

Chapter-1

INTRODUCTION

1.1 General Background of the Study

Nepal is geographically as well as culturally heterogeneous. Nepalese culture is mosaic nature in different ways. Bista (1982) describes Nepali culture as an example of syncretism of various ethnic groups. C.J. Wake describes Nepal as a model of a mosaic society with over forty mutually un-intelligible language groups and further division by caste. It is a wealth of cultural diversity. It is a nation of various tribes, castes and clans different in language, race, religion, custom and rich in cultural diversity which is reflected in terms of language, religion, custom, manner, dress patterns and food habits (Gurung: 1978)

Almost every nation can geographically divide into various regions. Each region has its special cultural, traditional and patterns of Norms. Thus regional culture represents the peculiar types of culture, which has a remarkable degree of cultural homogeneity of the region. Geographically Nepal consists of three cultural regions; Himalayan, Mountain or Hill and Terai. Himalayan culture is greatly influenced by Tibetan Buddhism. Socio-cultural practice of that region is also influenced by Tibetan Buddhism.

Mountain or Hill culture is different from that of Himalayan and Terai cultures. Various ethnic groups, such as Rai, Limbu, Magar, Gurung and other occupational caste live in this region. In fact in this region, the Mongolian people came from the north and Indo-Aryan came from south so they are mixed socially, culturally, economically and politically. Most of them have the reason of migration is political and economic aspects to live harmoniously with each other. Numerous numbers of Mongoloid people live in Hilly region (area). They are group of Northern Lamaism and Aryan who came from south are influenced from Southern Hinduism, though most of the tribal groups still cling to the Shamanistic.

All tribal groups of Nepal are originally kept under Mongol category. There is great and considerable diversity in language, religion, beliefs, life style and other practices. However, the dominant caste group influence Brahminism (Hinduism) over the majority of the hill (ethnic) groups, such as Rai, Magar, Gurung, Tamang, limbu, etc. have changed their attributes wedding process and modern life. The impact of Hindu rules over the last few centuries has been progressive.

Terai culture is more influenced by the Indian Orthodox Hindu Culture; the process of Nepalization begins in the Terai. The plain's ethnic people gradually converting their cultures in to Hill people's culture, their cultures are influenced by Hill culture, which is Hindu culture, coming from India throughout Brahmin. All ethnic groups' culture is gradually diverted into Hindu Culture in Nepal, but after a very huge political change in 2062/63, most of the indigenous and ethnic people are aware about their own traditional culture and slightly struggling against Hinduism.

The Terai culture is simultaneously being merged into that one of the north Indian plains as a result of migration from Uttar Pradesh and Bihar. The plain's ethnic tribes are living closest to Hindu's settlement and it also very much affect to their own culture and transforming into Hinduism gradually. The plain origin caste (tribal) has been undergoing assimilation into the North Indian plain culture for many centuries, because of their mutual relationship they are very influenced by the Hindu religion. Terai the most affected from the migrant of northern Indians from Uttar Pradesh and Bihar also helped other plain tribes into themselves assimilated with North Indian culture bringing ever mutual relatives among the dwellers. (Sampang, 2056)

Rai culture is also mainly influenced by Hindu culture in the very beginning. Rai people of Nepal are practicing Animism. They worship their ancestors and nature such as rivers, trees, animals and stones etc. but when they started to join in British Gurkha Army Rai culture is influenced by Christianity also, living in the eastern middle Hill side of Nepal Rais are one of the indigenous/native people of Nepal, especially of Kathmandu. When Lichhavi captured their sovereignty, they were forced to migrate into the eastern middle hill side of Nepal. Their culture is more ancient. In eastern hillside of Nepal there are various kinds of ethnic groups such as Rai, Limbu, Magar, Tamang, etc. are practicing and reserving their culture but also found influenced by Hindu religion. Most of Rais are living in eastern side of Nepal. Rai has many other sub castes (thar). Among other sub-clans of the Rais, "Chhiling" Rai are inhabitant mostly in Dhankuta district and slightly in Sunsari. Chhiling Rai's main inhabitant place is Dhankuta district. Some of them are migrated in to the Sunsari and Morang districts also.

1.2 Statement of the problem:

The Rai people are one of Nepal's oldest ethno-linguistic groups. They are in several ways similar to Limbus, and both groups were once part of the ancient kingdom of Kirats. According to the 2001 census, Rai represent less than 3% of the population but nevertheless possess a rich and unique cultural heritage. There are more than 32 recognized and distinct Rai dialects, which fall within the Tibetan-Burman family of languages. Rai were once part of the Kiratii kingdom, who rules the Himalayas before the Shah from the 6th to 9th centuries, and therefore having rich oral and written story that was almost destroyed when the Nepali monarchy came to power in the 18th century. Rai also practice an ancient religion similar to Bon that predates Buddhism and has been relatively isolated from mainstream Hindu religion. Rai religion is based on ancestor worshipping, they are animist and they possess an elaborate set of rituals dedicated to the veneration of their ancestors and deities, who are often personified as their primordial parents. Rai priests play important roles in these rituals, especially during Nwogi their largest festival that takes place during harvest time.

Rais and Limbus are known as the Kirati. The Kiratis are one of the most ancient people were ruled Kathmandu valley centuries ago. The traditional home of the Rai people is called Majh – Kirat comprising the eastern hill districts of Solokhumbu, Okahldhunga, Sankhuwasava, Khotang, Bhojpur, Udaypur, Dhankuta and some in Tehrathum, The Limbus also have an area of their own, known as "Pallo Kirat" or Limbuwan, their native areas of Nepal includes Terhathum, Dhankuta, Taplejung, Ilam and Pachthar districts.

These castes have similarities in physical appearance and can easily be distinguished from other castes.

According to Nepal's 2001 census, there are 635,751 Rai (Khambu) in Nepal representing 2.79% of the total population of this number, 70.89% declared themselves as practicing the traditional Kirati religion and 25% declared themselves as Hindu. Yakkha were measured as a separate ethnic group of which 81.43% were Kirat and 14.17% were Hindu.

Considering the broad field of culture each and every research work, which is done from the viewpoint of pointing the ethnographic picture of a particular ethnic group, must include different aspects of sub-title, which are necessary to present the picture of that ethnic group.

Nepal is multi-racial, multi-ethnic as well as multi-lingual country; however from the very beginning to the present, there is a glorious aspect of our culture. Each and every community has its own culture, economic, social and religious beliefs that must be maintained for harmonious relationships towards other ethnic culture for the healthy development of a nation. At the same time this relationship shows the independent identify of this very culture. There are various ethnic groups in Nepal. Every ethnic group has its own important role in the national context.

Rai culture is more influenced by Hinduism. There are so many factors to be influenced by Hindu religion but mainly affected by political system. Rais are the indigenous people of Sunsari district among other indigenous people. When Hindu culture influenced the Rai community, as a result the whole traditional way of living and life style of Rais are changing, viewing this point the researcher tries to document an ethnographic picture of Chhiling Rai particularly the marriage, dress pattern, food habits, life cycle, different ceremonies, religion which may contribute to preserve Chhiling Rai's culture especially and one unit of Nepali national culture. Beside this traditional socio-cultural background the researcher also tries to see the changes that occurred in their socio-cultural lives after Hindu castes infiltration. Change is the law of nature, nothing is static in this world, what is today shall not be tomorrow. The social structure is striving for stability, society may create the illusion of permanence, but in fact, remains that society is an ever-changing phenomena. Although social and cultural change is a vast and controversial subject for its definitions but for the purpose of the present study the working definitions of social and cultural will be as follows; the term 'Social change' indicates a difference in anything observed over some period of time. Social change, therefore, would mean observable difference in any social phenomena over any period of time. Muzumdar defines social change as a new fashion of mode, either modifying or replacing the old in the life of people or in the operation of a society. It is a term that defines by David is that only such alternations as occur in social organization that is structure and function of society (Sachdeva and Bhusan 1980)

The term social and cultural characteristics have been dealt separately by some sociologists, but the researcher is one of the opinion that the term socio-cultural characteristic is so broad that it encompasses the way of life customs, traditions, occupations, languages, religions and several other aspects of the people of a particular society because of the close affinity overlapping between two social and cultural aspects will be deemed synonymous for present study. Hence these socio-cultural characteristics have been studied in terms of family, polity, religion, economy, dress pattern, food habits and other day to day life practices along with different ceremonies. There are more differences among Rai's sub-clans in their language, culture, rituals and other socio-cultural aspects. Chhiling Rai is one of the sub-clan of Rai community and still there is not found study about the Chhiling Rai, may be this study helps to know about Chhiling Rai.

1.3 Objective of the proposed study

The general objectives of this study are to find out the socio-cultural characteristics of Chhiling Rai of Bishnupaduka VDC of Sunsari district, Nepal.

The specific objectives of this study are;

1. To describe the socio-cultural characteristics of Chhiling Rai of Bishnupaduka VDC. Sunsari district

1.4 Significance of the Study

There are various ethnic groups and various cultures in the world. On the one hand all the human beings of this world have common cultural attributes, which show cultural homogeneity in beliefs, customs, traditions, religion, language etc. in culture within a country. Nepal is a small country having its numerous cultures from the very beginning. It is called "land of divers culture". A country cannot make progress without all cultural development of diverse ethnic groups. We should pay the importance to all the ethnic cultures for the strongly development of Nepali culture. The necessary condition for the mutual co-operation tolerance and cordiality to each other must be known according to the socio-cultural background of each and every ethnic community.

Nepal is the land of multi-cultural, multi-ethnic and multi-lingual groups, so the student of sociology/anthropology attempt to provides systematic analysis on cultural and social changes. Rais are indigenous people of the Mid –Hill the eastern part of Nepal. Especially the Chhiling Rai inhabitant in Dhankuta and Sunsari district of Nepal, their main inhabitant places are Bishnupaduka and Panchakanya VDC of Sunsari district. There are some studies about Rai community but those studies are not sufficient. Even there are some Rai sub-clan's studies have been studied but very few ethnographic studies of Chhiling Rai has been studied by scholars. Since Chhiling Rai caste also changing due to impact of modernization, the researcher initiates to work in Chhiling Rai tribe. This research works will help to fulfill the gaps of our knowledge about the eastern part ethnic culture. Considering all these facts this study makes an attempt to sketch on ethnographic picture along with socio-cultural changes among the Chhiling Rai of the study area. It may helps interested person to find out the general socio-cultural status

about Chhiling Rai as well as it helps to motivate to the Chhiling Rai community to preserve their own traditional culture.

Chapter-2

LITERATURE REVIEW

2.1 Introduction of Rai

Although some indigenous and foreign Sociologists, Anthropologists have come out a number of research studies on different ethnic group of Nepal but very few researchers are interested in studying Chhiling Rai and not a single studies have been found in this group.

The “Kirat” word is the root of tribes of Nepal. “Rai” word is the sub-tribe of Kirat tribe. Rai are the native of indigenous people of Nepal, Rai people are very noble, democratic, skillful, brave, self-sufficient and friendly. Rai (2060) likewise, Dr. Swami Prapannacharya (2051) also stated that the Kirat are indigenous people of Nepal

Rai and Limbu are ancient sons of Kirat and now they declared themselves and let declared them as Kirati. (Mcdougal, 1979)

The Kirantis include-

1. Limbus or Yakhumbas
2. Rais or Khambus and Yakkhas.

The term Kiranti requires some explanation.

By right it should apply to the Khambus (Rais) only. The Yakkas claim to be a separate nation and so do the Yakhumbas (Limbus). But as Khambus, Yakkas, and Yakhumbas can and have intermarried for many generation, the three nations, although at one time quite separate, have, for all practical purposes , been fused into one and the same nationality; hence we find their manners, customs, religious ceremonies, and appearance almost the same. To the Khambus, Yakkas, and Yakhumbas, therefore, might for all practical purposes be applied the term Kirantis. (Vansittart, 1991)

When first, Khumbus then Limbus were invaded by Gurkha, some impressive persons might be given attorney to rule over some dristricts, Rai for Khumbu and Subba for Limbu as honor in sympathy, which is similar in meaning. (Ibid: 1991)

This Raja was conquered by the Kiratis, who came from the east. The Rajas of the Kirati dynasty were;

1. Yalambar, who reigned 13 years.
2. His son Pabi, in whose reign the astrologers announced that the Kaliyuga had entirely overspread the earth and that mankind were bent on sin. The God’s period of Dwapara ended, and the first quarter of Kali Yuga commenced (Daniel 1877). As well as Eden Vansittart (1991) also stated that there were twenty-nine Rajas of the Kiranti dynasty, beginning with Yalambar. During the reign of the seventh king, name Jitedasti, Sakya Sinha (Buddha) came to Nepal. Jitedasti assisted the Pandavas in the Great War and was killed. During the reign of Stunko, fourteenth king or this dynasty, Ashoka, King of Pataliputra (patna), came to Nepal. Ashoka’s daughter, Charumati, was married to a Kshatriya called Devapala, settled in Nepal, and founded Devatana (near Pasupati). The twenty-eighth of the Kiranti kings, by name Patuka, was attacked by the Somavansi Rajputs, and built a new Fort at Sankhamulatirtha.

The last of the Kiranti kings, by name Gasti, was defeated by, and lost his kingdom to, the Somavansis (Ibid: 1991).

The Rai are one of Nepal's most ancient indigenous ethno linguistic groups. They were known as "Raya" meaning king. Once someone was recognized as a ruler then Hindus awarded the title Raja, Rai, Raya, Malla etc. when Kirat kings were defeated by Prithibhinarayan Shah then in B.S. 1832 given the title of Rai instead of Raya to all Kirat people who used to live in Wallo Kirat and Majh Kirat for particular reason. Those Rai who are the Khumbu (People of Khumbu region) the Rais are belong to the Kirati group or the Kirat confederation that includes Limbu, Sunuwar, Yakkha and Dhimal ethnic groups. (Dahal, 1992)

Among the Nepalese scholars, Dor Bahadur Bista is the pioneering Anthropologist one who has attempted to sketch out an ethnographic map of all main ethnic groups of Nepal. His contribution is large and purely descriptive. He has presented an ethnographic picture of Rais of traditional socio-cultural lives as well as change that has occurred in their socio-cultural lives as a result of influence from Hinduism (Bista, 1968)

Kirats are mainly divided into Rai and Limbu community. Rai is not a single caste group's name this is the meaning equivalent to the superior. Most of Rai of Majh Kirat call themselves Jimi or Jimindar however Rai word is very famous. Now Rai is known as one large community of Kirati and the other hand, Yakha Kirati also declare themselves Rai, otherwise most of Yakha are known as Dewan instead of Rai. Rais are one of the indigenous people of Nepal, who live in Nepal for thousands of years. (Ibid, 2052)

2.2 Inhabitant places of Rai

The traditional homeland of the Rai extends across Solukhumbu, Okhaldhunga (Wallo Kirat or Near Kirat), home of the Nachiring, Bahing, Wambule subgroups); Khotang, Bhojpur and the Udayapur Districts (Majh Kirat or Central Kirat) home of Bantawa, Chamling, in the northeastern hilly region of Nepal, west of the Arun River in the Sun Koshi River watershed. Rais are also found in significant numbers in the Indian state of Sikkim and in the northern west Bengal towns of Kalimpong and Darjeeling. (Chemjong-2018)

Nowadays Rai and Limbu only known as a Kirati, but Gurung, Magar, Thakali, Sunuwar, Newar, Tamang, Sherpa, Kagale, Lapcha, Meche, Koche, Dhimal, Tharu and Danuwar also Kirat. Same way, out of Nepal, there are hill side of Burma's Shan, Kachin and Karen, Thailand's Tai, Vietnam caste, Philippine's Khamboz caste, China's unani castes are also known as Kirat (Ibid-2018).

Pallo Kirat is called Limbuwan, Dhankuta district also lies in this Limbuwan region where Bhumiputra (son of motherland) Athpahariya Rais live there. (Kandangwa, 2050)

Limbu and Kirati live in eastern part of Nepal. Limbu are more in military, both Kirati and Limbu are famous in hunting, both have average height, wide face, muscular muscle and having Mongolian face. (Wright, 1958)

Hiranya Lal Shrestha has written in the Nepal Parichaya which book is published on 2042. In his book, he describes the first king of the Kirat was Yalambar, now, Yalambar's generations are living eastern part of Nepal, so Chiling Rai is one sub caste of Kirat generation.

26 Kirat generations were also governed in Nepal. At that time Nepal was called especially Kathmandu valley. Rai is main caste of Kirat. (Kirkpatrick, 2007)

Kiratis are mainly recognized as Rai, are sometimes called Jimdar although it is used for Limbu also. Kirats are one of the most ancient communities living in Himalayan ranges in eastern part of Nepal. The immigration of Rai in eastern part of Nepal started in 12th Century ago. (Sharma, 2039)

Yesterday's all Khumbu or Jimi becomes today's Rai. (Rai, 2048)

Rai's main inhabitant place Majh Kirat (Central Kirat) was famous as Khambuwan, from this fact we can say present Rais were early Khambu. (Sharma, 1976)

There are various kinds of Rai in Nepal, such as Bantawa, Chhiling, Sampang, Kulung, Thulung, Chamling etc. and they differs in languages and cultural pattern.(Bista, 1968)

The book "Mechi Dekhi Mahakali Samma" has described about the all Kirats, they are living in the zone of eastern part of Nepal, such as Bhojpur, Khotang, Dhankuta, Sunsari, Sankhuwasava districts.

Most of Rai community declared themselves as Naulakh Kirati also; Naulakh Kirati state is used for ancient Rai's inhabitant and King Prithivi Narayan Shah's contemporary letters and other documents shows that word. So it shows there were Naulakh Kirat people in Majh Kirat. (Rai, 2060)

Before Gurkha Regime, there were no Rais as today, before that; they were called Naulakh Kirati or 900000 Kirati. (Mcdougal, 1979)

In the study of man and his works, it is necessary to know the meaning of culture. In general use of the term 'Culture' is used to denote dances, songs, dress pattern, language, religion or traditions and customs. But it has different meanings by different scholars. Before time of E.B.Tylor (1871), there was a strong belief that the culture is given by Gods and supernatural beings. It is not learned or acquired by man as a member of Society. In spite of the above facts, social Researchers gradually developed its approaches and skills with the help or developing science and technology. Especially the contribution of excavations provided different evidences which showed that culture is a product of man, not of supernatural beings or Gods. E.B. Tylor defines the term 'culture' is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society. (Tylor, 1871)

There are several studies have been found in Rai and its other sub-clan's such as Bantawa Rai, Sangpang Rai, Athpahariya Rai etc. but there is not enough attempt to write the thesis about the socio-cultural patterns of Chhiling Rai of Sunsari district. So here I have tried to study and to research about the socio-cultural status of Chhiling Rai inhabitant of Bishnupaduka VDC of Sunsari district.

2.3 Origin and History of Chhiling Rai

When and where man first appeared, is still under investigation. Authorities say that he originated in northern India, in Africa, in other region, (Herskovits, 1974:13). In the same way, the origin is not precisely known. It is not known where and when the Chhiling Rai's origin place, from where they immigrated the present day in Nepal, where the first main inhabitant places in Nepal it is not clear yet. So the origin of Chhiling Rai is mysterious and Chhiling Rai is known one of the Kirat sub-clan. They have passed very long time for existing now in their inhabitant. Now, Chhiling Rais are mainly inhabited in Dhankuta District slightly in Sunsari and Morang districts. They have migrated in Sunsari and Morang Districts from Dhankuta.

Rais are found inhabiting in the middle hill side in eastern part of Nepal since ancient time. They are ancient ethnic at that place, another word they are indigenous people in Nepal. They were first of all immigrated in hill side eastern of Nepal. There are so many sub-branch (sub-clan/thar) of Rai, and every sub-branch have their own different type of language, custom, rituals, festivals etc. more than 32 different Rai languages and dialects are recognized within the Tibeto-Burman language family. The oral language is rich and ancient, as is Kirati History, but the written script remains yet to be properly organized as nearly all traces of it were destroyed by the next rulers of Nepal, the Lichavis and almost destroyed by the Shah dynasty, but now Chhiling Rai accepted and practicing their own written script which is called Shrijanga script.

According to the Anthropologist Dor Bahandur Bista and Professor Suniti Kumar Chatterji, linguist and Kiratologist from Calcutta University, Kirats migrated from the east via north Burma and Assam along the mid-hills (lower mountains) with their domestic animal pigs in ancient times.

Bista writes in his book "Sabai Jatko Phulbari", (2052). Rai's main inhabitant place is the middle hill side of eastern part of Nepal. Specially Khotang, Bhojpur, and Okhaldhunga districts are main inhabitant places of Rais.

In the Ancient period "the Kirat sovereignty was in the valley of Kangada of India. That state leader was called "Shambar". "Shambar" another means Kirat. (Rigbed page 21,22).

"There were three parts in the division of the main inhabitant places of Kirat. One was "Wollo Kirat". The second was "Majh" Kirat and the third one was "Pallo Kirat" in Rana Regime. There are main people of Limbu, Rai, Sunuwar and Hayu, Bayu in the Kirat region at now.

"There were five brothers of the Kirat. The first bother's name was "Surel", the second brother's name was Sunuwar, the third brother's name was "Rai" The fourth brothe's name was "Limbu" and the fifth brother's name was "Hayu or Bayu". (Sunuwar legend)

The above mention groups means “Kirat” now-a-day. The five kinds of brothers are main inhabitant place in the eastern part of Nepal from Kathmandu valley at now.

The famous legend book in “Maha Bharata” describes about the “Kirat people” and their bravery, who live in Himalayan region the north side of India.

“Yalambar” was the first king of the Kirat regime. “Humati” was the seventh king of the Kirat period (Chemjong).

According to Bishnu Puran:- The word “Anarya” is used to define as Kirat (Rai) which means not being Arya.

According to the writer of “Kerkpatrik” Kiratise had governed in Nepal before the “Lichhabi” regime. At that time Nepal means Kathmandu Valley. “Kerkpatrik” defines about the generation of “Kirati”. 27 Kirati kings had governed in Nepal. Their governed period was 1630 years.

There is some description about Rai Culture in “Maha-Bharat”. There were a battle between “Pandav” and “Kaurab” in India. At that time, “Kirat king was gone there to help “Pandap”. That battle name was “Maha-Bharat Yudha.” Kirat king had taken a kind of goods. That goods name was Srikhanda. (By Maha Bharat legend book) Jitedasti was a king of the Kirat era. At that period, Gautam Buddha came in Nepal for advertising his own philosophy. His philosophy was Buddhism. When Buddha came in Nepal, then Kirat people were gradually Buddhist or taken Buddha religion.

The Samrat Ashoka came to Nepal during the period of “Sthungko” the Kirat King.

In Ramayana legend book also described about the Rai (Kirat), Kirat had long hair in his centre of head. They were brave and always liked yellow bright things.

According to Bishnupaduka VDC of old and educated persons: Chhiling (Rais) came in Nepal from west India, in ancient era. The first inhabitant place was Kathmandu Valley of the Kirat (Rai). Rai was a brother of Kirat when, Kirat was migrated to eastern hill side of Nepal from kathmandu valley. The eastern hill side of Nepal was more fertile land. They were migrated to the way of Sunkoshi river side taking some paddy at the migration time. Their first main inhabitant place was “Solukhumbu” or (sorakhumbu” District. Sorakhumbu means sixteen kind of Khambu. Khambu means collective pronoun word, it means, there lived sixteen kinds of Rais in Solukhumbu. Among the sixteen kinds of Rais, any Rais were migrated to khotang, Bhojpur, Dhankuta and any other places. One brother of Khambu (Chhiling Raj) was settled in Dhankuta firstly.

Later on Chhiling Rai gradually migrated to sunsari district, according to elder person’s view they migrated in Bishnupaduka over 7 generation. The first migrated person’s name was Lakha Jit Rai, and there is one myth about Chhiling Rai’s origin. Once, a man appeared in a farmer’s land and he named himself as a “Budhahang” that Budhahang settled his family and became Chhiling Rai. Chhiling Rai worship “Budhahang” in their every ritual as their ancestor. One other myth about the history of Chhilig Rai is also famous among its community, once there was a huge flood in the earth, everywhere was flooding and gradually land settled sinking and lives were finishing, at a same time “Budhahang” hide himself inside a “Chindo” (a type of gourd) and he sent a pigeon to look if flooding had stopped or not. After few days pigeon returned and told to the

Budhang about stop flooding which saved his life, so symbolically Chhiling Rai mostly use “Chindo” and pigeon in their rituals.as the life saver of Chhiling Rai. Besides this information not a single study have been found about Chhiling Rai

Chapter-3

METHODOLOGY

Methodology is the main guideline for any research, so I have applied the following techniques/methods to collect necessary data and information for my research. Basically this study will be descriptive Research Design.

3.1 Selection of the study area

This study has been made to focus on the ethnographic and socio-cultural status/change among the Chhiling Rai of Bishnupaduka VDC of Sunsari district. Chhiling Rai is one of the ethnic groups of Nepal inhabitant especially in Dhankuta district and Sunsari district, later on some of them migrated to Morang district also and brought changes on their socio-cultural aspect, this day to day life practice behavior is changing day by day. The research/study tries to represent the fact of the basic socio-cultural aspect of Chhiling Rai.

3.2 Sample Selection (Sampling)

There are 714 house holds in Bishnupaduka VDC of Sunsari district. There are 157 house holds in ward no. 2 and ward no 7, consisting different ethnic groups. Each 20/20 households of Chhiling Rai is randomly selected for the research. In order to obtain pertinent information, the researcher has applied using the purposive sampling method by making questionnaire, interview with the correspondents.

3.3 Research Design

This study/research is mainly based on the descriptive research design, which is considered as the appropriate for the analysis of the present study. An attempt is made to provide short ethnography and socio-cultural changes in different views of their life. The prime parts of the research tools and techniques are given as follow;

3.4 Types of Data Collection

The successful result of any study depends upon its appropriate techniques, which are used for data collection. Hence for every study the data collection techniques are most important tools to collect reliable, fact information. This is the traditional sociological fieldwork method and it is used for interviewing and Research questionnaire.

3.4.1 Research Questionnaire

Observation is the basic tool of sociological study, although it is not the only method of data collection and it is sometimes less effective in giving pertinent information about personal beliefs, feelings, motivations, expectations of future plans. Of course sometimes, they do not provide information about their personal matter, private behavior by different causes. Inherently such behaviors are beyond the range of observation, at that time the Research questionnaire is useful tool to get such types of information, here the both structured as well as unstructured typed of questionnaire were used. These types of research questionnaires are greatly used in collecting the data of quantitative nature. These research questionnaires consist of personal identification, marriage, economy, religion, life cycle, different ceremonies, group interaction etc.

The researcher fills these research questionnaires by asking the questions to the head of the house hold. The structured questionnaires are listed in the Appendix.

There are different types of data gathered by the researcher from the field enumeration for fulfilling the objectives of this study. The present study has utilized both types of data collection, primary and secondary data collection.

3.4.2. Interview

An interview is a conversation between two people (the interviewer and the interviewee) where questions are asked by the interviewer to obtain information from the interviewee. Here, the researcher held interview with some intellectual persons of the research field area and took interview with the related person of Chhiling Rai community to obtain some important information mainly about their life cycle and rituals.

3.4.3. Participant observation

Participant observation is a type of research strategy. It is a widely used methodology in many disciplines, particularly, cultural anthropology, but also sociology, communication studies, and social psychology. Its aim is to gain a close and intimate familiarity with a given group of individuals (such as a religious, occupational, or sub cultural group, or a particular community) and their practices through an intensive involvement with people in their natural environment, usually over an extended period of time. The method originated in field work of social anthropologists. So the researcher also took part in some participate observation in Chhiling Rais marriage ceremony, death ritual, meal feeding ceremony in the study area.

3.5. Types of the data

3.5.1. Primary

The primary data were collected from the field by the researcher himself applying purposive sampling method of observation, interview and questionnaires. Primary data were collected through personal identification of the people of the study area; these types of data were collected to study the personal characteristics of the people such as age, sex, education, occupation, marital status, and family background.

The other primary data subject of data collection was migration as well as ancestral place of Chhiling Rai. These data were expected to give information about the history of migration from their ancestral place to Bishnupaduka, Sunsari district, then the information were obtained on the process of change in accordance with their view.

The economic status of the Chhiling Rai was another subject area for the data collection. The data were collected on the mode of agriculture, income level and living standard.

In addition, the primary data regarding the subject of ethnographic aspect viz. family, religion, dress pattern, custom, ceremonies etc were collected. Keeping in view both traditional and modern socio-cultural practices, these data helped to examine the changes in socio-cultural life of Chhiling Rai. Lastly, the study obtained primary data on the

subjective attitude of Chhiling Rai regarding group interaction, such as community relationship.

3.5.2. Secondary

The Secondary type of data was collected from the published and unpublished essays, ethnographic and researched studies. The principal sources of secondary data are given in the bibliography section. The data used for this study are both quantitative and qualitative.

3.6. The Method of Data Analysis

In this study the researcher has analyzed the data both descriptively and statistically, information on geographical setting of the village, village politics, family, food habit, dress pattern, festivals etc. have been descriptively analyzed. Information obtained on marriage, economic status, educational status etc have been both descriptively and statistically analyzed. The statistical tool and techniques have been used in this study are very simple but not very advanced. Most of the data have been tabular presented and in some phases, percentages have been specified. The research design which is used here is the descriptive research design that is why most of data have been analyzed descriptively in the study.

3.7. Limitation of the Study

Each and every study has its own limitation; likewise this study has also no exception. We know that every study/research can not be free from the constraints of resources, time and so on.

This study aims at studying on socio-cultural changes and studo of Chhiling Rai culture; however it is supposed that this study will be representatives of the study relating to this field. It is a microscopic study, which attempts to explore the traditional Chhiling Rai culture and how this culture is changing day by day then socio-cultural study of Chhiling Rai of Bishnupaduka ward no. 2 and 7 of Sunsari district. It can not comprehend the macro view of the traditional cultural change. The term socio-cultural change is very vague and touches various aspects namely family, marriage, religion, lifecycle, ceremony, dress pattern, food habits and different festivals. In this study, the tradition sociological method, field work method is applied. Hence, it may lack of the quantitative information.

Chapter-4

THE SETTING OF THE STUDY AREA

4.1. Location and Environment of study Area:

Koshi zone among fourteen zone of Nepal is located in the Eastern Development Region. Its regional headquarter is situated in Dhankuta. Koshi zone has six districts. Morang, Sunsari, Dhankuta, Tehrahum, Sankhuwasabha and Bhojpur. Sunsari district is a part of Koshi zone, is one of the seventy five district of Nepal, Inaruwa is the district head quarters which covers an area of 1257 square kilometers and has a population (2001 census) of 625633. The area was originally part of Morang but became its own district in 1962 when Nepal was divided into 14 zones and 75 districts. The population density is 497.7/square kilometer. It lies between 87.05 to 87.16 longitudes and 26.23 to 26.55 latitude.

In Sunsari district Rai are found setting especially northern part along with other many indigenous ethnic groups of Nepal. Rais are immigrants in this area from different places especially they are immigrated from Dhankuta, Khotang, Bhojpur and Sankhuwasava and they have their own traditional culture, the contemporary picture of Sunsari district is incomplete if we neglect the presence of Rais in this region as well as the whole community and nation. Sunsari district is good in modern facilities such as having good transportation, communication, electricity as well other development programs in comparison with other district, however there is no full development achieved yet.

Sunsari district has 45 VDCs and 3 municipalities. It is surrounded north by mountain district Dhankuta, south by neighbour country India, east by Morang district and west by Saptari and Udaypur districts. Sunsari district is one of the more fertile areas of Nepal where Paddy, wheat, tobacco and sugarcane are produced in huge quantity as agriculture. Rai, Limbu, Bramhan, Kshetri, Tharu, Chaudhary are main inhabitants of this district, among other VDC of Sunsari district, Bishnupaduka VDC is one of the VDC of Sunsari having main inhabitant of Rai and Tamang ethnic group situated on northern part of Sunsari District. According to census of Nepal 2001, there are 2310 male and 2408 female with having 4718 in total population in Bishnupaduka VDC. It is hilly area. There are so many sub-clans of Rais living here, among them Chhiling Rai is one of the Rai's sub-clan inhabitants here especially in ward no. 2 and ward no. 7. They are living here more than 6 generations; they have migrated from Dhankuta for looking better opportunity in different ways.

4.2. Population:

Sunsari district is situated in eastern part of Nepal, which is known as the land of fertility. Many kinds of ethnic groups such as Rai, Limbu, Tamang, Magar, Kshetri and Brahman are found to living in this district. Chhiling Rai came from Dhankuta district in Bishnupaduka VDC, there are nearly 55 percent Chhiling Rai living here among the other Rai sub-clans. Besides this Khaling Rai, Chamling Rai, Sukten Rai, Khamla Rai, Gaura Rai etc with less number of population than Chhiling Rai also living here.

Sunsari district has 625633 populations. In Bisnupaduka VDC, there are 3651 population and having 661 individual households (census 1991) and their main occupation is agriculture. Subsidiary occupation is military service in Nepalese Indian and British Military. Amriso and Ginger cultivation helps them to generate their income. They are mostly engaged in farming. (Source: field survey of 2067).

4.3. Settlement pattern and Ethnic (Caste) composition of Bishnu paduka ward No: 2

Bishnupaduka VDC is located in North west side of Dharan Muicipality and near from Dharan. Dharan municipality is highly developed and its one of the neighbor village Bishnupaduka is still struggling for development. Although it is less developed in many aspects, it is adorable village. Houses of this village are standing separately. There is a big forest on eastern part of Bishnupaduka VDC, which is Dharan's main water resource, and southern part there is also big jungle. Houses in this village are mostly small and tiny. Some houses are very old, which is more historical. Houses are made mainly one story, but most of one house hold has at least two houses and some have even three houses also. First one is for especially bed and other common sharing and another is kitchen and store room, these houses are made up of stone brick wood and clay. But now days some have cemented houses also. Most of their roof is made of the Karkat pata (Aluminum). Very few houses roofs are still made of thatched roof. Most of the people of this village keep livestock, which are some cattle's, goats, cows, and oxen. They decorate their houses with various types of colors once in a year. The population caste composition of this settlement is shown in table 1.

Table No.1

Ethnic (Caste) composition of Ward no.2 of BishnupadukaVDC

Ethnic (caste) group	Total number	Male	Female	Percentages
ChhilingRai	154	75	79	36.66
Other Rai	64	30	34	15.23
Tamang	184	93	91	43.80
Kshetri	18	8	10	4.28
Total	420	206	214	100%

Source: By UNDP, Field Survey of 2067

There are 420 persons in ward no. 2. The above table clearly presents the second position of Chhiling Rais in ward no. 2. Out of the 100 percent of all ethnic (caste) groups in this settlement 36.66 percent are ChhilingRai among the 154 persons of ChhilingRai, there are 75 males and 79 females. There are 43.80 percent Tamang of 184 persons. Among the 184 persons of Tamang there are 93 males and 91 females. 15.23 percents are other Rai, their total population is 64 and 30 males and 34 females. 4.28 percent Kshetri, Kshetris are 18 persons, which have 8 males and 10 females.

There are 206 males and 214 females in wad no. 2. It is obvious Chhiling Rais are the second position inhabitants of this ward. Almost the houses of this ward no. 2 of the village have Aluminum roofs. Very few houses are made of thatched roofs. Most of them have their own independent courtyards. They have well enough tap for drinking water. They have spring water resource also.

4.4. settlement pattern and Ethnic (Caste) composition of Bishnupaduka ward no. 7

The ward No. 7 is situated in the eastern part of Bishnupaduka VDC There is high density of Chhiling Rais. The (Caste) population composition of this wad is shown in table 2

Table: 2
Ethnic (Caste) Composition of Bishnupaduka VDC. Ward no. 7

Ethnic(Caste) groups	Total No.	Male	Females	Percentages
ChhilingRai	243	115	128	58.98
Other Rai	82	37	45	19.90
Tamang	87	40	47	21.12
Total	412	192	220	100.00%

Source: By UNDP, Field Survey of 2067

There are 412 persons in ward no.7 having 192 males and 220 females. The above table clearly shows the predominant number of Chhiling Rais in this ward. Out of the total 58.98 percent are ChhilingRais. Among the Chhiling Rais, there are 115 males and 128 females. 19.90 percent are other Rais in this wad no. 7. Among the Other Rais, 37 males and 45 females, similarly Tamang Caste are 21.12 percent, they are 40 males and 47 females in population. It is obvious; Chhiling Rais are the first position inhabitants of this ward. Almost the houses of Chhiling Rais have made by raw materials such as stone, bricks, mud and wood and their houses roofs are made by Aluminum. And only 3 houses are made of thatched roof.

The ward no. 7 is main inhabitants' place of Chhiling Rais in ancient period. There is sufficient of drinking water in this ward. They are getting water by water pipe line having very near its spring which is donated by British Gurkha Welfare Society. There are natural springs also for drinking water but mostly they use pipeline water. The settlement's pattern is cluster type, there is Tamang settlement in top and buttom of this ward and in central there is Chhiling Rai's settlement.

There is no hierarchy system in caste among the Chhiling Rais. They have equal respect among their society. The Untouchable castes are not entry of Chhiling Rai's houses, especially in main home where their god stablished, that type of house is called "Mang Khim" which means "God's home" Chhiling Rais drink local home made alcohol. The alcohol/yeast is compulsory needed for their "Shaskar". The settlement of Tamangs is separate. Their professions are similar to Rais

4.5. Resources:

This village does not have special resources. “Amriso” is the main resources of the Bishnupaduka VDC. Nearly 60-percent people are cultivating the Amriso. Their most of lands are covered by the field of Amriso. The fields of Amriso help to control the soil erosion. In the long run, it will help to preserve the ecological balance in this area. The Amriso is main source of income of the villagers, and secondly is Ginger farming in whole Bishnupaduka VDC of Sunsari District, but now days their main income source is remittance at least one of the family member is abroad for abroad job especially in Gulf Countries. They make local alcohol and sell it to Dharan as their other income source and most of them go daily Dharan for work as skilled and unskilled labor which helps them to run their daily livelihood.

4.6. Village Economy:

The people of Sunsari district are mostly engaged in agriculture and business activities. People living in bazaar area are mostly engaged in business and services. This district has plenty of business areas in market. Sunsari district is very well developed in modern facilities; it is very good in transportation, communication and electricity sector. There are 3 municipalities; Dharan, Itahari and Iraruwa municipality. Most part of sunsari district is situated in Terai region But Bishnupaduka VDC and Panchakanya VDC is located in hill region. Its main trade centre is Dharan Municipality, which is very near from Bishnupaduka VDC and joins with one road. They sell their product in this market. People of Bishnupaduka have various economic systems. They have used of various resources available in this area. The principal livelihood practice is agriculture. It is mainly for their living. Hence, the rural economy of this area is composed of agriculture, military service, Labor work, a small business service and remittance etc.

Agriculture is the predominant occupation of the inhabitants of this area. Maize, Amriso, Ginger, millet and Chilly are the principal crops grown in this village. Mainly they planted Amriso in May, June then product in December, January. This is their main income source, then ginger plant in March, April and harvest in December, January. Some plain lands are used for paddy, they cultivate only once in a year paddy. Paddy is planted in summer season in this village especially in the months of June-July. And it is harvested in the months of November-December. This village has traditional type of irrigation. Paddy farm is depending on monsoon of this village.

The other main crop is maize in this village. There are 30 percent fields covered by maize farm. Maize is planted in the months of March-April and it is harvested in the months of July-August.

Other crop is millet. Millet is planted in the months of June-August and harvested in the months of November and December. Nowadays they are gradually left to plant this and only few do this job.

“Amriso” and “Ginger” is main cash crop in this village. The villagers take Amriso and Ginger to sell on cash in Dharan. Some traders go to Bishnupaduka also to collect that because there is transportation facility as well but most of they take Dharan. Then, they buy their domestic utilities such as; oil, salt and species to bring for their house. Besides these crops, they cultivate number of vegetables, fruits and to sell on markets.

Chapter-5

THE DATA ANALYSIS

5.1 Social Aspects of the Study

5.1.1 Family

Family is a universal institution as well as one of the oldest institutions of human society. The family system is categorized into two categories. However, in this research the family is divided into main categories such as nuclear and joint family system. Theoretically speaking, nuclear family consists of married couple with or without their offspring, joint family consist married brothers with their children, wives parents and unmarried brothers and sister.

Among the Chhiling Rai ethnic groups of the study area, the researcher observed only 40 Chhiling Rai's families. The researcher has surveyed as age-wise family number as well as family system. The following table gives the picture of the family system.

Family System:

Table - 3

Family System of Chhiling Rai of Bishnupaduka Ward No. 2 and 7

S.N.	Type of family	No. of family	Percentage
1	Nuclear	26	65%
2	Joint	14	35%
	Total	40	100%

Source: By UNDP, Field Survey of 2067

5.1.1.1 Nuclear Family:

Nuclear family consists of father and mother with or without their unmarried children. Children leave the parent's house as soon as they are married. A Nuclear family is an autonomous unit free from the control of the elders. Among the 40 sampled Chhiling Rais, the researcher found that 65% families are of nuclear type as indicated in the table. Apart from the nuclear family, sometimes, it contains one or two other members such as widow mother unmarried sister of widow bother's wife or unmarried brother or widowed father. Most of Chhiling Rai of this study area would like to prefer nuclear family because they have not much more land for farming, so they are not fully dependent on it, some of them are depended on Remittance, some are depend on skill and unskilled labor near Dharan so mostly married person separate soon from the family and it helps to become nuclear family.

5.1.1.2 Joint family:

When two or more brothers get married and live together including their children it is called a joint family. Among the observed families of Chhiling Rais table No. 3 clearly shows that 35 percent families are of joint family type. Unmarried brothers and sisters are also the members of joint family. In joint family which the researcher observed consists of 3 brothers, their three wives and their 12 children living together, in ward no. 2.

Besides this, there are come such joint families in which brothers have their one mother and one father residing together. Most of the Chhiling Rais have engaged in traditionally system agriculture, animal husbandry, etc. indirectly. To do different types of works, it requires such manpower, which only joint family can fulfill. If a family consists of money that family has brothers among them, one brother may be engaged in agriculture, others can be engaged n animal husbandry and others may be engaged in other various types of occupations. It is obvious that joint family has enough manpower to get work done. Therefore, there is no possibility of outflow of cash from their house.

Only these families which are supported by their economic resources are found to be joint families. They do not have enough money for the maintenance of the joint family. These days, joint family system is decreasing day by day. Besides these, the following are the main manifest causes of the disorganization of joint family system.

- Quarrels among wives or several brothers.
- Self independent
- Modernization.
- Internal problems

However, the majority of the families are nuclear family type. Then joint family. Almost the family size is from 4 to 6 members. But the average family consists of 7 members. This is a larger family size than an average family size in general in Nepal.

The following table shows the Chhiling Rai's 40 household's age wise family number of Bishnupaduka ward no.2 and 7.

Table - 4
40 households of Chhiling Rai's family number of Bishnupaduka-2 and 7, Sunsari

Age group (in years)	male	female	Total	percentage
0-14	20	22	42	19.90%
15-29	27	25	52	24.64%
30-44	28	29	57	27.01%
45-59	14	17	31	14.69%
60-74	8	10	18	8.53%
Above 75	4	6	10	4.73%
Total	101	109	210	100%

Source: By UNDP, Field Survey of 2067

5.1.2 Kinship system:

The bond of blood or marriage which binds people together in a group known as kinship system. It includes relationship of socio-religion and legal recognition. The universal in the human societies, there are two types of kinship among Chhiling Rai such a

consanguineal and affinal kinship. Chhiling Rais of Bishnupaduka VDC have both descriptive as well as classificatory term to refer to their relationship such as Aapa(father), Aama(mother), Banga(uncle/father's brother), Chhuwa (uncle/mother's brother) aaboo(brother and chaa(son), Dima (grand mother), Diwa (grand father).

In Chhiling Rai kinship system, "Chhuwa"uncle (mother's brother) is highly honoured and plays main role and more responsibility in most of the rituals and different ceremonies such as in "Bhat Khulai"(Feeding Ceremony), "Chhewar" (Hair Cutting Ceremony) and "Suddyai"(Death Ceremony).

They honour highly to mother and sisters (Cheli), Maiti (brothers) side greet by touching their Cheli's (Sisters) feet with forehead, in return Cheli don't need to touch their Maiti's feet it resemble the high honour of Cheli (Sisters) in Chhiling Kinship.

Chhiling Rais are not allowed to marry with inter-caste. But Limbu Caste is allowed as this caste is not valued as Inter-caste, and Dhimal, Tharu also not valued as Inter-caste. Cousin marriage system is strictly not accepted among Chhiling Rai community.

5.1.3 Religion :

Religion is a part of culture. Each society of the world does have its own religious tradition. The traditional Kirati religion, predating Hinduism and Buddhism, is based on ancestor-worship and the places of ancestor spirits through elaborate rituals governed by rules called "Mundhum". Sumnima-Paruhang are worshipped as primordial parents. A major Rai holiday is the harvest festival, Nwagi, when fresh harvested foods are shared by all, now Nepal government has given one day public holiday on this ceremony also. The bijuwa (Dhami) or priest plays an important role in Rai communities.

The religion of the Chhiling Rais like that of other ethnic groups, in a complex system of beliefs. There are legends and myths telling the people about the creation of the world and practices are not just granted by Chhiling Rais, they have learnt from the elders in the same way, as other pattern of culture are acquired. There is a ritual specialist, called Bizuwa or Dhami. He has supernatural power, it's believed by Rais. He is a representative of God. They believe about the witches. They also believe on Dhami to protect the people against the evil spirit, witches, any kind of disease and natural calamities.

They believed different types of gods, goddess and deities of the Rais, specially "Mundhum". Mundhum is natural religion. It means to love natural things. They have own types of Mundhum songs. Mudhum is original and real religion of Chhiling Rais. It is not a written book. It is oral practice flowing within Rais mother-tongue. Mundhum is called "Yadamma" in Chhiling Rai's language. In the study area of this research, the researcher found that all Rais are Mundhumist but they have practiced and little culture of Hinduism. They believed 99 percent of Mundhum. They have little impression in the Hinduism. Their main festivals are udhau (kartik purne) and ubhau (Baisakh Purne) It is started that all Chhiling Rais people are Mundhumist, now. There are surrounding of Hindu and Christian cultures. So it affects partially to the Chhiling Society. They have problems of maintaining a separate cultural identity. They have believe a number of god and goddesses, such as Purkha/pitra (ancestor) and stream and jungle. There are the main

gods worshipped by Rais. These gods, goddesses and other deities are briefly mentioned as follows:

Every community have their own type of rituals, it shows the daily activities of the particular community. There is symbolic meaning of some activities of particular community, Chhiling Rai have also so many rituals, they are practicing it for many years. Some main rituals of Chhiling Rai are as follows:

5.1.3.1 *Worship of Mangkhim (ancestor's God)*

it is main god of people. It is believed that the all death person always lived in house, so all their living generation must be worshipped for protection.

Dead persons are worshipped by Dhami. Three stone make the stove, which is the inside of "Mang Khim" (main house) on the ground floor cook the meal. The Bhar is made above the hearth. These (Bhar) are made of bamboo. In their word, Bhar is Wachhen, there is a one "mangchhama" place in corner of the nearest from fireplace. "Mangchhama" is made of 2 crossed bamboo wood and in middle there is a flat space made of bamboo and on that bar one Chindo is always placed, this mangchhama replace twice in a year, first in uvauli and secondly in udhauuli. Every ubhauuli and udhauuli parba Chindo is worshipped. Inside that Chindo there is kept ginger, fresh water and yeast.

There is one main centre pillar inside Mangkhim, Chhiling Rai worship that pillar as a "Budhahang" (Pitra) ancestor, this is their main god, Budhang is always need to worshipped while worshipping any other worshipping time. Budhahang is Chhiling Rai's main ancestor God. Any other inter-caste and even their inter-caste daughter in-law are not permitted to enter into the family god's place near the fire place neither they can approach nor touch. If intentionally or by mistakenly they touch or approach there, it becomes impure so it need to purify by sacrificing one couple of pigeon, one Cock one Hen. The Pitra worship is passed on to the eldest so after the father's death. They are called all the nearest generation in Pitra.

On the first floor of house a "Dubuchha" (small clay pot) and "Dhangkok" (a type of lahara) is placed. In every Uvauli and Udhaului festival this Dubuchha is used for cooking "Mangkok" (cooked rice for the shake of god) and Dhangkok resemble the keep safe from snakes. This "Dhangkok" is worshipped also worshipped twice in a year.

5.1.3.2 *Sansari Puza (Worship of Rain God):*

It is a kind of gods of Rais. It is a symbol of collective treatment of all people. They collect money, rice, Ghee and other things to worship nature. They worship by sacrifice of goat, cock, pigeon and egg to Sansari. This worship is done by Dhami and Warong Watong. Bizuwa beats Dhyangro (a kind of drum) always on Saturday in the jungle Dhyangro (a kind of drum). Pigeon, goat, cock are sacrifice and meats are cooked to distribute all people as prasad . all the Rais Chhiling attend Sansari Puja. Sansari Puja is basically worshipping for rain God, in this ritual this worshipping must be done in stream and all people ask for raining to Rain God "Sansari" this is held on month of April, May.

5.1.3.3 Nwagi (Worship of new crop) :

in this worshipping, they cut one Hen in the land and new ginger's plant (ginger's plant should be couple plant) for symbol of testing new crops. Without holding this worshipping they can't consume new ginger, maize, fruits mainly cucumber, if they consume mistakenly without holding this, they believe they must suffer from illness so this is very strictly applied.

5.1.3.4 Shikari Puja (Worship of Jungle):

It is believed that there are various types of living ghosts in the jungle. Chhiling Rais go to jungle for various purpose. They are interested on hunting the cattles and birds. They must go to bring the grasses, woods in the jungle. Rais have deep relating with jungle. They worship the jungle. A cock, sting, dust of color (simrik) rice and pure Ghee are needed for worshipping. They want to give the satisfy the ghost of jungle because these ghosts never harm to them. The place of worship is under the big tree. Two stone put on the place to worship and a cock is sacrificed in the name of Shikari Mang which is performed always Friday night.

5.1.3.5 Honku Mang (Worship of Stream) :

Rais always go to stream. They go for fishing, use it for irrigation, drinking water so they vow to the stream also. Honku Mang needs a cocked rice, thread, red color powder (simrik), fish, crab. These things are brought by guardian to worship of stream. This is held in only night inside Mangkhim, nobody are allowed to talk while worshipping is running, and need to close even door also. It is symbolically respect/honour to the stream God and preservation of streams.

5.1.3.6 Wook Mang (Asare Sewa):

When Chhiling Rai planted crops Wook Mang is one of the main deities where they worship Budhahang for continuous rain, it is always held in Ashad month, in this worshipping, they sacrifice one hen in the mid land they need one hen, yeast, full water on Chindo, a piece of ginger, 2 couple leaves of Guyelo and Mohane (a kind of tree's leaf) on this offering. In this offering Chhiling Rai House holder take those all things to his land and he orally chant and sacrifice that hen, after sacrificing hen, that hen's liver is put on fire and sacrifice to Budhahang and finally those Guyelo leaves are kept on maize's plant. This way Householder finishes his offering in his land then return with sacrificed chicken and chicken is cooked then serve as Prasad to family.

5.1.3.7 Bali Puja (Worship of Crops):

When Chhiling Rais collect the paddies in Mangsir (Winter Season) on the Khala (spot). They worship the harvested paddy. They sacrifice a cock where they have harvested paddy by putting little Ghee on the fire, sacrificed cock is need circle around the harvested crop which symbolically meaning of the prosperity of harvesting.

5.1.3.8 Goth Puja (Worship of Animals) :

Chhiling Rai worship animals especially two times in a year. Once in Uvauli (Datni Khatma) Datni Khatma means riding up. It's the symbolic meaning of going birds to high-land are in hot season. Other is Udhaul Sewa (Yutni Dhama) Yutni Dhama means

going down which symbolic meaning of going birds to low-land area in winter. Rais reared and cared animal for different purpose. which are cows, buffaloes, oxes etc. they always want to rear cows, oxen are used for ploughing land. Uvauly worshiped in Baisakh (may) month and Udhauly is worshiped in Mangsir (December) month. There are many kind of materials in this worship. Such as rice pudding, Gees, string, cocks. They put fire on stones inside Goth. Goth means where the animals are kept (the temporary animal's house). One stone put on out side the Goth where put on fire and to put Ghee there and that spot name is air. Wherer they put on five stones, they sacrifice five cocks and to put on breads and rice pudding and the coal and ghees there. Goth Puja is offered especially favor of their cattle's good health and honouring of cattel's contribution to them.

5.1.3.9 Bado-Bido:

Rais are the worshipper of the nature. They worship different type of nature in different occasion and they believe in different types of spiritual things, same way Chhiling Rai of this study area also believe on it, if some one member of the family becomes sick, they make a "Bado-Bido" which means Bhakal (promise/commitment) they make a promise for sacrifice of hen, pig, pigeon etc. its depend on sick person's condition. Bado Bido means when a person get sick in the family, they make a promise that they sacrifice on the name of their god for shake of the sick person's health improvement. And later after making this Bado-Bido they do it.

5.1.4 Language and Education:

Though the impact of Hindu rulers (especially Shah generation) over the last few centuries has resulted in Sanskritization and the use of Nepali language. Which is an Indo-Aryan language, Nepal is as the lingua-franca of kindom but there are many languages and dialects which are spoken in different parts of Nepal.

As stated the Rais have their own languag, which is called "RaiYung" in Nepal. Their own mother tongue is vast different with Nepali language. Most of them used to speak the Chhiling Rai language in the past. But today, very few young generations speak their mother-tongue. Now, the elder generation speak the Chhiling Rai Language in maximum level.

The Chhiling Rais of this study area have gradually decreasing in speaking their mother-tongue due to the influence of other groups, basically by the influence of Aryan people. One hundred year, previously, they did not clearly understand Nepali or Aryan language. They only used to speak their own language (Rai Yung). But, now adays, the old generation people are bi-lingual, and young generation people only speak Nepali language. They can understand little Rai language.

Most of the Rais are now literate, they do have high level of education.but some are not getting that chance Because of their lower economic condition and remote area from facilitated area. They have little Knowledge of importance of education. 20 years ago, there were not good facility for high school level of education. At that time, there were only primary level of facility. The rich people sent to take the education in Dharan but most of them are under poverty so they couldnt.get higher education. These days, Rais

have understood about the education. So most of them sent their children to the school. Few members have taken high level of the degree of education.

The following data shows Chhiling Rai's 40 household's educational status of Bishnupaduka ward no.2 and 7.

Table no.5

40 household's of Chhiling Rai's educational status of Bishnupaduka-2 and 7.

Sex	Illiterate	literate	Lower Secondary	Secondary	College	University	Total
male	6	16	31	25	18	5	101
female	13	20	35	28	11	2	109
total	19	36	66	53	29	7	210

Source: -By UNDP, Field Survey of 2067

5.1.5 Economy:

This section basically deals with general economic activities of the Chhiling Rais of the study area. Chhiling Rai's economic condition depends on agriculture. Agriculture is the principle subsistence system of Chhiling Rai which are maize, millet, tomatoes, etc. The study area is average for cultivation. They produce mainly Maize and millet. The study area has 30 percent of maize land. They depend on rice. They have two types of income sources. One main source is remittance and other is cultivation of Amriso and ginger farming. The study area of the land is nearly 50 percent covers the Amriso and ginger Cultivation. They tame the animal cows, oxen, goats, pigs etc. They also keep domestic animal such as cock, hen, pigeon etc.

Rais have tradition to join military service in India, British and Nepal. This helps them to earn good ammont of money for their lives. Chhilig Rais women of this study area engaged in their household work and some Chhiling Rai women make home made Raksi (local wine) of cerials and pigs are sold in Dharan, this is their extra income resource. They cultivate all their daily use consumption like chilli, gourd, vegetables, cucumber etc. on season for their personal use.

5.1.6 Household Articles:

Rai people use different types of household articles. Their household articles consist of various types of cooking pot made of silver, coppber, brass, irons, clay and other material especially aluminium. These pots are used for cooking the meal and other sectors. Now adays modern electricity cooking range like rice cooker, electric jug etc. and pressure cookers also. They use bamboo basket for storing the grains. They use boxes of wood and tin for keeping the clothes and for sleeping the mat. The cultivating consists of oxen, spades, ploughs, sickles (Hasiya) prepared by blacksmith or they buy in market. Maximum people have TV and radios for their entertainment.

5.2. Cultural Aspects of the Study

5.2.1 Life Cycle and Rituals

It is true, every human being has passed with certain type of life cycle. Life cycle shows their every activities. Specially, it shows different activities, believe of a human being's birth to death. Chhiling Rais have certain type of live cycle. They have basically occupied in farming in the very beginning but now because of development of different aspect they divert in many occupation but still more of them are engaged in farming. They live in very remote to modern town so they have no certain one type of life cycle. Although this is not fully effecting life cycle of Chhiling Rai.

Mainly their life status is common, they have own type of cultures, language, and dress. Among their society, more people have gone overseas for services. Now their main income resource becomes remittance what they send from abroad in different way. Domestically their main income sources are Amriso and ginger farming. There are few persons who are high educated. They want to join in military service than education after completing their SLC. Some of them success to join military service specially in British Gurkha Service and Indian Army. They have certain kind of birth, hair cutting and death ceremony.

5.2.1.1 Nwaran (Birth Ceremony):

It is the first phase of human life. When a pregnant woman gives a child birth, mid- wife is employed for the Case of childbirth. After a woman giving child birth a child is considered as impure, then the members of the family are informed by midwife. The parents of the new born baby observe 6 days with pollution. The 6th day after born house holder spreads gaut (cow's urine) inside and outside the house then ties up thread to the child's hand and waist, after that, the house is purified and parents give a name to child it is called "Nwaran" this day special food is prepared which food is offered to local great God which God lives outside their house. Then it is distributed to mother and other members of the family or other relatives who are present there at that particular moment. In this ceremony only women and children of the family member are attended. Now a days, there is no significant changes in the process of celebrating the birth ceremony but there is a little allopathic medicines and doctors services. If the child delivery cases are very serious, they go to hospital in town. Nowadays most pregnant women are admitted in to the hospital for child birth.

5.2.1.2 Meal Feeding ceremony (Bhat Khulai):

They do perform eating ceremony when a son reaches 6 months and daughter 5 months old. In this ceremony at first child's uncle (maternal uncle) fed different type of meal by coin, the meals should be kept in "Tapara" (a kind of home made leaf's plate) and keep tika on forehead, some of them are given Bala (Bangle) and "Songom"(ear ring) to the son, in this time baby worn new cloth. And after finish feeding by maternal uncle then father, mother starts feeding food and same way other relatives and guest also feeding food to child then all other guests, family and relatives also take meal and celebration of Child feeding goes on.

5.2.1.3 Hair cutting Ceremony (Chhewar) :

They do not perform wearing ceremony. however, they have adopted hair cutting ceremony for son, when the son's age is 3 year old or 5 years old, the age should be odd number, a hair cutting ceremony takes place. Maternal uncle has main role in this cereemony where the hair of the son is first cut by his maternal uncle. hair cutting ceremony is called chhewar. chhewar is original word of Rais. In it's ceremony, son is given to put on the Daura Suruwal and Topi (cap). Parents invite their relatives and guests in this celebration so after finish geting hair-cut ritually, party begins and all guests and relatives are given meal. After that they do not perform any other recognized ceremonies till their marriage.

5.2.1.4 Marriage:

Marriage is one of the most important parts of human life. It is universal and its character exists in all society and community. Marriage is an institution as old as the society itself. It permits men and women to enter into family life. After marriage, gents and ladies are socially as well as legally permitted to have sexual relationship. A child is born after marriage legally and socially accepted by the name of fathers and mothers. Hence, it can be said that marriage is a kind of universal institution. However, the systems of marriage differ place to place, community to community and time to time. Marriage makes the deep relationship between a woman and man. It is boundary of society. Marriage is compromised on spirit of men and women. It is starting the new family life processing. After the marriage, there is starting of co-operation in every way. It is symbol of unit, which makes the society strong.

There are different types of marriage in every society. So, Chhiling Rais people have own marriage system, there are five types of marriage system in the society of ChhilingRais. They are as follows:

-) Arranged Marriage
-) Chori Bibah
-) Jari Marriage
-) Widow Marriage
-) Love Marriage

) Arranged Marriage (Magi Bibah):

Arranged marriage is practiced among Chhiling Rais. Among the Chhiling Rais marriage is held within caste and outside clan. In other words, marriage among Chhiling Rais is caste endogamy and clan exogamy. Marriage age is over sixteen years of Chhiling Rais society. Less than sixteen years is not acceptable for the marriage of this society. When, son's age is sixteen years old. The father and mother start to think about their son's marriage. They are taking advises with the nearest relatives about the marriage of the eligible girl for their son. The groom side goes to search the girl for the marriage. They go girl's house with their relatives. The girl's relatives are starting to talk about the marriage. In some cases boy and girl are already in love and girl advice to come her home with kaliya for her parent's permission. Then boy group goes for dealing with Kaliya. The boy group must carry the Alcohol (Sagun) for girl's family. The Alcohol quantity

must be in one Chindo (a type of gourd). Alcohol is taken as Sagun by their word. Sagun with one other thing (curry). Curry must be non-veg especially pork or chicken. they need to take one fresh chicken and one "Chindo" of Alcohol also. This type of big quantity of gift name is called "Samdunglahi" which means "Kosely" in Nepali language. It is last decision of the marriage proposal. Kosely is brought by the boy party, if girl's parents accept that Kosely that means girl's side is positive but if they refuse to take that Samdunglahi/Kosely that means they are refusing that relation. The girl's party have right to make this decision pending also, they can call next time also, and in some cases it may take 2 or 3 years also for final decision. In this time girl's side ask about the detail of the boy, and girl's parents also asked their daughter/girl about the relation but some times parent make decision without their daughter's permission also. if they are positive Kosely is accepted then they cook raw meat then these things are distributed among girl's relatives and families to eat at that time, some Kosely are separately distributed among the girl's nearest kinship relatives. During that time, the both parties discuss and fixed how many processions (Janti), what things for Rit, along with Panche Baja (five traditional musical instruments) or Naumati Baja (nine traditional musical instruments) or without Baja, and marriage date also fixed at that time. Sometimes girl's side demand one "vak satma" alive pig also as their Rit.

The girl is demanded through one person, that person is called "Kaliya". Kaliya is main person in marriage celebration. He has main role of success of marriage. He can get several chances to meet the girl's family. He is a postman between the family of girl and boy. One day before of marriage he goes to the girl's house to manage everything for boy parties. The boy groups are called procession (Janti). The boy (Bride-groom) party will reach the house with Panchebaja (Five types of Musical Instruments) or Naumati Baja (nine types of musical instruments) At the time, when the procession will reach the bride's house, all the relatives and families spread the Axata (rice mix with cord) at for welcome the groom. They spread the axata pointing the bride-groom's face. At that time, Lokante (Bride-groom's friend) tries to stop the axata by umbrella. And then the girl's side manages of delicious meal for procession, their relatives and families. They go to bride's house for "Jagge". Jagge is a place where bride and bride-groom are made to sit together and take marriage oath by both husband and wife. Where the settlement of jagee, they have to do every activities of marriage, at that place, a temporary small house is made, which roof of "chitra". Chitra is made by bamboo of small pieces. Rais marriage system is extra type of marriage system than Aryan (Hindu follower). Rais have their own caste priest for every custom (culture activities). The priest is called (Bijuwa or Dhami). Bijuwa means priest by the word of Aryan. Bijuwa has the main role of the every cultural activities of Chhiling Rais.

When at celebration in the jagee, at that time, the panchaibazas (band) or Naumati Baja are played. This type of musical instruments have to bring Bride-groom's party according to both parties deal, which is already fixed in declaration of marriage party day but in some marriage party they can't bring such type of band because of its hgh cost.

There are lots of ornaments, saries and clother are brought for bride by groom parties. These things are transferred to bride parties. All those things are worn by girl, inside the house then the bride's brother carry bride on back near to groom at Jagge. At that time, panchaibaja are continuously veiling played and the old persons sing rhythmic

songs. Then they started to introduce kinship “Saino” both bride and bride-groom are introduced one by one to bride’s relatives, according to hierarchy system if the relative is high in kinship than bride, they need to greet “Dhogvet” first to that person and he/she returns but if the relative is low in kinship than the bride, that person first need to greet them. At the introducing kinship time bride-groom’s side need to give certain money called “Veti” to every introduced person. This is most important in Chhiling Rai marriage ceremony, and whoever the relative is absent at that party, that person also given the Veti along with nearest kin. After finishing the Saino then starts “Tikatalo” tikatala is started by the nearest of relatives and families of bride. Tikatala is called blessing time. At the time of tikatala firstly girl’s father and mother put on the white clothes on forehead of boy and tika and bride parties are given money, clothes and others materials to bride and groom and they put on Tika on both bride and groom. During Tikatala period, the bride’s foot is touched by her Maiti as holy respect. The bride parties are also given “Ashirbad”. Ashirbad is also called blessing. At that time the Kaliya has main role as the success of marriage. At the end of Tikatala, the groom puts the sindur on bride’s forehead. Then the bride puts her head on groom’s foot. Then, they change the place of set of bride and groom, during this task the Kaliya take oath/promise to both bride and bride-groom that they are sincere, love, loyal, death and alive each other. Then, tikatala goes over.

Tikatala goes on for the long time, after Tikatala, Bride and bride-groom are fed first then Janti also starting to take “Bihasa” which means wedding ceremony’s special meal. It and after that both maiti and Janti side starts to singing and dancing then after midnight some persons go to sleep. Some buddies stay whole night with dancing and singing. Then starts Dancing programme.

When, the night is finished, and the sun is rising. Next morning The Jantis take lunch then, they return to the Behula’s (bride-groom) home with bride and her sisters and brothers also go to bride-groom’s house with bride for giving company to bride and that bride’s party is called “Maiti”. they are called “Lokonda, Lokandi” also. Lokonda is brother of bride and Lakandi is sister of bride.

When the Janti (procession) arrive groom’s house, they are highly welcomed by bride-groom’s relatives. Then bride-groom’s parent start various Sanskar (ritual) in their own cultural way. At that time, parent have the main role. Firstly the bride is given a sickle and bride-groom is given a khukuri then there is a full rice in one pot which is already placed in middle of the door they spoil that and touched by foot and enter to the “mang khim” this is the very holy important part of marriage ceremony, this process is called behuli bhityaune which means acceptance of bride as a member of that family, then inside home they are seated near chuhla (fireplace) where one chicken is sacrificed then “Warong Watong”(same clan’s person) start “Yadamma” it means the history of both generations, blessing, their duties, responsible etc. Yadamma is orally chanting about the giving blessing, taking oath to each other, telling all about the duties and responsibilities after become husband and wife by warong watong. Yadamma is chanted in mother tongue, bride and bride-groom is seated near the Chulha. They sit down there. Warong Watong prepare needed all things for that process which things are bellows-Raksi(Alcohol), Jad (nepalese beer) which are kept on chindo, (which means a kind of gourd’s pot) aduwa (a piece of ginger) and axata (rice) on the tupla (leaves of banana)

then warong watong use that all things by chanting, after finish the chanting bride is now fully accepted as a member of that family by parents as well as Mang (the god) and she becomes social , ritual, cultural value. Then bride-groom's parents start to keep tikatala and other relatives also take part in that ceremony, then after Behula, Behuli (bride and groom) are served food to eat as sagun, and party started again. All relatives and guests are welcome.

Beuli vitraune (bride's entry day) is main marriage process of Chhiling Rais. After few days the groom and bride return with her sister and brother (lokandi and Lokanda) to her father's house. They take the parcel of pork and Alcohol. Then the groom alone will return with some potter to own house. The bride comes one or two month after with a lot of gifts of meat and Alcohols. After the first event of marriage. Then Bizaya Dashami is main of marriage. Kaliya goes to take the proposal of management for Bada Dashain to bride house before a month of Dashain. The girl's party is demands a lot of meat and Alcohol. Groom with Kaliya brings these things. The groom must go the day of Bizaya Dashami in that day, that father in law put on the Tika to groom with bride's forehead. He gives a lot of blessing the girl and boy receive Tika and blessing by others relatives . After finishing of Tika and blessing among the main house bride and groom go to girl's maternal uncle's home to receive Tika and blessing. They bring pork and Alcohol as Kosely They stay some days at Mamali-Ghar. After finishing Bada Dashain they return to groom's home. Then, another years, they bring a little gift for bride's paternal home. Visiting maternal's home is not compulsory for them at any time, they can go maternal home and other relatives with gifts.

In this way Chhiling Rai's most practiced marriage system (Arrange Marriage/Magi Bibah) is held. This type of Marriage was very popular and practiced in the past. Now adays some of the norms and values of this marriage system is getting loss and changing because of different causes such as mordernization, lack of awareness, business etc.but still this type of marriage system is practice in new generation.

) **(Chori Bibah):**

Now a day, Chori Bibaha is not in practice in Chhiling Rais society. This type of marriage was practiced so many year ago. This marriage is not acceptable into Chhiling Rais society. It is generally against the law also . in this marriage system girl was captured by boy parties from Bazzar. And they had taken the girl in boy's house very fourcefully, when the girl denied the boy then boy party forcefully taken the girl even her rejection. At that time society used to accept and give validity socially and culturally in this kind of marriage. So it was also pratcied in past. After taking the girl forcefully the boy side used to send that massage to the girl's family and they obliged to accept that relation, but now adays this type of marriage practice is not seen among the Chhiling Rai of Bishnupaduka VDC of Sunsari district.

) **Jari Marriage (Jari Bibah):**

When a married woman is married by a man that is called Jari Marriage, in this marriage system a boy brings someones's wife with her own wish or rejection. Generally this type of marriage is not praccticed in society of Chhiling Rais. It was in practice before long time but now adays some people get marry with other's wife with their own wish but no

one can capture other's wife forcefully. when it was practiced that a boy captured a married woman or other's wife to accept as his own wife. He brings women to his house. Then, that person need to pay all previous wedding expenses to that woman's ex-husband. At that time also this type of marriage system was very tight and rare, some elder person says that if the woman's ex-husband kill that his Jari "his wife's new husband" he wouldn't get punished or free from punishment, which indirectly means he deserve that.

) ***Widow Marriage (Bidhawa Bibah):***

this marriage is not practiced among the Chhiling Rais. This type of marriage was practiced very few in the past. When, a husband is dead, a wife is living alone without remarriage, This type of women is called Bidhuwa "widow". If a man accepts and gets marry with Bidhuwa It is called Bidhuwa Bibah. In Chhiling Rais society, after the elder brother's death the younger brother marry his widowed sister-in-law. This type of case is rarely practice in Chhiling Rai Society.

) ***Love Marriage (Prem Bibah):***

Nowadays, Love marriage is a modern type of marriage and getting very famous all over the world. This type of marriage is practiced on every society in Nepal. It is not exception to the society of Chhiling Rais also, when a boy and a girl likes/loves each other, know each other and get married by their own wish that type of marriage system is called Love Marriage. In Chhiling Rai society there are more practices on this type of marriage, especially these days this type of marriage is very famous among this community than past time.

Except above type of marriage, in some cases some Chhiling Rai men marry two or more than two women at a same time by different causes. This polygamy type of marriage was more practiced in the past than these days.

5.2.1.5 Death Ritual:

Death is an inevitable phenomenon in human life. When a man dies each and every society perform a funeral ceremony in accordance with its Socio-Cultural practices. It can be said that it is the last ritual hold among Rais, like others. One of the respondents of the researcher reported that they perform funeral ceremony. When a man dies the body is carried away on special kind of carrier which is made of green bamboo with Mandro. The corpse is binded by white clother. Then the corpse is carried by two close relatives with change by change at the same time. Their funeral place is the nearest ground to the house. They dig the space in ground for corpse and they made the box of stone on ground They put on the corpse on that stone box. Then they cover the three big stone on that ground hole and they put on a lot of stone on that three stone. Then, they put on a lot of soil for high burial ground. Then, they put on paddy, cotton seeds, clay pot, about half k.g. rice, on burried ground and dead person's used weapons and goods to put on burried ground. At last, the oldest son, other son, brothers and relatives put a little clay on the burial ground. It is thought that the dead person never meet with them. They give the last good of mud to their corpse. Then, they return the house. The sons of the dead person's go cave on three days. Sons and their relative's generation do not eat the salt, oil and meat unthil 3rd day, theres is 3 days pollution on death. But little child are not bounded in this pollution.

On the last day of pollution, they do funeral rituals to clear and purify. In this ritual different varieties of food is prepared for the name of dead person's soul, then all varieties of food is divided for the name of dead person. In the past Chhiling Rai used to sacrifice one goat for the sake of the dead one's peaceful soul in this ritual but nowadays this system has been discontinued, they don't do that and then all present persons are given food, and they finish this ritual

5.2.2 Festivals:

Festivals are celebrated in slightly different ways and with varying degrees of intensity, depending upon locality, economic and social status, education, religions and family background, personal interest. It is obvious in that Nepalese people celebrate various types of festival, same way, Chhiling Rai also celebrate different types of their own traditional Festivals.

5.2.2.1 Kartik Purne (Udhauli Sewa):

Kartik Purne is Chhiling Rai's main festival; they worship their many ancestors God in this festival by every Chhiling Rai in their home by sacrificing 6, 7 chickens, some pigeons, 8 pair Tupla (8 pair banana's leaves), 4 pair outside the home, they placed this Tupla over 2 wood and in that Tupla they keep achhata (some rice) watnam (a kind of forest tree's leaf) then they start to worshipping it right to left, first one god's name is Richhenhang, second god's name is Poma, third god's name is Palawa/Dilawa and fourth god's name is Thamkala. They perform it right to left, so the first to third god is offering sacrificed one pigeon each and last one doesn't need sacrifice of blood. After finishing outside's Puja they perform inside home's worship, inside the house there is a main Khamba (Pillar) in that pillar they place one full with yeast and water inside chindo which is belongs to Budhahang, so first they worship this Budhahang and they sacrifice one Cock and sacrificed its blood to the Budhahang then they sacrifice other chickens according to their family member's number, they sacrifice in the name of each individual person of the family. Then they worship Hutlung (fireplace/stove) they already cook mangkok/Rice in "Dabuchha" (Mud's Pot), folok (pulse), piece of ginger these all things spreads in to the fireside and after finishing, Prasad (offering) is taken by each member of the family. All wastages and leftover food is kept inside the "Mangkhim" (main home where God is placed), these wastages are thrown only after Khayong.

In this occasion all relatives mainly Cheli (married sisters) are invited and they all come to the main home then in the evening, they also bring some fruits, chicken and some beverages for the Puja, all collected things as well their own home's fruits and necessary things are worshipped in the name of different gods, it is called "Manglak" in Chhiling Rai's Language. After finish Manglak, they are distributed the all fruits and food as a Prasad (offering) then start dancing Dhol Nach.

In this way, they celebrate their Udhauli Sewa (Kartik Purne) in this occasion some Chhiling Rai kill pig also, this ceremony continues 3 days, within these 3 days, and they are not allowed to work in farm even cut grasses, collect wood as their resting time. They strongly believed if they work in this 3 days called "Khayong" they might be suffer from extreme danger, so they still follow it. Some eldest person of Chhiling Rai says that this Khayong's period was 7 days in the past.

This Kartik Purne festival is very important role for reuniting and integrating to the Chhiling Rai community, because in this occasion they all gather and make some enjoy culturally, they meet and share their feelings, knowledge each other.

5.2.2.2 Baisakh Purne (Ubahuli Sewa):

Baisakh Purne is also very important festival of Chhiling Rai, which is celebrated during Baisakh Purnima (full moon day in the month of Baisakh) in this festival they remember their ancestors and give honor by sacrifice blood as well celebrate for good health of their family member. First, they start Puja (worshipping) by sacrificing 3 pigeons outside home then inside Mangkhim Budhahang is worshipped by sacrificing one Cock. After finishing it, Mangchhama (Main home's corner's God) also worshipped by sacrificing one Cock, during Mangchhama Puja, Wengla (a kind of bush's leaf), a pair of Tupla (banana's leaf) are placed in Mangchhama which are replaced in Kartik Purne (Udhauli Sewa). Sameway, after then Hutlung (fireplace/hearth) is worshipped by sacrificing one hen. Then after, Sewa Thangma (whole family member's collective God) needs one cock or hen to sacrifice and Niraule/Jiudana (individual family member's god) also needs each one cock or hen according to family member's number. During this whole worshipping Pujari (main person of home) chants verbal and looks Chinga (horoscope) of family member by looking Sacrificed cock's, hen's liver. After that all sacrificed cock's/hen's legs, wings and livers are cooked and given to the Pujari and other family member as well guests with Mang Kok and beverages as Prasad (offering).

In this day, other part of Baisakh Purne festival is Rumang Puja which is worshipped by all Chhiling Rai community gathering in one centre place of village at evening. At least one member of the family has to attend on this Puja where they sacrifice one pig, 2 pigeons and some eggs. They worship it for good relationship to each other of that whole community and prosperity of villagers. And they cook that meat then eaten as Prasad (offering). Rumang Puja is worshipped by all Chhiling Rai community by gathering and collect money to buy pig. It helps to good communication between each other and discuss different issues at that time so it has important role keeping in touch and uniting to community.

5.2.2.3 Dashain and Tihar Festival :

On the seventh day, Fulpaati, the town of Gorkha sends an offering of flowers to Kathmandu. A band associated with the army also plays its music and goes through the old core of Kathmandu.

The eighth day, Asthami, is the day of animal sacrifices. Goddess temples all over the Kathmandu Valley receive sacrifices, ranging from male goats and water buffaloes to ducks and chickens. Blood, symbolic for its fertility, is offered to the Goddesses. This meat is taken home and cooked as "prasad", or food blessed by divinity. This food is offered, in tiny leaf plates, to the household Gods, and then distributed amongst the family. Eating this food is thought to be auspicious.

Sacrifices continue on Navami, the ninth day. Families will visit various temples around the Kathmandu Valley. On the tenth day, "Dashami," a mixture of rice, yogurt and vermillion will be prepared by the women. This preparation is known as "tika". Elders

put this on the forehead of younger relatives to bless them with fertility and abundance in the upcoming year. The red also symbolizes the blood that ties the family together. Elders will give "Dakshina", or a small amount of money, to younger relatives at this time. The tika continues for five days, during which time people also gather to play cards around massive amounts of food and drink.

Tihar is a five-day Nepalese festival celebrated in late autumn, which comes soon after Dashain. Two of these days incorporate the Hindu festival Deepavali, where one day is celebrated for goddess Laxmi and the other one is celebrated to worship brothers for their long life. However, all ethnic groups celebrate this festival. The festival is celebrated from Trayodashi of Kartik Krishna to Katrik Shukla Dwitiya every year. The name Tihar means the festival of lights, where many candles are lit both inside and outside the houses to make it bright at night. The five-day festival is considered to be of great importance as it shows reverence to not just the humans and the Gods, but also to the animals like crow, cow and dog, who maintain an intense relationship with the humans

Dashain and Tihar are the main festivals of Hindu. Durga is main goddess of Dashain festival. All Hindu worship the goddess of Durga. This festival is often in Ashwin (September) month. All Hindus enjoy in Dashain and Tihar festival. Dashain festival celebrated by Hindus mostly and in this festival they celebrate to enjoy the victory over evil. In Dashain elder person blesses to younger. Bhai Tika is main day of Tihar. Sisters worship brothers in this Day. There are worshipping of cow, oxen, crow and dog too. In the first day of Tihar is worshipping of crow, dog, cow and oxen respectively. Tihar is holy festival to keep in touch with sisters and brothers. It is celebrated as holy relation between sisters and brothers. Although Dashain and Tihar festival is not given priority to Chhiling Rai community, most of them celebrate the Dashain and Tihar in their own way, especially they take white Tika on their forehead by elders.

5.2.3. Dances and Songs:

Dances and songs are the essential parts of Rai's socio-cultural life. Chhiling Rai is as an ethnic group of Nepal very much indulge in religious and recreational aspects. The dances and songs are not only their religious and recreational aspects but these aspects also represent their ancient mode of life. These dances and songs have passed on from one generation to another for hundreds of years as these are found in this society at present time.

They deeply respect their traditional, custom and usages, likewise, they satisfy in dances and songs too. Their main dance is Chandi Nach (Sakela). This dance opens in the every house and the spot of Sakela. In Sakela dance, Dhimi (Bizuwa) has main role in the dance spot. The dance is started by Dhimi. This is worshiped by Dhimi. The dancing period is on day. Songs are sung in the mother tongue. In the dancing time, both the maidens and men and women are decorated with new clothes and different types of ornaments. Dhimi is decorated with his traditional clothes ornaments and peacock feathers binding in his head, pigs and chicken are sacrificed for the Sakela God. They visit house to house by singing and dancing for collecting money and goods for their Sakela organization.

5.2.3.1 Chandi (Shakewa) Nach:

Sakela is the main festival of Kirat which is celebrated twice a year distinguished by two names Ubhauri and Udhauri. Sakela Ubhauri is celebrated during Baisakh Purnima (full moon day in the month of Baisakh) and Udhauri Sakela is celebrated during the full moon day in the month of Mangshir. In this festival Sakela dance performed by large circle. There are male and female leaders in each circle known as Silimangpa and Silimangma respectively. These two people control the Sili of the dance, while the other dancers imitate them. The lili, style of the dance moves, reflects of human life and our relationship with nature. The ritual starts with the Chula Puja, worshipping of Chula, at the home by Rai priest Nakchhong. After completion of the Chula Puja, Nakchhong performs a sacrificial rite (usually with chicken) over a sacred place known as Sakela which is usually under a sacred tree.

The Nakchhong signals the completion of rituals by starting the Sakela dance by him/herself and the actual group Sakela dance commences then, all dancers from a large circle and dance joyously around it. The beating of the Dhol (a kind of Drum) and the Jhyamta accompany the different Silis guided by the Silimangpa and Silimangma.

According to the Kirat holy book Mundhum a year is divided into two phases: Ubhauri (going up) and Udhauri (going down). It is generally accepted that the naming comes from the migration pattern of birds, during the start of the winter season in Mangshir, the birds migrate downward toward the warmer Terrain belt, and thus this phase of the year is known as Udhauri, meaning downward. Likewise, during the rise of the summer season, the birds migrate upward to the cooler Hilly region, and therefore this latter phase is known as Ubhauri.

Rais believe in Shamanism and are worshippers of Mother Nature. The Sakela celebration is a prayer to Mother Nature for healthy crops and protection from natural calamities. Therefore, the festival is also known as “Bhumi Puja”. Starting on Baisakh Purnima Sakela Ubhauri is celebrated for 15 days in Baisakh (April/May) marking the beginning of the farming year. Similarly, the celebration of Sakela Udhauri during Mangshir (November/December) which is harvest season is their way of giving thanks to nature for providing them with a good harvest.

The celebration of Sakela is connected to many myths. According to Kirat Mythology, it is said that before the marriage of Sumnima and Paruhang, Paruhang used to live in the heavens, one day, he saw beautiful Sumnima on earth and fell in love with her. He made her a beautiful comb and sent it to Sumnima who wished to wed him. Four children were born of them after marriage. But Paruhang left Sumnima in a hut on the bank of Dudhkoshi River and did not return for a long time. One day Sumnima saw a creeper growing on a rock while she was in search of food for her children. She tasted the creeper and found it was full of power and happiness. She brought the creeper and made a Buti, (an intoxicating religious garland) out of it. The Buti inspired everybody who saw it to speak the truth about her/his life. One day Paruhang returned suddenly. He tried to counsel with the angry Sumnima. She then gave him the Buti. This immediately made him glad and he started to tell her about what he had done. He had spent the time looking at Heaven and Earth from a top Chomolongma (Mt. Everest). He also told her that he had meditated and visited the entire universe. Paruhang promised not to leave her again, which made Sumnima dance with joy. It is believed that her joyous dance is the ‘Sakela

Dance'. And so tradition has it that young boys and girls comes to participate in Sakela in order meet each other and find their love.

According to the Mundhum, Rai came out of the Khuwalung (big river) meaning the Ganga river. Then following small river toward Saptakoshi. On their journey they first met a duck, then the Dhobi Chara (river bird), Kalchuda (black bird), Mirga (deer), Thar (musk deer) through the Arun valley, sun Koshi valley, Tama Koshi valley and finally settled down in the Bhote Koshi valley. The Nakchhong or the main person of the Sakela, narrates this Mundhum (history). When he carries out the ritual in Sakela, he tells the Mundhum (story) of how their ancestor came out of the Kuwalung and met a duck and at the same time he dances in the pattern (Sili) of a duck, likewise when he talks about the Dhobi Chara he dances in the pattern of the Dhobi Chara. This is the Rai way of relating the story (Mundhum) verbally and through acting.

Nowadays, Sakela dance has become very popular in the cities of Nepal particularly among the younger generation. Kirat Rai celebrating this festival widely outside of Nepal as well specially in Sikim, Hong Kong, United Kingdom, Australia and United States. But, the real flavor of the dance can only be seen in the eastern hills of Nepal. This interest in Sakela has helped to spread the Nepali culture all across the world.

5.2.3.2 Dhol Nach:

In kartik purne (udhauli) festival all Chhiling Rai dance in night after finishing their "Manglak" with "Dhol" (a type of big drum made of leather), they hold their hands each other and dance in circle. In this Dhol Nach singers sing the song mostly about the sisters and brothers relation beside that they sing about daily life activities, struggle, love, affection. Usually they sing in their own language but now adays they start singing in nepali lanaguage also. In the past time some people used to marry by singing in Dhol Nach, Dhol Nach some times contineous 3 days and 3 nights also. Some people paly Dhols and some play "Jhyamta" (a kind of musical instrument made of two copper plate) rhythemly and dancers move little towards and backwards steps and circling. This dance play in every Chhiling Rai's house turn by turn after finish Manglak and finally in one main Chhiling Rai's home they all gather and dance. During this dance householder give some good stuff like alchohal, curry, bread, fruits and money to the dancers, and dancers also in return they wish better life and situation for the householder's family.

5.2.3.3 Dhami Nach:

It is interesting type of dance which is ocaasionally danced where family member is sick. Dhami is called by that family. That sick person is treated by Dhami. Dhami brings his every equipmen for treatment. Dhami comes mostly in the evening. Usually, first Dhami looks Jokhana (horoscope) of sick person and he treat accoding to his Jokhana by beating his traditional drum and to start dancing and chanting in his mother tongue.

Change is the law of nature. The wole human society is dynamic. Dances songs are part of the society. Whenever the whole structure of the society changed, the part and partial is automatically changed. Songs and dances of Chhiling Rais community are not

exception to this. There fore it can be said that songs and dance of Chhiling Rai's are gradually changing.

5.3 Village Polity:

From the very beginning of human civilization each and every community as well as state has its own type of governing formation. It may be council, village, panchayat, regional or central government.

Many ethnic groups have their own tribal political institution/system. Chhiling Rai is not an exception to it. The Rais have their own traditional institution known as "panchayat" which serves as a governing with community.

Chhiling Rais have the policy for governing the community. The policy Panchayat "Gaunbudha Pratha" means a representative among the villagers. This system is regulated into small issues among the community years ago, there were effected village policy is less used among the Rais. Rai community is mostly influenced by the central government rule and regulation. They access their critical issues to police station.

5.4 Food and Drink Habits:

The Rai people are non vegetarians. Rice is their stable food. They consists of meat, rice, potato, millet, maize, and vegetables. They consume different non-veg items such as pork, chicken, buff, mutton. They also eat fish. However, they give it their dead ancestors. Some of other Rai pachha neither tame goat nor eat mutton but Chhiling Rais are free in that situation. They take also wild roots and shoots. They use to take their breakfast 7/8 O'clock in the morning. Their breakfast includes tea and bread, some of them take local millet beer also. Lunch at 10/11 O'clock and dinner in evening. There is Dal, Bhat, Tarkari and Achar (rice,pulse,curry,pickle) normally nepali food includes in their lunch and dinner menu. Smoking and Chewing tobacco is common among Rai. Mainly as other Nepali's food they also take it. And alchohol is oftenly used in different type of celebration. Otherwise they don't regularly take alchohol in Bishnupaduka where the researcher reseach. Besides local home made beer or branded alchohal other worldwide non-alchohalic beverage also consume in different time and different occasion according to their income.

5.5 Dress and Ornaments:

Specially, the traditionally Rai dress is different from now a day's dress. Rai dress is same to other people in Nepal. Before the forty year, the male used to wear a Dhoti and Bhoto (kind of shirt). A male used to wear the Nepali and the 15 feet long the white cloth (turban) on the head. But today, they use modern dress, Daura Suruwal, Coat, Shirt, Pant for male and Sari, Blouse or ladies. They wear shoes and sandals, now.

In the past Rai specially used to wear the home made clothes. They were simple. They spend little money for clothes. They used to make cloth on home for their using. The female Rais always found of decorating themselves with different types of ornaments of golds, silvers and different types of flowers. The main ornaments are Shriful, dhungri, bulaki, nathiya, maduwari, fekchem, fuli etc. On different types of Celebration, the Rais females wear the gold flower on the head. Bulaki is worn on nose, Marwadi is worn on ear, Dhungri is worn on nose. Today, Chhiling Rais have their own traditional ornaments and clothes. Rais women wear their traditional ornaments and clothes even now adays.

In short, it can be said that the young Rais of both sexes have been using the factory made clothes and modern style sari blouse and suits-shirts on today. Dharan is very near from Bishnupaduka so all what fashion comes in Dharan Chhiling Rai of Bishnupaduka also copy that fashion now adays, because Dharan is directly influenced by western fashion because of most Dharan's people are in UK, Singapore for military service and their family too so directly western fashion flows there in Dharan. Although new generation accept and apply new dress pattern they are little bit aware on their traditional dress, it is seen in some occasion, they wear traditional dress on some occasion.

5.6 Agriculture:

Agriculture is still main profession of the people in Nepal. Nepal is an agricultural country. Nepal has traditional agricultural system. Here is not used the scientific method of agricultural system. The area of hill side in Nepal, there are few cultivated field than the terai. Terai is the main land of cultivation in Nepal. The mountain areas is the lowest cultivation in Nepal. Terai has the highest density of population. Hillside has lower density of population than Terai. Himalayan has the lowest density of population in Nepal.

Chhiling Rais cultivate the different kinds of crops and vegetables in Bishnuapaduka VDC areas. They have their own land for cultivation. There is a little facility of irrigation. Their paddy cultivation depends upon the rain, but they have very little land for it. In monsoon season, they plant the rice in the field. The major crops are, maize and millet. They cultivate different types of vegetables and fruits, such as potatoes, green vegetable, onion, and others. Fruits such as bananas, mangoes, guava etc.

They cultivate Amriso as cash crop and export even to India but mainly it to Dharan. The cultivation of Amriso and Ginger is main income source of Chhiling Rai of Bishnupaduka. They use traditional types of agricultural tools such as plough, spade, sickle etc. they plough the land by oxen.

5.7 Animal Husbandry:

Nepal is an agricultural country. Animals are most necessary for agriculture. The people of mountain area are not professional of animal husbandry. But every family has tamed many kind of animals such as cows, goat, pig, and oxen etc. Himalayan people have their profession of animal husbandry. Such as sherpa, Bhote are animal husbandry. Animal husbandry is heavily depended upon on forest resources. There are sufficient grasslands in Himalayan field than other region. Rural economy is depended on animal husbandry. Because animals give the manure for farms. Therefore animal husbandry has really significant role from both economic as well as socio-cultural point of view. Chhiling Rai's people's agriculture has depended on domesticated manure. Chhiling Rai people have domestic cattle such as oxen, cows, pigs and goats for various purposes, such as milk products, fertilizer, ploughing, meats etc.

Cows are tamed for milk and calves. Oxen are the principal source of ploughing. Oxen are highly worked as a tractor of hill side for farmers. Focussing the importance of cattle in India Marvin Harris writes :- When oxen fall sick, a poor farmer is in danger of losing his farm. If he has to replace for it, he has to borrow money at various rate. The Indian farmer who cannot replace his sick or deceased ox assign such the same situation. An

American farmer who can neither replace nor repair his broken tractor. But there is an important difference: tractors are made by factories but oxen are made for cows. A farmer who owns a factory for making oxen. The significance of cows and buffaloes are more important for farming.

The Chhiling Rai's of the study areas rear pigs and goats for their content expenditure. Besides this the domestic animals produce manure. Manure is the most important and essential thing for agriculture. As stated, Nepal has predominately technologically undeveloped agriculture. Hence, the agrarian economy of Nepal depends heavily on the manure that is used in the farm. This is very friendly ecological and products of this are organic which is very good for health. The use of manure helps to produce more agricultural crops. It is useful in the context of where less available chemical fertilizer or who have the low purchasing capacity of the majority of the peasant for chemical fertilizer. So it is the principal source which they use in their farm. Hence, the significance of animal husbandry in the agrarian economy of Nepal as well as the study area cannot be minimized.

Chapter-6

6.1 Summary

Ecologically, Nepal is broadly divided into three regions namely Himalayan, Mountain/Hill and Terai. In the same way, culturally it is divided into three categories such as national, Regional and group/local culture.

National culture exhibits the Nepalese in our culture, Nepalese culture means Hindu culture. Our way of behaving and philosophy of life is different from that India, American and British. These fundamental differences clearly indicate the distinct cultural tradition of our nation.

Every nation can geographically be divided into several regions. Each region has its own cultural tradition, such as Himalayan, Hill/Mountain and Terai culture.

It's difference in culture traditional culture. This study only focuses on one of the various ethnic groups, namely Chhiling Rais. The Chhiling Rai as ethnic group is almost neglected group by most of the foreign as well as Nepali anthropologists and sociologists.

This is an expository research adopting microscopic method of approach that has been the tradition of anthropological research. Purposive sampling method has been adopted. Traditional method of data collection adopted by anthropologists, such as field work and participant observation structural as well as unstructured questionnaire, interview and case study method have also been used for the collection of primary data. Many secondary sources have also been used to support and strengthen the finding of this research. Data have been analyzed mostly descriptive and then descriptive also. Research without limitations is rarely found. Similarly, this research has also some of its limitations.

Regarding the origin and history of Chhiling Rais, it is found in the mythical legend that they are originated from North India and ancient era. The period was passing, they roamed from place to place. After a long time, they settled in Kathmandu (Nepal) analyzing the history of migration they immigrated to Nepal from North India in very ancient period by various causes, especially battle of their ancestral places. Now, specially, they are settled in hill/mountain eastern districts, especially in Dhankuta and Sunsari districts in Nepal.

Firstly, they were immigrated in Kathmandu then they are completely migrated hill side of eastern Nepal. Chhiling Rais of this study area most of them migrated here from Aakhisalla VDC of Dhankuta district for more than 7 generations.

The study area, Bishnupaduka lies in the northern part of Dharan Municipality of Sunsari district. The population of this area is heterogeneous in character. Tamang and Rai are main caste inhabitant in this study area. Principal occupation of this area is agriculture and other supplement occupations are labour service, remittance etc, there are two government primary schools in ward no. 2 and ward no. 7. one each. Nowadays, some people of this study area send their children in private English Boarding School to Dharan for seeking better education. For further education they go to Dharan Municipality after completing their primary school in their village. There is well supply

of drinking water, electricity facility, communication facility but no road reach for good transportation in the study area.

This study is focused on finding ethnographic picture of Chhiling Rais of Bishnu paduka ward no. 2 and 7. There are 65 percent families Nuclear, 35 percent families are practicing joint family.

They have their own kind of marriage system. They are caste endogamy and exogamy. They invite all their relatives in Wedding ceremony. Along with this there are five types of marriage system among the Chhiling Rai of the study area. But nowadays, Love marriage system is more practice among Chhiling Rai. Now they start to cut down the marriage expenditure as well as number of invitation.

Cheli (Sister) have more respect from their Maiti (brother). Maternal uncle also highly honoured and has important role in some important rituals. Eldest person of the family is supposed to be householder and he/she contributes uniting all family members.

Religion is one of the parts of human culture. Chhiling Rai's main religion is samansitic (worshippers of nature) which is still worshipping their different gods and celebrate different their traditional festivals. they celebrate few festival of Hindu religion also but they have not accepted Christian religion and other religion in this study area.

Chhiling Rais have their own policy system for maintaining the community, which is called "Gaunbudha Pratha/Kachahari" likely to meaning of a group of representatives among the villagers. If some general disputes occur in their village they try to solve it by Kachahari. If they can't solve then they take that case to police station. And other critical crimes, disputes also taken to the police station.

With regarding Chhiling Rai's life cycle ceremonies they perform birth Ceremony, meal feeding ceremony, hair cutting ceremony and death ritual accordance with their traditional and changing socio-cultural aspect.

Chhiling Rais are very much indulged in celebrating the various festivals and enjoy various feasts by singing, dancing, eating and drinking. They celebrate traditional as well as adopted feasts and festivals.

Chhiling Rai of this study area decorating themselves with various types of their traditional ornaments. Their dress is different than modern dress. But young generation are interested to wear Kurtha and shirt pants and modern fashion style deeply influenced them which is replacing their own traditional dress day by day.

Chhiling Rais have their own mother-tongue, which is rarely spoken by new generation but most of eldest persons, previous generation easily speak and they speak with Rai in their own language but they use Nepalese language as medium language with other.

Chhiling Rais of Bishnupaduka ward no.2 and 7 have common types of economic system. Their life depend on agriculture but because of less developed agriculture system. They have low level of per capita income. So some persons are engaged in skilled labour specially mason and carpenter, maximum ladies make local alcohol and tame pig. but nowadays at least one person of family member go to abroad to work, which supports to solve their financial problems.

6.2 Conclusion

Chhiling Rai of this study are living with one of the ethnic caste Tamang , there is good relation between them. Chhiling Rai are practicing simple life and changing their life style accordance with time and situation. Both traditional and modern ideas influenced them in their daily activities, because of their improvement of income they are success to use some modern facilities, Kartik Purne and Baisakh Purne are their main festival so they enjoy and celebrate with their relatives as well invited guests, they do their all rituals, life cycle, celebrate their festivals in traditional way. But some negative impacts are seen in the name of change and modernism in this area. They are practicing their culture in own traditional way and preserving it which is more important for the country. The government does not care and research of Chhiling Rais cultural pattern. The foreigners and national researchers also have not gone there for research of Chhiling Rai's social cultural condition. Rais culture are disappearing day by day. So all Rai people have to be more careful to protect their culture and need awareness about their language, culture. The Government need some programmes to preserve Chhiling Rai's culture, give some facility as ethnic reservation. If the Nepali government don't pay attention to it, a kind of National property will be lost from Nepal. In the study area, Chhiling Rais must conscious about their mother-tongue, culture, religion. Chhiling Rai of this study area and the government need to very good co-operation for preserving one ethnic group's culture.

Appendix-1

Kirat Rai Yayokha has listed 84 Thars (sub-clan) of Rai in its organization which are as follows;

1. Athpahariya 2. Angbura 3. Ishara 4. Ochai 5. Hangsalten 6. Ombole 7. Ebai 8. Kulung 9. Ketra 10. Koyu 11. Khamla 12. Khinchi 13. Khimdung 14. Khuksang 15. Khengyang 16. Gaura 17. Gaudhang 18. Ghume 19. Chhurangwa 20. Tamachhang 21. Chamling 22. Charghare 23. Chaurase 24. Chhubala 25. Tubrihang 26. Tele 27. Thulung 28. Dalhang 29. Daningsamang 30. Diwaraja 31. Dumi 32. Dungmali 33. Naika 34. Nakchhong 35. Namlung 36. Nachhiring 37. Newahang 38. Fangfu 39. Pitrun 40. Pelpung 41. Paling 42. Panglung 43. Fanchhu 44. Banle 45. Bayong 46. Bangdel 47. Batu 48. Bantawa 49. Balung 50. Bahing 51. Butang 52. Bolna 53. Melai 54. Malekumchha 55. Mola 56. Mngphang 57. Yangtangba 58. Yamphu 59. Yongchhan 60. Rangrisa 61. Rabang 62. Rajbasi 63. Runghang 64. Ruchhenbung 65. Rupabung 66. Rumdali 67. Rodang 68. Lengmuk 69. Lohrung 70. Longaba 71. Waling 72. Salten 73. Saa 74. Samsung 75. Sangmong 76. Sangpang 77. Simtungkha 78. Surbaja 79. Sufang 80. Sumara 81. Sokap 82. Sotang 83. Sangdel 84. Khaling

Eden Vansittart has listed the Athpahare Rai's sub clans as follows;

1. Angtipe
2. Chiling
3. Hangpa
4. Kintange
5. Kingdam
6. Langsua
7. Manapu
8. Rudua

Appendix-2
Research Questionnaire
A Socio-Cultural Study of Chhiling Rai

(A case study of Bishnupaduka VDC Ward no. 2 and 7 of Sunsari district)

Questionnaire:

District:

VDC:

Ward no:

Name of respondent:

Age:

Sex:

1. Total Number of family member:

Age in Years	Male	Female	Total
0-14			
15-29			
30-44			
45-59			
60-74			
Above 75			

2. Family Type:

Nuclear	Joint

3. Educational Status of the family member:

Sex	Illiterate	Literate	L. Secondary	Secondary	College	University
Male						
Female						
Total						

4. Migration:

- (a) Do you know where your ancestral place is?
- (b) If you know, where your ancestral place is?
- (c) How many generations of your family live in here?
- (d) Why did your ancestors migrate here from their original ancestral place?

5. Economy:

- (a) What is your main occupation?
- (b) What is your main income source?
- (c) What is your other income resource?
- (d) Do you have own land?
- (e) How many Bigah/Kattha do you have?
- (f) How do you use your land?
- (g) If you don't have what do you do?
- (h) What type of mode of farming do you apply in farming?
- (i) Have there been any changes in the mode of your farming?

6. Religion:

- (a) Do you have own religion?
- (b) What is your religion?
- (c) Which deities do you worship?
- (d) Did your forefather worship them?
- (e) Where is your most sacred shrine place?
- (f) Do you have any religious book?
- (g) If you have religious book would you please mention that book's name?

7. Polity:

- (a) Where do you go to the settle your disputes?
- (b) What is the main organization of settlement of dispute in your community?
- (c) Who is the head of that organization?
- (d) Normally what types of disputes are settled in your village?
- (e) Where do you go if your dispute is not over in your village?

8. Dress Pattern:

- (a) What are your main traditional dresses for man and woman?
- (b) Do you have your traditional dress?

9. Marriage:

- (a) What types of marriage systems are you practicing now?
- (b) What type of marriage system is more practice in your community?
- (c) Who is the main person in marriage ceremony?

10. Education and Language:

(a) Your educational status of family:

Sex	Illiterate	literate	Lower Secondary	Secondary	College	University	Total
male							
female							
total							

- (b) What is your mother-tongue?
- (c) Do you speak your mother tongue?
- (d) Do you have your any mother language's book?
- (e) Can you read and write in your mother tongue?
- (f) What is called your mother language's script?

10. Funeral Ceremony:

- (a) How do you make a funeral of deceased body?
- (b) Who is the main person in Funeral ceremony?
- (c) How many days do you observe death pollution?
- (d) How many days does it take purifying after death?

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