

CHAPTER ONE

INTRODUCTION

1.1 Background

There are many ethnic communities in the world today. These are more so in the third world countries rather than in the developed countries, many ethnic groups in many developed countries have integrated with the general mass of the people over the countries but some of these groups have failed even after centuries to integrate in the main stream of the population of the countries.

In almost all developing countries there are hundred of ethnic groups of divergent culture and beliefs. The most common features of all these ethnic groups are that they are hesitant in socially mixing with other ethnic groups.

The population of many ethnic groups which have not learnt over decades or centuries to adapt themselves to the fast changing environment around them is slowly and steadily decreasing. Some are extinct and some are on the verge of being wiped out from the face of the earth. This is specially the case with the nomadic ethnic groups which are always moving from place to place in search of food and livelihood. There are also other ethnic groups of specific ethnicity which are found scattered in different parts of the countries of the development country. They are not nomadic but prefer to live away from the general mass of the population of the country in remote areas, terrains and mountains. Many ethnic groups totally live on anything edible found in the forests around them like fruits, leaves, wild animals and fowls or in the sea and river foods if they happened to live close to the water. There are also many ethnic group who have chosen to live in the forest close to river and sea.

Many of these ethnic groups came in contact with other groups or with the general mass of population for their very basic necessities. Otherwise they prefer to live very secluded lives away from the fast changing world. Episodes of hunger and disease have prompted many of these ethnic groups to come closer to the main stream of the population which can provide certain amount of relief. This is a very slow process which requires considerable period of time for the change to be felt.

World wide number of nomadic hunters and gathers are declining day by day. Eskimos of North America and low land indians in Brazil, Aborigines of Australia, Pygmies and bushman of Africa are few examples of nomadic hunters and gathers. South Asia is a tribal territory where we can find many ethnic groups even wandering in the forest, hunting and gathering wild animals and wild edible foods for their subsistence. The same case is in Nepal. There are so many such types of tribal societies including nomadic hunter and gathers in Nepal. They are known as first peoples, motive, timbale, minority and so on.

Nepal is the country of different ethnic groups, which unify the people of different origins and different cultural background. More than 61 ethnic groups living throughout the country. Nepal is a small land locked country situated between India and China having a versatile socio-cultural history. India lies in South - East and West and Tibet region of the people's republic of China lies in North of Nepal.

There are many kinds of caste and ethnic groups with different language, religion and culture in our country. One can find a lot of tribes or indigenous people to Nepal. They have inhabited Nepal for thousand of years but unfortunately they are still marginalized wherever they are. Moreover they have been left behind in the main stream of development

and they are still living in antique stage and unable to meet their basic needs. The major ethnic groups of Nepal are Gurung, Magar, Thru, Rai, Limbu, Chepang, Kumal, Dhimal Sathar, Raute, etc. Though the 21st century, there are so many ethnic groups who are suffering from hand to mouth problem and living in miserable condition.

The Raute is one of the minor ethnic groups of Nepal having their own tradition and culture, who are living in mid and far-western region of Nepal. There are two types of Raute, one is nomadic who are moving from Jungle to Jungle, not at one place and other is settled Raute. Although, they have poor economic condition, illiteracy and comparatively backwardness as to the other ethnic groups, Raute usually live in close to the forest. The home lands of Raute are Surkhet, Darchula, Dailekh, Dadeldhura, Rukum, Jajarkot district etc. Raute are living in 11 districts in Nepal (Regmi, 2051). Raute are living in primary stage of proverty and backward community of the nation. They speak their own language "Khamchi". Their language is categorized as Tibeto-Burmese (Bista, 1987). Raute people are considered as honest ethnic group. Raute are suffering from the men's activities like making community forest, deforestation. Illiteracy, law productive land, deceived by local people, non-irrigated land are the major causes of social and economic backwardness of settled Raute. Today Rautes prefer themselves to be called as "Rajbaar".

1.1.1 Origin and history of Raute

Raute are the nomadic hunting and gathering tribe found in Mid and Far western Development Regions of Nepal and in Pithoragad and Nainital districts of India. Some of them have moved through nomadicness to transitional condition and finally settled as

agriculturalists. Between the nomadic and settled groups, there are five transitional groups of Raute tribe, two groups of Raute in India and Three groups in Nepal are still maintaining their traditional stage of life and have not adopted agriculture and there by are not settled at one place. One group of the Raute is totally nomadic moving from forest to forest mainly in the Jungle of mid western development region in Nepal (Singh, 1997). At two places, Ampani and Rajyauda villages of Dadeldhura district in Nepal two groups have completely changed their way of life into the settled condition. Those who settled as agriculturalists have also started to raise different livestock like goats, cattle chickens etc.

Raute are living different part of Nepal and India. But it is not yet confirmed how, when and where did the Raute come into being what little information we have, non of them are based on factual evidence. They all are either speculation or hearsay handed down from generation to generation.

There is confusion whether Raute of Ampani and Rjyauda were nomadic from the very beginning. According to their way of life and beliefs, they were nomadic till 1978 A.D. But investigation into some legends and proverbes reveal that in the beginning they were settled people and they chose to be come nomadic later.

"Once upon a time there were two sons of a king. There was a competition between those two brothers for riding a horse. The younger brother rode the horse first and then became the king. The elder brother was given a bag of coins instead of the half share on the horse. The elder brother did not accept the bag of coins but Jumped himself into the river Meanwhile the creeper God appeared inside the river and told him not to jump into the river but to live into the jungle. From that day and onward

the elder brother and his descendents began moving Jungles to Jungles who now a days are known as nomadic Rautes. But on the contrary, the descendents of younger brother continued their settled life". It is one of the origin myth of the Rautes as told by old man, the headman of the settled Raute.

The name 'Raute' is one of the many terms applied to this tribe. They are called Ban Rawat, Ban Manish, Ban Raja, Raj and Rautiya. The term Raji, Raute, Rajwar and Rautya appear all to be based on a meaning of 'lord' or 'prince' and in this case used to distinguish the Raute as "lord of the forest" as opposed to the lord or king of the cultivated land (Reminhard, 1974).

Kumaoni 'Raj' and 'Rajwar' is another name for the Raute in India. Geographical isolation and time gap produced differentiation between the groups of the Raute tribe scattered over many places in Nepal and India through history (Singh 1779).

Raute, the indigenous people, have their own language, is categorized as one of the Tibeto Burmese Language. They might be related to Kirati people. Bista assumes that the Kirat word changed in Kirant and Kiranut. After some time the 'Ki' disappeared and the word become Raut and finally 'Raute' (Bista, 1985).

At the beginning, all the Rautes were the rounders and didn't have any name. They moved from jungle to jungle and ate wild roots whatever they found in Jungle. Gradually, they came in touch with other communities and were influenced by them and became settle. In 1978 A.D., the zonal commissioner of mahakali, wanted to settle Raute at some areas (i.e. Punarbas, Bandarpur) of Kamnchanpur and Kailali

district. But they chose Rajyauda and Ampami Village and settled them in these two place of Dadeldhara district.

1.2 Statement of the Problem

Nepal is a multiethnic, multilingual, multi-racial and multi cultural country. Every ethnic group has its won economical, social, and cultural beliefs. The cultural activities have own types of importance role in the national culture and national building activities. Thus, it is impossible to develop the country by separating this ethnic group from the national stream. The late king Prithivi Narayan Shaha had said "let everyone relaize that it (Nepal) is a common garden of four varnes thirty six jats (castes). Unfortunately, however, many of the ethnic groups are still backward and little known.

Raute community is the lesser known and backward people of the country. No one pay full attention to study about this ethnic group, until a few years ago. In the recent past, some researcher are interested about them. The Rautes of these two villages (Ampami and Rajyauda) are in miserable condition and they are backward in every sector. In order to develop their socio-economic condition, many development program has been organized and NGO, INGOs are working to uplift and to bring behavioral chang in Rautes. Though, they are facing many problems.

Neighbouring people are exploiting these people day by day. Local people invest their money in high interest on them and Raute people are unable to pay back due to the lack of proper income. They are suffering from lack of food, clothes, and shelter. The study attempts to document and ethnography on Raute in order to provide the information particularly in the field of socio-economic condition, such as source of income,

education, marriage, races pattern, food, habits, religion, life style etc, the study will be field oriented and based on questionnaire.

1.3 Objectives of the Study

The general objectives of the study is to find out the socio-economic condition of the settled Raute at the Ampani and Rajyauda in Dadeldhura district. The specific objectives are following:

- i. To examine the social condition of Raute.
- ii. To examine the economic status of Raute.
- iii. To examine the socio-economic problems of Raute.

1.4 Importance of the Study

Almost all the tribal societies of world have lost their own culture and indigenous knowledge system, which is becoming more and more important during these days. Since, Nepal has diverse culture, it is quite essential to focus on cultural development, for development of various ethnic groups. Among many ethnic groups, the Raute are backward one and little known. So it is necessary to identify the Raute in national standard and to uplift them in their educational, economical and social condition.

This study would be helpful theoretically as a literature to the forth-coming researches, students, social workers and those who are interested to study in detail about this tribe. This study may help to supply source of information to understand Rautes. It is also hoped that this study may also be able to explore the socio-economic characteristic of the Raute and tries to view the Raute's religion, belief, marriage, source of income educational opportunities and so on.

1.5 Limitation of the Study

This study has some limitation. This research is doing by the student researcher for the partial fulfillment of the requirement of M.A. Degree in Rural Development. So the researcher has limitation in economic source, limited in time and limited manpower for the extensive study. Due to the time and financial constraints this study could cover only one place of Raute of Dadeldhura district. This study is focused only on certain target group of Raute of Ampani and Rajyaua village of Dadeldhura district that's why the findings of the study may not be generalized to all the Raute of the country. This study is not based on any sociological theories. So this study also has limitation in theoretical framework. Descriptive research Design is applied in this study, other research design are not used.

1.6 Organization of the Study

The present study consists of all together seven chapters including introduction, literature review, research methodology, general introduction of the study area, socio-cultural characteristic of Raute, economic characteristic of Raute, Summary conclusion and recommendations respectively.

First chapter is about the introduction including background, statement of the problem, objective of the study, importance of the study and organization of the study.

The second chapter presents the reviewed literature on the tribal characteristic of Raute. Third chapter is about the research methodology including rationale for selecting the study area, Research design, nature

and source of data, universe and sampling procedure, data collection technique and tools and limitation of the study.

Similarly, chapter four explains about the study area including geographical location, climate, settlement, natural resources, cast/ethnic. Raute population in the study area, infrastructure development and relationship with other community.

Chapter fifth covers the socio-cultural characteristic of the Raute.

Chapter sixth includes the economic characteristic and socio-economic problems of the Raute.

The last chapter presents the summary, conclusion and recommendation of the study.

CHAPTER TWO

LITERATURE REVIEW

Literature is the mirror of the society. Every society has its own cultural beliefs, rules and regulations that play an important role in identifying them in society. Social change is stimulated by education, social interaction with other communities, advancement of cultural activities and ceremonies they traditionally practice.

There is a scarcity of literature about the Raute of Nepal. Research and studies on this indigenous group are limited in both numbers and scope. There are a few ecological related anthropological studies, which deal with people, culture and nature. Whatever there is also confined to the anthropological sphere. There is an absence of studies on the socio-economic condition from the sociological perspectives.

The study of sociological and anthropological study through, has started along with the rural development programmes, study of Nepali society on different aspects has been found to have started since the eighteenth century by the British Civilservants, Travellers, Missionaries such as: Cork petrick, Hemilton, Hudson, Phahar, Guissip etc. with the help of data collected about castes and minority groups.

A number of sociologists and anthropologists have started the study about Nepalese society since 1950. Historical anthropological study, the discrimination of castes and historical facts, the descriptive study of minority groups, the dialectal and structural model, etc were studied from the historical point of view.

This particular study is descriptive and analytical type of study upon Raute people which depicts the whole sociological aspects of them in detail.

The term minority group refers to those people who has their own language, religion, culture, lifestyle, dresses, own existence and recognition with historical originality. (Minority upliftment forum 2052). The study of minority people is the study of sociological, and cultural aspects in detail about the people which depicts the sociological and cultural aspects of all the minority groups (Dictionary of Anthropology: 1990, Macmilan)

In this study, the books published about minority group, articles in the related topic are made the basis.

Though, interest about the study of minority group was shown since 1955, very few studies about Raute people could be found. The credit goes to Yogi Narhari Nath for the publication of materials about Raute for the first time. He introduced Raute in 2012 by the direct encounter with them.

'Raute lok Jivan' is the first publication in the form of book written by Purna Prakash Nepal 'Yatri'. He mentioned about his encounter with Raute in Dailekh district. A group of people from Nepal Rajakiya Pragya Pratisthan mentioned their visit of Raute people in Jajarkot district and the study about them in 2043 (Bandhu 2044) . Mechi to Mahakali (2031), Luitel (1993), Gautam and Thapa Magar (1994) give brief introduction about Raute people. Johan Rine Hard has systematically studied about the anthropological perspectives of Raute people. He studied about Raute in 1968 and published a study report in 1974. Though the book 'Sabai Jaat Ko Phoolbari' and 'People of Nepal' written by Dor Bahadur Bista

mentioned about Raute people, the article published in Kailash Journal in 1976 centres upon them. Nanda bdr. Singh brought the latest publication in 1997 about Raute after the visit of them in Dadeldhura, Nepal, Pithauragad and nainital in India and during their visit in Surkhet.

Most probably the first investigator of Raute people, yogi Narahari Nath concluded that the number of Kusunda is greater than wild men and the number of Raute People is even greater than Kusunda. He concluded that they are the 'last roaming murderer' and they emphasized the exchange of goods rather than the collection of food. (Bista, 1976). The study done by Narahari Nath (2012) also did not focus on the nature of the collection of food. He said that their priority for food is for meat then come other fruits and curries like yam, Birale, githa, vyakur etc. But Bista (323) commented and said their first priority now a days is not meat.

Nanda Bdr. Singh (1997) is the study of Biological species of Raute listed that they eat 29 varieties of fruits, 10 types of leaves, 12 kinds of bud roots and herbs.

The comparative study on the priority, amount of consumption and attitude shows they are not dependent upon food. They take notice of various types of plants though their use seem very few. They depend upon the goods made of wood by themselves because they exchange the goods with food and necessary things and as a subsidiary they also eat the victim of wild animals. Female Raute involve in the collection of food and it is an ordinary fact that the wild man (Raute) depend upon wild products. Though their use of herbs and fruits is unmentionable. So this group can not be listed as the collector of food while comparing with the group of murderer (Luitel 2055). Kusunda, Raji, Chepang and Raute can be supposed to be the identified group; Kusunda are nearly extincted

(Bista 2042, Rhine hard 1974). Rhine Hard had studied about Kusunda in 1969. Since Raji people have inhavitated in an organized way, chepang and Raute are the people of roaming type (Luitel 2055).

The roaming area of Raute people is Seti river in the west and Madi river in the east and between the hilly region of Maha Bharat series but they afraid of crossing the mountain and going to the south. They feel cold to cross the mahabharat series (Bista 2042 B.S.).

The term Raute is originated from the word kirat. The mispronunciation of kirat became Kirant and Finally 'Ki' is left and remained is pronounced as 'Raute'. Their facial features assimilate with Australide tribe rather than Mangolian (Bista 2042 B.S.).

Raute don't tell lie, they don't eat anything of any body without payment. Whoever tries to thug they irritate and they don't turnback when moving ahead. They drink water only from source but not stream. They don't accumulate more than the pot to cook, axe, and sharp material to saw wood. They don't entertain the arrival of other people in their residence. In fact they are the original tribes inhabitant in this geographical region (Bista, 2042 B.S.).

According to Thapa and Gautam, Tribal Ethnography of Nepal (1994) Rautes live in Jungle. As their profession depends upon wood, they live nearly the soft wood like Gurans, Uttish, Siris, Gittha, Simal, Sallo and Tooni. In winter they live in the terai whereas in summer they shit to Himalaya region. They like to remain in the solitude. The roaming Rautes, by the attempt of his majesty's government in 1978 permanently started to live in Jogbuda and shirsa VDC. They have their family. Living in the cave temporarily, roaming around the river, eating herbs and monkey they before 22 years used to walk here and there but we see some

changes upon them. In comparison to other people still their lives seem miserable. The old men and women say it is very difficult to accommodate and adjust in the society by farming and other profession.

2.2 Tribal Identity

Study About the Tribes

The term Raute to some extent assimilates with the district Rapti, Rolpa and Rukum where they roam all the time. Likewise, Rawat, Rawal, Raji, Reule etc are terms which seem very near to Raute who live in mid western and far western region (Luitel 2055). So there should not be any confusion and controversy to say Raute is local repertoire. The etymological meaning of Raute seems to come from Rajputra - Rawut - Raut - Raute and still the people in Kumau (India) are called 'Raut' 'Banraut' (Luitel 2055). A term 'Rauto ' is found in the native language 'khamchi' of Raute. Raute for their residence say 'Thaula' and for the group of 'Thaula' they say 'Rauti'. Since there was small number of population and different lifestyle from the others, the civilized people might have said Raute (Luitel 2055). But their recognition is different as they say because of their profession and their residence in the Jungle people say Raute. According to Kamal Sing Raute (Aampani) "the people who work in the field are called Jamindar whereas the people working on wood are called 'Rautya', those who live in jungle are Rautwa." Thus wood, forest and Raute have close relation according to them.

2.3 History and the Study about Originality

Raute believe that their origin is Fugad (Fukot) of western Nepal. While clarifying the situation they say it lies to the upper part of Mangalsen. Why they supposed Acham as their native district is unknown but the place now lies in Kalikot in the administrative division.

Fukot the western part of Karnali situates in the upper part of Achham (Luitel 2055). They claim themselves that they are the heredity of Bishnu since his third son was exiled to jungle. Original myths about their originality are as follows:

Families of Bishnu (Thakuri) used to live in Fukot. Previously, they have seven brothers. One day all seven brothers with father had sat for meal. They started to eat but the third son ate the meal of his father along with his. Then father become irritated (angry). He attacked the third son for the meal but other brothers separated them. Then the third son asked for his freedom and went to jungle. Then stayed there doing woodwork (Luitel 2055).

Raute said that they are the dominated and discriminated son of a king. Gorkhapatra (2045) indicated that they were the brothers chased by pal of Darchula in the case of property. All the finding about them seem symbolic which brings Raute nearby, Thakuri but Rhinehard (1974) opines that they might be the minority group.

According to Kamal sing Raute inhabiting in Aampani, there were two son of a king. One day the king organized a competition between his son to ride a horse the younger one rode first and became king. Then the elder son is given a bag of coins but he rejected them and jumped into the river. At the same time God came and asked him to live in the jungle. Since that day the elder son lived a jungle life roaming here and there. While roaming they reached various parts of far western region. While walking they saw other tribes and impressed from. The zonal head of Mahakali took them to Punarbas and Bandarpur in 1978 but they chose Ampani and Rajyauda of Dadeldhura and lived there. At that time there were 14 houses in Rajeuda and 10 houses in Aampani of Raute people

and his majesty's government in 1978 had provided 20 Ropani (1.5 Bigaha land per family).

Dilip sing Raute along with his friends with researcher said that they hate the Raute who chose Aampani and Rajyauda leaving Punarbas and Bandarpur. If they had chosen punarbas and Bandarpur, the prerequisite available, there would have made their lives comfortable and civilize.

2.4 Tribal Closeness

Raute like roaming here and there and wanted to be called the king of forest. The worshippers of sun, known as 'Bihor' in small number is available in Nagpur India (Luitel 2055). Bihor' refers to the people who do the wood work in 'Munda' language. The area where chepang and kusunda roam, some munda language speakers entered there (Kun 1966). The eastern Nepal lies very near to the state of Munda language speakers (Griarson 1990). Biroh make pots of wood as similar to Rautes. According to Dalton (1973) Biroh speak kol language. They live in temporary hut and realize that to farm is a sin. They don't inter to other peoples inhabitation and they were also seven brothers at the beginning (Dalton, 1973).

Biroh used to live in khairagad, Kaimur hilly region in India according to Dalton. Among seven brother three move toward east and other four remained in Ramgad. There was going to be a fight of those three brothers with local leader. While going to fight one of the brother's feta hanged on the tree and thinking it as the symbol of defeat he did not go. The two brothers won the local leader and kept him in their custody. While turning back the next brother was found to be peeling the bark of tree. They teased him as the worker of wood saying chiroh. Since he

realized and committed that he would stay in jungle as the king of wood. This way, the species of Biroh has history since then. The next species Rautia is also found in Nagpur. While giving information about Gold tribes, Dalton (1973) states about Rautia in brief. But the lifestyle of Rautia does not assimilate with Raute. They also lose their native language and being Hindu they are supposed as the lower caste (Sudra). Since Dalton did not clarify the meaning of Rautes, whether there is any common characteristics or not between them is not noticed.

The Raute is a specific race with some similarities with others or this is a branch of any race inhabiting in south Asia is not approved yet. The so called important data collected by Indian survey also does not talk about this species and the language spoken by them. Though Kusunda and chepang are noted, Raute are left and their language too (Hudson 1974).

There is controversy between the researcher in whether they belong to Aagheya or Mangol race (Bista 2042). Their face seem like Aagneya rather than Mongol and their language assembles with kiranti language (Bista 2042) but this is controversial. Rhinehard states (1974) that Rautes language does not assimilate with Mongol like other tibet Bermeli language. Yatri (2040) states that the argument about the closeness towards 'Khas' of Raute is not appropriate and he says they are near to 'Raskoty' and their features are near by the Mangol race. This argument also does not state the strong evidence about the fact.

While analyzing various facts it is not appropriate to say whether they are 'Aarya' or not, 'Aagneya' or 'mangol' and 'kakesiyali', (Bandhu 2044). If language is considered as the symbol of culture and tradition

and physique is taken as racial characteristics they seem like Mangol but they are not like pastoral of the high land (Silce 1968).

All the features expressed by different writers about the physical structure assemble. Yogi (2012) about Raute says they are full with red skin and strong muscle and bone. Yatri (2040) says they are short with wide chest, short hands, strong legs and beard and moustache on their face with little hair in their body.

Since the Khamchi language is put into Tibet Bermeli family and some of the Raute's structure have similarity with Mangol they can be said the branch of Mangol race. They don't drink milk of animals since the beginning. They murder monkeys the helpmate of god Ram. These characteristics do not have similarity to 'Khas'. So they can be guessed that they are there from somewhere else. But they worship god so we cannot say that they are not Khas. They like to be called the generation of Thakuri. Magar people don't like Bhote like Raute. Worshiping and pray of nature and anit Managol activities lead us to say they have the origin in this region and their lifestyle is specific (Luitel 2055).

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter focuses the overall methodology and limitation of the present study. It explains the procedures of the study from beginning i.e., selection of the study area to the end i.e., analysis of the data and presentation. It includes research design, nature of data, sampling procedure, data collection technique and tools used in the present study and data analysis. It also defines some variables and terms used in the present study.

3.1 Rational for Selecting the Study Area

Raute is an indigenous and one of the backward communities of Nepal. Raute are distributed mainly in Kalikoot, Surkhet, Darchula, Doti, Dadeldhura, Dailekh and Puthan district of Nepal. Among these districts Dadeldhara is a main district where the settled Raute reside in. Ampani and Rajyada villages lie in jogbuda valley of Dadeldhura district. The researcher is the inhabitant of the same valley of the district. There were some studies conducted focusing on settled Raute, but this study also focuses the social and Economical aspects of the settled Raute of these two villages.

3.2 Research Design

We know that every investigation needs reality and facts. The present study is mainly based on both descriptive and exploration research design. The emphasis is given on the qualitative rather than quantitative aspects of the information relating to the socio-economic condition of the settled Raute.

3.3 Nature and Source of Data

In this study, both primary and secondary sources of information were used. Primary data were collected from the field survey with the help of Interview schedules, observation, group discussion. Secondary data were collected through published and unpublished books, thesis, journals, reports, papers, articles, records etc. for required quantitative and qualitative information.

3.4 Universe and Sampling Procedures

In the study area, Ampani and Rajyauda village, there are only 38 household number of the settled Raute. Total population of the settled Raute is 265. Among the total population, male are 119 and female are 146. The simple random sampling has been applied to select sample from the Universe. By applying the lottery method as a device of simple random sampling, 20 (52.63%) households were selected as a sample from the study area.

3.5 Data Collection Technique and Tools

Various data collection technique are used to collect information. The technique are used in this study are as given below:

3.5.1 Household Survey Questionnaire

For the detail information to identify their living status, to know occupation, education, land holding size, population, culture, etc. of the settled Raute, household survey questionnaire was used for the 20 sampled households.

3.5.2 Observation

Peoples daily activities, attitudes and behaviours were observed while staying in the field. Such observations were oriented towards food consumption, housing structure, agriculture practices, dressing pattern, food gathering, fishing and their various activities related to socio-cultural behaviour.

3.5.3 Key Informant Interview

Informant interview is the kind of information collection way in a short time. The information was gathered from target population such as old people of Raute, Neighbouring People and social workers. It was used for collection of data to fulfill the objective of the study.

3.6 Data Presentation and Analysis

The data collected were through various sources using different data collection technique where put together, processed and analyzed manually. The Present study attempts to present or describes the data in very simple and communicable terms and language as far as possible. The presentation of quantitative information in tabulation form is carried out by simple mathematical tools such as percentages, graphs, cahrts etc. whereas qualitative data were analyzed and presented in descriptive manner. Maps and photographs are prepared as far as possible.

CHAPTER FOUR

GENERAL INTRODUCTION OF THE STUDY AREA

4.1 Geographical Location

Dadeldhura district is a hilly district. It is situated in far-western Development region of Nepal. This is one of the district in Nepal which covers both Inner Terai and Mountains.

In the map of Nepal, Dadeldhura district is situated at 28⁰ 29' North to 29⁰ 26' north latitude and 80⁰ 12' east to 80⁰ 47' east longitude. It's total area is 1661 (15708 ha.) sq. Kms. Mountains are 500 feet to 1000 feet high in this district. Mahabharat Lakh, Ghanghashy Lakh, Tusa Rani Lekh and Chura Lekh are also in high mountains of this district. The landmass is sloped so there are no high mountain as found other districts of Nepal. River valleys and small mountains have added more natural beauty to this district.

There are 21 village Development committee and one municipality in the district. Dadeldhara district is surrounded by Baitadi in the North, Kanchanpur district in the south, Doti district in the east and uttranchal pardesh (India) in the west.

Dadeldhura district has inner - terai (fertile land) land in Jogbuda Valley, where sal, pines and robustus forests have enriched the ever greenness. In Jogbuda valley there are Three VDC called sirsha, Jagbuda and Alital. These three VDCs are surrounded by Rupal and Gankhet VDCs in the north, Kanchanpur district in the south, Kailalin and Doti district in the east and India (Mahakali river) in the west.

Ampani is a small village in Jogbuda VDC which lies in ward no.1 the eastern part of the VDC. Ampani Village is adjoining to Rangun river

in the north, puntura Dado in the South, Dangsera Jungle (Community Forest) in the east and Jogbuda Bazar in the West. Similarly, Rajyauda is a Small Village which lie in the word No. 6 of the Sirsha VDC. It is surrounded by Jagdamba Community Forest in the north, Rangun Khola in the South, Adibaan Community Forest in the west and Bore Khola and Katal Village in the east. Rajyauda and Ampani Village are situated in two hour distance with each other.

These villages characteristic the presence of some Raute people who are supposed to have migrated from bordered district. i.e. Darchula, Doti, Aacham and Nainital, Kumaoo also of India. Raute have been living in these villages Since 26/27 years. They were settled in Rajyauda and Ampani Villages by HMG/N in 1978 A.D. when they were nomadic.

4.2 Climate

The climate of the Jogbuda valley is a warm temperature monsoon climate with mid winter. In winter, the weather generally foggy. Most of the reinfall occurs in the monsoon period. It has some rain in winter.

4.3 Settlement

At the outset, there were only settled Rautes in these two village. But, now the settlement pattern of the study area, Ampani and Rajyanda, is found mixed. The Rautes are abseonding and other caste group such as Brahman, Chhetri, Koli, Sarki etc. are intering in the Ampani and Rajyauda. The settlement of the study area is surrounded by community forests and river.

4.4 Natural Resources

The villages are very rich in natural resources. Forests, water resources are sufficient and land is ferial. There is an intimate relationship

between natural resource and population. But Raute people are not able to exploit the natural resources as compared with other people. Till now, forest is the major resource for Raute. Raute, get firewood, building materials, fruit and timber from the forest. Forest resource is sufficient for people and cattle. Rengun River is important to the Raute people as they use this river for fishing, bathing and so and so.

4.5 Caste/Ethnicity

Among the various characteristic of the society, cast/ethnic component is the main component, which directly or indirectly effect the development of the society. Various caste/ethnic group of people are living in the study area. The caste and ethnic composition is at Table No. 4.1

Table 4.1
Households Composition of Ampani and Rajyauda Village by
Caste/ethnic Groups

Cast Group	Households	Percent
Raute	38	37.62
Chhetry	35	34.65
Brahmin	7	6.93
Sarki	12	11.88
Kami	5	4.95
Damai	3	2.97
Thakuri	1	0.99
Total	101	99.99

Source: Operational Plan, JCF and DCF, 2062/63.

Above table shows that the Raute household number is higher than the other caste/ethnic group. In the study area, there are 38 households of

the Raute, 35 households of Chhetry, 12 households of Sarki, 7 households of Brahmain, 5 household of Kami, 3 households of Damai and only one house of Thakuri.

4.6 The total Raute Population in the Study Area (Ampani and Rajyauda Village)

Following table shows the population distribution of settled Raute in the Study area.

Table 4.2
The total Raute Population in the Study area by Sex.

Sex	No. of Population	Percentage
Male	119	44.91
Female	146	55.09
Total	265	100

Source: Operational Plan, JCF and DCF, 2062/63.

According to operational plan of Jagdamba community forest, Rajyauda and Densera Community forest, Ampani, the female population is higher than the male population. In the study area, the Raute Population is only 265, in which male are 119 and female are 146.

4.7 Infrastructure Development

There are two primary schools: Samaji Primary School, Rajyauda and B.P. primary School, Ampani, established for Raute people. The number of Raute students is very low than the others. There is one health post. It takes about one hour for Raute people to reach there. The local markets is also near about an hour distance from their areas. There is one NGO in Ampami village. There is road facility in Ampani and Rajyauda village. There is pipe drinking water facilities. There are small channel

for irrigation which were made by local people (Raute). There is one telephone center in the main market but Raute people don't use this facility.

4.8 Relationship with other Community

The Raute people exchange their labour with the other people. In the time of marriage, birthday and other special ceremonies, they help and are helped by other communities. Their intimacy with other communities is thus growing day by day. They exchange their products such as bench, table, wood box, halo, theki etc. with the grain from the villagers. Raute people work for others on wages for their subsistence. The Rautes Practice both barter and cash system.

Raute people have their own language. They speak "Khamchi" language. Although, they use Nepali, Dotali dialect to communicate with other people. Their dialect is used only within their community. In short, the Raute of Ampani and Rajyouda are interdependent with the other communities.

CHAPTER FIVE

SOCIO-CULTURAL CHARACTERISTIC OF RAUTE

5.1 Family

Family is the basic and the social institution . It fulfills various needs of the family members. In addition, it performs survivable function including continuity, integration and change in the society. So it is necessary to deal with family type, family size, separation, property, inheritance, decision making process and generation gap.

The family structure of the settled Raute is nuclear and joint types. The concept of nuclear family is alien to them and is not the same as it is to the westerners. However, in general practice, family is divided into two broad categories popularly known as nuclear and joint family. Joint family is a main sociological phenomenon in the Nepalese society. This is unaffected by caste and ethnicity, religion, language, occupation and urbanization. We define nuclear family as a group consisting of a husband, his wife and their unmarried sibling living together. Nuclear family has become an ideal norm since long time back. Some settled Raute live in Joint family also. Nuclear and joint, both types of families are prevalent in the Raute community. Father is the head of the family. Most of the families are consisting of husband and wife and their siblings.

Most of the Raute are found to set up on their individual families immediately after their marriage. In Raute society of Ampani and Rajyanda village both nuclear and joint families were found. The relationship among father, mother, children, sister, daughter and other members of households are interdependent for their family affairs. Family pattern has been totally changing to a nuclear family.

Table 5.1

Distribution of Sampled Households by Type of Family

Type of Household	Number	Percentage
Nuclear	16	80
Joint	4	20
Extended	0	0
Total	20	100

Source: Field Survey, 2006.

Above table shows that 80 percent Raute people live in the nuclear type family and 20 percent are live in the joint type family. Extended type family is not found in their community. Their ancestors lived in extended family, but today their family structures are changing into nuclear and joint. Nuclear family is the sign of modernity.

5.2 Language

The Raute people have their own language that is called "Khamchi language". Khamchi language is different from other languages. The Rautes speak their own language which is related with or categorized as Tibeto-Berman. Khamchi language is considered to be the purest one, without the influence of other languages on it. The settled Raute of Ampani and Rajyouda are free and frank and they tell the meaning of different words, if they were asked. The Raute of the study area use "Khamchi" language among themselves but with other person they speak in Dotali and Nepali.

Khamchi language is only oral language, dialect. It has not a script or alphabet. khamchi language considered a unique language in Nepal as well as in the world. Khamchi language has entirely new grammatical pattern and sentence structure. Some selective words and sentence structure are given below:

Raute	Nepali	English
n	ma	I
nani	hami	We
nang/nanila	tan/tapai	You
byare	hijo	Yesterday
dai	aaj	today
kali	bholi	tomorrow
Lauka	Aau	come
sya ghaiko	Shikar garnu	to hunt
j kho	khanu	to eat
goru	gai	cow
mate	goru	bull
bora	machha	fish
toka	bhalu	bear
saso	kharayo	hear
bhune	ban sungar	wild bear
guno	guna	common langur
mataha	bandar	monkey
garha	dhan	paddy
gamang	gahu	wheat
ghoga	makai	maize
darau	chamal	rice
kahe	jau	barley

Some Sentences:

1. Raute : Rupaiya phite
Nepali : Paisa lya
English : Give me money
2. Raute : Sarbega thauke
Nepali : Chhito bhag
English : run away fast

3. Raute : nauya ghe
Nepali : ghara ja
English :go home
4. Raute : chhutti bhettanya
Nepali : pheri bhetaula
English :see you again
5. Raute : nani bhatte ja haire
Nepali : hami haru bhat khairaheka chhaun
English :we are eating rice.

[These sentences and some words are taken from the thesis of Mr. Nanda Bdr. Singh entitled "Study on ethno biology of endengered Tribe The Raute].

5.3 Educational Status

Educational status is one of the most important indicators of socio-economic development of the people in any country. "Education is a human Rights with immense power to transform. It's foundation rests the cornerstones of freedom, democracy and sustainable human development Annan (UNDP, 1999). Education enlightens human beings; its helps one to judge between right and wrong. Thus, socio-economic and political status of people is directly proportional with education. The better education one has the better choices are open. In every society, education plays vital role in creating society well off.

It is a fact that education makes people change their attitude of fewer authoritarians and more resentful of formalized authority. Educated people are open to criticism, more tolerant of non-confirming ideas and behaviour in other and more complex situation. Education prepares one to

adjust and readjust in their ever changing life situation. It is not only helping the individual for personal development but it also provides knowledge and skills that gravitates a community towards participation in national building efforts. Lack of education is responsible for economic and social backwardness, breeds ignorance, superstition and rigidity in personality. Lack of education is the barrier of the socio-economic development of a community. It is a major weapon to uplift the poor condition of the weaker people of the society if it is made available to these weaker people.

Although, in the study area, there are two schools established in the Raute settlement. One primary school is located at Ampani and other primary school located at Rajyauda village. In samaji primary school, Rajyauda and B.P. Primary school, Ampani, children of other cast and ethnic group are also enrolled. But these two schools were established for Raute students. Following table shows the enrollment of Raute and non-Raute children's in the B.P. and Samaji primary schools.

Table 5.2
Number of the Raute Students at Samagi Primary School,
Rajyauda, Dadeldhura

(Academic Year 2063)

Classes	Boys	%	Girls	%	Total	Total % of Raute children
Class 1	18	20.22	11	12.36	89	32.58
Class 2	6	8.82	8	11.76	68	20.59
Class 3	1	1.47	3	4.41	66	5.88
Class 4	2	4.08	2	4.08	49	8.16
Class 5	-	-	2	8.70	23	8.69

Source: Field Survey, 2006.

The table indicate that the number of Raute students enrolled at school declines gradually in course of upper classes. In samaji Primary school, 32.58 percent students are enrolled in class one, whereas, in class five there are only two (8.70%) girls students at this school. There are also four teachers namely Padam Bdr Bohara, Nanda Mishra, Mahesh Pandaya and Bikram Ojha.

Table 5.3
Number of the Raute Students at B.P. Primary School,
Ampani, Dadeldhura

Classes	Raute Students				Total Students	Total % of Raute Children
	Boy	%	Girl	%		
Class 1	10	33.33	6	20	30	53.33
Class 2	1	5.26	6	31.58	19	36.84
Class 3	-	-	3	27.27	11	27.27

Source: Field Survey 2006.

Above table shows that 53.33 percent Raute students enrolled to class one at Ampani school. But in class three, only 3 (27.27%) Raute girl students are studying at this school. Here, except one class the girl students number is higher in higher classes than the boys. Because boys have to go to outside for working. Girls do not have such prescribed jobs. There are also two teachers namely Mr. Bir Bdr. Bohara and One Pandaya Madam.

Here, in Samaji Primary School, out of 297 students, there are only 53 Raute students enrolled. In B.P. Primary School, out of 60 students, there are only 26 Raute students enrolled. It shows that Raute children do not attend school even when they get schooling opportunity. Because they do not understand about importance of education on the one hand

and on the other hand parental preference is to involve them in household tasks and income generating activities. The non-Raute students enrolled tend to be quite different from Raute students.

5.3.1 Literacy Status of the Respondents

Literacy is one of the major indicators of socio-economic development of the society of a nation. It reflects the status of men/women in the society. In Nepal, literacy rate of females is very low as compared to males. Gender disparity in the education sector is still a problem in Nepal. CBS noted that the "ability to read and write one's own name" might have also been interpreted as being literate. Following table shows the literacy rate of the respondents, the Raute people.

Table 5.4
Distribution of Respondents by Literacy Status

Literacy Status	Male	Female	Total	Percent
Illiterate	15	1	16	80
Literate	4	-	4	20
Total	19	1	20	100

Source: Field survey, 2006.

The above table shows the literacy status of the respondents, where 20 percent respondents are literate and 80 percent respondents were illiterate. So, the literacy status is very low in Raute community.

5.4 Health and Sanitation

Health is wealth. For the health facility, there is one health center and they get treatment in that health center. Health center is a little bit far from their villages. Some time, to give Vitamin, Poilo thopa etc. health volunteer (Swastha soyam sheyvika) visits their settlements.

5.4.1 Treatment Pattern in Raute Community

Generally, following table tries to reflect the respondents choice to get desire treatment for their sickness.

Table 5.5
Treatment Pattern of Illness in Raute Community

Response	Households	Percentage
Dhami/Jhakri	7	35
Hospital	3	15
Treat at home	1	5
Dhami/Jhakri and treat at home	1	5
Dhami/Jhakri and hospital	8	40
Total	20	100

Source: Field Survey, 2006.

Above table shows that 40 percent households go to the health post (hospital) and Dhami /Jhakri to get desired treatment, whereas 35 percent households go to or faith only Dhami/Jhakri, 15 percent go to only hospital and 5/5 percent go to Dhami/Jhakri and treat at home and treat at home respectively. It is concluded that their faith over Dhami/Jhakri, traditional village doctor, is still constant.

5.4.2 Sanitation Condition of Raute Community

As Rautes are illiterate, their awareness towards sanitation and other social activities seem uncivilized. The following table also aproves their realities.

Table 5.6
Sanitation Condition (Toilet) of Sampled Household

Types of Toilet	Respondents	Percentage
Permanent	-	-
Temporary	3	15
Non	17	85
Total	20	100

Source: Field Survey, 2006.

Above table shows the sanitation position of Sampled households. Out of 20 respondents only 3 households (15%) have temporary toilet and 17 (85%) households do not have toilet. From this it shows that there is poor condition of sanitation in Raute community.

5.4.3 Drinking Water

It is found that most of the households drink water from supply tap. Government of Nepal had provided the drinking water facility. In the past, they never drink flowing water, means they only drink water that is stagnant like in natural springs found in holes in rocks. But, today this types of faith in Raute Community is totally changed. Few years ago, they had problem to drink water. In present the condition of drinking water facility in Raute community is well.

5.5 Information Facility

The information source plays vital role to make aware. Use of information source such as T.V., Radio, Telephone etc could increase knowledge, make civilized and changed thinking power of the people. Level of knowledge is associated with the available information and level of education. The following table shows the accessibility of Raute People in information facility.

Table 5.7
Accessibility of Information Facility

Source	No. of Respondent	Percentage
Radio	11	55
Television	-	-
Telephone	-	-
Electricity	-	-
None	9	45
Total	20	100

Source: Field Survey, 2006.

Above table shows that out of 20 households, 55 percent households have the radio and 45 percent households do not have any information facility. Television, Electricity facility is not found in their houses. Though, the accessibility on information of Raute is not good.

5.6 Cultural Activity

5.6.1 Food and Drinking Habits

Specially, the Raute people of Ampani and Rajyauda are non-vegetarian. They eat grain (rice, wheat, millet, maize etc.), vegetable, meat goat, chicken, pig, such wild animal, fish etc.) and wild roots i.e. mill-stone, Tarul. Their staple food is rice, Dal and vegetable. They also depend on fruits, roots and wild vegetables available in the forest. Generally they eat fish. Raute of the study area never eat monkeys (Dhaedus) because they are living close to the Chhetry and Brahmin.

Alcohol is not found in their houses but Raute male people usually drink alcohol (Rakshi) and smoke cigarettes, Bedi and Surti.

5.6.2 Dressing Pattern

Since their settlement history, the Raute people have started to wear clothes as other people but they do not have the skill to interlace and sew their own clothes. The male Rautes wear pants, shirt wasicat, Bhoto, surwal and shoes. Raute women wear the sari, petticoat, cholo, blouse, macsi, majetro, bangle etc. Childrens wear shirt, half-paint, trousers, skirt, shoes, chhaple etc. like the chidlrens of other caste or ethnic groups of the study area. The married Raute women do not use sindor on their fore head. Raute widow women do not use sindor on their fore-head. Raute widow women do not wear white clothes. In short, Raute of the study area are changing in every aspect of their life including dressing pattern.

5.6.3 Housing Pattern

Normally, Raute people prefer to live in their group. They do not easily mix up or adjust with other communities. Their houses are made of woods, mud and roofed by grass. Their houses looks very simple. Now a days, most of the designs of the houses are build on two storeyed. They use the upstairs for bed room and downstairs is used for animals. They do not allocate rooms for bed and kitchen. The space are multi purposes. The floor and walls of the houses are often painted by white and red mud. Generally, the size of house is small.

5.6.4 Religion

Rautes are influenced by Hindu religion. Rautes worship different gods and goddesses and sacrifice goats, chickens to different deities. The settled Raute don't have the only one God. Raute people worship various gods or deities for different purposes. Generally, they worship Birbetal, Samaji, Bhumya, Masto, Nag (Snack), Bandhavi and other deities for

welfare, security etc. Those gods are worshipped by sacrifices of offering chickens, goats and flowers.

5.6.5 Festivals

The settled Raute observed many festivals which are influenced by Hindu religion like Dashain, Tihar (Dipawali), sankranti and Gaura etc. Gaura is the most important festival for the Raute. The Raute of the study area also celebrate New year, maghe sankranti, makar sankranti etc. On these festivals, they eat boiled roots, potatoes, mada (a kind of bread) and oiled items.

They also celebrate Dashain which is the greatest festival of Hindu. They immolate the goats (Boka) during the festival and worship of Durga Devi. Raute People make this festival in the temple or group. Dipawali is also observed in Raute community. At that time, they worship the Laxmi and Gobardhan Puja. They also make Bhai Tika like other caste people in the Dipawali. Generally, their cultural activities are similar to Brahman and Chhitri, the local people.

5.7 The Life Cycle and Change

Human life is not immortal. Birth and death are natural things in every community of the society. Every ethnic group has their philosophy of life and death, human relationship, importance and their social activities as well as the life cycle also. Such ceremonial activities of life cycles are not an exception to change and modification but cultural contact and dominance of majority groups gradually brings change over minority groups.

Marriage, Birth and Death are the most important events of life. All communities have almost such occasion as special ceremonies. Rautes also have their ceremonies during marriage, birth and death.

5.7.1 Marriage

It is established by the society to control and regulate the sex life and is closely connected with the institution of family. In fact, family and marriage are complementary to each other. Marriage is an important social institution, which admits man and women in a family life. In the Hindu culture there are various types of marriage. The Raute are also not far from these marriage variations.

The researcher found basically the arranged marriage in the settled Raute community of study area, inter-cast marriage is prohibited. They follow the monogamous and practical system of marriage. Therefore, the Raute community generally follows the customs of marriage by mutual agreement. Polygamy system is not found in study area.

On the basis of rule of marriage, Raute have followed the rule of endogamy. It means they have established their marital relation within the same ethnic group. Endogamy marriage system is prevalent than the other marriage. Exogamy marriage is prohibited in the Raute society.

But in reality, it is observed that the Raute young people trying to break the endogamy system. Love marriage has been familiar in the young Raute. So, it is the sign of modification.

Table 5.8
Usual Practice of Marriage in Raute Society

	No. of Respondent	Percentage
Arrange Marriage	17	85
Love Marriage	3	15
Court Marriage	0	0
Total	20	100

Source: Field Survey, 2006.

Above table shows that among the total respondents, 85 percent respondent had done arrange marriage and 15 percent respondents had done love marriage. In the Raute society, arrange marriage is mostly prevalent than the other marriages. Court marriage, capture marriage is not found in the Raute society. Because of influence of other communities, love marriage has been familiar in settled Raute community. Raute people are poor, but they could more expand in marriage ceremony.

5.7.2 Birth

As soon as the baby is delivered, the males gather together and immediately set off for a hunt. This is determine the child's future by the availability of game during the ara. After the hunters return from the ara they celebrate with songs and dances to indicate the success due to the child luck. On this day the child's father has to dance with the head of the tribe. During this dance, there is a circle of males and the oldest one is placed in the center. He has some ashes in his hand and chanting he moves foreword while followed by the group beating madals. Then this old man turns toward the sun and points at some thing. Old man invokes the elements such as mountains, rivers, fire, wind, earth and deities like the Nag Raj, bandevtas, Jaldevtas to protect the infant from any sort of harm. The delivered women has not allowed to eat meat for a period of 5/6 days. Raute couple accept this infant as a gift from the Lord. Pasani, Bratabandha customs are not observed by the Raute people (Gautam and Thapa, 1994).

During delivery when the women bears any pain the senior who is familiar about such case is called and with the help of her, the pregnant women gives birth of child. But if the case goes out of their control, they

consult Rauti, then they consult Dhami/Jhankri, they worship god and memorize them of sacrificing cock, he goat and chicken. The women is kept separate but other Rauteni may accompany her during the night. Within 10/11 days the women becomes like others and can touch water and other foods along with the people.

Sutkeri (the women who has just give birth) women are generally fed meat. But fat is not given to them. They anoint with mustard oil. If there is pregnant in house the Raute previously manage oil by buying or by borrowing from the neighbours. The nearest neighbour anoint the woman who gives birth of child. They told that they don't take part in intercourse up to six months from the delivery. As Rautes are like Chhetri their rituals are alike them and they involve priest on the auspicious occasions. But they don't have the trend of holythread and birth anniversary. They organize singing and dancing program in the joy of the childs birth. The born child is given/allowed to stay with family and they happily accept them. They don't take care of menstruation. If the born child is the first son of the couple they have to feed all the neighbours but in other case there is no compulsion and while in the birth of daughter there is no trend of feeding neighbours.

On the ninth day, both the mother and newly born child take bath, wash cloths and anoint, then they are supposed to be purified. The name of child is given by priest. The priest ask for name and other purposes to masto god and as the blessing of the god suitable name is given. They don't take care of time when the child is born. They feed their breast until they give birth of next child and to separate the habit of feeding breast, they rub bitter kind of root to their nipple. So the child him/herself leaves to go for milk.

5.7.3 Adolescent's Rituals

We can not find such symbols which signify the boy or girl crossed their childhood and running to adolescence. Boys generally, after marriage, are accepted as matured and their presence and involvement in wood work/carpentry starts by the age of 8/9. They need to be 12/14 years to go for burial ceremony. The first menstruation is supposed to be the symbol of adolescence of a girl. They are kept separate during their first menstruation and the family members do not eat foods if touched by such girls which resembles Hindu rituals. During menstruation the woman remains separate for 5 days whereas girls remain for six days. Either they have to cook themselves or they have to eat the food given by the members of their family separately. Those clothes which are used by menstruate can not be used until they are purified. On the seventh day for girl and sixth day for women they have to bath, wash clothes and massage oil in their body then only can enter the house.

5.7.4 Death Rituals

Rautes have the tradition of both burning and burying the corpse. Previously the corpse is taken to the wood (forest). They used to dig a ditch of 6 feet length and 6 feet width and the corpse is kept horizontally then the pots used by him/her are also put upon the corpse then the body used to be buried. But now days they are burned in the jungle or by the side of river. The young usually go to the burial occasion and the children, women and old do not go there. The boys also after 12/14 year only can take part in that case.

The person who has the funeral rights lives separately like in Hindu religion for 12 days and on 13th day they are purified. But if the death is of small child it over within 9th day. During that period they don't use salt

and don't go to others house and eat saltless food. They can't organize any worship /pray of god. If either of parents is died, the son has the funeral right, but all the son don't take part and they, in negotiation choose one.

The members of the family need to cry if any death takes place. So that all the neighbours know about the incident and it is the symbol of affection towards the dead member. If any one keeps on crying for long time, the villagers persuade him/her and elicit the rule of nature. They say that in the death of any member, nobody can perform activities usually, no body entertains and it leads them to cry. They rest on the death of any member from their work.

They don't have believe about the exbirt and rebirth and they said human body is soil so after death it resembles with it.

5.8 Rural Institution and Leadership

From the viewpoint of power structure and leadership, Raute society is handled by democratic personalities. There seems a great problem of belief and confidence between Rautes and other species. For the conservation of tradition and their special features the Rautes might have chosen the leadership of tyranny.

One becomes the leader of the group whom they refer as Mukhiya and this post is given to the preson who is capable of leadership but the son of Mukhiya can not be Mukhiya by birth i.e. he also has to be full of such charaters. If the now Mukhiya dies, becomes mad or involves in anti-Raute movement the new one is selected and the procedure to select is on the basis of his characteristics, contribution, capability and so on. He should be familiar with the tribal history courageous, have sound knowledge, with administrative power, link and knowledge.

The post of Mukhiya is prestigious, powerful and risky as well. During the main festivals Rautes present Mukhiya some sort of gift and show their commitment of cooperation. Further, there is no such role and egoness of mukhiya and his family. For the betterment and livelihood of the family mukhiya also has to work like common Rautes.

Raute Mukhiya is just a tribal leader. All the members of Raute family involve in daily activities for food and shelter but they never violate the rules and never go against their custom. There is no compulsion to act against the starvation of Rautes for the leader. He only unites them and brings them under his leadership. He establishes the relationship with other tribes, he functions as the mediator between Rautes and other people. And he makes a Sudden decision in necessity. he is cleaver enough about his responsibilities and role and as a leader he tries to be diplomatic and witty in comparison to others. In the surface level Rautes seem equal from the viewpoint of power structure. In Rautes there is no higher and lower caste but internally in some cases the distribution of power and opportunities seem to be influenced by some sort of cleverness, powerfulness and relationship. For e.g. when, once the leader (Mukhiya) is selected he is not dismissed from the post though he is found to be involved in antisocial activities, incapable of making decision wrong decision and biasness.

CHAPTER SIX

ECONOMIC CHARACTERISTIC OF RAUTE

6. Economic Activities

Raute is a marginal cast group. Raute economy is Primarily based on wood extensive activities. Whether they are settled or nomadic. The settled Raute of the study area have a bit different pattern of their economic life. They spend most of their time on wood splitting and fitting, wage labour and agricultural activities. Furthermore, they have done the construct the stone wall around the agricultural field of local people and digging the irrigation canal etc. These are menial works performed by Raute people. Fishing is another important aspect of Raute economy. For the fishing in river, there is no specific time period. Generally, Raute women use phatyal (hand fishing net) and men use locally made hooks and poisonous plant leafs for entrapping the fishes. Other significant aspect of the Raute economy is agriculture and livestock. Apart from this, they are accustomed to hunting wild animals. For the this they used to different methods of killing wild animals like hare, porcupine etc and some kinds of birds.

By the study of field survey their economic status seems to be homogenous. Though, Raute people hardely solve or fulfill their daily basic needs. Besides these above mentioned economic activities, the Raute of the study area conducting different income generating activities.

6.1 Occupation

As Rautes were not involved in farming and agriculture, from the very beginning, they didn't have special technology. Though, they have field, they don't show interest in agriculture. Because of their ancient

occupation of pots, furniture etc. from woods they involve in the same. Nowadays, the Raute of the study area are engaged in other occupational activities except wood work. Following table provides the information about their occupations.

Table 6.1
Distribution of Respondents by Occupational Status

Activities	No. of Household	Percentage
Carpenter	9	45
Agriculture	0	-
Wage labour	8	40
Agri + Car	1	5
Agri + Wage labour	1	5
Car + Wage labour	1	5
Total	20	100

Source: Field Survey, 2006.

Above table shows that the most of the Raute (45%) are involved in carpenter work (wood work), 40% Raute are engaged in wage labour 5/5 percent Raute are involved in agriculture + Carpenter, agriculture + wage labour, carpenter + wage labour respectively. Comparatively, most of the Rautes are in the wood work activity. The Raute are engaged in various (more than one) occupations. Nowadays, they are not limiting in one occupation.

6.1.1 Wood Work (Carpentry)

Rautes are keen on constructing pots from wood. The person unable to go for victim like old and very young also stay at home and engage in making pots. They exchange pots such as chair, halo, Table, wooden rack etc with other and sometimes they sell them.

They born in wood work, bring up in wood, live in wood work and also die in wood. All the essential pots are made of wood in Raute family. They make chacki, kosi, khat, belna, pirka etc. from wood.

In the previous time they put the pots in the trap and move towards the village and while turning back, they used to bring goods as big as the trap they took. They usually exchanged pots with foods. Until the necessity they didn't accept money. They used to be happy when the amount of food they get as equal as the size of the pot. They did not use to speak during the exchange work but they used to leave the pot in front of the villagers house. The villagers understood that the Rautes are requesting for change. The next day, at the same time of previous one they used to take the food.

The Anthropologists, for such activities, want to say silent business (Hertsko Mits, 1974), Silent trade (Kissing, 1962). Hertsko Mits further says such type of business can be found in siberia between chupchi and Alaska inhabitants, people of Kamgo and the neighbours (Bantu). (Ember 1990: 151-52) states that the Inhabitants of Malaya also exchange and involve in such activities with the landlords and owners of land. But in Nepal except Raute we could not find such activities in other tribes. But,

Raute, now are in direct trade with other peoples. They learnt the way to weigh and cost. Feature of the Raute is that they never forget to wish for better to the next person involve in the buying and selling process. Likewise, they used to go to the others and involve themselves in fitting the wood work.

6.1.2 Agriculture

The next occupation of Rautes is agriculture. But because of the lack of fertile land and traditional technology in farming, there is less production than it should be. They live a terrible life in the lack of their right in the field. Sometimes there is the problem of oxen and sometimes seeds. So there is not enough production. If there is grain to eat they work in the field otherwise they go to wood for carpentry.

They mainly produce corn, maize, beans, soabans etc. The land distributed to them is not so fertile that is why they can not produce rice, wheat etc. Thus, they involve in other activities rather than agriculture. To list corn, millets, rice etc are grains, beans, soabans in daal and green leaves, cauliflower, radishes, tomato in curry are the main production of them. They also produce banana in the category of fruits.

6.2 Income and Expenditure

Every man works for their subsistence but the works stratum may be higher or lower level. Raute people are very hard labourious, they considered honest and simple natured in the neighbouring area but their economic status is very low. They works either within the periphery of or out of their settlement. Raute seems very busy every time in the work but their income seems very low. Following tables will show the income and expenditure pattern of the Raute.

Table 6.2
Average Daily Income of the Sampled Respondents

Income (in Rs.)	No. of Respondent	Percentage
Less than 50	1	5
50-100	9	45
100-150	8	40
150-300	2	10
Total	20	100

Source: Field Survey, 2006.

Above table shows that 45 percent household have 50 to 100 rupees daily income, 40 percent households daily income is 100-150 rupee, 10 percent households daily income is 150-300 rupees. Whereas 5 percent households daily income is less than 50. Here, Rautes daily income pattern seems very low.

Table 6.3
Expenditure Pattern of Total Income in Raute Community

S.N.	Expenditure	No. of Household	Percentage
1	Buying daily uses materials	17	85
2	Invest in education and health	0	0
3	Both 1 and 2	3	15
4	Deposit (Bank, to give lone in interest)	0	0
	Total	20	100

Source: Field Survey, 2006.

Among the total households, 85 percent household spend their daily income in buying daily uses materials and only 15 percent household utilize their income in both (buying daily uses materials and invest in education and health). Deposit system is not found in their community.

Thus, the maximum Raute people of the Ampani and Rajyauda Villages spend their more income in daily uses materials (food grain and cloths).

Table 6.4

Ways of Income and Expenditure of Raute People

Sources of Income	Sources of Expenditure
Wood work, wage labour, agriculture	Food, clothes, education, health of family member, marriages, festivals

Source: Field Survey, 2006.

6.3 Land Holding and Livestock Rearing

Land and livestock are essential component of livelihood and agriculture in rural areas. Livestock and land ownership are also the main indicators of economic status of the settled Raute. Land holding and livestock rearing situation in the Raute community is given below.

Table 6.5

Distribution of the Respondents by the Size of Land Holding

Land in Ropani	No. of Households	Percentage
1-6	3	15
7-13	11	55
14-19	5	25
Above 20	0	-
Land less	1	5
Total	20	100

Source: Field Survey, 2006.

Out of the total households, 55 percent households have 7 to 13 ropani land, 25 percent households have 14 to 19 ropani, 15 percent households have small size of land between 1 to 6 ropani and above 20 ropani land holding households are not found in the study area, but 5 percent households are landless in these two villages. In conclusion, there is not good land holding ownership in the Raute community.

Table 6.6
Livestock rearing Situation in Raute Community

Livestock	No. of Household	Percentage
Cow and Goats	7	35
Cow, goats and Chicken	7	35
Cow	3	15
Goats	2	10
Cow, Buffalo and goats	1	5
Total	20	100

Source: Field Survey, 2006.

Among the 20 households, 35 percent households have cow and goats, 35 percent households have a cow, goats and chicken, 15 percent households have a only cow, 10 percent households have only goats and 5 percent households have a cow, buffalo and goats. In conclusion, we can say that cow, goats and chicken rearing pattern is more prevalent in the Raute community. Buffaloes are really found in their households. But pigs and other kinds of animals are not found in their houses.

6.4 Women's Position in Raute Society

The status of male or female in any society is determined not by one but by several factors such as sex, difference in age, kinship, distinction and difference in wealth and education. In almost every society, there has been difference in the status and role of men and

women. Theoretically, a woman is considered equal to a man in every sphere of life but in practice this situation is not found in every society of Nepal.

In Raute community, women's position is different than the other communities. They did not allow to hard work. Every kind of hard work has done by male. Following table shows the work division between male and female in the Raute community.

Table 6.7

Work Division Among the male and Female of the Raute

S.N.	Activities	Male	Female
1	Cooking Foods		
2	To clean at house		
3	Child Care		
4	Livestock Superintendence		
5	Grass and leaf litter collection		
6	Vegetable garden		
7	To feed and call to the guest		
8	To plough		
9	To carry manuredung		
10	To buy food		
11	To buy clothes		
12	To buy and sell of land and animals		
13	Wood work		

According to the above table, male Raute are engaged in productive work activities and female are engaged in unproductive or household works. Raute women are confined in households jobs and in the leisure time, they also go to the river for fishing. In average, they works

15 hours per day. In the Raute community, women's major works are as follows:

- Domestic work, household duty
- Farm work
- Child care
- Collect firewood, leaf-litter and grass
- Fishing
- Fetching water

Most of the women believe that their responsibility is to prepare food and work in the field. Women of the study area also told that since the male go for outside work the females have to conduct all the household works. In social and religious aspects also they are a bit lower in rank in comparison to others. Raute women believe that there is no role of women while worshipping God. The sexual intercourse before marriage is hateful in their society. The society believe that the love affair between the boy and girl has to be withdrawn and they arrange the marriage with next person. So there is no consideration if one Raute (male) selects the Rauteni.

The physical state of Raute and Rauteni seems dissimilar. It might be the cause of high birth rate but Rautenis are more committed to their motto. Though the Rautes try to adopt in the modern world Rauteni reject directly and they remain constant. During the study, the researcher tried to know the cost of the women but they said that there is no head of bread, no cast of wife what is ours is the same of our wives.

6.5 Socio-economic Problem

Remember that different society has a different types of problem. But, here, the Raute of the Ampani and Rajyaua Villages are facing

some kinds of problem. Among all problems, some major socio-economic problems of Raute are given as below.

1. Lack of Irrigation or Irrigated Land

The Raute of the Ampani and Rajyauada were settled in 2035 B.S. At that time, these two village were situated in the middle of jungle. The settled Raute had given 1.5 bigha per household by the government of Nepal. But this land is not suitable for more production of food grain or not fertile land. Though, they are performing some agricultural activities in their land. Few years ago, they didn't show interest in agriculture, but, Nowadays, gradually they are performing and involving in agriculture activities.

Irrigation is important factor for more production, but there is no irrigation facility to totally attract them in agriculture. Because of non-irrigated land, they are facing many kind of problems including food scarcity.

2. Advent and Control of other Caste People

Raute is a indigenous and marginalized caste group of Nepal from the beginning, Raute people want to live only in their society, group. They don't want to easily mix - up with other cast people and want to live far from the other caste/ethnic groups. They have own language, culture, believes etc. But Nowadays, many local different casts people are living in their settlement. There advent series is still there. Many people are maigrated from different places in their settlement. But Raute of these two villages are feeling uneasy. Because of advent and control of other local people, their culture, believes, own life style and other customs are gradually disappearing. They are adopting other cast groups culture

forcefully. So the advent and control of other caste/ethnic people's culture seems major one problem in the Raute community.

3. Control of Community Forestry

The Raute economy is primarily based on wood extensive activities. They are keen in constructing pots from wood. Maximum Raute people are involved in wood oriented activities. They make different pots, furniture etc from the wood. They also collect Githha, Tarul (wid roots), leaves and other forest resource from the forest. So, it can be says that there is close relation between Raute and the forest.

Naturally, Rautes want to live in the edge of forest and river. Their life is directly connected with forest. They fulfill their secondary basic needs from the forest also. But there are so many community forest established around their settlement. Today, they can't go to the jungle and collect forest resources at random. After the establishment of local community forest, they are facing different types of difficulties and though that they are living in the emergency period of crisis. Raute head man, Mr. Lal Singh Raute informed that because of community forest and its Rules and regulation, some Raute family are migrating from Ampani Village. Their other destination becoming a Khalla, Mushutti which situated in the north part of the Kanchanpur district. So, it is considered that the control of community forest is one of the major problem of the Rautes.

4. Deceived by Local People

Raute are considered honest and simple natured. They perform work honestly in the houses of local people and other determined work. But the people of that area, where they do work, pay minimum salary to

the Raute. They exchange their labour in cheap price. The local peoples compel them to work in cheap price. Generally, Raute of the study area, works in cheap price and buy goods from villagers in high price. Because of illiteracy, awareness and low economic condition, they are deceived by neighbouring people such as local business men, broker and those people who comes daily contact of Rautes. Local villagers also give loan to the Raute in higher interest rate. In every aspect of life, they are cheating by local people.

5. Lack of Employment Opportunity

After the development of community forestry concept, there has been difficulty to do wood oriented activities of the Raute.

The wood work considered primary economic source of the Rautes. Because of lack of accessibility in forest area, they wish to chose optional work. But they have no such other alternative work skill for their livelihood. Most of the Raute of the study area are illiterate. So they are backward and deprived in employment opportunity than the others.

There are so many socio-economic problems in Raute community. The above mentioned problems are the main problems of the Raute people of the study area.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATION

7.1 Summary

Nepal is the country of different ethnic groups, which unify the people of different origins and different cultural backgrounds. There live more than 61 ethnic castes throughout the country. Among them Raute is also an ethnic group of Nepal. There are many kinds of caste and ethnic groups with different languages, religions and cultures in our country. The major ethnic groups of Nepal are Tharu, Magar, Gurung, Rai, Limbu, Tamang, Dhimal, Chepang, Kumal and Raute etc. Raute is one of the marginalized ethnic groups of Nepal and they live in the hilly and inner terai region, the mid and far western development region of Nepal. They are living in poor economic condition, illiterate and backward as compared to the other ethnic groups. Raute are living in primary stage of poverty and backward community of the nation. Raute are honest caste/ethnic groups. Their life is intimately connected with forest.

This study has been conducted to find out socio-economic condition of the settled Raute of Ampani and Rajyada Village of Dadeldhura district. The specific objectives of the study are, to examine the social condition of the Raute, to examine the economic status of Raute and to examine the socio-economic problems of Raute.

This study is based on descriptive research design because it tries to describe socio-economic condition and cultural practices of the settled Raute. Both primary and secondary data have been used in this study and in the case of nature of data both qualitative as well as quantitative natures of data were used. Household is taken as unit of the study and from the total 38 Raute households that is universe of the study, 20

households have been selected as sample of the study by using simple random (lottery method) sampling that is 52.63 percent of targeted total households. The primary data for this study were collected through sampled household survey questionnaire, interview with key informant and observation. Finally the gathered data have been first classified on quantitative and qualitative basis and analyzed in the descriptive and statistical way by using simple statistical method like average, percentage etc.

This study is carried out in Ampani and Rajyada village of Jogbuda valley of Dadehdhura district. The total households number of Raute are 38 among them 20 households have been selected for the study. The study shows that 80 percent Raute people live in the nuclear type family. Their ancestors lived in extended family but today their family structure is changed into nuclear and joint. Among the total respondents 85 percent have done arranged marriage. Endogamy marriage system is prevalent than the other marriages. Polygamy system is not found in their community.

There are two primary schools in their village. But their child enrollment rate is very low. Among the total respondent, only 20 percent respondents are literate. Likewise among the total respondents, 35 percent go to the Dhama/Jhakri and 40 percent households go to Dhama/Jhakri and health post for the treatment. So their faith over traditional village doctor is still constant. In the present, commonly drinking water facility is well than the other facilities.

Cultural activities are not such different from those of other Hindu castes. But life cycle ceremonies are seem some different from other caste peoples. Among the total respondents, 45 percent households are

involved in wood work activities. Raute of the study area are engaged in various occupations to solve the hand to mouth problem. But wood work is a major occupation for their subsistence. Agriculture, livestock fishing, etc. are considered secondary source of economy. The finding of the study shows that the Raute community of Ampani and Rajyauda Village is socially and economically deprive.

Raute people seems very busy in every time but their daily /monthly income seems very low. Among the total respondents, 85 percent household spend their daily income in buying daily uses materials. Deposit system is not found in Raute community.

In the study area, Raute have some kind of socio-economic problems. Lack of irrigation or irrigated land, Advent and control of other cast people, control of community forestry Deceived by local peoples, and lack of employment opportunity are the main problems facing by the Raute people. Because of these problems, Raute people are migrating from the Ampani and Rajyauda village.

7.2 Conclusion

Raute people are considered Hindu Sanskritized group because their cultural activities are same to Hindu religion. The literacy rate is very low in Raute community. They do not know the importance of education. They give first priority to work which gives quicker returns than the education. So the illiterate persons have adverse affect on their socio-economic condition. They utilize their indigenous skill to fulfill their basic needs since the skill of these people do not play significant role to bring change in their economic status. Mostly, the Raute people of the study area are engaged in wood oriented activities. Agriculture, livestock and others are their secondary activities. Male and female Raute

people do work daily for their subsistence. The Raute of Ampani and Rajyauda village had own way of performing life cycle ceremonies.

7.3 Recommendations

To uplift the socio-economic status of the Raute (settled Raute) community of Ampani and Rajyauda Village of Jogbuda Valley of Dadeldhura District following recommendations are put forward:

- The literacy rate is very low (20% of them). Most of them don't know the importance of education. So there should be special kind of incentive to the children of this tribe for education. And informal education is required to conduct which will be proved to be one step push forward for the adult of this community.
- Raute of the study area are really backward, so they should be mobilize through different types of awareness programs.
- The other cast people are taking land or transferred the land ownership from Raute to them. So Government should make special rule to stop this pattern.
- Their main occupation is carpentary (wood work) so they should be upheld in their skill and strategy through the means of organization.
- They should be encouraged to engage in agriculture and other alternative activities.
- Provide Skill development training.

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APPENDIX A

Household Survey Questionnaire

Survey on Socio-economic Condition of Raute, Ampani and Rajyauda Village, Dadeldhura

Section 1 : Personal Identification of Respondent

1.1 Demographic Information

S.N.	Name	Relationship with Household	Sex	Age	Marital Status	Education	Religion

1.2 What type of family are you living with ?

- a. Joint () b. Nuclear ()

1.3 What age were you got marriage ? ()

1.4 What type of marriage you had done ?

- a. Love () b. Arrange () c. Court ()

1.5 What is your occupation ?

- a. Agriculture + Hunting () b. Fishing + Carpenter ()
c. Labor ()

Section 2 : Social Status Related Questions

2.1 Do you know your fixed place ?

- a. Yes () b. No ()

2.2 If yes, where did you come from ? _____

2.3 Do you have your own ancestor's dress ?

- a. Yes () b. No ()

2.4 If yes, can you describe about it ? _____

2.5 What language do you speak ? If it your won language ?

- a. Yes () b. No ()

2.6 Do you have your own land ?

- a. Yes () b. No ()

2.7 If yes, how much cultivated land do you have ?

Bigha	Ropani	Haat

2.8 What is the source of your drinking water ?

- a. Tap (Pipe) () b. Open well () c. River/Cannel ()
d. Pond/Lake () e. Other specify ()

2.9 Which facilities are available at your home ?

- a. Radio () b. T.V. () c. Telephone ()
d. Electricity () e. Unknown about it () f. Other Specify ()

2.10 How many festivals do you celebrate in a year ?

- a. One () b. Two () c. Three ()
d. Four () e. More than five () f. Do not know ()

2.11 Can you give the name of any major festivals ?

2.12 How many times do you eat per day ?

- a. Once a day () b. Twice a day ()
c. Thrice a day () d. Do not like to say ()

- 2.13 Which are including in your food ? Give the name.
- 2.14 What do you think about the causes of illness ?
- a. Bhoot/Pret () b. Diseases/Germs ()
- c. Deuta () d. Boksi () e. Do not know ()
- 2.15 Where do you go for treatment, when you become sick ?
- a. At Dhami/Jhakri () b. Treat at home ()
- c. Hospital () d. Others specify ()

Section 3 : Information of Economic Status

- 3.1 Do your family have domestic animals ?
- a. Yes () b. No ()
- 3.2 If yes, what are they ?
- a. Goats () b. Chickens ()
- c. Buffalo/Cow () d. Pigs () e. Others ()
- 3.3 What is your source of income ?
- a. Business () b. Carpenter () c. Bricklayer ()
- d. Daily wages () e. Agriculture labour () f. Other ()
- 3.4 How much your income per day in average ?
- a. Less than Rs. 50 () b. Rs. 50 to 100 ()
- c. Rs. 100 to 150 () d. Rs. 150 to 300 ()
- 3.5 How do you utilize your income ?
- a. Buying daily uses materials ()
- b. Bank deposit ()
- c. To give loan in interest ()
- d. Buying luxurious things ()
- e. Investment in education and health ()
- f. Others specify ()

3.6 Are you supported by any organization to improve your socio-economic status ?

a. Yes () b. No ()

If yes, who are they ?

3.7 Are you owed by any person/organization ?

a. Yes () b. No ()

3.8 What are the present socio-economic problems ?

Thank You