high school in New York and some former Peace Corps Volunteers in Fort Collins, Colorado, JS Secondary School built a small system to bring this water to the school and village of Thuli Pokhari.



The school and village donated all of the labor to create this water system. This photo shows 6th class schoolchildren helping dig the trench for the pipe! The trench varied from about 2 to 3 feet in depth, and held high density polyethylene pipe. The outskirts of Thuli Pokhari are in the background. Some villagers and a teacher are present, observing, assisting in or supervising the work.



In concert with the laying of the pipe, 3 concrete tanks were built. This tank is adjacent to the inlet gallery that was constructed to collect the spring water. The tank was intended to provide regulatory storage for diurnal water demands.



The man who built the tanks was a skilled craftsman of the Kami caste; he is standing at right. Sitting at the left was the *Pradhan Pancha*, or mayor, of Thuli Pokhari at the time, Netra Narayan Subedi, a man of admirable entrepreneurial vigor. He is dressed all in white because he was in mourning for his mother, who had recently passed away. A teacher, paradoxically also named Netra Narayan Subedi, is seated in the middle, and another villager is seated above them. They are standing around the half-constructed inlet gallery, which was built in an excavated hillside, and subsequently buried after construction.



A villager assists in the mixing of concrete. Fifty bags of cement had to be backpacked over a horizontal distance of several miles, and a vertical distance of perhaps 3,000 feet, for this project. Another 5 to 8 tons of sand had to be carried about the same vertical distance and a mile or so of horizontal distance. All of this labor was performed for free by the schoolchildren and villagers. Note the terraced hillside in the background.



Villagers stand around the freshly laid high density polyethylene pipe. The mayor can be seen in his white mourning attire at the right. To his right is Muralidhar Paudel, the Sanskrit teacher in the school, and to his right is the other Netra Narayan Subedi, one of the teachers.



The new tank is shown, as yet uncovered, by the inlet gallery. The other two tanks were fed in series from this source tank.



The pipeline was buried along this area. Some of the pipe can be seen at the left. Netra Narayan Subedi, the teacher, can be seen standing in the middle.





The foundation for the middle tank can be seen in the foreground. However, the pipe has already been laid. One of the students is already getting a drink on her way to school in the morning.