

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Ecologically, Nepal is divided into three distinguished areas, Mountain, Hill, and Terai, and people residing in these three distinguished areas have their own culture, value and ethnics. It is not that only with the change in ecological zone there is change in living pattern of the people but within the same ecological zone also there are people with diverse patterns of living style.

Nepal situated in the lap of Himalaya, is located between the latitude 26⁰22' to 30⁰27' North and longitude 80⁰4' to 88⁰12' east with 147,181 square kilometer area which extends 90m to 8,848m height from the sea level with the small change in distance also there is high-rise in elevation of the land in Nepal which is the cause behind the high climatic diversity in the country. The high climatic diversity in the country has been one of the responsible factors for the varied living style and culture of people in Nepal with the change in distance.

Ecological differentiation, cultural heterogeneity, ethnic and linguistic diversity, hierarchy and uneven power distribution and economic inequality followed by high rates of illiteracy are striking attributes of the nation state, Nepal (Gurung, 1994).

Nepal is renowned worldwide for its diverse culture and religious practices. Being a small kingdom also, it has been home to many ethnic/caste groups. As no anthropological/linguistic survey has been carried out in Nepal to note the various ethnic or caste groups and their population is somewhat imprecise in Nepal (CBS, 2003)

Nepal, which extends from Mechi in the east to Mahakali in the west is populated by various ethnic groups drawn from Mongoloid and Aryan stock, speaking different language and dialects, holding different faiths and different cultures, some of which are split into different clans and tribes, resulting in minor variations in their ways of living language and culture and are scattered in various parts of Nepal.

When we try to place different ethnic groups into different geographical regions, roughly we can say that the upper Himalays have been the home land of the Bhotias, their language and culture are influenced by those of Tibetans. Some Newars have also settled there for trade and commerce. Newars, Tamangs, Sunwar, kiwanis, Limbus and Rais are mostly found in the eastern part of Lower Himalayas and the western part is mostly inhabited by the Newars, Gurungs, Magars, Ranas, Thakuris , Gorkhalis, Dotyals, Jumlis. The Newars form the bulk of the population in the Kathmandu valley. The inner Tarai is mostly inhabited by Majhis and Danuwars. In inner Terai, we mostly find Tharus Charkose Jhadi, the forest belt the Tarai has been mostly occupied by Tharus. The Rajbansi live in the east of Jhapa. The Newars also live in the eastern and western part of Nepal. They mostly form mercantile community (Shrestha and Singh, 1987). Hence, Nepal offers such diversity that the visitor may experience any lifestyle from the stone Age in far west and high hills to the jet age in Kathmandu. Hence, unity within the diversity is the uniqueness of Nepal.

As proper anthropological study on the ethnic groups has not conducted properly. There has been contradiction regarding the exact number of ethnic groups in Nepal. Different organization have done research on their own effort and the number of ethnic groups they have identified has been varying. CBS identified only 59 ethnic groups of Nepal in 1991

census where as according to 2001 census of CBS, there are 100 caste/ethnic groups in Nepal.

Among many ethnic groups like Magar Gurung and Tamang, Newar occupying good position in society where as most of the ethnic groups are really in vulnerable condition. If proper attention is not so given from government side the day is not so far when they really become extinct from the country. Botes fall under such endangered indigenous group of Nepal.

Botes are one of the indigenous minorities of Nepal settled along the riverbank of Madi, Seti, Kaligandaki and Narayani River of the district of Tanahun, Gorkha, Kaski, Syangja, Palpa, Gulmi, Nawalparasi and Chitwan. Bote's religious practices, language and cultures are quite close to those of Danuwars, Darais and Majhis. There have been different views regarding the similarities and differences between Majhis and Botes.

According to Dor Bahadur Bista there is no difference between Majhi people and Bote. Majhi is actually a term used by the hill people and Bote by the people in Tarai. They are occasionally referred to as Kushar. All are identical, Majhi, Bote and Kushar; they speak same language and follow the same pattern of life (Bista, 1967). But the population census 1991 has made distinction between Majhi and Botes ethnic group by giving their population separately. Similarly, Mr. Suraj Subba in his book *Botes. The ferryman of Tanahun* has also opined the Botes are different from Majhis in different aspects.

The total population of Botes was 6,718(0.4% of the total population) in 1991 but the census of 2001 shows that there is quite increment in their population which is 7969. Basically there are two types of Botes- Pani

Botes and Pakhe Botes. The main occupation of Pani Bote is fishing, gold panning and rowing boat. Gold panning is their seasonal occupation. The economy of Pani Bote is based principally on agriculture, animal husbandary and wage labor. Some of the Bote are also found to engage in bamboo work to produce and sell winnowing tray, basket and sieve.

Botes have their own language that belongs to the Indo-European family of languages. This language is in the state of endangered (Nepal Federation of Indigenous Nationality, 2005). Botes are animist and use alcohol in their religious rituals. They worship nature and goddess in trees stones and riverbanks and worship them and sacrifice birds and animals. Among the total population of Botes 98.58 percent are Hindu, 0.6 percent are Buddhist, 0.62 percent are Christian and 0.2 percent are others (CBS 2001) Most of the Botes are landless. Due to poverty most of the Botes are illiterate.

Bote is also the indigenous caste of Nepal and they are mostly living on the riverside. There is not any special written document about the origin of the Bote people. No anthropologists of Nepal have clearly mentioned the origin of this ethnic group. Even the first cultural anthropologist of Nepal Dor Bahadur Bista has not written about the origin of Botes. He has mentioned this group under the title of Danuwar, Majhi and Darai in his popular book "*People of Nepal*" 1967. He placed Bote people under the Majhi community.

Fishing, Boating and Gold Panning are the main sources of income of the Bote people. Now a day due to economic hardship and compulsion to live some of their traditional works such as boating many of them engage themselves in other economic activities such as wage labor. Botes are one of the inhabitant of Rajahar VDC of Nawalparasi district. Their major

settlement is situated on the bank of Narayani river. This VDC contains all the castes like Brahmins, Kehastriyas, Kamis, Tharus, Magars, Gurungs, Newars etc. It means there are diverse ethnic groups in this VDC having their own way occupation. Bote people are different from other groups in term of occupation and income activities. The present was to find the income generating activities of Bote community in Rajahar VDC of Nawalparasi district.

1.2 Statement of the Problem

Nepal has diversity in ethnic groups. There are about 61 ethnic groups. One of them is Bote. Bote are deprived and marginalized among the ethnic community. Economically Nepal is a poor country of the world. Dozens of ethnic groups are still under the poverty line. They are bound to give up their traditional occupations. They are unable to meet the basic needs. The development programs implemented by the government and non governmental agencies cannot reach to needy people.

Fishing and boating are the major source of livelihood of Bote people. They are less dependent on farming because they have small land holding size. In the same way the license system has made difficult of their traditional occupation on fishing. Nowadays they do not have interest on fishing because due to expensive to buy fishing equipments. Moreover they are depressed from fishing because due to expensive to buy fishing equipments. Moreover they are depressed from fishing because due to use of pesticides in river and nowadays the number of fishes were decreasing. Due to the lack of the sources of livelihood their living condition is deteriorating. Most of them are employed as unskilled wage labourous and are paid very little. Some of them have engaged themselves as porters and daily wage labourous, but there is no guarantee of the work. They

invest their little money on their unproductive activities like their traditional feasts and festivals.

This study was focused on the income generating activities of Bote people in Rajahar VDC of Nawalparasi district. They have no awareness about health and hygiene, education, local development etc. Botes are the minority ethnic group of this VDC. They are the local people of this area. Due to various problems with occupation, they are about to give up their traditional occupation.

In this VDC, income activities of Bote people are fishing and boating which are their traditional occupation for their livelihood. Most of Bote people are depressed from their traditional occupation due various problems like, license system, expensive to buy fishing equipments, number of fishes are decreasing in the river etc.

Income from their traditional occupation do not support their daily activities. So they are attracted towards non-traditional occupation. Moreover they do not depend upon only fishing and boating. Low income and big size family had make great problem for the livelihood. Especially this study attempts to answer the following questions.

- a. What are the socio-economic condition of the Bote people of Rajahar VDC?
- b. What sorts of occupational structure do they practices?
- c. Do they depend only on fishing and boating?
- d. What should be the role of government, NGO's and INGO's to increases the living standard of Bote people?

1.3 Objectives of the Study

The over all objective of this is to assess the present income generating activities of Bote community of Rajahar VDC. The specific objectives are

- i. To find the socio-economic status of Bote.
- ii. To analyze the occupational structure of Bote community.
- iii. To analyze the prospects and challenges of Botes.

1.4 Significance of the study

The income generating activities of each ethnic group of Nepal is extremely important for our country. This study was focused on the occupation, socio-economic status, standards of living of the Bote community of Rajahar VDC of Nawalparasi district. The income generating activities represents the living condition of particular community. The main emphasis has been given to explore the following conditions of the Bote people of Rajahar VDC. The significances of the study are as follows.

- i. Bote is one of the minority ethnic group of our country and their income generating activities has been not studied yet.
- ii. The information derived from this study will be useful for development plans and programs and further study of Bote.
- iii. The findings of this study will be useful to understand the income generating activities of Bote in Nepal.

It is thought to be helpful to planner in planning at macro level plans and programs to improve the economic status of this particular ethnic group.

1.5 Limitation of the Study

It is not possible to include all Botes in the study who are scattered all over the country. Thus the first limitation is that, the size of population under the study was very small. Only household heads are selected as respondents and the study focuses only income generating activities of Bote of Rajahar VDC. The main other limitation are as follows.

- i. The main limitation of the study is that the study was conducted as a case study of small area of Rajahar VDC.
- ii. The research was based on only the answer of respondents and all the information were collected through interview schedule and questionnaire survey.
- iii. This study has been conducted in Rajahar VDC which may not reflect the income generating activities of the whole Bote community of Nepal.
- iv. The unit of sampling adopted in this study was very small.

CHAPTER TWO

LITERATURE REVIEW

Literature review is an important part of any research work. Some works made by previous researchers are reviewed. This work helps to keep researchers update in his field and related areas. Literature review help to gain background knowledge of the research topic.

2.1 Theoretical Review

Nepal is a country of diversified culture, religion and ethnic/indigenous groups, the history of anthropological and sociological study of these groups is recent CBS has identified 100 ethnic groups in 2001 census but it is surprising to know that there has been negligible study on these groups. Only little information regarding these people is known and much information about their culture, religion is yet to be explored.

Prior to 1950s, no researcher neither foreigner nor Nepalese had conducted anthropological/sociological study on ethnic group of Nepal. After the establishment of democracy in Nepal, Nepalese as well as some foreigner sociologist/anthropologist began to study on different ethnic/indigenous groups of Nepal. Among them C.F. Haimendorf is the first anthropologist to study the '*The Sherpas (1964)*', which encouraged other sociologist to conduct the ethnographic study of Nepal.

After 1951, Nepal becomes fertile field of anthropological studies. Comprised of multimedia of linguistic, cultural, religious group of people living in relatively small area of land, Nepal quickly attracted unproved ended numbers of foreign students and scholars, mostly from western countries; Europe and America. Nepal is fortunate to have significant number of books and research reports covering multifaceted dimensions

of Nepali society and culture (Bhattari, 2003). Work of some of the foreign researcher will be noteworthy to mention here.

Hamilton (1819) studied the different groups of people throughout the country and tried to make Nepal know world wide through this book. His pioneer work '*An Account of the kingdom of Nepal and the territories Annexed to this Dominion by the House of Gorkha*' has not only explored the culture and ethnicity of Nepal but also the nature of country and government and also about the *Baise and Chaubise Rajya* of the Nepal.

Northey and Morris (1982) published a book *The Gurkhas; their Manner, Customs and country* in which authors have attempted to give a picture of the country as a whole and a description of the manners and customs of the various races inhabiting Nepal at that time.

Besides these, other foreign scholars such as Father Guiseppe (*The Kingdom of Nepal*), Kirk Patrick (*An account of Kingdom of Nepal*), Mary Anderson (*Festivals of Nepal*) have made great sociological and anthropological study on different cultural and religious aspects of different indigenous groups of Nepal.

Among Nepali Scholars Dor Bahadur Bista is the first anthropologist to conduct the ethnographic study of different indigenous and ethnic groups of Nepal. His "*The people of Nepal*" is the first publication in the history of Nepalese anthropology with the comprehensive study on the various indigenous/ ethnic group residing through the country from east Mechi to west Mahakali.

Gurung's contribution on anthropological study of different peoples in Nepal is also worth mentioning. Gurung (1996) has provided some information on different ethnic groups of Nepal with their sketches made

by Salter through their publication "*Faces of Nepal*". This book although hasn't mention about Botes, but has become a milestone in the history of Nepalese sociological/anthropological study on different ethnic groups residing throughout the country. They have tried to explore the religious and cultural practices of about twenty ethnic groups. Besides them other note worthy anthropologist in Nepal are G.S. Nepali, T.S Thapa and B.K Shrestha.

Although some of the anthropologists have devoted themselves on ethnographic study of different groups of people, but the study of minor ethnic groups hasn't been sufficient. Many aspects of life of these minorities are yet to be explored. Similarly, study on Botes has also been very much limited.

Indigenous people and ethnic groups are often found to be used interchangeably. But they are not the same. Following definition will help to distinguish between them.

According to the definition given by free definition.com, "*Indigenous people*" are those with following characteristics-

- People living in a are prior to the colonization by a state.
- People living in an area within a nation state prior to the formation of state but who do not identify with the dominant nation.
- The descendants of either of the above.

Wikipedia, the Free Encyclopedia defines ethnic group as a group of people who identify with one another, or are so identified by others, on the basis of a boundary that distinguishes them from other groups. This boundary may take any of a number of forms-racial, cultural, linguistic, economic, religious, political and may be more or less porous. Because of

this boundary, members of an ethnic group are often presumed to be culturally or biologically similar, although this is not in fact necessarily the case.

Hence the definition clarifies that indigenous and ethnic groups are not similar, But Botes are residing in Nepal since from the time immemorial they are indigenous groups and also they have their own languages , culture and religion they are also ethnic groups.

National Committee for Development of Nationalities (NCDN) has defined nationalities or Janajatis as the community which has its own mother tongue and traditional culture and yet do not fall under the convention four Varna of Hindu or Hindu hierarchical caste structure (CBS, 2003).

Hence this definition also strongly supports the fact that these Botes are one of the ethnic groups of Nepal.

Definition given by United Nations in free-definition.com defines indigenous people as "Indigenous communities, people and nations are those which, having a historical continuity with pre-invasion and pre colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories or parts of them".

Roger(2002) is of the view that indigenous people should be regarded as those with a social or cultural identity distinct from the dominant or main stream society, which makes them vulnerable to be disadvantaged in the process of development.

According to the dictionary of Geography, the word "Indigenous" means belonging naturally to region or native. In this sense indigenous

knowledge indicates the knowledge, which has been originated within the region by the people residing there in.

For Tamang (1993) Indigenous refers to systems that are generated by internal initiative from within local community itself. Such system are outward looking and incorporate elements from the modern world; they are dynamic and improvement seeking.

Grill (1993) has distinguished "Indigenous from 'Traditional'. According to Gill, Indigenous refers to the point of origin, the source of initiative. Indigenous system may incorporate elements and process from the outside world provided the initiative for the incorporation in local. Traditional system may not be local origin as their adoption may have been imposed from outside. Traditional system is often quite new and constantly evolving. Thus although traditional system may be indigenous and vice versa, this is not necessarily the case.

All the above definitions of indigenous and ethnic group clarifies that Botes are both indigenous and ethnic groups of Nepal as they are resident of this country from the time immemorial and they have their own, culture, custom, mother tongue which distinguishes them form other.

Nepali to Nepali dictionary compiled by Ralph Lilley Turner (1930) has included this word 'Bote' indicating its English origin. However, this word Bote indicating its English origin. However, this does not hold much ground. Nepali to Nepali dictionary (Nepali Bright Sabdakosh: 1983) has included this word with identical meaning. In both the dictionaries Bote has been defined as a man who rows boat along the river bank. It is also expressed as Majhi equivalent. Sharma (1985:8) has traced linguistically the origin of their tribal name from Bote(Pronounced as 'boat', Nepal) meaning tree. He is of the opinion that Botes might have

used tree trunk as boat before the invention of a boat and this tribe was known as Bote, later denoting those people who occupationally engaged in ferry service.

The Botes bear, semi-melanide features. They are neither too dark as melanide races, nor are they whitish as Indo-Mongloid stock. It is difficult to define their appearance accurately. It may be so because their facial contours resemble semi-Mongoloid and semi-Dravidian characteristics. Some scholars have grouped them within the Tharu fold who ethnically belong to Mongoloid stock with a little dark skin. They are muscular and of medium height. Their hair is dark and straight. During field work, hardly and fat Botes were observed (Subba, 1989).

The Botes have been found inhabiting many districts of the kingdom of Nepal. One they were considered belonging to awalia cluster and were immune to awal or malaria. These traditional area of habitat had been inner Terai and river basins, once regarded as the most malarial pockets. It is yet not so easy to ascertain their home district. Besides Tanahun, Botes have been living in Chitwan, Syanja, Gulmi, Palpa, Nawalparasi, Lamjung, Gorkha and Sarlahi. However, they have been found living in hilly areas in compact groups in Tanahun (Subba 1989). Their main occupation are boating, fishing and extracting gold by washing the river sand. But, now due to the construction of road-bridge and suspension bridges, the boating has turned fruitless so they have adopted other kinds of occupation whatever available in the locality such as labor works at construction site etc. Beside these most of the Bote people are engaged in farming, cattle rearing, etc. for survival. Since the economic condition of the Bote people is not sound, they are bound to language behind in education, health and other sector. Bote people are Indus by religion and

they are rich in their culture. They have their own way of celebrating the various festivals and rituals (Subba, 1989).

Khagendra Prasad Basyal (2038) has given a short description of Bote people about their cultural social, economical situations in his article in Madhupark. Hiramani Sharma Poudel (2038) has studeied the Bote language spoken in Palpa district. He has done morphological analysis and has also compared the Bote-word-lists with many other existing language of the region while doing the analysis of kumal language has also compared Kumal words with Bote words. (Poudel 2038 B.S)

Thapaliya (2045) has done anthropological study of Bote people. He has described the social, cultural and economic status of Bote people. In his work, he has also collected Bote words which are similar to Nepali and entirely different from Nepali. In this way, the identification of the Bote people has been done and still going on.

Prasain presents about Bote langauge Bote people speak a distinct language called Bote language. It is an Indo-Aryan language under And hamagadhi branch. Bote language fall under the category of endangered language of Nepal, because it is not mention in (CBS 1991) and the population of Bote speakers is also quite less. Since Bote people is also quite less. Since Bote people live to along the river bank and scattered way, thus, there is a trend of gradual loss of this language. However, they use Bote language (as mother tongue) in their family and community. Bote use Nepali as lingua-franca. New generation is slowly losing the use of Bote language due to various factors such as migration, inter-caste mirrage, wider use of Nepali etc. But after the restoration of democracy in 1990. Some of the Bote people have become aware of their social, cultural and linguistic values. Because of genetic affiliation, Bote

language is closer to a Darai and Kumal languages however, it keeps high affinities with Nepali language in lexical items and grammatical processes.

The Constitution of the kingdom of Nepal (1990) has accepted Nepal as a multilingual and multi racial nation. Each language is the National language and has constitutional right to preserve and promote it. Study of the language is necessary for literacy programs, mother tongue education and to preserve its oral and written literature. But Bote language has not been studied well enough for the purpose of dictionary making textbook writing and compiling the grammar. Thus, there lies the importance of the studies of the language studies done so far in Bote language covers only small portion, however, some scholars have done research on social and cultural aspects.

Panta, (1997), presents about the socio-economic condition of Bote people in Nawalparasi. In the study area, Bote people are considered Hindu ethnic group because they are believer of the sacred cow and its urine. They have been celebrating all Hindu festivals.

In the study area most of the female are dominated. The literacy rate is very low with less percentage of literature female. They are not aware of the education of their children as well. They spend their major sources of earning on the feasts and drinking Jad and Rakashi which is unproductive. There is no any trade or industry to improve their economic condition. The agriculture pattern is traditional. The Bote people do not know about good health and sanitation due to lack of proper health education. Most of Bote people are uneducated. So they are compelled to do unskilled wages labor to solve their hand to mouth problems.

CHAPTER THREE

METHODOLOGY

This chapter deals with the research methodology employed to collect the data needed for the present study. This chapter discusses the selection of the study Area, Research Design, Nature and Sources of Data, Universe of the Study, Data Collection Techniques and Analysis of Data.

3.1 Research Design

This study is based on an ethnographic research. So descriptive research design has been applied for their life -cycle ceremonies. The study is also exploratory in nature, because it explores their source of income i.e. their tradition occupations boating, fishing, gold panning and non traditional occupations like wage labor, service etc and describe their problems and their relations with other cultural groups.

3.2 Selection of the study Area

Rajahar VDC is situated between Mahabharat Parbat and Narayani river. It is rural part of the country. Based on the nature of the study ward No 2 and 5 of Rajahar VDC was selected for the study, where Botes are the older ethnic group of study area. Most of Bote people are engaged in traditional occupation but few Botes of these wards are engaged in non traditional occupation. The economic condition of Bote people of this VDC is miserable in comparison to other castes. It is easily accessible to regular field visit and due to the limitation of time and other factors the researcher has conducted this study in Rajahar VDC rather than other.

3.3 Nature and Sources of Data

On the basis of nature, both qualitative and quantitative data was collected. Primary data was collected from household survey using

questionnaire, observation and interviews. Similarly, secondary data was collected from VDC record, published and unpublished literature like books, journals, articles research reports, dissertations and TUCL.

3.4 Universe of the study

Rajahar VDC ward No 2 and 5 were selected for the study. There are 21 households with 107 population of the Bote people in ward No 2 and in ward no 5 there are 9 household with 66 populations of Bote people. All the households were taken as sample for the study. Census method was used to study the Bote community of the study area.

3.5 Data Collection Techniques

The techniques to collect necessary data are described as follows.

3.5.1 Household Survey

The household survey has been conducted in 30 households using structured and semi-structure questionnaire. The basic quantitative information such as age, sex, educational attainment, land holding size, occupation health and hygiene of the households are gathered through household survey.

3.5.2 Observation

Observation method was used to collect key information. Social activities were observed by participant observation. Similarly, housing, sanitation, occupation etc were observed.

3.5.3 Key Information Interview

Selected informative persons who could supply information on Bote community was asked in order to gather the information, persons like

local teacher, different respondents, chair person of Bote Majhi welfare society and chairperson of Rajahar VDC.

3.4.5 Focus Group Discussion

Focus group discussion was conducted to discuss the problems impacts of income generating activities of Bote community living in Rajahar VDC. Group discussion was conducted with Bote people and their family members of different age groups including women and near villager who had been involved in income generating activities.

3.6 Data Processing and Analysis

Data analysis is the most crucial constituent of the any research work. In this study after completion of data collection both sources were processed manually. Quantitative data were analyzed and interpreted with the help of simple statistical tools. Mainly table, graph and other relevant tools were used as required. Qualitative data was analyzed descriptively.

CHAPTER FOUR

DESCRIPTION OF STUDY AREA

This chapter deals with general information of the study area, such as location physical setting, population composition, literacy, climate, demographic characteristics of the study area and socio cultural characteristics of the community members.

4.1 An over view of Nawalparasi District

Nawalparasi district lies in the Lumbini Zone with an area of 2161 sq Km. Nawalparasi district extends from 27⁰ 21' to 27⁰ 47' north latitude and 83⁰ 36' to 84⁰ 25' east longitude. Geographically this district consists Hill, Inner Terai and Terai. It is surrounded by the Chitwan district in the east, Palpa district in the north, Rupandehi in the west and Chitwan and Indian boarder in the south. There are 73 VDCs and only one municipality lies in Nawalparasi district named Ramgram. Parasi Bazar in the headquarter of the Nawalparasi district. The climate of Nawalparasi district include tropical, sub tropical and mild temperature types. The average annual rainfall of 2300 mm. The average temperature is maximum 40⁰c to minimum 5⁰c.

The district has different climatic characters in term of rainfall, temperature and agriculture production. This has generated a wide range of biodiversity in flora and fauna.

Tharu are indigenious people of this region. Besides there almost all are migrant caste group either from Hill part of Nepal or from India long before. Dominant communities believe Hindu religion and other believe Buddhist, Muslim and Christianity respectively in terms of population size. Dense forest area, plain and fertile land, hot climate are characteristic of southern part where flood and soil aggregation are natural problems

4.2 General Introduction of Rajahar VDC

Rajahar VDC is located eastern part of Nawalparasi district of Nepal. It is about 180 km far from the capital city of Nepal. Rajahar VDC is surrounded by Narayani river in the southern part, Amarapuri VDC in the east. In the north by Dandjheri VDC and Dibyapur in the west. Rajahar VDC lies 55 km east from the district headquarter Parasi.

The climate of the village is tropical with hottest period from April to June leading up to the monsoon the weather is cooler but very humid. Towards November the weather becomes cooler still, with nights being cold, until February. From March the hot season begins again. The village be covered with thick layers of mist which last for 5 three to four hours ion most of the morning from the October to the middle of February. The village experiences violent windstorms of short time in the April. The annual rainfall occurs around 2000 mm. The temperatures vary between 4⁰c in winter to 40⁰c in summer.

The village is plain landscape with gentle slop from north to south. The village is drained by three small stream. All are tributaries of the Narayani river and from north to south ward.

Most of the soils of the village are of alluvial origin. The soils can be classified into clay-loam and sandy-loam. The low land contains clay-loam while the upland contains sandy-loam.

The vegetation of the village is tropical deciduous as well as tropical evergreen with the domination of former over latter. However, most of the original vegetation has now been replaced by cultivation. The trees that are found in the village include Sisso, Simal, Bakaino, Jamuna, Bamboo etc. In the northern part of the VDC, large area in covered by Sal wood forest where varieties of shrubs and grasses are found. This forest represents truly the natural vegetation of the village.

4.2.1 Population composition of Rajahar VDC

Population growth in Nepal is very high. Different caste/ethnic group people have settle down here. Ward wise distribution is given in the following table.

Table 4.1 Wardwise population distribution by sex.

Ward No	Household No	Male	Percentage	Female	Percentage	Total	Percentage
1	458	1046	49.60	1063	50.4	2109	20.67
2	98	321	51.11	307	48.88	628	6.15
3	161	426	49.07	442	50.92	868	8.51
4	155	419	50.54	410	49.45	829	8.12
5	149	395	48.28	423	51.72	818	8.02
6	132	319	47.96	346	52.04	665	6.52
7	294	684	46.65	782	53.35	1466	14.37
8	300	809	48.85	847	51.15	1656	16.23
9	132	559	48.18	601	51.82	1160	11.37
Total	1879	4978	48.80	5221	51.20	10199	100

Source: VDC Record, 2003.

The above table shows that most populated ward is ward No 1 where 20.67 percent of the total population live, and ward no 2 is least populated where 6.15 percent people live of the total population. Out of the total population 48.80 percent are male where as female occupy 51.20 percent.

4.2.2 Ethnic/caste distribution of Rajahar VDC

Different caste and ethnic people are living in this VDC. Total population of Bote people in 7969 (0.04%) CBS 2003.

**Table 4.2 Population Distribution in Rajahar VDC based on
Caste and Ethnic Groups**

S.N	Caste/Ethnic Groups	Total Population	Percentage
1	Magar	1625	16.03
2	Bahun	3093	30.51
3	Tharu	1746	17.22
4	Dalit	819	8.07
5	Chhetri	1065	10.50
6	Muslim	69	0.68
7	Yadav	17	0.16
8	Gurung	259	2.55
9	Newar	220	2.17
10	Thakuri	189	1.86
11	Botes	197	1.94
12	Others	838	8.26
	Total	10137	100

Source: Village Profile, 2007.

**Figure 4.1: Population Distribution in Rajahar VDC based on
Caste and Ethnic Groups**

The above table depicts that Bahun is the dominant caste group in term of population size 30.51 percent.

4.2.2 Population Based on Age and Sex

Age and Sex structure of the population directly influence the fertility, marriage and mortality of any society.

The following table shows age and sex composition of Bote in Rajahar VDC.

Table 4.3 Distribution of Bote Population based of Age and sex.

Age Group	Male	Percent	Female	Percent	Total	Percent
0-4	10	11.62	16	18.39	26	15.02
5-9	10	11.62	12	13.79	22	12.71
10-14	9	10.46	8	9.19	17	9.82
15-19	7	8.13	4	4.6	11	6.35
20-24	8	9.3	6	6.89	14	8.1
25-29	4	4.65	9	10.3	13	7.51
30-34	7	8.13	8	9.19	15	8.68
35-39	7	8.13	5	5.7	12	6.93
40-44	6	6.97	6	6.89	12	6.93
45-49	3	3.48	4	4.59	7	4.05
50-54	6	6.97	4	4.59	10	5.78
55-59	3	3.48	2	2.29	5	2.9
60-64	4	4.46	1	1.14	5	2.9
65-69	-	-	2	2.29	2	1.15
70+	2	2.32	-	-	2	1.15
Total	86	100	87	100	173	100

Source: Field Survey, 2008

Table 4.3 indicate that (0-4) years age group population in high 15.02 percentage of Bote people in Rajahar VDC. It is because of the lack of family planning methods.

4.2.3 Dependency Ratio

Dependency Ratio helps to find out economically active and inactive population. 0-14 years age groups are considered as economically inactive people and in the same way the age group of above 60 years re also consider4red as economically inactive people. The age group between 15-19 is called economically active.

The following table shows the dependency ratio of Rajahar VDC of the Bote people.

Table 4.4 Distribution of economically active and non active populations.

S.N	Age group	No of persons	Percentage
1	0-9	48	27.74
2	10-14	17	9.28
3	15-59	99	57.72
4	60 to above	9	5.2
Total	173	173	100

Source: Field Survey 2008.

The above table shows that 27.74 percent people are under the age of 9 and 9.28 percent people are under the age 14 and 5.2 percent people are above the age of 60. The economically active people percent is 57.72 percent. This 57.72 percent economically active people have to support 42.28 percent people who are economically inactive.

4.2.4 Natural Resources

4.2.4.1 Forest

The climate of Rajahar VDC is different in its small geographical boundaries. In the north, it has hilly areas where we can find colder temperature than in the south. Southern part of this VDC is plain and huge population stay in this area. Southern part is hot in summer than in the northern part of the VDC. Forest is in the northern part of this VDC. Due to the rapid growth of population and demand for cultivated land, the forest is declining day by day.

Different kinds of flora and fauna are found here with beautiful birds. Some common trees found are Sal, Sissio, Simal, Khayar, Bikano etc. The fauna consist of Jackal, Wild pig, monkey etc. Major types of birds inhabiting here are Dove, Parrot, Eagle, Crow etc. But lack of dense forest and animal hunting play a vital role of declining fauna from this VDC.

4.2.4.2 Land

Land distribution is not same in this VDC northern part of the VDC is hilly area which is covered by forest and southern part of the VDC is plain where huge population have settle down for many years.

There is only partial irrigation facilities in Rajahar VDC. Generally, paddy is planted in rainy season. During winter season different crops like mustard, millet, wheat, vegetable etc are grown.

4.2.4.3 Water

Rajahar VDC is surrounded by rivers. Narayani, Jahari Khola, Mukunde Khola are flowing in different sides. Jahari Khola is famous of this VDC, where drinking water supplied to the villagers. Other sources of drinking water are 'Kuwa' tube well and small natural tap on the bank of river.

CHAPTER FIVE

DATA PRESENTATION AND ANALYSIS

This chapter deals with the Bote peoples settlement pattern, family structure, education, festivals, food habit, health and sanitation etc.

5.1 Socio Cultural System of Bote People

5.1.1 Settlement and Housing Condition

Ethnic diversity can be distinctly seen through the patterns of settlements. The settlements of Bote people of Rajahar VDC is found typical. This area is located at on the bank of Narayani river where these people live and go through their daily activities.

The Botes inhabiting in this area live in huts. Huts are small shed-like houses which are made of mud tree twigs and branches. The huts are found in cluster not scattered and their housing condition is not good. Most of them live in the house with a roof made of Khar and Zinc sheet roofs. The wall are made of a stone, mud and wooden planks The following table shows the housing condition of the Bote people.

Table 5.1 Housing condition of the study area

S.N	Types of Houses	No of House	Percentage
1	Hut	13	43.33
2	Thatched roof	10	33.33
3	Zinc sheet roof	7	23.33
Total		30	100

Source: Field Survey, 2008

The above table shows that out of 30 households 43.33 percent house are huts, 33.33 percent houses are thatched-roof house (little better than hut) and 23.33 percent have zinc sheet roof. The people who are living in hut are absolutely poor, but those having thatched-roofs are little better that

those living in the hut and those having zinc sheet roofs are better than the other two.

Figure 5.1: Housing Condition of Bote

5.1.2 Family structure

Family is a primary and universal group characterized by common residence performing common economic activities and living under a single roof. It consists of two or more persons related by blood or marriage.

The following table shows the family structure of Bote of the study area.

Table 5.2: Family structure of Bote people

S.N	Family Type	No of household	Percentage
1	Nuclear	19	63.33
2	Joint	11	36.37
Total		30	100

Sources: Field Survey 2008

Figure 5.2: Family Structure of Bote People

The above table shows that 63.33 percentage people are living in Nuclear family where as 36.37 percent are living in joint family.

The family structure of the study are has changed from joint family to nuclear family due to the decline of economic condition and population growth. They don't have enough land for cultivation. They earn a little amount of money, which is not sufficient to feed all the members of the large family. Another reason to become nuclear family is the family quarrel for inherited property.

5.1.3 Education

Education means knowledge without education development is impossible, so it is necessary element to make only lives better and advanced. Education helps the people to improve their position literacy is the knowledge of reading and writing. Those who can read and write are called literate. Due to the poor economic condition of Bote their children are not being sent to school but now a days some Bote realized the importance of education and have started to send their children to school.

Table . 5.3 Education status of the Bote people

S.N	Status	Male	Female	Total	Percentage
1	Illiterate	33	39	72	41.61
2	Literate	36	39	75	43.35
3	5-10 class	17	9	26	15.02
	Total	86	87	173	100

Source: Field Survey, 2008

From the above table we can say that no any Bote people had passed S.L.C only 15.02 percent of Bote people have got lower secondary education. It means they do not understand the value of education.

The dissertant visited a neighboring school of the study are, where the Headmaster suggested that only a few Bote students pass primary level. Some have good knowledge but due to the lack of the family support they leave the school

Figure 5.3: Education Status of Bote People

5.1.4 Family Planning

Rapid population growth creates many problems in the field of national development. So the government has made a clear decision in favor of family planning. Large number of health worker are working in the programs. Even though, the programs are not working properly in the study area. The following table shows the data of family planning users.

Table 5.4 Family planning users of the study area

S.N	Description	No of Respondents	Percent
1	Temporary	17	56.66
2	Permanent	2	6.66
	Total	19	63.32

Source: Field Survey, 2008

The above table shows that 56.66 percent respondent use temporary devices and 6.66 percent of total respondents used permanent family planning.

It is concluded that temporary devices were practiced greater in number than permanent method. It is due to easily available and easy to use.

5.1.5 Food Habit

Botes are liquor-drinking people so they are known as " Matawali". Rice, bread of maize wheat and dhindo (gruel) are their normal diet. Dhindo is the popular and important food for all Botes. They eat meat on special occasions like feasts and worshipping of gods. Generally they eat fish. They eat meat of pork, he-goat, buff and chicken in general. Crops are used to prepare drinks like wine and Jaad (a kind of home made beer).

People of this community used to drink alcohol of low quality due to their poor economic condition.

The concept of " Save for tomorrow" is not developed i.e. they always move according to the principles" DO NOT PUT ANY THINGS FOR TOMORROW THAT TOMORROW WILL NEVER COME".

They prefer drinking alcohol than smoking the following table shows alcohol drinking of respondent.

Table . 5.5 Alcohol users of the respondents

S.N	Description	N. of Respondents	Percentage
1	Yes	22	73.33
2	No	8	26.66
	Total	30	100

Source: Field Survey, 2008

From the above table, 73.33 percent of responders are alcohol user, and 26.66 percent of respondents do not use alcohol.

5.1.6 Health and Sanitation

Health condition of the Bote people in Rajahar VDC is very poor. They don't have knowledge about good food for their health. They wear dirty clothes and spend most of the time around the riverside.

There is not any hospital in this VDC. There is a health post next to Rajahar VDC. The treatment practice depend upon the health facilities as well as health knowledge and attitude of community population. The researcher studied about people consultation for the treatment in different situation, which is given in the following table.

Table 5.6 Treatment Practices

S.N	Description	No of respondent	Percent
1	Hospital	18	60
2	Traditional Healer	7	23.33
3	Clinic	5	16.66
	Total	30	100

Source: Field Survey, 2008

The table shows 60 percentage respondents consult hospital for treatment and 23.33 percent respondent consult traditional healer and 16.66 percent respondents consult for treatment in clinic. It is concluded that till now significant number of people visit traditional healer.

5.1.7 Source of Drinking Water

Water in natural resource we use water for various purpose. Not only human but also all the living beings can't live without water. The health of the human also depends upon the types of water.

Table . 5.7 Source of Drinking Water

S.N	Description	No of respondents	Percentage
1	Well	24	80
2	Piped water	-	-
3	River	-	-
4	Hand Pipe	6	20
	Total	30	100

Source: Field Survey 2008

The data mentioned in the above table shows that 80 percent households have used well, 20 percent household used Hand Pipe water.

It is concluded that most of the family used well. Generally, it is not pure for drinking they used well water for drinking without purification. So most of the Bote suffer from water borne disease.

5.1.8 Nwaran and Pasni

The Bote people observe the birth celebration for 11 days. On odd days like 5,7,9,11 cow urine is sprinkled and purification is done by brother in laws (Jwoin, Chela or Bhanja). On the 11th day the newly delivered mother is cleaned and bathed. Barely, Sesme, Kus grass and a cropper coin are put into a cup of cow urine and sprinkled everywhere in the house by Jawai Chela. Jawai is the special priest of Bote. After drinking some drops of the Gaunth (cow urine) by the new mother the deity Bhimsen is propitiated with a blood sacrifice of a fowl and worshipped with Aksata-Pati in the Bhandar of the house. A thread colored by turmeric tied to the newly born child's wrist, ankles and waist. The Jwoin Chela gives the name to the newborn baby.

If the child is male then the Pasni program will be organized in six month, if the baby is female, then it will be done the 5th months after the birth. In this ceremony grandfather or the grandmother feeds the initial rice to the child. The child is given a pair of copper bangles. The maternal uncle performs the important role in this ceremony. Relatives and neighbors are invited. On this day the baby is first given Tika by a virgin girl and give them blessing to baby by the elders.

5.1.9 Marriage practice of Bote community

"Marriage is a universal institution which admits man and woman to family life. It stables relationship in which a man and woman are socially permitted to have children, The right to have children is employing the

right to sexual relationship between wife and husband" (Bhusan and Saehdev; 1995)

There are different types of marriage prevalent in this society. Generally there are two types of marriages prevalent among these people are love marriage and arranged marriage. Arranged marriage is the common and favorable marriage type of the society. Love marriage is also acceptable if it is done in the same ethnic groups.

During marriage ceremony first the Diyo-Kalas Puja is done where the Diyo or oil lamp and the water Vessel or Kalas are worshipped by the couple and then this ritual is concluded. The next ritual is the 'Godadhunac' or washing of the feet of the bride and groom by the relatives of the family. This is done according to the seniority basis.

The rituals which actually makes this couple one is the 'Sindur Halne' where the groom pours vermilion on Sindur on the hair parting of the bride. There is the custom of the Maiti giving the bride presents called Daijo or dowry and there can be small or large items or money. The next morning the bride is given a tearful farewell and along with her 'Daijo' She is sent with her husband and the Janti to their real house or Ghar.

5.1.10 Death

Death is the sorrowful period of human life. The death body is tied in three different places to a ladder made of green bamboo pole and covered by white clothes. The corpse is carried to nearly river bank, first by son and other relatives. When they reach the bank they dig a burial pit and it placed in the mouth of the corpse and the elder son light it, which is called "Daag Batti" in the grave on earthen pot, a maana of rive, a sickle a farm implement and a copper coin are placed with garland of flowers.

The son of the dead person shave the hair, breads moustaches and wear white clothes. Only males are allowed to participate in this funeral process. After completing this process all participants take bath in the river and taking 'Gaute' and they are allowed to go their house. Mourning person stay for 3 days on the bank of the river and go to house. No one is allowed to tough them they stay separately and eat rice only one time in a day.

Bote people believe on Hindu religion, so they stay for 12 days as their death pollution. On the 13th day their Jawai chela (Brother in law). throw the urine of cow putting in a leaf plate with a copper coin in the house and all the places of house which was touched by the mourner. On this day all the participants of the funeral process go to the bank of the river and make a mask or puppet of the dead person. They carry the puppet of the dead person to the river and throw it into the river. It means they have completed the mourning process.

5.1.11 Religion and Festivals

Bote are considered Hindu because they are believers of the sacred cow and it urine (Gauth). They have been worshipping Hindu god and goddess. They believe in heaven and hell, spirits and ghosts. They celebrate almost all Hindu festivals i.e. Dashain, Tihar, Maghesankranti, Chaite Dashain, Chandi Pooja, Kulayan Pooja, and number of other festivals.

5.2 Income Generating Activities of Bote Community

Economic condition of a person plays a vital role in his society. People want become economically able in order to establish a good status or social prestige in society.

This chapter deals with the factors related the income generating activities of Bote community in the study area. It includes the land and food production i.e. land type, land ownership, occupation, cropping pattern, production, food sufficiency, traditional and non-traditional occupation such as fishing, boating farming and animal husbandry, salary wages and income.

The economic condition of the Bote people of Rajahar VDC was weak they do not have enough land to produce sufficient foodstuff to feed them for a whole year. The main crop of this land are rice, maize, wheat, mustard etc. The young men of the housework as unskilled wage labor. They get only unskilled work and earn very little money. Their traditional source of income has become less productive or almost insufficient. They are compelled to look for other alternative source of livelihood. So, at present they practice both traditional as well as non-traditional modes of subsistence-agriculture, boating, fishing and food gathering are included under the traditional occupation and wage labor, porter, handicraft, employment in offices are included under non-traditional occupation.

5.2.1 Ownership of the Land

"Bote people throughout the kingdom are purely Mongoloid and tribal people of Nepal. Available evidence suggest that they have been holding the land for hundreds of years under the Kipat system" (Subba 1989).

It is known that the Kipat land was given to ethnic racial groups for different purpose. After the revolution of 2007 B.S. the country was administratively divided into various districts. The land administration had also been changed as a result in 1964, the Kipat system was abolished and the Kipat land was changed into Raikar. The land was then registered in the names of the individuals instead of the community since all the

rights (buying and selling of the land were shifter to the individuals. He could sell his land to the people of other socio-cultural groups. They seemed economically feeble to meet their daily expenses which were caused by the compulsion of leaving there so, they began to sell their land and now they are living holding a small size of land. Their agricultural products can hardly support them for a few months.

The Bote peoples of the study area has own small scale of land, which can be shown in the following table.

Table 5.8 Cultivated land area holding by Bote People

Land holding Size (Katha)	No of households	Percentage
Landless	9	30
0-5	10	33.33
6-10	7	23.33
11-15	3	10
16-20	1	3.33
Total	30	100

Source: Field Survey-2008

The above table shows that 30% Bote people don't have their own land. They are cultivating in their relatives land and they help their landlord in his necessity. This people's main source of income is wage labor 33.33% people have their land upto a 0-5 Katha, where they make their house and cottage for a cattle and remaining for agriculture purpose. 23.33% people have their land up to 10 Katha within this land they cultivate for their livelihood. 10% people have up to 15 Katha land for agriculture and 3.33% Bote people have land up to 20 Katha. The above table shows that people hold small size of land.

Bote families of the study area have been holding a very small size of land. It shows that they have hard livelihood as they reside in a very small

plot of land due to the redistribution of land at the time of separation of their married sons. These people also draw loans from the landlords at a high rate of interest at the time of food shortage. They can't pay the loans back in the fixed time; as a result they are forced to sell their land to the creditors at a low price. These causes play a vital role to reduce the land possession of the Bote people of the study area.

5.2.2 Occupation

The economic condition of the Bote people of the study area is poorer than other communities. They do not have enough land to produce small size of land cannot feed them for whole year. The young men work as unskilled wage labor and earn a little money. Their tradition sources of income have been less productive or almost insufficient they are compelled to look for other alternative source of livelihood. So, at subsistence they practice both traditional as well as non-traditional mode of substance agriculture, boating, fishing food gathering and Gold panning are included under traditional occupation and wage labor selling of firewood, employment in offices, porter etc are included under the non traditional occupations.

It is already mentioned that agriculture fishing food gathering and gold panning are known as their traditional occupation. It is described in the following table about the involvement of the Bote people in different occupations on the basis of priority.

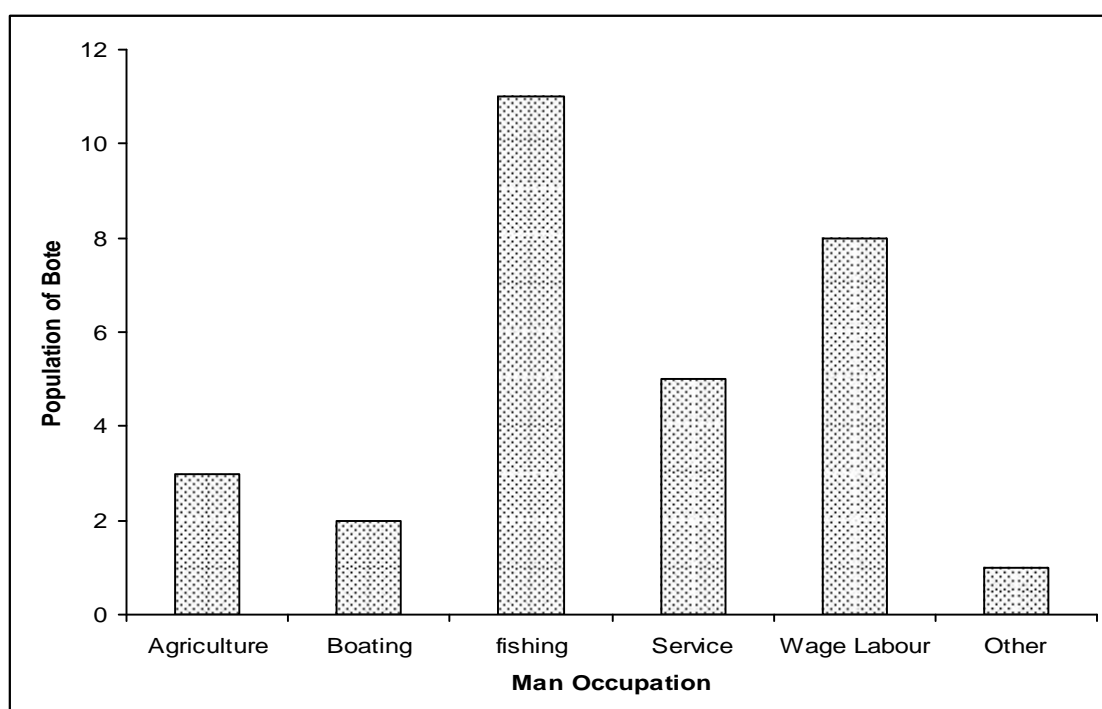
Table 5.9: Occupation of Bote People

S.N	Main Occupation	No of Households	Percentage
1.	Agriculture	3	10
2.	Boating	2	6.67
3.	fishing	11	36.67
4.	Service	5	16.67
5.	Wage Labour	8	26.66
6.	Other	1	3.33
Total		30	100

Source: Field Survey 2008.

The above table shows that 10 percent Bote people are following agriculture as their primary occupation 26.66 percent people are involved in wage labor where as 6.67 percent people following Boating, 6.67 percent population are involved as service. The highest population on 36.67 percent are involved in fishing as their main occupation 3 household head are involved as business man, 1 household head follow carpenter service which are placed in other occupation.

Figure 5.4 : Occupation of Bote People



This primary occupation is not enough for them to live throughout the year. So, they have to follow some other secondary occupation, which are in the following table.

Table 5.10 Secondary occupations followed by Bote people

S.N	Secondary Occupation	No of household	Parent
1.	Agriculture	11	36.66
2.	Fishing	6	20
3.	Boating	2	6.66
4.	Service	-	-
5.	Wage labor]	11	36.66
6.	Other	-	-
	Total	30	100

Source: Field Survey 2008

The above table shows that 36.66% people follow agriculture as their secondary occupation 6.66 percent people in boating and 20 percent in fishing where no one follows service as their subsidiary occupation 36.66 percent follow wage labor as their secondary occupation. In rainy season large percent of the Bote people are involved in agriculture to cultivate their own primary occupation. And in winter season 20 percent people are involved in fishing because during that period fishing becomes easier than in other season. More over most of Bote people sell fire wood to near marker, which helps them to earn money as their secondary occupation.

So, we can say that people choose their subsidiary jobs according to their choice and leisure they get. Let's discuss about this occupation in detail.

Figure 5.5 : Secondary Occupation of Bote People

5.2.3 Agriculture

Nepal is known as an agriculture country. It is one of the important economic sources of Nepalese people. Most of the people of the study are seasonally engaged in agriculture, but their gross economic income comes from other activities, because of small scale of land.

In the past, Bote people have enough land, but now they do not have enough land to survive through out the year. Other culture group people started to settle down here and they bought the Bote's land at low price. Now a days they have only small size of land they had a very hard livelihood as they reside in small plot of land. These result, has occurred due to the redistribution of land at the time of separation of their married sons. Another reason is that they draw loans from other higher caste

people at a high rate of interest at the time of food shortage or to celebrate feasts and festivals, as well as the serious illness of the family members. They don't have good source of income, so they can't pay the loans back within the fixed time. As a result they are forced to sell their land to the loan donors at a low price. The Bote people hold small size of land and there is no irrigation system in the study area. So, the production of crops like paddy and cash crops is not enough to support their family. Bote who have land, they can't use chemical fertilizer, because it is very expensive. They only use organic fertilizer which may not have help to them to increase the production.

Bote people used similar types of tools as other people use in agriculture.

Major crops

The major crops grown by them are paddy, maize, and wheat. Minor crops are mustard, beans and soybean etc. Maize is the most popular crop of this society because it can be eaten in various ways. Bote use maize to make homemade beer also.

Table 5.11: Amount of Production Per Unit Land in the Study Area

S.N	Crops	Area in 1 Katha	Quantity of production in a year
1.	Paddy	1	30 to 40 Pathis
2.	maize	1	16 to 20 Pathis
3.	Wheat	1	10 to 12 Pathis
4.	Mustard	1	2 to 3 Pathis
5.	Lentile	1	4 to 5 Pathis
	Total		71 Pathis in average

Source: Field Survey, 2008

The above table shows, they produced paddy 30 to 40 pathis in average in a Katha. Secondly, maize is produce 16 to 20 pathis in a year wheat,

mustard and lentile have 10 to 12, 2 to 3 and 4 to 5 pathis respectively. They also produce some vegetables like. Cucumber, pumpkins, cauliflower etc. In total they produces 71 pathis of crops in a year in a Katha in average. This agriculture production is not sufficient of fulfill their daily needs throughout the year because due to large family size. The following table shows the food sufficiency of the households of the study area.

Table 5.12: Food Sufficiency of the Households

S.N	Food sufficiency in month	No of household	Percentage
1	Below one month	14	46.66
2	1 to 6 months	13	43.33
3	7 to 11 months	3	10
4	12 and above	-	-
Total		30	100

Source: Field Survey, 2008

The above table shows the weak condition of the Bote people though in agriculture 46.66 percent people can't produce for a month in a year. They follow this occupation as their subsidiary occupation. Their main occupation is wage labor 43.33 percent people produce for six months in agricultural production 10 percent produce up to 11 months. No any household found to be produce agriculture production throughout the year.

5.2.4 Animal Husbandry

In rural area, animal husbandry is one of the important income generating activities of Nepalese people. Bote people domesticate both animals and birds. They keep their animals and birds, for religious agriculture and economic purpose. Bulls are kept for agricultural purpose, cows and she

buffaloes are for milk, goats and sheep for both meat and money chickens and pigeons are for religious and economic sources. The following table shows the types and number of livestock in the study area.

Table 5.13: Types of Livestock Found in the Study Area

S.N	Types of Livestock	Number	Percent
1	Cows/oxen	24	5.25
2	Goat (he and she)	97	21.22
3.	Pigs	12	2.62
4	Ducks	107	23.41
5	Chickens And Others	217	47.48
	Total	457	100

Source: Field Survey 2008

The above table shows that there are only 5.25 percent cows/oxen kept for agricultural as well as religious purpose. 21.22 percent goats kept for both meat and income. Pigs, ducks and chickens are kept for multi purpose, i.e. religious or cultural ceremonies, income and meat. Bote people make sheds for animals near by the house. It is made of wood and bamboo with a roof of hay. Some Botes who have goat and cow take their cattle in an open ground in winter and keep them in sheds in the harvest cultivated season.

Cows are kept for milk and religious purpose. It is a holy animal. Its urine is need to de polluted a house which has become polluted either by the death or birth of child. cow dung is used to paint the places where religion activities take place or have to be performed. The researcher could not get buffalos in Bote community and asked why they didn't keep buffalos. They answered it needs lots of grass and money to buy which we have not enough land to get grass to feed buffalos and not enough money to buy.

5.2.5 Fishing

Fishing is the most popular occupation of the Bote people fishing is the old profession. In the early stone age Bote are engaged in hunting food gathering fishing was the popular jobs of late stone age. It is an interesting game and is practiced by all age groups of male and female of Bote people. People say that Botes are all season fisher man but in the rainy season they stop fishing because of the heavy flood in the river. Their fishing activities take place in the Narayani river. Fishing is their traditional occupation, they have vast knowledge of fishes like Baam, Asala, Bhote, Baghi, Sahar, Rewa, Gonch, Gandera, Katle etc which are common fishes in the Narayani river. Modern science and technology has developed different kinds of equipments to catch fish by a big quantity of fish even in the biggest ocean. But the Botes of Rajahar VDC of ward No 2 and 3 are still fishing with their traditional method.

They use different methods and equipments to catch fish according to the seasons. They use the following equipments to catch fish.

- a. Using nets (small and big both)
- b. Using hooks
- c. Using hand nets called (Besari and Bakhajal)
- d. Poisoning or electric shock
- e. Diverting the water of the river etc.

The Botes of study area never like poisoning and electric shock because it distributes other animals. Fishing is done twice a day morning and evening.

Fishing is not an easy job. It needs good experience silent motion is needed. Fishing using nets need two people on in wooden boat driver and another is net user. They start fishing from the middle part of the Narayani river. They tied plastic gallon so that it may not sink in the river

and then slowly the net is left in the river which is more than 50 to 100 meter long used for this work.

Table 5.14: Yearly Income by Selling Fish

Level of income in 000	No of household	Percent
0-1	7	23.3
2-3	18	60
4-5	5	16.66
above 5	-	-
Total	30	100

Source: Field Survey 2008

Above table shows that 23.33 percent people earn up to Rs1000 in a year, where as 60 percent people earn Rs2000 to 3000 per year by selling fish similarly 16.66 percent earn Rs4000 to 5000 per year.

Now a days this occupation has a lot of difficulties. The researcher found Bote people are depressed from fishing occupation because license system made by Kashar Headquarter disturbed their traditional profession. So the Bote people of Rajahar VDC have not got any facilities of license.

5.2.6 Boating

Boating is one of the main traditional sources of income of the Bote people it is their traditional occupation. But the Bote people of Rajahar VDC do not earn any money from Boating because there is no any recreational activities related to boating around their residence and on the other bank of Narayani their in Chitwan National Park No any human resident. So, that Bote people of Rajahar VDC could not get any ferry service. So that they can not earn any money.

5.2.7 Gold Panning

Gold panning is also a traditional occupation followed by the Bote people. Only Pani Botes practice this work collectively with the help of rudimentary implements and their work goes on from November to June. A large number of Pani Bote has adopted this practice as one of the sources of income. However, the Pani Botes of Rajahar VDC do not follow this seasonal occupation.

The Bote people of the study area do not practice this job. The researcher asked why don't you follow this job. Mangal Bahadur Bote, age 54 years, said that their father, who lived in Rajahar, did not do this job and it has no guarantee of the income, so we don't want to follow this job.

5.2.8 Wage labor

Income from their traditional occupation is not sufficient because of the less production. So, most of the Bote people are involved in wage labor to meet their food requirements. Both male and female are involved in wage labor. They do not have special knowledge in other fields such as driving, mechanical work, business, etc. Most of the households' wage labor earnings are the main source of livelihood for the Bote people. In the study area, males get Rs 120- to 150 per day according to the work, whereas females get Rs 100 to 120 for the same work. Most of them are paid in cash in return for their service, but some of them take food grain in return. Most of the Botes of the study area work in the neighboring villages of Kujuali, Pipharar as daily wage laborers in agriculture and non-agriculture fields. Most of the Bote people are engaged in selling firewood. They get a good income of about Rs 150 per day. But it is not a guaranteed job. The researchers found only 7 Botes who have the knowledge of skill labor, 3 are carpenters, 2 are tractor drivers and the others are in masonry. In this work, they get a better income than in other works.

5.2.9 Handicraft

The Botes of the study area produce different kinds of handicraft for their daily use. All the useful things like fishing nets are locally produced by them, they buy the thread and make net, out of bamboo reeds they make different kinds of things like Doko, Dalo, Nanglo, and so on .They exchange there articles in cash and buy their necessary things. They make there things at their leisure time and elderly people who can not work hard going outdoors, stay at home and do this job.

5.2.10 Service

No Bote has passed the S.L.C so far. So they do not have good academic qualification only 5 people work in offices as peons or other level of job. Two Bote people have got permanent job and other Bote people are temporary jobholder. The following table shows the employed Bote in the different offices and private sector.

Table 5.15: Jobholder Bote People and their Offices

S.N	Name	Office	Salary per month	Remarks
1	Amar Bahadur Bote	Bote Majhi Welfare Society (BMWS)	Rs8000	Permanent job
2.	Bir Bahadur Bote	Security Post of CNP	Rs2500	Temporary job
3.	Mangal Bahadur Bote	Nature Cure Hospital (NCH)	Rs2500	Temporary job
4.	Deepak Bote	CG Food, Pvt. Ltd	Rs4800	Permanent Job
5.	Lal Bahadur Bote	Tiger Island Resort Pvt Ltd	Rs300	Temporary job

Source: Field Survey, 2008

The Above table shows that only 5 person out of total are employed in different offices and private sector. Amar Bahadur Bote works in Bote Majhi welfare society office at Kawasati Nawalparasi, Bir Bahadur Bote and Mangal Bahadur Bote work as peon in security post of CNP and nature cure hospital, Rajahar, Nawalparasi respectively Deepak Bote works in CG foods Pvt Ltd as a operator and Lal bahadur Bote work as ferry service In tiger Island Resort Pvt Ltd at Rajhar-5 Nawalparasi.

5.2.11 Annual Income

The economic condition of the Bote people of the study area is extremely low. Fishing and wage labour are the chief source of income. Landholding size is small so the food grain production is not sufficient to them throughout the year. The method and tools of agriculture and fishing are traditional. Due to the population growth and land inheritance practice, land have been fragmented into smaller segments. The following table shows the annual income of the Bote people of the study area.

Table 5.16: Annual Income of the Respondents of the Study Area

S.N	Income In Rs	Number of respondents	Percentage
1	5000-7000	4	13.33
2	8000-10000	3	10
3	11000-13000	6	20
4	14000-16000	4	13.33
5.	17000-19000	9	30
6.	20000-22000	2	6.66
7.	23000 and above	2	6.66
Total		30	100

Source: Field Survey, 2008

Above table shows that annual income of the respondents. 13.33 percent respondents earn Rs5000 to 7000 where as 10 percent Bote respondents

earn Rs8000 to 10000 per year. Rs1000 to 13000 is the annual income of 20 percent respondents 13.33 percent Bote respondents earn Rs14000 to 16000. Similarly, 30 percent have Rs17000 to 19000 which is the largest percent of the respondents 6.66 percent respondents earn Rs20000 to 22000 and 23000 and above.

Figure 5.6 : Annual Income of Bote

5.2.12 Nature of Work According to Months

Bote people are engaged in different income generating activities according to the season. Following table shows in detail.

Table 5.17: Nature of work According to Months

Month	Female	Male
Apr/May	collection and selling of green vegetable from Chitwan National Park	Fishing, wage labor in construction
June/July	Plantation of Paddy, agriculture wage labor	Agriculture, fishing and labor
Aug/Sep	Fishing and agriculture labor	Fishing and agriculture line labor
Oct/Nov	harvesting of paddy of own field and agriculture labor	Harvesting of paddy, fishing
Dec/Jan	wage labor in construction	Fishing, wage labor in construction
Feb/Mar	Wage labor	Fishing and wage labor

Source: Field Survey, 2008

5.2.13 Household Expenditure

Main households expenditure of a Bote community was on food items as their basic requirements Half of their income was spend on food item only.

Table 5.18: Estimated Annual Expenditure of Bote Household of the Study Area

S.N	Expenditure Rs	Number of Respondents						
		Food	Cloth	Feast and festival	Medicine	Education	Alcohol	Other
1	2000-4000	3	5	4	18	10	2	14
2	5000-7000	4	14	19	6	-	14	14
3	8000-10000	10	9	6	4	-	14	2
4	11000-13000	9	2	1	2	-	-	-
5	14000-16000	2	-	-	-	-	-	-
6	17000 & above	2	-	-	-	-	-	-
Total		30	30	30	3	10	30	

Source: Field Survey, 2008

The above table reveals the annual estimated expenditure of Bote household of the study area. The data shows that Bote people spend their major income to buy food grain. The data shows that 30 households spend Rs 2000 to 18000 to buy food grain. In clothing they spend from 2000 to 13000 rupees. The data shows that they spend a lot of money in feasts and festivals, which are from 2000 to 13000 rupees per year. The total annual expenditure on medicine seems high due to their poor health conditions. They spend rupees 2000 to 13000 per year. The expenditure in education looks little because out of 30 household only 10 households go to school in which they spend rupees 2000 to 4000 per year. They spend lot of money in alcohol which are from rupees 2000-14000 per year. They spend rupee 2000 to 10000 in entertainment, traveling, smoking, repairing their traditional tools i.e. boat, net, sickle etc. soap and cosmetic goods for women, which is placed in others.

Food deficit households compensated by earning money from wage labor or secondary occupation. If they cannot manage they take loan from local money lenders.

CHAPTER SIX

CONCLUSION AND RECOMMENDATION

6.1 Summary

Nepal is a cultural mosaic country of the world. It is small but beautiful in natural phenomena. Nepal is a landlocked country but rich in water resources. More than 100 ethnic groups live in different areas of our country. They have their own culture and language. Among them Bote is a minority group who live nearly on the bank of the river. Fishing and boating are their traditional occupation.

The present study has been carried out to examine the income generating activities of Bote community. This study is based on a primary data. All 30 household is included for this study.

The objective of this study is mainly concerned in income, social and occupational structure of Bote community. The researcher has visited door to door in order to collect necessary information with the help of questionnaire and collected from the VDC office. After collecting necessary data, they were tabulated, analyzed and interpreted with the help of tables and figures.

Bote is one of the Hindu ethnic groups who inhabit in Terai, inner valleys as well as hills and they live in one story huts with wooden wall and thatched roofs. 43.33 Percent Bote people live in hut a small shed like house which is made of mud and tree twigs and branches 33.33 percent Bote people live in thatched roof house, which is little better than hut, only 23.33 percent Bote people live in Zinc sheet roof houses. Among them 63.33 percent people live in a nuclear family and 36.37 percent

people live in joint family but now social and economic factors are the main causes for family disintegration.

Botes have their own way of performing birth marriage and deities of the Hindu phenomena. Fishing, boating, wage labor, agriculture, handicraft are the main income generating activities of Bote community for their livelihood. They hold small size of land which is not sufficient produce food grain to support them throughout the year. Their income is very low. Their economic condition shows that they are many times worse than the average Nepalese.

Boating, fishing wage earning are the main sources of their income. 11 households main occupation is fishing where as 6 household follow it their subsidiary occupation 2 household follow boating as in occupation. Service is the main occupations of 5 households and wage labor is the primary occupation of 8 and subsidiary of 11 households. Agriculture is also an important source of their income but they do not have enough land to produce crops for their family. 3 households engaged in agriculture as their primary and 11 as their secondary occupation fishing and wage labors are the main income generating activities of the study area.

6.2 Conclusion

The main income generating activities of Bote of Rajahar VDC is fishing and wage labor. Beside there they are also engaged in service and boating.

They possess a small area of land that is not sufficient for agriculture production. Income from fishing and wage labor help them to buy necessary goods.

According to the respondent they are depressed from traditional occupation because traditional occupations do not support their life.

Bote are considered a Hindu ethnic group because they worship the sacred cow and use its urine. They have been celebrating all Hindu festivals such as Dashain, Tihar, Maghesankranti etc.

The literacy rate is very low with less percentage of literacy female. The high degree of illiteracy may be due to the following factors. They do not know the importance of education and alternative works are more beneficial and give quicker return than education.

They possess a small area of land that is not sufficient for agricultural production. The agriculture product support only few months. Fishing ferry service and wage labor help them to buy necessary goods. Wage labor is not guaranteed, so they are really in a miserable condition.

Expenditure in beverage was found very high in high income group. As income increase. Expenditure in education, nutrition food health seems to negligible.

Bote people are engaged in different income generating activities according to the seasons. Most of the male are engaged in fishing and female are busy in household work as manual labor.

They do not know the importance good health and sanitation due to lack proper health education.

6.3 Recommendations

On the basis of the finding of the study recommendations are made to increase the income level of Bote community.

- Fishing and boating are the main source of income of Bote people. In this 21st century they are using the traditional types of instruments such as wooden small canoes, primitive style of fishing etc. Modern plastic or other lighter boats and small ships are needed for them to provide ferry service which help them to increase their income level.
- Most of the youth of Bote people are unemployed, so alternative income generating programs should be lunched by buffer zone user (BZ) committee so that they can increase their standard of living.
- Program should be launched to make people self-reliant. For instance we can provide, different types of training which help to increase their productivity and change the unskilled Botes into skilled manpower.
- Free schooling for all income groups is suggested in the sense that education is one very effective way of making people aware and to change them into skilled manpower which helps in narrowing the income disparity, between 'haves' and 'haves not'
- Due lack of investment Botes are not engaged in commercial income generating activities. So government Banks and other credit and co-operatives should provide credit facilities without any collateral.

- Social awareness programs should be launched to lessened the alcohol consumption habit of Bote community. The campaign may include training audio. Visual program about the harmfulness of alcohol.
- Agriculture profession should be made commercial so that they can earn from it and increase their living standard.
- Tradition occupation like fishing boating should be conserve through related authorities.
- Government organization, NGOs and INGOs should be implemented income generating program to raise income of Bote people.

6.4 Recommendation for Further study

- This study was only based on socio-economic status and income generating activities of Bote such type of research study must be done in other ethnic marginalized groups.
- This study was limited on very small sample and small area therefore similar type of study should be conducted on different part of country.

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