

**SOCIO-ECONOMIC STATUS OF LIMBU COMMUNITY**  
**(A Case Study of Angsarang VDC, Panchthar District)**

**A Thesis**  
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**Tribhuvan University,**  
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**Submitted By:**  
**Himal Rijal**  
**Exam Roll No.: 10124**  
**T.U. Regd. No.: 7-2-1-670-2004**  
**Mahendra Rratna Multiple Campus, Ilam**  
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## ABBREVIATIONS

B.S.	:	Bikram Sambat
CBS	:	Central Bureau of Statistics
DDC	:	District Development Committee
FGD	:	Focus Group Discussion
HH	:	Household
HMG	:	His Majesty's Government
KII	:	Key Informants Interview
LPG	:	Liquid Petroleum Gas
MA	:	Master of Arts
MPC	:	Marginal propensity to consume
NEA	:	Nepal Electricity Authority
T.U.	:	Tribhuvan University
VDC	:	Village Development Committee

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Himal Rijal

## ABSTRACT

*Nepalese society is a unique example of the most use of different caste and ethnic groups living together. Social structure of Nepal is very complex, which has been highlighted by various foreign and Nepalese scholars in their writings. Unity in diversity is the major characteristics of Nepalese national culture. Among the different ethnic groups, Limbu is one of the indigenous ethnic groups having their unique culture, traditions and rituals.*

*The study "socio-economic status of the Limbu community" has been conducted at Angsarang VDC of Panchthar district with a general objective generalize the socio-economic status of the Limbus of the study area. The objectives of the study were to track out the present situation of the Limbus of the study area, to examine the traditional skills of Limbu community and to explore the impact of other cultures on their culture. Primary and secondary data were used to collect the information and tools like observations, formal and non formal discussion, interviews were held to collect other necessary information. Descriptive and analytic research designs have been followed to describe and examine the finding of the study. Out of total 105 households of Angsarang VDC ward no four. Thirty household respondents of the Limbus were taken as sample by using purposive sampling method.*

*The study clears that the Limbus are one of the small ethnic/indigenous group of the study area following their own sorts of language, culture and tradition. Their housing pattern is quite different from other ethnic groups. They are culturally rich, simple, gentle but economically poor. They basically depend upon the wage and agriculture/labour for their livelihood. Their life cycle ceremonies are very interesting and can attract national as well as foreign scholars and researchers. Literacy rate among them is not encouraging. Modernization has changed their traditional, social organizations, such as marriage, family kinship, religious, dance, songs and dress etc. and they have started to follow modern types of culture technological advancement haven't brought significant changes among them.*

*Based upon the findings, the paper suggests some strategies in order to improve their socio-economic status. The government sector showed also act an acute role to preserve and develop the Limbu status providing beneficial opportunity by government, creating employment opportunities and introducing formal and non formal education by government and other concerned organizations to enhance their educational as well as*

*awareness level. For their upliftment modern health facilities and technology should be provided by the government sector.*

Date: June 12, 2013

## **LETTER OF RECOMMENDATION**

This thesis entitled, "**Socio-Economic Status of Limbu Community (A Case Study of Angsarang VDC of Panchthar District)**" has been prepared by **Mr.Himl Rijal** under my guidance and supervision for his partial fulfillment of the requirement for the degree of Master of Arts in Rural Development. This is his own innovative work. I hereby recommend this thesis for its evaluation and approval.

.....  
Supervisor

Mr. Yadav Bharadwaj

Associate Professor

Tribhuvan University

Mahendra Ratna Multiple Campus, Ilam

Department of Rural Development

## **APPROVAL SHEET**

This is to certify that this thesis "**Socio Economic Status of the Limbu Community (A Case Study of Angsarang VDC of Panchthar District)**" written and submitted by **Mr. Himaj Rijal**, has been accepted in partial fulfillment of the requirements for the Degree of Master's of Arts in Rural Development by this Department in the prescribed format of the faculty of Humanities and Social Sciences.

### **Evaluation Committee**

Mr. Yadav Bhardwaj .....  
(Head of the Department)  
(Associate Professor)

Dr. Arjun Baral .....  
(External Examiner)  
(Associate Professor)

Mr. Yadav Bhardwaj .....  
(Head of the Department)  
(Associate Professor)

Date: July 7, 2013

## **Glossary of Terms**

Abstract- A summary of a research report.

Area Sampling- A type of cluster sample in which geographic subdivision serve as a sampling units.

Bar Graph- A graph on which data are represented by bars of differing heights tied to the value of the dependent variable.

Bibliography- An alphabetical listing of authors and the titles of their work that are of relevance to the study.

Case Study – A research method which investigates the condition or status of a person or group and is designed to increase understanding as it exists in real- life setting.

Chyabrung Lang Songs- Dance performed after origin of life: This type of dance is known as Ke Lang . The dance imitates the actions of animals, insects and any form of living beings.

Damke Akme- This dance is performed while sowing crops.

Domke Akma Palam Samlo- It is sung when doing the normal chores and also during the Domke Akma dance.

Executive Summary- A précis of a research report prepare for quick view.

Line Chart- A two dimensional chart in which the X axis represents one variable and Y axis another.

Focus Group – Groups of people brought together to discuss a topic, with one or more facilitator who introduce and guide the discussion and record it in some way.

Hakpare Samlo - This song is sung by middle-aged men and women, who have interest in Mundhum and who are well-known in it. One can find spiritual and worldly specialties in this song.

Historical dance -In this dance form, the historical war of ten Limbus fought in Aambepojoma Kamketlungma is portrayed.

Kemba Palam Samlo - This song is sung during the Kemba Yeaalang dance in slow beat.

Khyali - A conversational song but young girls and boys sing it with poetic expressions and in a very sweet tone.

Nisammang Sewa Samlo- This song is sung during religious functions. It is a devotional song. Dancing is one of the important aspect of the life of Limbus. Based on acting-style, the following types of dances are performed.

Open- ended Questions- Questions that enable respondent to give answer in a free-flowing format without any restrictions imposed on him.

Pie- Chart – A circle divided in to sections such that each section represent the percentage of the total area of circle associated with one variable.

Primary Data – Original data collected specifically for the problem at hand.

Respondent – An individual who provide data.

Sakpa Palam Samlo- This song is sung during the Kusakpa Yeaalang dance in fast beat.

Sample – Those individual or objects chosen from the population of interest.

Subject – The person or unit selected for study.

Survey – It is a research approach in which data is collected in a systematic way from, usually, a relatively large sample.

Thesis - It is a statement of some preposition which appears to be a general truth or at least is true in some stated situation.

War dance- This form of dance is known as Nahangma and is performed during Nahangma- their religious function. In this dance, only adult males and Shamani priests can take part. During the dance, they carry a sword in their right hand and a shield in their left hand, or an arrow in their right hand and a bow in their left hand.

Yea Kakma- This dance is performed after night falls after the crops are reaped.

## CHAPTER – I

### INTRODUCTION

#### 1.1 Background of the Study

Nepal is a country of various nationalities differing in language, religion, customs and culture more than 125 diverse ethnic/ caste groups are found in Nepal (CBS, 2011). Some examples of such ethnic groups are Tamangs, Gurungs, Magars, Meches, Limbus, Limbus etc. Each of these ethnic groups has their own language, culture, religion and some of them have their own scripts. Some of these ethnic groups are found at particular regions of the country such as Darai community are found at Tanahun and Chitwan districts, Jirel and Surel communities are found at Dolakha and Ramechhap districts, Tamang community found at Rasuwa, Nuwakot, Dhading, Sindupalchok, Kavrepalanchok, Gorkha districts. Especially Newar communities are found at Kathmandu valley. Similarly Limbu community is found in Mechi and Koshi zone of Nepal. Nepal is a nation of village inhabited by diverse ethnic groups speaking different language with different faiths and cultures. That representing all three ecological regions: the Mountain, the Hill and the Terai. Nepal as model of a mosaic society with over 123 mother tongue language groups and further division by caste, there was and is a wealth of cultural diversity (Gurung, 2004).

Nepal has traditionally attracted and given shelter to the people from all directions, East, West, North and South. So development is equally important along with the geographical space in the process of national development. Almost all ethnic groups are considered as poor. Some belongs to upper class from the point of view social, political and economical aspect but the national development must cope with them all which requires the social, cultural and economical improvement of those communities. Otherwise not only Nepal but all others poor countries will remain poor forever. Ethnic diversity gives birth to the religious diversity. A nation can not exist if

we leave the diversity. The whole society here is recognized as Nepalese society in spite of much diversity. Ethnic diversity produces diversities in all most all the aspects of culture. Human group can easily be separated due to the ethnic diversity. More separation among the group brings different types of disturbance in the society such as quarrel, murder, crime and other evil things.

Nepalese society is a unique example of the mixture of different caste and ethnic groups living together. The mountain, Hill and Terai have distinct natural features along with the population characteristics. Sherpa, Bhote etc. are from the Mountain. Rai, Limbu etc. are from the Hill and Tharu, Yadav, Mushar and Limbu etc. are Terai region in their geographical identification. In spite of single cultural Zone, Hilly area is rich in district cultural variations. This region occupied by various cultural groups and Limbu one of them. Among the Hilly ethnic groups, Limbu is the largest cultural group. The Limbu tribes and clans belong to the Kirati group. They are indigenous to the Hill and Mountainous regions of east Nepal between the Arun and Mechi rivers to as far as Southern Tibet, Bhutan and Sikkim. They call themselves *Yakthumba/Yakthung*. In Nepal they are residing in mainly 9 districts of Mechi and Koshi zone. Most areas inhabited by Limbu community belong to the Taplejung, Teruthum and Panchthar district though they are dispersed in Ilam, Jhapa and Dhankuta district. Having a separate religion called *Kirant*.

The term *Kirant* derived from an old Sanskrit word that apparently had two main meanings. The first one can be rendered as "highlanders"; it also referred to a form of Shiva. There is a complex link between this god, mountains, and tribal people. The second meaning referred in a depreciating generic sense to Himalayan tribes, without further precision (Levi, 1905). There is an evidence of the term's use in old texts, such as the *Mahabharata*, *Ramayana* as well as *Purana* writing. Later this word was used by the Nepalese to refer to the ethnic groups of East Nepal, especially the Rai and Limbu people. Its first documented occurrence in Nepal is in the *Gopalarajavamsavali*, the genealogy of the herder kings, dating from the 14/15<sup>th</sup> century (Bajracharya, n.d.). In any case, the Rai and Limbu people themselves, followed by the indigenizes, have progressively appropriated this word reconstructed this notion by giving it a new extension.

In Rai mythology, there is a common story explaining that the Kirant were originally four brothers. The first three (usually Rai, Limbu, Yakkha, Sunuwar, etc.) populated the Himalayas, while the last one stayed in the plains. Through this mythological lost brother, the Rai had the possibility to affiliate with different groups, and perhaps to be linked to a centre of power. Indeed, this fourth brother is often associated with the Meche and Koche, two populations from the plains who were apparently part of the Vijayanarayan kingdom, the earliest documented kingdom in East Nepal, going back to the time before the Sen rulers (Caplan, 1970). Chemjong (1967) is the first author who research about the Kirant people. He regroups all *mongoloid* populations under the category of Kirant and perceives them as an essence. Any Sanskrit reference to “Kirant” becomes historical evidence for a very large proto-Kirant group spread all over Eurasia. Further, he quotes historians referring to an ancient population living close to the Mediterranean sea named Kereti, arguing that this can only be the deformed name of Kirati. Finally Chemjong lists various hypotheses which lead him to see a Kirant origin and influence in all the ancient civilizations from the Mediterranean Sea to Mongolia or Cambodia, and so to claim all achievements of these populations as Kirant. According to Chatarji (n.d.), Kirat were established in North east India, sub Himalayan India and mostly in Nepal. Their presence in India was noted by 10<sup>th</sup> century B.C. Limbu and Rai are knowns common origin as a 'Kirat'. The Kirant dynasty ruled Nepal from 3102 B.C. to 7th century A.D. as the first rulers in Nepal. Historically, until 225 years ago, the Limbus had their own territory that was known as *Lumbuwan* before King Prithvi Narayan Shah united the territories that make up present-day Nepal on 18<sup>th</sup> century. After a few years of violent war in which the king was confronted with strong armed resistance, he included the Kirant area in his kingdom. To conciliate these turbulent groups, he granted them a certain amount of political and cultural autonomy with regard to land ownership to give the Kirant people as a *kitati rajya*. But these privileges have progressively been withdrawn due to a slow but continuous process of land spoliation, limitation of political rights, leadership, participation and imposition of a strict Hindu model (Caplan, 1970). Actually, less than a third of the population in the traditional Kirant settlement area are *kirant rajya*.

There are many assumptions on the history of origin of Kirati designate group Limbu and their residence place called Limbhuwan and their land ownership was 'Kipat'. They are living there before to Hindu's inhabitant at there. Hindu's interferer Kipat land directly or indirectly and government also had declared a policy which converted 'Kipat' land in to *Raikar* land in late 19<sup>th</sup> century (coplan,1970). CBS (2011) reports that there are 125 diverse ethnic/ caste group and 123 mother tongue languages in Nepal. Among them, Limbu is one of the languages of far eastern Nepal which is used by Limbu community. The Central Population Census reveals that there are total of 387,300 populations in the Limbu community which contribute 1.45% of total population. Whereas total population of Panchthar District is 191,817 where male is 90,186 and female is 101,631 and in the study area Angsarang VDC there is total of 5,701 population with 2,635 male and 3,066 female with 1,166 households. Where, Limbu people contribute 55.90 percent of total populations.

Like other ethnic groups, Limbu people are rich in their indigenous traditional skills and rituals. As the Limbu traditional religious system is clearly different from Hinduism, First, their tradition concerns a specific way of life in a specific area transmitted by their own ancestors. This conception of unity in diversity is in harmony with the caste system. Secondly, there is no equivalence between the *mudhum*, which can be translated as tradition and Hinduism, referred to as *dharma*. As their religions they have bad aspects, such as killing animals and drinking alcohol, explaining these negative features are not religious, but cultural. But even to rid Kirant religion from its bad cultural aspects and from external influences in order to find again its original purity is not enough. According to indigenists, the *mudhum*, the original religion of the Kirant, is one of the oldest in the world, Kirat had already their own religion before other religions existed and spread all over the world (Chemjong). The *mudhum* is sometimes presented as a kind of positivist religion with a scientific basis, but also mystical (based on devotion, meditation), offering supernatural power. It is also perceived as a moral and ethical religion, teaching love and tolerance. It is also a philosophy leading to harmony between land and nature, and it is political, giving the guidelines for the creation of a beautiful human society.

Limbus is one among the many *Janajati* communities, working to re-establish themselves as a distinct identity within Nepal. Compared to many other Janajati communities, the Limbu maintain a strong sense of their ethnic traditions, exterior of

the Hindu national, cultural preservation (Khajum, 2008, p. 1). The word Limbu means an archer, or bearer of bow and arrows (Chumlung, 2009). According to Khajum (ibid) their scripture is called *mundhum*. *Phedangma*, *shamba* and *yeba-yema* are their sacred specialists. They celebrate the dance festivals of *Kelang* popularly known *chyabrun* (two-sided drum) and *yarak* (Paddy dance) as major events. Limbus have their own language and the script called *Kirat-Sirijonga*.

Limbus have distinct culture and tradition. The life philosophy of Limbus is based on *Mundhum*. *Mundhum* is an oral scripture; it contains cosmology, mythology, stories and history of Limbu people. The life rituals of Limbu are based on *Mundhum*. Limbus customs, ideologies, moral values, thoughts are guided by *Mundhum*. Even though it is not in the written form, it is often cited by Limbus during their life-cycle. *Mundhum* is a vital document for Limbu laymen, and *Phedangma*, *Samba*, *Yeba*, *Yema* and *Bijuwas* (Limbu Shamans). These Limbu shambas have been reciting this scripture "Mundhum" from the time of immemorial during the performance of rite and rituals. Culturally, they observe different rites and rituals. Some of such major and important rites and rituals of Limbus during their life-cycle are *Sappok Chomen* (womb rite), *Yangdang Phongma* (birth rite), *Changma Lekma* (change clothing), *Metkkhim* (marriage), and *Netma/Khauma* (death rite). Beside these rituals, there are some other rituals that play important role in Limbus' life. Two of the important rituals are- *Tongsing*, an important ritual of Limbus that links the living ones with dead ancestors. The Literal meaning is an act of cooperation, coming together, coming in agreement or conciliation, becoming correct or fitting. *Tongsing Takma* is a ritual of social solidarity or cooperation initiated and performed by a particular family or families for their welfare, prosperity and happiness, and *Nahangma* (a rituals to 'raise one's head' because this ritual throw away envy and joyously so that a person could live with dignity and pride) (Younghang, 2011).

Limbu people also follow different feast and festivals. The major ones are *Chasok Tangnam* (a festival falls on the full moon day of Mangsir (eighth month of the Nepali calendar or end of November in English), *Kakphewa Tangnam* (a new year day), *Yakwa Tangnam* (a festival related with the worshipping of land), *Sisekwa Tangnam* ( a festival lies on the first day of the Sisekpa la, 7th month of the Yele

Tangbe (Kirat calender) or on mid-July), *Walihang Tangnam* (in memory of a Kirat king Walihang). (Yakthum, 2062).

Limbus have own primitive music and dances. Those music and dances are practiced by Limbus for a long time. The instruments of music and dances are very typical. The representative word of music, in Limbu language, is *samlo*. The word *mukla or mung sama* means musical instrument and *lang* is the synonymous term of dance. The tunes of *Palam, Hakpare, Khyali, Kesam, Mundhum, Maangha*, etc. are the popular Limbu music's, which are practiced by Limbu in their day-to-day life. *Chyabrun*, a long cylindrical hollow-long drum is the most popular musical instrument in Limbu society. *Kom* is another musical instrument which is hardly three or four inches long and is played by placing it between upper and lower lips and teeth. The *Kom* is made up of *mikla*, a kind of bamboo, and metal. *Chethya* (brass plate) and *Ponge* are also popularly used in Limbu community especially by *Yebas, Yemas* and *Sambas*. *Tungeba*, single-stringed instrument and *Tungna*, two-stringed instrument, are also played by Limbus. And *Nowamuksam*, saucer like a pair of brass instruments, are also widely used in Limbu community as musical instrument. Limbu enjoy various kinds of traditional dances. *Yalang, Kelang* (drum dance), *Samba/Yeba-Yemalang* (ritual dances) and *manglang* (devotional dance) are some of such very common dances at all (Shrestha, 2042). Similarly in Limbu communities drinking and dancing are very important in their tradition and rituals. Weddings, mourning, gift exchanges, and settlement of conflicts involve much consumption of liquor, especially Limbu traditional beer popularly known as [Tongba](#). Dancing parties are given for visitors to the village. These affairs give the young Limbu girls and boys a chance to meet and enjoy dancing and drinking. Yakthung Limbu Culture is so rich both in terms of its developmental aspects, its meaning and value.

The traditionally practiced subsistence farming, they make various products using their traditional skills and local race matrices. They didn't get any formal training for this skill. New generation learning these skills from old generation. They celebrate their own culture, own beliefs and rituals. They are mostly rich in traditional skills, they have knowledge to product about local goods i.e. *Gundri* (a type of mat), *Doko* (made by bambo , use to carry grass), *Chulaa* (stove made by the mixture of piece of hay and soil where fire wood is used). *Damlo* (made by bamboo), however due to various causes relating to run their daily life. Some of them are engaging in

labor (agriculture labor, wage labor etc.). Rice and maize comprised their principal crops. Although there is an abundance of arable land, productivity is greatly limited by insufficient technology. Excess crops are often traded for food that cannot be grown in the region. A sizable number of Limbu youths are enlisted in the British and Indian [Gurkha](#) regiments, providing their families with a steady stream of income (Sharma, 2039). The Limbu community as a whole was lifted considerably in terms of health and education. They have good living standard compared to others. But they have never been well benefited by Government and non Government's planning in General and no special program was introduced till few years back. They claim their rights in constitution and state for their status improvement (Baral and Limbu, 2008). So, it is a suggestion to the government to improve the socio-economic status of Limbu people so that they can be integrated socially culturally and economically to Nepalese society.

## **1.2 Statement of the Problem**

Nepal is least developed country where more than 82.93 percent (CBS, 2011) people live in rural areas. It is also known as the garden of different flowers (Bista, 2002). It demonstrates that there are different 125 ethnic groups, which have their own 123 mother tongue language, culture, 10 religions and lifestyle etc. (CBS, 2011), that's influenced with climate and the economic condition of those groups as well as the influence of development and the development of other groups of people. The national economy of Nepal fully depends upon agriculture. Agriculture is the backbone of economy.

According to CBS (2011) the total population is 26.6 million and population growth is 1.35% where more than 74% of household people are depend on agriculture. The productivity in agriculture sector has been declining on account of lack of irrigation, fertilizers, modern agriculture equipment and agriculture credit. By this backwardness in agriculture, it is affected not only other people but also to the Limbu people who are fully depended on agriculture, fishing, hunting and traditional skill etc. one of the main reason of poverty among the Limbu is limited access to the agriculture land area although they live in sounder area in case of agriculture. This group is almost poor and landless group although they rule many year in history of

Nepal. Though their indigenous knowledge in handicraft and farming was a countable in comparison to other. The socio-economic status of the Limbu community is very low than others. It is due to them low level of economies which force them to live with illiteracy, ignorance and isolation. They are tortured and suppressed by high class people. Due to poverty, they can't go to school, participate in various activities and social inclusion.

In Panchthar district, Limbu are the oldest immigrants of this area and have their own tradition, culture, and language which are not less important than any other ethnic culture. The contemporary picture of Panchthar district is incomplete if we neglect the contribution of Limbu people. The present study has focused in identifying and locating the Socio and economic problems of Limbu community in Angsarang VDC of Panchthar district. As an indigenous racial group of the south eastern Nepal, Limbu community does have its own custom, culture, language, tradition and religion. Despite their prosperous and unique cultural, social and linguistic sources, they have been dominated neglected and excluded from the educational political and economical sectors as well as social welfare. This study mainly focus on research problems of why Limbu art, culture, language, literature religion etc. slowly and gradually disappearing? What is the impact of poverty alleviation programmed of government on ethnic group especially on Limbu community in Nepal? What economic indicators (poverty, education, literacy rate) have been changed? What are the major sources of income? What is their economic condition? How is their daily life running? Why Limbus is economically backward then others?

### **1.3 Objectives of the Study**

The main objective of the study is to analyze the current socio-economic status of the Limbu people of Angsarang V.D.C. of Panchthar district where as the specific objectives are:

- i. To examine the present socio economic status of the Limbu community in the study area.

- ii. To find out the causes of economically and socially backwardness of Limbu community.
- iii. To give relevant recommendation to the policy maker for economically and socially upgrading of the Limbu community.

#### **1.4 Significance of the Study**

Nepal is multi- ethnic society where various races and tribes are dwelling. Socioeconomic life pattern of indigenous nationalities in eastern part of Nepal is the most important for introducing Nepal itself. Most of the people wanted to know about Janajati and its existing problems. The government of Nepal and other political parties always raise the problem of socially excluded groups but no in practice. Several studies have been carried on the economic and socio cultural status in reference to the rural and urban areas in Nepal. Economic condition of the household is determined by income level. This study based on the observation to identify the level of income and socio cultural status of a particular ethnic group i.e. Limbu community in Nepal. This study also helps to formulate plans and programs to uplift the socio-economic status of Limbu community. This reduces the disappearing trend of traditional skills. No significant study has been carried out on socio economic aspects of the Limbu community. However, this study try to bring into highlight the socio economic status of Limbus in Nepal.

The Limbu are relatively disadvantaged and ethnic community. There is no any previous study about the socio-economic status with income level, consumption pattern, traditional skills and socio cultural activities on the Limbu community of Angsarang V.D.C. in Panchthar district. So this study is very much important in the context of Nepal, because in Panchthar district the tribal caste like Limbu, Rai, Magar are also influenced economically as well as socially by the Brahmin, Chhettri and Newar. The urban based ethnic group's culture and tradition influence the traditional culture and indigenous skill through communication media, foreign employment and remittance as well as modernization and westernization. It is a real challenge and a call that they should be included in the mainstream of Nepalese society. In this regard,

this study focused on the current scenario of socio-economic status of Limbu people in Angsarang V.D.C.

Basically, this study is a micro-level study and tries to capture a single ethnic group i.e. Limbu, especially live in eastern part of Nepal. This study is important for the policy maker and the donors that they are making assistances for poverty alleviation in Nepal. It helps to know what particular group (i.e. Limbu) is getting benefit from Poverty alleviation programmed sponsored by government. This study helps to uplift the living standard of that particular ethnic group Limbu. It helps local Administration or the government and donor to know the economic condition of Limbu and to formulate plans and projected accordingly.

### **1.5 Limitation of the Study**

This study is limited only to the Angsarang V.D.C. of Panchthar district to study the present socio-economic status of Limbu community. This study is based on the following limitations:

- I. The study is completely related on inhabited area of Angsarang V.D.C. ward no 4 in the western part of Panchthar district and the generalization of this study might be applicable to other places or community.
- II. The area of study is very small i.e. total sample of 30 households from 105 households.
- III. The maximum emphasis is practiced on their socio-economic status, cultural impact, demographic situation, income level, employment, consumption pattern, literacy, and land ownership.
- IV. Simple statistical tools are used to analyze data.

- V. Certain people from learned and unlearned group of the village area are selected through purposive random sampling for questionnaires.
- VI. The purpose of the study is to prepare thesis for the partial fulfillment of the requirement of M.A. in Rural Development from Mahendra Ratna Multiple Campus, Ilam. Thus, this study is conducted with financial limitations and limited time framework.

### **1.6 Organization of the Study**

This study organization based on six different chapters. It starts with an introduction under which the study outlines the general background, statement of the problem, objective of the study, significance of the study, limitation of the study and organization of the study. The second chapter deals with the review of literature, third chapter deal with the research methodology, which includes selection of the study area, sample design, sampling procedure, nature and source of data, data collection technique, method of data analysis. Fourth chapter deal with the study area and the people. Fifth chapter included socio economic status of the study area and finally summary, findings, conclusion and recommendation included in the sixth chapter.

## CHAPTER – II

### LITERATURE REVIEW OF THE STUDY

This chapter deals with the review of available literature about socio economic status of Limbu Community. There are lot of researches, which have been published by different organizations and scholars in the fields. The study tries to eliminate the duplication of what has already been done and provides background for useful suggestions for further investigations. This study based on the published and unpublished scholarly journals, expertise books websites etc. Though we don't get many critical researches about the impact of other and culture on Limbu society and culture, many sociologist, anthropologist and scholars either Nepali or Nepalese indigenous or foreign have carried out various ethnographic studies of them. So a deep interest to write a thesis about the socio economic status of the Limbu community has aroused to me for the fact why they are economically and socially backward although they ruled in Nepal for several years by 25 to 33 persons (Chemjong, 1967), which has not been prioritized to be studied yet. This study is helpful for decision making to policy maker to improve social and economic condition of Limbu community in future.

Chomjong (1967) has studied on Limbu history, language, literature and grammar. He has also written about Limbu history, culture, belief and economic status. He described that Limbu must have migrated from the Sikkim and Tibet province due to some pull factor Chemjong (2003). But, what are the pulling factors for their migration is not described in detail this book. So it gives information to readers mainly on the custom and beliefs of the Limbus. This book is also unable to show the pure sociological as well as economic study of the Limbu people. It gives only the general introduction of these Limbu group. According to this book the Limbus is one of the largest tribal groups in Nepal. They are a sub-group of the Kirant

people. They speak a dialect of Kirant, which is a *Tibeto Burman* language. They seem like *Mongolian* at first sight. In general, Limbu people are white in complexion, had curly thick and short hair, their nose seem to be *Negara* and size of skull are like *Aryan*. Many writers have the opinion that the Limbu are the *Adhibasi* of mountain area of Nepal but some regard them as the indigenous people of Nepal while others disagree with their own view.

Caplan (1970) helps to widen the understanding of relationships between the Hindus and the Limbus through materialistic way. The various economic and political institutions which interconnect both these groups at different points in time and the factors that brought about changes not only in their institutions but in their socio-cultural relationships. This study has concentrated mainly on the struggle for Land (*Kipat*). He further examines the relationship between the land and culture and of cultural politics. The Limbu have strived to maintain a distinct identity through emphasizing their cultural exclusiveness in defense of *Kipat* land. When emphasizing on cultural exclusiveness the myths play an important role. Sense of identity is encouraged; the links are strengthened and expanded through various norms of kinship. He conclude that cultural and religious activities, illiteracy, lack of cooperation and unemployment are major factors of socially and economically backwardness of Limbu communities.

Accordingly, Subba (1999) writes about the various cultural and religious rituals of the Limbus, which helps to understand the early history of the Limbus. He has traced the cultural similarity between the Limbus and other Kirat as belonging to Nepal as well as those in Sikkim. It presents the process of various organizations (family, kinship, political, socio-economic, religion, linguistic, culture) and their role in bringing together the Kirat. The gradual socio-cultural degradation of these communities explains their need to reconstruct their identity.

Subba (1999) has tried to reconstruct the social and cultural life of the three communities of Kirata-the Limbus, the Rais and the Yakkhas living in the eastern Himalayan on the basis of various historical and well as ethnographic data. His work describes about the present situation of active process of reinventing linkages not only within one's own groups but also at the level of cognate concepts like *Kirata*, *Janajati*,

and *Mongol*. The groups constituting the Kiratas are in every way trying to crystallize their ideology and culture and 'inventing' their national consciousness not only within themselves but with the other cognate groups. According to him, the Kiratas of the eastern Himalayan are suffering from a lack of national symbols which would represent them and simultaneously differentiate them from the *Tagadharis* (Brahmins/Chhetris). They are in the situation of being unable to clearly decide whether they should give primacy to similarities or differences with other categories. On the other hand, the differences of symbols between the Kiratas and the *Tagadharis* (Brahmins/Chhetris) are not as powerful as most of the Kirat Leadership would like them to be because of their interaction over two hundred years. The efforts of reconstructing their past history have begun to construct the symbols of differences which is always a challenging task. In overall, Subba's literature has traced the similarities between the Limbus and other Kiratas belonging to Nepal as well as those in Sikkim. It presents the process of various organizations (family, kinship, political, socio-economic, religion, linguistic, culture) and their role in bringing together the Kiratas. The theme of the study is that the gradual socio-cultural degradation of these communities explains their need to reconstruct their identity.

Prof. Bista (2002), writes about the political institution that each village has a council of elders which is found necessary to discuss the problems and disputes among the community members. Bista viewed that the culture of the Limbu people is different with Brahmin and Chhetri. Marriage and divorce is easy among the Limbus. There is no judicial procedure like other ethnic groups such as Brahmins and Chhetri. The couple can easily divorce each other paying certain amount of money and no one force them to stay each other.

Chemjong (2003), the Book History and Culture of Kirat People (4th ed.) describe the Limbuwan Gorkha war. This was a series of battles fought between the king of Gorkha and the rulers of various principalities of Limbuwan from 1771 to 1774 AD. The war came to an end in 1774 with the Limbuwan Gorkha treaty which recognized Limbu peoples' right to Kipat land in Limbuwan and full autonomy. After the conquest of *Majh Kirant* (Kirant Rai kingdoms) by the Gorkhas, they invaded Limbuwan on two fronts. One front was in *Chainpur* (present-day Sankhuwasabha

District) and the second front was in Bijaypur (present-day Dharan, Sunsari District). Bijaypur was the capital of the Morang Kingdom of Limbuwan.

Chomjong (2003) has also written about Kirat literature and its history, Kirat Mundum, Script and Language. He was the first writer of Kirant Literature. Younghang (2011) study focuses on the Socio-cultural dimension of exclusion of Limbu women in Kirat religion and shows that religion is not a phenomenon of recent emergence and its roots in socio-cultural custom of ancient time. Her study found that Limbu religion is a philosophy but there are substantial debates on its origin. Women possess high status in this religion and its rituals. Nevertheless, woman based discrimination also prevail in it. Further, Limbu women have poor socio-economic status despite their high religious status.

(Sharma, 2039) research about the *Kipat* Land. Limbu people had right to sold Kipat land as a *rajinama*, to another non Limbus people before 1958 B.S. After then that rights amended and Kipat land could be sold to Limbus people only, but they have right to mortgage for loan to others as *bandaki*. But these people were poorer then previous because of they were unable to returned their mortgage Kipat Land. Individual people did not have right to Kipat land, but it was group rights, thus all families of group had same rights for Kipat Land but rights of Kipat land transfer from their generation to the representative. After Land Reform act 2021, Kipat land change from *Kipat* to *Raikar*. That resulted security to Kipat Land owner and others. Dr. Sagraula (2067), did research on historical background of the *Kirant* people and *Kipat* Land. In his study he concludes about the causes, factors and reality of elimination of *Kipat* system from Nepal.

Sharma (2039), writes about the Kirat people of Nepal in the sociological and anthropological aspect. He has written about human development in Nepal, materialistic society, Nepalese society's clans and categories, culture, belief and tradition of Kirant society, Limbu customs in the ceremony of birth, marriage and funeral etc. He has also written about the Limbu Society.

Prof. Shrestha (2042), writes about the Limbuwan Historical Study. He has written about the Kirat History, its origin, Limbuwan area and Limbu category,

Limbu culture, religions and Kipat system including after and before the democracy in Nepal. Shrestha wrote about the word Limbu, which categories in 251 different surnames like as Angdembe, Chemjong, Kurumbang etc., but they have not any racial discrimination on each other. In his research he also included social activities of Limbu communities. Similarly Thebe (2057), research about A Brief History of Limbu and The Linage of *Thebe*. He had written about Limbuwan, Limbu and its thirteen categories and Thebe cast history and its family tree.

Yakthumba (2062), trace out about Limbu culture, religions and activities in their society. He collected article, interview and analytically presented it in the book *Maulik Kirat Dharma - Sanskar*. He also wrote about the Kirant festival *Chasok*, Language Script *Sirijanga*, culture *Mundum* and religious place.

Baral and Limbu (2064) describe the multiple spheres of the Limbu identity, religion, myth, history, national identity and the political situation and representation of national activities. Limbu presentation and enrollment in national activities is important to maintain economic growth and social prosperity. According to them there is the need among the Limbus to integrate in the National identity (to be included in the national mainstream) at the same time to preserve their own socio-cultural identity as well as constitutional assembly and federalism.

The word *Kipat* have not real meanings, different scholars describe as *Kipat* was *Kirant* people related land. "*Kipat* land is different than *Raiker* land. King Prithivi Narayan Shah did not provide new authority to the land but he continued previous Limbus rights on *Kipat*. That got authorities for development, regulatory and administrative activities in *Kipat* area" (Sangraula, 2067).

Limbus website [online]. Available: [www.chumlung.org](http://www.chumlung.org) [2013, February 12] describe about the social aspect and origin of Limbus. The Limbu are known as *des Limbu* (ten Limbu), even though there are actually thirteen Limbu sub-groups that five of the groups came from Banaras, India and the other eight from Lhasa, Tibet. There is no social discrimination among the Limbu sub-groups, although there are a number of different clans and sects. The Limbu nation is made up of hundreds of clans. Each Limbu clans are classified under their Tribe or sub national entity or

according to their place of origin. All the Limbu clan names are unique; therefore it is not necessary to specify the place of origin every time. Listed clans like as *Chaobisia* refers to present day Dhankuta and Morang districts, *Tambarkhola* area is in present day Taplejung district, *Mewakhola* area refers to present day Taplejung and Sankhuwasabha districts, *Charkhola* is a present day Ilam and Jhapa districts, *Maiwakhola* area is in present day Taplejung district, *Tinkhola* is in Panchthar district, *Panthar* is Panchthar district, *Phedap* is the north-central area of Terhathum district, *Athraya* is in northeastern Terhathum district, *Chethar* is in southern Terhathum, Sankhuwasabha and eastern Dhankuta district. Yangrok area is in present day Southeast Taplejung, Northeast Panchthar districts and west Sikkim. All of these areas make up Limbuwan. But this website not gives any information about the Limbus economic activities, their culture and tradition.

## **CHAPTER – III**

### **RESEARCH METHODOLOGY**

Methodology is one of the most essential aspects of any kind of research. Various types of process and approaches are used while doing research. The collated data are used for analysis as quantitative from primary and secondary sources.

#### **3.4 Research Design**

Research Design is a plan, structure and strategy of investigation conceived so as to obtain answer to research questions and to control variance. It includes an outline of what the investigation used and control variance. The present study tries to analyze the different aspects of Limbu community of systematically exploring and describing the situation. This study based on field survey based on description explorative as well as analytical ways to carry out the research work. The data are presented, and displayed in tables, as per the need while analyzing them to derive the conclusion of the study.

Methodology is the most important part of any research work. Every researcher used some sort of data or analysis, which can be obtained only through methodological tools. In this connection various methodological tools and procedures is adopted to fulfill the objectives of this study.

#### **3.5 Selection of the Study Area**

I have located my research in Angsarang V.D.C of Panchthar district for the following regions. I am originally from Panchthar my childhood experiences and work with different organizations in Panchthar and Ilam allowed frequent contact with the Limbu People. The village I have chose as my research field is easy to collect data in self expenses. In the study area Angsarang V.D.C. ward no.4, more than 105

household of Angsarang VDC can be found and almost house hold are Limbus as well as the typical and old Limbu society. Their economic condition is very poor despite they are advantage group from government through quota system for opportunity to raise in state. Likewise, they are rich in their culture. They are being exploited by the so called upper caste and elite people. So the present study tried to trace out the socio-economic status of Limbu people which is helpful for decision maker while preparing policy for Limbu community.

### **3.6 Nature and sources of Data**

This study has been agglomerated various data from primary as well as secondary sources of information.

#### **3.2.1 Primary Data**

The primary data were collected using questionnaire from each selected households, field observation, interview etc. The household details, according to questionnaire were collected through the direct contact with Limbu people.

#### **3.3.2. Secondary Data**

Whereas secondary data were taken from various reports, books, journals publishing different institutions, websites and various seminars report journals and documents of Nepal.

### **3.4 Data collection Procedure**

The primary data are collected from the universe by purposive random sampling method through in-depth interview, open-ended and closed- ended questionnaire and checklist from house hold survey. Secondary data is collected from different published and unpublished sources like books, journals, articles, websites and reports.

### **3.5 Sampling Procedure**

The area which is selected for this study is Angsarang VDC of Panchthar district. The total households in the VDC are 1,159 and total population is 5,701. The VDC has nine wards, ward no. 4 were selected purposefully (purposive) because the Limbus are concentrated to a large extent in these wards. There are about 105 households of

Limbus in this wards no 4, out of which, 30 households were taken as sample by using purposive random sampling method.

### **3.6 Data Collection Tools and Techniques**

In order to collect the required primary data, an individual selected from the sampled based on purposive random sampling method. For the personal interview a pre-designed questionnaire and if required, the observation method is used specially to know about the socio-economic aspects of Limbu people. The collected data is checked, edited and tabulated and made the data set suitable for analysis. Data processing performed with the help of simple calculator, computer and other electronic and manual devices. Some applied techniques include:

- **Questionnaire:** I used questionnaire as a main tool to collect the required information. A comprehensive questionnaire (i.e. closed-ended and open-ended) designed and administered to the sampled population of the community. The questionnaire has been administered to both male and female informants.
- **Household Survey:** I have conducted a household survey to draw the actual information about educational background, economic condition, political involvement, socio-cultural status etc. of Limbu people.
- **Focus Group Discussion:** The concerned authority (i.e. Limbu people of the selected area and the Limbu experts) are taken into group discussion and interaction in order to explore the hidden factors about the socio-economic backwardness. The interaction was made on single-tie approach (i.e. Limbu male only or Limbu female only or Limbu experts only or non Limbus only) and multi-tie approach (among Limbu male, female, Limbu experts and non-Limbus). The facts gathered and summarized from the discussion is noted down and recorded in the field.
- **Observational Checklist:** A checklist made and used to record the observed status, situation, events, circumstances etc. of the socio-cultural and economic status of Limbu people in the field. I have used these lists to records the facts drawn from self observation on settlement patterns, sanitation, land use, livestock, cropping pattern and festival celebration during the field study.

All the collected information managed on diary notes and files as far as possible. Library and website study is conducted for the elicitation of the secondary information.

### **3.7 Method of Data Analysis**

The collected data of this study were both on quantitative and qualitative. The data were thoroughly checked edited and tabulated to make the data set suitable for analysis. All collected data presented in various forms in order to convey relevant information in most lucid and vivid manner to fulfill the set of objectives. This is a descriptive analysis, data has analyzed through descriptively and simple statistics method (i.e. Mean, Median, Bar graphs, Pie chart, Percentage, Gini Coefficient). Data processing was performed with the help of simple calculator, computer and other electronic and manual devices. Forms like tables, socio-indicators like education status, population, poverty rate and occupation status are used. A both qualitative and quantitative data analysis technique has undertaken. Qualitative data has analyzed comparatively to make a logical statement.

## CHAPTER – IV

### INFORMATION OF THE STUDY AREA

#### 4.5 General Information of the Study Area

Nepal is a land-locked country between two great Asian countries India and China, is located in the Northern hemisphere of the Earth. In spite of its small area of 1,47,181 sq. km. It has varieties of geographic, climatic, and socio-cultural situation. In Nepal, it is found low land of 58m (Musarhirnia, Mohatari), above sea level and the top of the world of 8,848 m i.e. Mt. Everest. It is divided into three distinct ecological region i.e. Terai, Hill and Mountain. Each implies different climate, land and forest. For the development and administrative purpose, Nepal is divided into five development regions, 14 zones and 75 districts. In this way there are 3,915 VDCs and 58 municipalities.

Panchthar is one of the four district of Mechi zone which lies in eastern development region of Nepal. Panchthar district is bounded by West Bengal, states of India in the West, Ilam district in the South, Taplejung district in North and Terethum and Dhankuta District in the East. It lies between 87°30' to 88°0' longitude and 26°52'30" to 27°22'30" latitude and having area 1,241 Square Kilo Meter.

Panchthar consist 41 Village Development committee (VDC). Among forty one VDCs, Angsarang is one, the main study area of this research. Angsarang VDC lies among Phaktep, Sarangdada, Mangjabung, Yashok, Ranigau and Nawamidada VDC of Panchthar district. It is located south west part of Panchthar, just 10km north of Ilam Boarder. Being touched of graveled road sub war from Rankey, Rabi Yashok and the density of population is 5,701 with 2,635 male and 3066 female are dwelling in 1,159 households, CBS (2011).

Angsarang VDC has been facilities with one higher secondary school, one secondary schools, one lower secondary school and three primary school. There is a health post, a post office and a police post. Road and communication of situation of this study area is also not so bad despite of graveled road. Nepal Telecom and NCELL has distributes mobile network for mobile users. Most of villagers are electrified and people can take advantage of light through Solar System, Nepal Electricity Authority (NEA) national grid line and two Micro Hydro's.

The land of the study area is fertile. Most of the people involved in agriculture and few anyone in other sectors like service, business, traditional skills, labor and so on. The major agricultural products of this VDC are paddy, wheat, maize, pulse vegetables, oil seeds and so on. The traditional methods, tools and technology use in farming that has caused low productivity.

The total population of Limbus according to the 2011 census is 3,87,300 which is 1.46% of the total population of Nepal.

**Table No. 4.1**  
**District Wise Population of Limbu People in Mechi Zone**

S.N.	District	Limbus	Percent on Total Population
1.	Taplejung	56,324	14.54 %
2.	Panchthar	81,408	21.02 %
3.	Ilam	40,524	10.46 %
4.	Jhapa	37,646	9.72 %
	<b>Total</b>	<b>215,902</b>	<b>55.75 %</b>

Source: C.B.S., 2011

#### **4.6 Population Distribution of the Angsarang VDC**

According to the population census of 2011, the total population of Panchthar district is 198,362 with male 93,884 (47.33%) and female 104,478 (52.77%). Similarly 2,635 male and 3,066 female out of total population 5,701 in the Angsarang VDC. There are 1,159 household in the study area. Before taking the sample size for the study, the general household information of the VDC has taken from the population census 2011. Actual household numbers of Limbu were consulted from the office of the

VDC. Only Limbu household were taken for household survey. Out of total of 105 Limbu households, only 30 household in Angsarang VDC ward no 4 were selected for the study. The detail has been shown in this following table 4.2.

**Table No. 4.2**  
**Sample Size of Household**

Ward No.	Total No. of Household	No. of Sample Household	Total Population
1	-	-	-
2	-	-	-
3	-	-	-
4	105	30	519
5	-	-	-
6	-	-	--
7	-	-	-
8	-	-	-
9	-	-	-

Source: CBS, 2011

#### **4.7 Economic Activities of the People of Angsarang VDC**

The people of Angsarang VDC have adopted various types of occupation like agriculture, animal husbandry, poultry farming, services, foreign country services, tailoring, business, labor etc. Out of all this occupation, they give more preferences to agriculture. As Nepal is an agrarian country, so the majority of them depend on subsistence agriculture economy. They grow various types of crops like rice, maize, wheat, mustard etc. Besides these they also produce different kinds of vegetables such as potatoes green vegetable and other cash crops such as Garlic, Ginger, Cadamom, chiraito, Broom, Orange, and Lemon etc, which they sell to the nearby market.

Agriculture cycle begin from Falgun-chitra when maize is sown. In Ashad-Shrawan they plant paddy in their fields. Wheat is harvested in Baisakh and Jestha (May-June). Maize is harvested in the month of Bhadra- Ashwin (August-September). The method of cultivation is still traditional that is they plough their fields through plough. Some of them have started using chemical fertilizer an improved varieties of seeds.

In Limbu community also agriculture is the main source of income, agriculture income, and livestock. Moreover, Limbus is dependent on agriculture labors and foreign Labors. As the agriculture labor, they sustain their family. In non agriculture sector, very few Limbus seem to be involved such as business, teaching and service.

#### **4.8 Limbu in Study Area**

The Limbuwan region lies on mainly in Mechi and Koshi Zone. They first settled in this zone as an *adhibasi*. They cultivate *kipat* land before Land Reform Act 2021 B.S. The economic situation of Limbu now is worse because of economic exploitation, unemployment, lack of opportunity, lack of awareness, lack of empowerment and political suppression. Their socio-economic condition became very worse and these above situations forced them to flee as illiteracy, consumption pattern, rituals, cultural, festival, religious activities and traditional agriculture system. More of the people who are in Nepal are working as bonded and daily wage labor and agriculture. Other works as national securities services, teaching, business and others engaged in international labor market, UK army and Indian army.

The different ethnic groups living in Panchthar district. In case of Limbu, the total population of Limbu in Nepal 387,300 which is 1.46 percent of total population of Nepal. Especially Mechi and Koshi zone, where 73.01 percent of Limbu population are inhabitant. In Panchthar district, total Limbu population is 81,408 which is 41.04% percent out of total district population 198,362. The Limbu population of male 40,201 and female 41,207, 42.82 percent male and 39.44 percent female out of total male 93,884 and female 104,478 population of Panchthar district respectively.

The total population of Angsarang VDC is 5,701 where 3,066 populations are female and 2,635 are male. The total population of Limbu in Angsarang VDC is 3,402 with 59.67 percent of total VDC population. The total number of households in study area is 105 with 99 Limbu household, in which 56.31 percent households belong to Limbu couple out of total VDC households. Limbu houses have clay, straw and reside with thatched roof houses. Main occupation is agriculture. Their main source of income is agriculture labor. Some of them have no land in their ownership of cultivating. They take land on rent from the landlord.

## CHAPTER – V

### DEMOGRAPHIC, SOCIO-ECONOMIC AND CULTURAL PROFILES OF LIMBUS

First of all, demography is the changing number of birth, death, diseases etc. in a community over a period of time and it is the scientific study of these changes. In whatever way, demographic profile is one of the key tools of socio-cultural study. Because any of the socio-cultural survey encompassing a demographic description to the ethnic society which is being investigated or studied. As the description of location, population and history of the various ethnic diversity, it also seeks to profile the distribution of different social features such as age, sex, educational level, degree of contact as well as other language speakers and different physical and social features.

#### **5.10 Limbu Society and their Social Practices**

Society is the amalgamation of different ethnic people, religion, rites, class and culture whose existence is based on the co-operation, understanding, support reconciliation and contract of each other. That's why Limbu society's also no exception in these features in which the social values and norms of operated for ages and still implemented in this community. The origin of the Limbu is uncertain, but they are clearly of Mongolian descent. In the later part of the 1700's, Nepal was formed by uniting various ethnic groups and principalities under a high caste Hindu dynasty. This conquest resulted in ethnic and cultural splits with the Limbu.

The Limbu are known as des Limbu (ten Limbu), even though there are actually thirteen Limbu sub-groups. There is no social discrimination among the Limbu sub-groups, although there are a number of different clans and sects. As a result, the Limbu society is a caste socially which is unique characteristics of the community.

Limbu people have their own traditional culture which is no less important than any other ethnic culture. Economic hardship among the Limbu has made it worthwhile for many of the men to join the army, both in Nepal, United Kingdom, Singapur and in India. This brings them a degree of respect, especially those who have earned a high rank. They were not only fought against their personal interest but they have contributed their involvement for liberation of Nepalese society also. Mahaguru Falgunanda, Lasahang, Sirijanga Dewamsi, Pedha Limbu, Bajahang Limbu and Buddhi Karna Khewang is the excellence of social and political warriors from Limbu community who's contribution was remember able in the history of Nepal .

Limbus have wonderful social-cultural music, they have separate religion which is called *Kirant*. The Limbu are predominantly Buddhists, but participate in many popular Hindu festivals. They also have a number of worship practices that involve blood sacrifices. They believe that when a woman marries, she inherits her mother's gods. The woman and her husband then recognize the deities as their household gods. Women are quite influential within the Limbu families, especially if the husbands are in the military and stay away for long periods of time. However, a woman is not fully recognized until she bears her first child.

The Limbu are mostly agricultural people. Agriculture is the main source of income for the Limbu. Rice and maize are their principal crops. Although the abundance of land has made cultivation of new acreage possible, productivity is greatly limited by insufficient technology. Excess crops are often traded for food that cannot be grown in the region or for necessary items. The men generally plough the fields and the women plant the seeds. However, at harvest time, both men and women work together to bring in the crops. Extended families often unite to help each other during harvest time. Limbus villages are found in the open space in the middle of agricultural land and jungle area. They prefer to live with the group of community and so the number of house ranges 12-15 but in my study area, most of households are Limbus. Their dwelling is very close to each other. Most of them are very poor and so they are dependent on the labour of the landlord's land. Their houses are made up of bamboo, clay, stone and thatch roofs. They keep their house neat and clean.

About their social practices, social organization has very interesting characteristics which containing flexibility in rigidity. They follow their own customs regarding birth, death, and marriage. Marriage system is one of the important components in the dynamics of the Limbus culture. In the past, marriages were arranged by the families. Neither the bride nor the groom had much say about the marriage payments or ceremonies. Modern times have changed this; today, both parties have an opportunity to make decisions about the wedding. There are three types of legal marriages: adultery, arrangement, and abduction. In the case of adultery, compensation must be paid to the previous husband.

Family structure of Limbus community is also considerable part which is constituted by different layers like nuclear, joint and extended family. Because family is a group of person united by the ties of marriage, blood adopted consisting a single household, interacting and intercommunicating with each other in their respective relation like father, uncle and mother, son and daughter, brother and sister creating a common culture. It is also a group defined by a sex relationship sufficiency peruse and upbringing to provide for the procreation and upbringing of the children. I have found above mentioned three kinds of family structure in the Limbus society. From field investigation which is as follows:

**Table No. 5.1**

**Limbus Family Structure in the Study Area of 30 Households**

<b>S.N.</b>	<b>Type of Family</b>	<b>No. of Family</b>	<b>Percentage</b>
1.	Nuclear	15	50.00
2.	Joint	13	43.33
3.	Extended	2	6.67
	<b>Total</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2013

**a) Nuclear Family**

Nuclear family consists of married couple with or without their unmarried children. In the nuclear family system there is no system of economic co-operation between the brothers. The nuclear family is always free from the control of the elders. Among the 30 households of Limbu in the study area it has been found that 50% families are living under nuclear family system.

#### **b) Joint Family**

In a joint family not only parents and children, but also brothers and step brothers live in a common property. In other words if two or more married brothers live together with or without their children it is called, joint family system. Among 30 households of Limbu in the study area it has been found that 43.33% households of Limbu family are in this group. In a research field, most of the Limbus have been in labour and agriculture. To do different sorts of works it requiring much manpower in the joint family, if there are many brothers in a joint family one can engaged in agriculture and other engaged in labour, animal husbandry and other sorts of occupation. That is why joint family system has enough manpower to get work done.

#### **c) Extended Family**

This type of family system consist of two or more nuclear families affiliated through an extension of the parents-child relationship, rather than of the husband-wife relationship that is by joining the nuclear family of a married adult to that of these parents as stated earlier on extended. In the study area, out of 30 households of Limbu families only 6.67% households were found to be made of extended family.

Most of the families are nuclear family in the study area. Then comes the joint and at last the extended one. The family size varies from two to ten members in the research area. The average family consist 5-7 persons in the study area. .

### **5.10.1 Birth and Naming Ceremony**

It is believed that the pregnancy is the natural outcome of the union between a man and women. The birth of a child in a family belonging to any community adds now

dimensions to the existing relationships between and among the family members and thesis associated with it.

Birth ceremony in Limbu people is different from other ethnic groups. After the birth of a child the limbu performs yangdang phongma ritual. The literal meaning of yangdang phongma is “hangs a cradle”. It is a ritual of purification of the mother, the baby, the house and the close relatives and giving name to the baby and showing the baby the light of the day. *Phedangma* recites short *mundhum* for the protection of the baby. It is performed for four days in the case of a male child and three days in the case of a female child. The cradle is prepared and hung at the proper place and it is also believed that cradle must be completed within 24 hours. A shell of a snail is hanged on the rope of the cradle with the belief that a shell will protect the soul of a child from evil spirits. The child is named by *phedangma* and *mangenna* of the new born baby is also conducted for the first time. Name is usually given considering the time, day or date, month, or special occasion of the baby’s birth.

### **5.10.2 Feeding Ceremonies (Chamuksam chapma)**

This ceremony is performed when the male child attends at the age of four to six months and the female child at the age of three to six months. Basically, it is known as *pasni* in other communities. On this occasion child’s relatives, both paternal and maternal and a *phedangma* (priear) are invited. The child is given varieties of food preparations, fruit, juice and water etc. Limbu believe that if the varieties of food are given to the child putting on the bronze plate, the life of the child would be bright

### **5.10.3 Marriage Ceremony**

Haviland, in his book *A Cultural Anthropology* 6<sup>th</sup> edition, 1990, opines that "Marriage is the institution which admits men and women to family life. It is stable relationship in which a man and women are socially permitted to have children or in other words, marriage is an institution on which a man and women establish a continuous claim to have the rights for sexual access to one another and in which the woman is involved in each eligible to be a children." Likewise, marriage is a union between a man and women such that children born to the woman are recognized legitimate offspring of both parents"

Marriage is also one of the most universal and most important social institutions of human society. When a boy and girl married, they can enter the family life and they are socially as well as legally permitted to have sexual relationship. Marriage an institution is universal to human society. But its types and forms vary from place to place and from one ethnic group to other in accordance with the rule and regulation and belief system of particular society. In Limbus society, marriage's of one of sacred event of life and marriage adds up considerable respect in the society girls are married as adults mostly to men of other own choice. Limbus, in general, marry within their own community. Boys are at liberty to choose a girl and girls are equally free to decide whether to spend life with the boy in question or not (Jones and Jones, 1976).

In Limbu society, there are two types of marriage practiced by Limbus which were the marriage arranged by the *Rebar maker* as the regular form of marriage and couple themselves arranges (*chosen, arrangement or Jaary*) the other forms of marriage. In Limbu society arrange marriage is predominance mode of marriage. By the researcher in the study area found that these days almost all Limbu prefer love marriage. This is shown by the table 5.2

**Table 5.2**  
**Marriage Preferred by the Respondents**

S.N.	Types of Marriage	Male	Percent	Female	Percent	Total	Total percent
1.	Love	13	59.10	6	75.00	19	63.33
2.	Arrange	9	40.90	2	25.00	11	36.67
3.	Others	-	-	-	-	-	-
	Total	22	100	8	100	30	100

Source: Field Survey, 2013

By the table 5.2 we can see that 59.10 % male prefer love marriage, while only 63.33 % prefer love marriage. Likewise, 40.90% male prefer arrange marriage and aggregate 36.67 % prefer arrange marriage. So the conclusion can be drawn that among the Limbus of the study area maximum members of these people prefer love marriage. Similarly table 5.3 shows the age at marriage of the respondent.

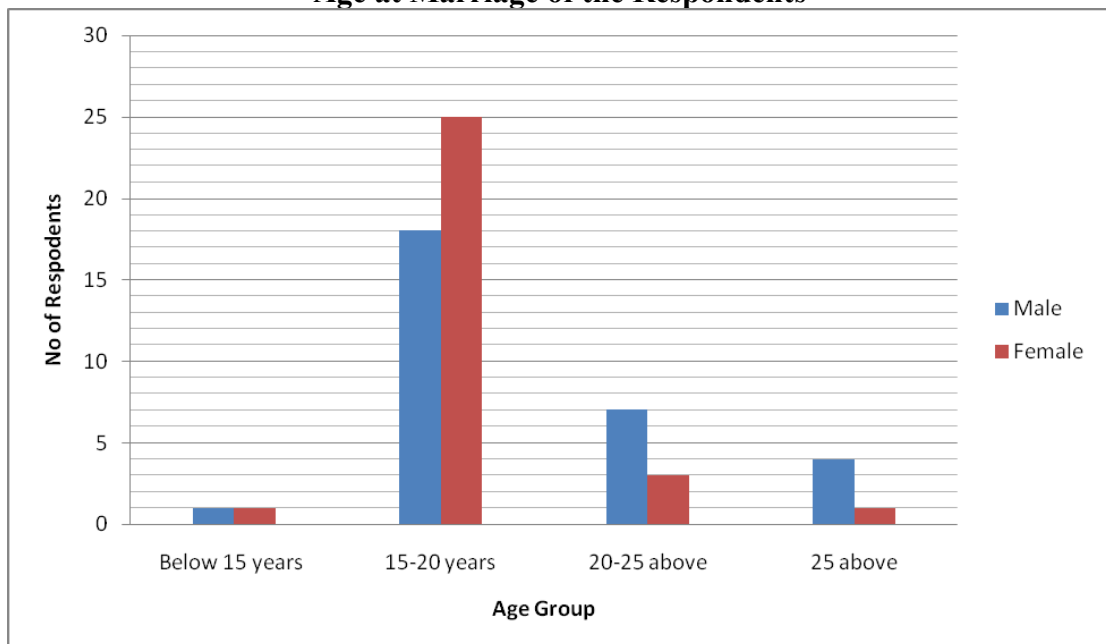
**Table No. 5.3**

### Age at Marriage of the Respondents

Age at marriage	Respondents			
	Male	Percent	Female	Percent
Below 15 years	1	3.33	1	3.33
15-20 years	18	60.00	25	83.33
20-25 above	7	23.33	3	10.00
25 above	4	13.33	1	3.33
Total	30	100.00	30	100.00

Source: field Survey, 2013

**Figure No.5.1**  
**Age at Marriage of the Respondents**



The table 5.3 and figure 5.1 shows that the maximum 26 (86.66%) females get married under 20 years where as 19 (63.33%) males get married under 20 years. Similarly, 3 (10%) females get married under 25 years whereas 7 (23.33%) males get married in the same age. Only 1 (3.33%) females and 4 (13.33%) males get married after 25 years.

Thus, marriage system of the female Limbu begins bearing a child before the age of 20 years. Early marriage invites early pregnancy and high fertility.

#### 5.10.4 Marriage System, Stability and Change

There are different types of marriages or *mekhim* (in Limbu language) prevalent in the Limbu community. Such as *Naksingma mekchim* (arranged marriage), *Nanuma khema*

*mekkhim* (chosen marriage), *Khuna mkhim* (elopement marriage), *Jari* marriage and widow marriage etc. There is another way of wedding that is abduction of a possible candidate from *hat- bazzars* (market), but this type of practices are gradually (capture) withering away since the last few decades. Now a days, arranged marriage and elopement marriage are most prevalent in practice among Limbu community.

Cross-cousin marriage is not allowed in Limbu culture. Marriage between a man and the widow of his elder brother can take place if they mutually agree. Marriage between a man and a woman outside family relations and having different *thars* (clans) is also possible either by arrangement or by mutual consent of the boy and the girl. It is conventionally said that the customs and traditions of Limbus were established in the distant past by *Sawa Yethang* (council of eight kings/leaders).

The marriages are mostly arranged by parents or result when a boy elopes with a girl. In the case of arrangement marriage, bridegroom goes to the house of the bride with *Tumyahang* (gentlemen) to negotiate with bride's parents and to determine the date of marriage ceremony. In prenuptial negotiation, sometimes the bridegroom has to pay some amount of money and gold for ornaments to the bride's family as asking for a girl's hand, that is the most important ceremony. In that system, the girl can ask for anything and an unlimited amount of gold, silver, etc. This confirms to the girl's family that the boy is financially secure enough to keep their daughter happy.

Marriage ceremony takes place in bridegroom's house. Bride is taken away from her parent's home by a team of the groom and she is accompanied by a group of ladies, known as *Lokandi*, where the marriage ceremony is performed with a pair of guns, traditional musical instruments and feasting varieties of food, meat and drinks.

After the completion of *mekkhiom* ceremony, few days after the wedding, the boy's family members have to visit the girl's house with a piglet and some alcoholic and non-alcoholic drinks depending upon the financial standard of his house. The key ceremonies of a Limbu wedding take place in the groom's house rather than that of the bride's because girl has to stay with her husband. There are two special dances in this ceremony, one is called "*yalakma*" or *dhan nach* in Nepali (rice harvest dance) and "*Kelangma*" or *Chyabrung* in Nepali. *Yalakma* is characterized by men and women dancing in a slow circle, whereas *Kelangam* consist of complex footwork that goes with the beat of the drums. Anyone can join the dance and they can go for long hours.

Limbu marriage essentially includes four stages after the marriages, called *charkalm* system. Bridegroom *Lokandies* are backed to the house of bride with certain male and female from bridegroom's side with *Haktawa*. *Haktawa* means pig carcass of a living male buffalo represents marriage ceremony of daughter that is by a wooden jar of liquor (*sijonwa*). It is also known as first stage of *Charkalam* system. Limbu marriage essentially includes with a wooden jar of *sijonwa* (liquor) and meat. It is second stage known as *Turran* other two stages are known as *Tika* is compulsory for two years following the marriage. On the promising occasion of the *Dashain* a new son-in-law has to go to father-in-law's house to take *Tika* with sufficient quantity of liquor (two/four jars) along with *perengos* of meat and two *khopas* (pig carcasses and a living male buffalo).

The study shows the marriage system whether it is arranged or elopement marriage the main rituals for marriage are the same and should complete four stages that is mentioned above. So, the expenditure is very high for Limbu marriage ceremony. Now a day, some Limbu have been following revolutionary action by avoiding these four stages of *charkalam* system. Limbu women generally marry twice with the same boys, culturally. The second marriage (called *saimundri* in their culture) is conducted after giving birth of the child. It is the system of transformation of responsibility of their parents towards daughter into the son-in-law. This is done usually after having some children of after several years of the marriage. The son-in-law has to go to his father in-law's house with wife, children carrying drums of *sijnwa* (liquor). Father-in-law and close relatives furnish their daughter and son-in-law at their best with dower in cash and kinds. Since then all the responsibilities are shifted from them to her husband's side. It is also decided that her husband or sons can perform her death rites. This also shows that women's socio-cultural status is high in Limbu community.

As the time is going on changing Limbu society has also been in the side of transforming in its every aspect of rites and rituals. Hindu domination in one hand and modernization on the other side has played the central role for their social, economical, educational, cultural mutations. As well as the development of the changes, the Limbu society is seeking the stability in every aspects of the life. Considering the marriage system, the community has the enumerable expenses in

marriage ceremony. Thus, stability and change can be observed side by side today in the marriage as well as in other ritual process followed by the Limbu community of Panchthar.

#### **5.10.5 Divorce System**

Divorce among the Limbu community is the common. However, it is general sequel to the son that marriage and is graded at the wish of either husband or wife. The husband can demand the divorce if his wife is proved to be a witch, or is sexually immortal and she doesn't obey him or she along lives in her father's house. The wife can claim divorce, if husband cannot supply sufficient foods, clothing, ornaments etc. Fertility is another ground for divorce.

A divorce from the husband's side is called, "*Khemjong*" and a divorce from wife's side is called, "*Najong*". In case husband seeks the divorce his wife by his own will and if he has not paid the price of his wife in full, the man will have no power to take his children with him. But if the man has paid the full amount of his wife's price and yet divorces her, then he will have no claim for the refund of his wife's price from his father-in-law. He can take away his children with him. If his children born from his divorced wife will be called *Khosa*. The maternal uncle will be their guardian and they will be under his disposal. It is called the rule of, "*Kwajani*". But if the man does not want his wife and yet wants his children, then he can do so by legalizing the children under the rule of Samyok Lung Thim of the Ten Limbus. The divorced wife will be treated as an unmarried girl and will be allowed to marry again. If a divorced wife is married again and first man wants to refund his wife's price from the new husband of the divorced wife price as *Jari*, (Chemjong I.S., History and culture).

#### **5.10.6 Death**

Birth and death are the regular process of the nature. Moreover, as the birth makes the family environment happy, satisfied and enjoyable, so is not the death. Funeral ceremonial differ in its ritual the way the particular person has died. According Limbu tradition, dead bodies are buried on the hilltop. But now days, due to the problem of burial in city area, dead bodies are burnt on fire. When someone dies a natural death,

there are several rites of various stages. These includes *chesama* (funeral procession), *khamingma* (purchasing of the burial ground), *sam lapma* (taking out the soul of a dead person), *samsama* (giving away the soul or sam of a dead person to ancestors), *yumchama* (eating salt), and *khauma* (final purification rite). A resting platform “*chautara*” is built and trees are planted within it along the road in the name of the dead person.

When someone dies a natural, the dead body is lied out in full length and usually kept facing westward. The dead body is shrouded with plain white cloth and a bamboo stretcher (*chedhap*) is prepared to lace the dead body. Before placing the dead body in *chedhap* the dead body is washed with the water poured from gold and cloths and adorned with flowers and garlands. Silver coins are placed at the head, mouth, and breast of the dead body. Non-limbus is not allowed to touch the dead body.

Before the funeral procession starts, *phedangma* recites *mundhum* saying that the dead person is no more with his relatives or his/her home or in human society, he or she should leave the home and follow the his own path. The dead body is placed into the coffin box and it again placed on the bamboo stretcher and the funeral procession starts in which both male and female take part. There will be two persons one who carries two stripes of white cloths with two sticks in front of the funeral procession and other one who throws “*chebon*” or “*lang*”(mixture of fried maize, paddy, pulse, soybean, millet, barley etc) on the road to clear the way for the dead person. Some old Limbus even mention that throwing of *chebon* means on offering the world of ancestors and propitiate then not to disturb the way of the soul of newly deceased person,(subba, 1989).

When the funeral procession reaches the graveyard, they keep the dead body on the ground facing the head towards west ward. Now, digging is started from backside in exact size of the dead body. Before placing the dead body into it, the *phedangma* performs the *Kham Ingma* ritual (purchasing of the burial ground) addressing to all and with brief description of human destiny of dying and living the world says that the particular person (calling by name) has dead despite every attempt of saving him or her and bow or she needs separate house to live in. *phedangma* puts one rupee coin on a grass blades placed in cross position in the coffin and declares that he or she has purchased the piece of ground. He asks for the consent of

*Tumyahang* (gentlemen) for its validity and asks whether there would be any objection from *khamjiri khambongba- Lungjiri lungbongba* (the lord or the son of the soil and rocks). Everybody responds that the dead person has brought the land that he or she occupies and so there should be no objection (subba, 1995).

Now, the coffin box with the dead body is placed into the grave and that is covered by the stones properly. All the participants of the funeral procession pour some soil into the grave and burial work is done carefully. When it comes to the ground level and then four steps for male and three steps for female is done. In most of the places, the son of the dead person shaves the head; eye bow and wear white cloth but in some places the son do not shave hairs till *khauma* but wear white cloths. *Khauma* is the final rite performance for the dead ceremony. It is performed within a year. In some places it is performed in three days for female and four days for male as the final rite but in some places after it too again *khauma* rite is performed as the final rite on three months (90days), or one month (30 days), or 35 days in favorable time.

### 5.11 Age and Sex Structure in Study Area

Age is a factor to have high and low production. It structures the social, economic and political screen of the country. If every man actively, participates in economy, social religious and other organization, then they can achieve their goals for their life. By this not only a single man but a family, village and a country can run smoothly on the way of development. Without participating in these institutions the country always remains underdeveloped. But for active participation the age of human being is very important. Before 15 and after 60 it is not known as suitable for participation. In case of Limbu community, the young are more than the old one due to their life expectancy is low than other community. The age structures of the respondent's family members have listed below the table no 5.4.

**Table No. 5.4**  
**Age and Sex Structure**

S.N.	Age	Sex Structure					
		Males	Percent	Females	Percent	Total male & female	Total percent
1.	0-15	24	28.57	27	29.03	51	28.81
2.	16-60	51	60.71	54	58.06	105	59.32
3.	60 above	9	10.71	12	12.90	21	11.86

	Total	84	100.00	93	100.00	177	100.00
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Source: Field Survey, 2013

The above table 5.4 shows the productive and deficiency sex structure of limbu community. In field survey among all total 177 family members of 30 respondents, 28.57 % male whose age grows in between (0-15), 60.71% Male are (16-60) and above 60, 10.71% are male family members. For female age group (0-15) -29.03% (16-60) -58.06% and 12.90% females are above 60. This table shows that the Limbu female's population and life expectancy is more than male population in the study area. On the basis of age group 40.68% population depend on active family member but in Limbu community directly or indirectly these depended family members also engaged in daily household work and agriculture works.

### 5.2.1 Respondent's Preference for the Child

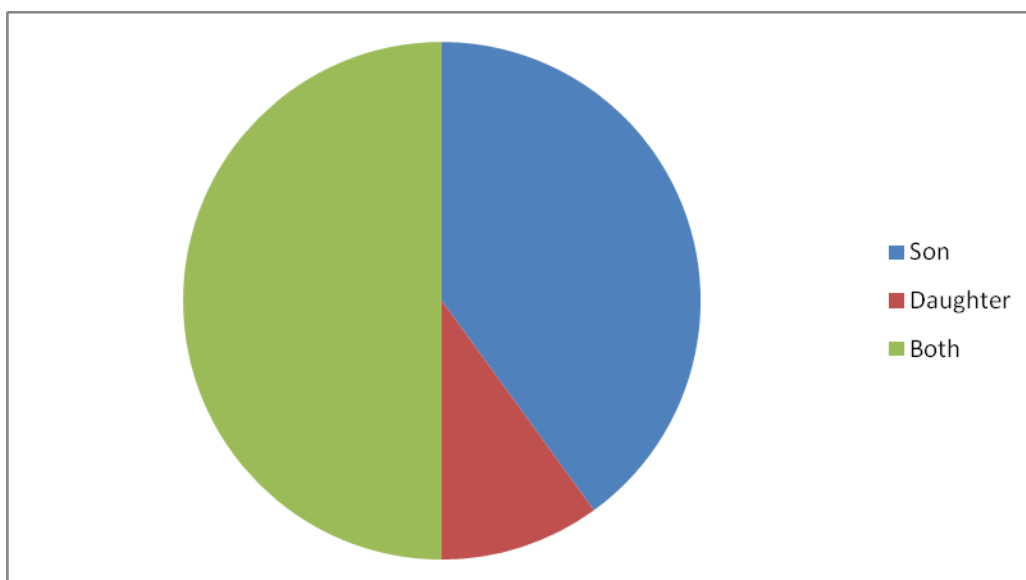
In Nepalese context, son plays a vital role in the family. He becomes the owner of the property after his father/mother's death. Due to the lack of awareness and education, Nepalese people have taken the son as the insurance in old age and as a means to continue the generation. The Limbu communities are not free from this type of thinking. Rather, it is found very rigid in the context which is shown in the table 5.5 below.

**Table No.5.5  
Respondent's Preference for the Child**

Child Preference	Respondents	
	No	Percent
Son	12	40.00
Daughter	3	10.00
Both	15	50.00
Total	30	100.00

Source: Field Survey, 2013

**Figure No. 5.2  
Respondent's Preference for the Child**



The above table and figure show that out of the total respondents, 12 (40%) prefer son, 3 (10%) prefer daughter and 15(50%) prefer both (son and daughter). The above condition shows that there exists the domination of female in the Limbu society.

### 5.2.2 Respondents' Use of Family Planning Method

The Family Planning Program has been lunched in this VDC. Most of the Limbu have adopted several family planning measures. But, the knowledge and awareness is not sufficient. The following table shows the types of contraceptives distributed in the study area.

**Table 5.6**  
**Distribution of Respondents by Knowledge of the Contraceptive and Family Planning**

Method		Respondents	
		No	Percent
Pills		3	10.00
Condom		5	16.67
Sangani (Dipo)		3	10.00
Permanent Sterilization	Vasectomy	2	6.67
	Laparoscopy	2	6.67

Not any	15	50.00
Total	30	100.00

Source: Field Survey, 2013.

The above table shows that out of the respondents, 15 (50%) respondents know at least one method of family planning. Among then 3(10%) respondents have used pills, 5(16.67%) have used condom, 3(10%) have used sangani (Dipo). Similarly, 2 (6.67%) male and 2(6.67%) female Limbu have their vasectomy and laparoscopy done respectively. Likewise, 15(50%) respondents have not used any means of family planning.

### 5.2.3 Perception of Respondents on Causes of Illness and Preference of Treatment.

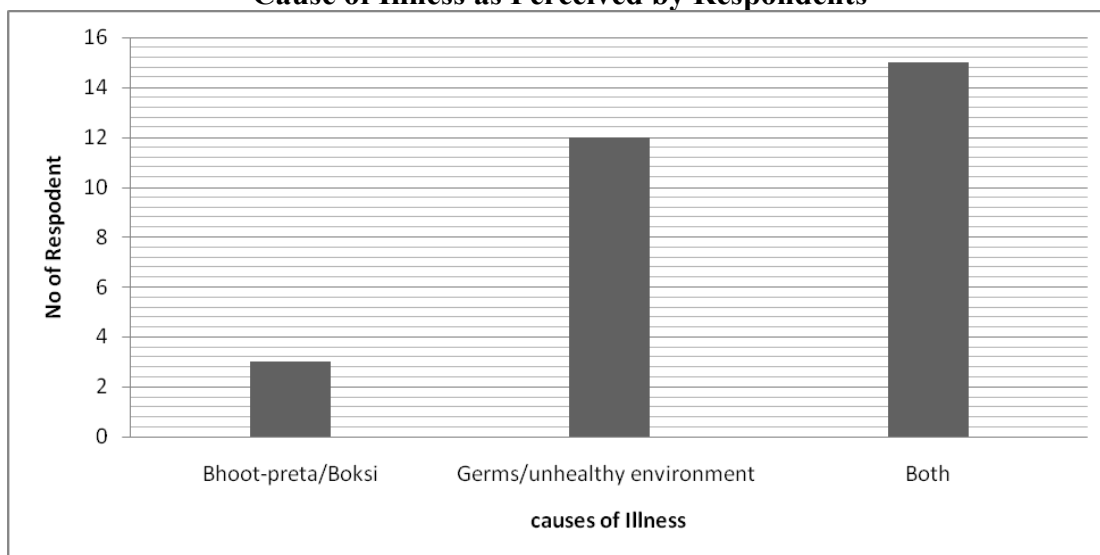
The respondents have indicated the causes of illness differently which are given in the following table.

**Table No. 5.7**  
**Cause of Illness as Perceived by Respondents**

Causes	Respondents	
	No	Percentage
Bhoot-preta/Boksi	3	10.00
Germs/unhealthy environment	12	40.00
Both	15	50.00
Total	30	100.00

Source: Field Survey, 2013.

**Figure No. 5.3**  
**Cause of Illness as Perceived by Respondents**



All respondents were asked about the causes of illness. Among them, 3(10%) respondents replied. Bhoot-preta/Boksi as the main cause of illness. Similarly 12(40%) believed germs as the main cause of illness. 15(50%) respondents showed their belief on both.

The above table and figure show that the Limbu have strong belief on supernatural power (such as Boot-preta/Boksi) as the cause of illness. But at the same time it is also found that there is a great change in cognitive pattern of Limbu. 12 (40%) respondents didn't accept the influence of supernatural power regarding the cause of illness, the change in belief system is brought out by interaction with other communities. And the literacy of the respondents seems to play and important role.

The respondents opined differently when asked about the preference of treatment.

**Table No. 5.8**  
**Preference of Treatment by Respondents**

Preference	Respondents	
	No	Percent
Dhami, Indigenous Medicines Healers	18	60.00
Doctors/Health practitioners	12	40.00
Total	30	100.00

Source: Field Survey, 2013.

All the respondents were asked where they get their patients treated when they get sick. 18(60%) respondents informed that they consult the Dhami/ Bijuwa was and indigenous healers at first. Only 12(40%) respondents choose health post, hospital and doctors for their treatment.

The table gives clear information that the role of indigenous healers in the Limbu community is still decisive and significant because 60 percent respondents showed their first preference to indigenous healers. The attraction towards health post, hospital and doctors is also found but the number is low.

### **5.12 Education Status of Limbu**

The level of education is the indicator of the success of any task it is essential factor for the development of the society. Education does various works for the benefit of the people. It brings consciousness. Education is a key to learning more, earning more

and living with acceptable while field visits, the visitor has experienced bitter but real educational situation among Limbu Community. The table 5.4 shows that related situation.

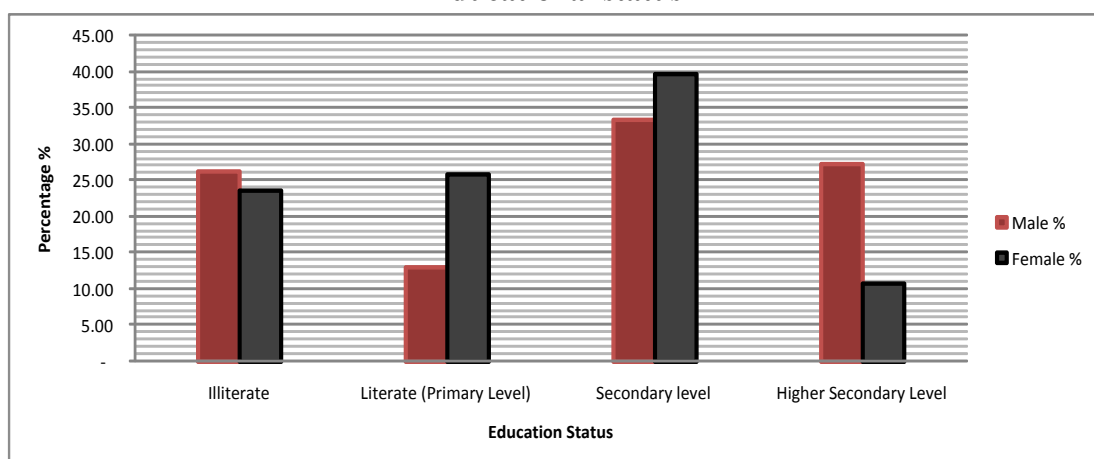
**Table No. 5.9**  
**Educational Status**

S.N.	Education Status	Male		Female		Total	
		No	percent	No	Percent	No	percent
1.	Illiterate	22	26.19	22	23.66	44	24.86
2.	Literate (Primary Level)	11	13.10	24	25.81	35	19.77
3.	Secondary level	28	33.33	37	39.78	65	36.72
4.	Higher Secondary Level	23	27.38	10	10.75	33	18.64
<b>Total</b>		<b>84</b>	<b>100.00</b>	<b>93</b>	<b>100.00</b>	<b>177</b>	<b>100.00</b>

Source: Field Survey, 2013

As the change is the law of nature, the development of education in the Limbu society can be estimated from this data. Despite being more than 24 percent illiterate status in their community. The education level in primary secondary and higher secondary is increasing year by year. 19.77 % in the primary level, where 25.81 % are female. This indicates good sign of female education approach in their society. Likewise secondary level comes 36.72 percent as shown in the above table and higher secondary level in the Limbu society of my study area has resulted 18.64 percent in the total 177 respondents family members. The figure no 5.4 shows the educational status more clearly.

**Figure No. 5.4**  
**Educational status**



### 5.13 Settlements and House Types

Cultural environment diversities are distinctly reflected through the pattern, types and form of the settlements. Limbus has their houses in compact settlement i.e. they stay together within their groups. A cluster of 10 to 20 houses is quite common in each settlement. They are settled randomly all over the study area.

The houses of the Limbus are made up of stone and bamboo latticed wall which are plastered with the cow dung and mud. It has thatched roof slopping towards two sides. The external as well as internal walls are made of stone and branches of bamboo plasters over with a mixture of clay, cow dung and paddy husks. There is considerable space between the floor and the summit of roof. The space is used for storing household items hanging on ropes.

The interior space of house is divided into three rooms by the clay wall which is used as bedroom. All the members of family married or unmarried sleep in house room and one room is used as kitchen which is too used as bedroom after the family eats the night meal. First floor is used to keep goods such as maize, paddy, millet etc. The house types of Limbu community have been shown under the table.

**Table No. 5.10**  
**House Structure**

<b>S.N.</b>	<b>House Structure</b>	<b>No. of Respondents</b>	<b>Percent</b>
1.	Clay, Mud and Bamboo with thatched roof	16	53.33
2.	Clay, Stone and wood with tin roof	14	46.67
3.	Brick only with tin roof	0	0.00
4.	Bricks cement and steel	0	0.00
5.	Rod, Cement and Concrete	0	0.00
Total		30	100

Source: Field Survey, 2013

The housing condition of the Limbu of Angsarang is traditional. Most of the houses have thatched roof. 53.33 percent have thatched roof and 46.67 percent houses have tin roof. Most of the respondent's houses are made by clay, mud and bamboo. And rest of the respondents made by clay, stone and wood with tin roof.

#### **5.14 Economic Profile**

This study is basically concerned in dealing with the general economic activities of the Limbu people of the study area. Though the main economic activities of the Limbu people look in agriculture, wage, labor, animal husbandry service, fishing and hunting are equally important in Limbu economy. They also engage in digging land, female in making the liquor and they sell in the market. Usually they do hard work such as digging land and going to the forest and cutting firewood,. Animal husbandry and domestic works such as cooking, washing dish, making the local liquore and cleaning the houses are the jobs of Limbu women. Limbu male are mainly engaged in agriculture land plugging, cutting tree for firewood, labour, traditional skill and technological less developed agricultural tools. Their food production was unable to solve their food consumption because of traditional agriculture system, less qualitative sheds and lack of irrigation.

#### 5.14.1 Occupation Status

Once time Limbus is the rulers and land lord ethnic groups of Nepal. But till now they are living under the poverty line. They are mostly enjoyed in agriculture. In the field visits, they reported they have few land in their own ownership for cultivation. They take land on rent from the land lord. The rent is very high. Hence Limbus always become unable to take benefit from the agricultural sector. The following table shows their occupational structure of total respondents.

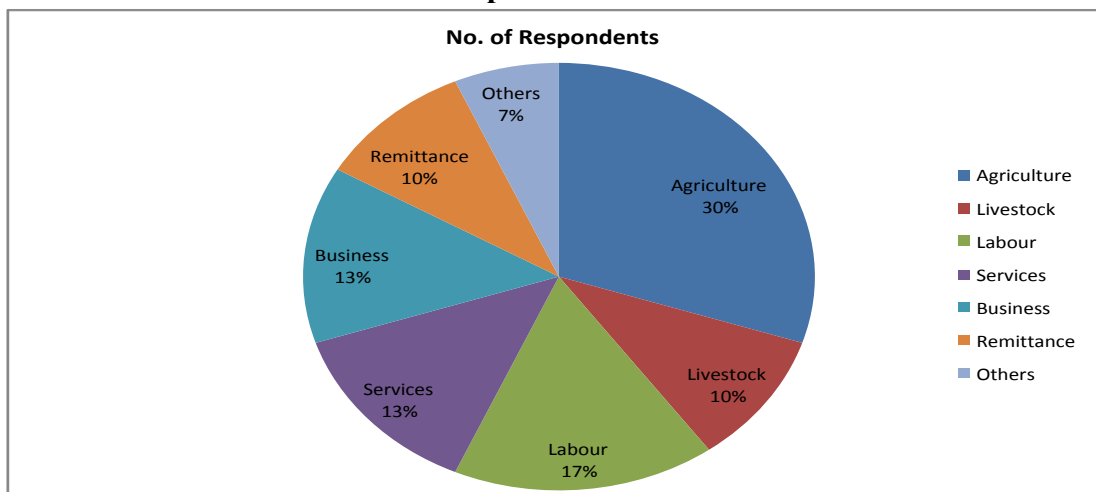
**Table No. 5.11**  
**Occupation Status**

S.N.	Occupation of the Respondents	No. of Respondents	Percent
1.	Agriculture	9	30.00
2.	Livestock	3	10.00
3.	Labour	5	16.67
4.	Services	4	13.33
5.	Business	4	13.33
6.	Remittance	3	10.00
7.	Others	2	6.67
Total		30	100.00

Field Survey: 2013

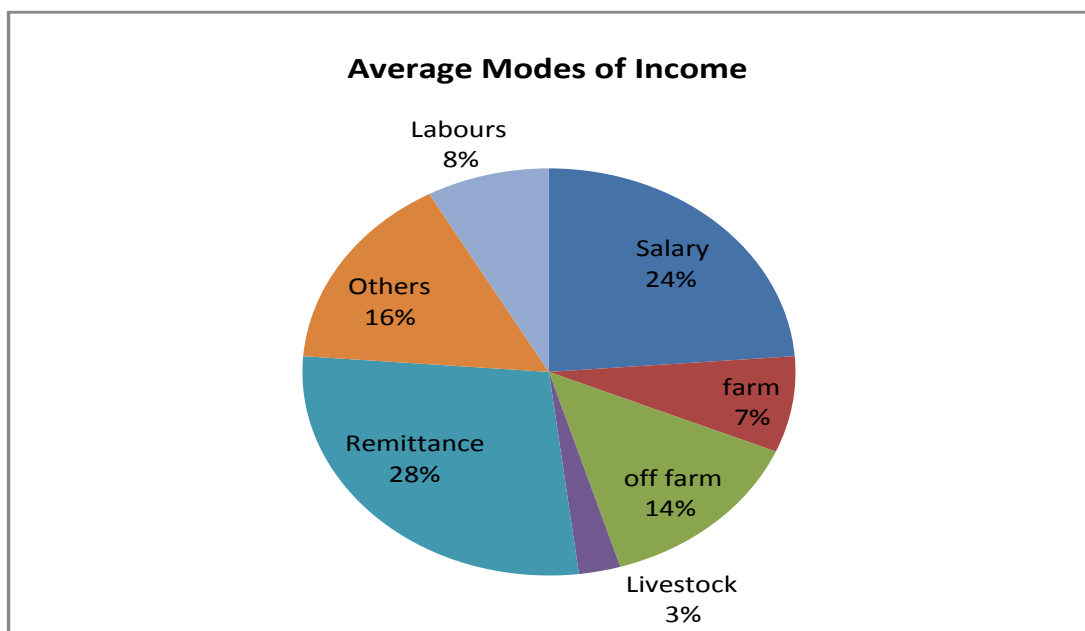
The above table 5.11 shows that the bases of their livelihood dependent on the agriculture income out of 30 respondents, 30% are engaged in agriculture. In livestock 10% and 16.67% are engaged in labour. 13.30% are engaged in services like teacher, army, 13.33 % engage in wholesale and retail business, 10% engaged in foreign country as labor and army and only 6.67% engaged in other services such as carpenter, house builder etc. Their main occupation is economy a wage labour farms. In my study area out of total 30 respondents the following figure shows the sources of income status more clearly.

**Figure No. 5.5  
Occupational Status**



Source: Field Survey, 2013

**Figure No. 5.6**



### 5.14.2 Fuel consumption

The main cooking fuel in Nepal is firewood. According to the Living Standard Survey 2003-04, 69 percent of the households use firewood as their main source of cooking fuel. Basically, firewood is collected from community forest, private forest and government forest. Now, community forest is widely in practice in Nepal. In Panchthar, most of the people collect firewood from community forest.

**Table No. 5.12**  
**Fuel Consumption status**

S.N.	Fuel consumption Types	No. of Respondents	Percent
1	Wood	29	96.67
2	Bio Gas	1	3.33
3	Electricity	0	0.00
4	LP Gas	0	0.00
Total		30	100.00

Field Survey: 2013

Table – 5.7 shows main source of cooking fuel. About 96.67 percent of households use wood for cooking while only 3.33 percent use Bio Gas in my study area. In rural, main source of fuel for cooking is wood that is collected from private as well as community forest or there is no alternative fuel except wood in rural area.

### 5.14.3 Own Toilet

It is important to know the consciousness of the people for their health. Data shows that Limbus are becoming more and more conscious about toilet. It can be used as a *gobar* (Dung) gas for energy and fertilizer to increase productivity of land. But such type of knowledge could be found rarely in Limbu communities. All the toilets in the study area were found traditional type of toilet. About 95.8 percent households are using their own toilet.

**Table No. 5.13**  
**Toilet information status**

S.N.	Toilet Types	No. of Respondents	Percent
------	--------------	--------------------	---------

1	None	10	33.33
2	Kacchi	15	50.00
3	Pakki	5	16.67
Total		30	100.00

Field Survey: 2013

Table – 5.13 shows the using toilet status of the study area. About 50 percent of households use Kacchi Toilet and 16.67 percent use Pakki Toilet and 33.33 percent do not use any kind of toilet. This result shows that social and health awareness lacking in the Limbu community of the Angsarang VDC. 33.33 percent family go to toilet in barren land and agriculture land.

#### 5.14.4 Size of Land Holding

Although Limbus are living in Nepal as a ruler and land lord representing by more than 25 persons, but currently they considered as poor and landless people. It can be clear from the surveys done in the past that some Limbus is landless and those who have land area are few in quantity. They are poor day by day because of their culture, customs and consumption pattern. They comments to Brahamns, Chhetri and other high caste people who have settled in their area were responsible to bring their soundless economic status as present. These high caste people registered the unregistered cultivated land and *Kipat* land of Limbus in their own name, so due to the lack of land holding capacity most of the Limbu people of the study area were found cultivating other's land on the basis of agricultural labor. This can be seen from table no 5.14.

**Table No. 5.14**

**Size of Landholding status of Limbu Family**

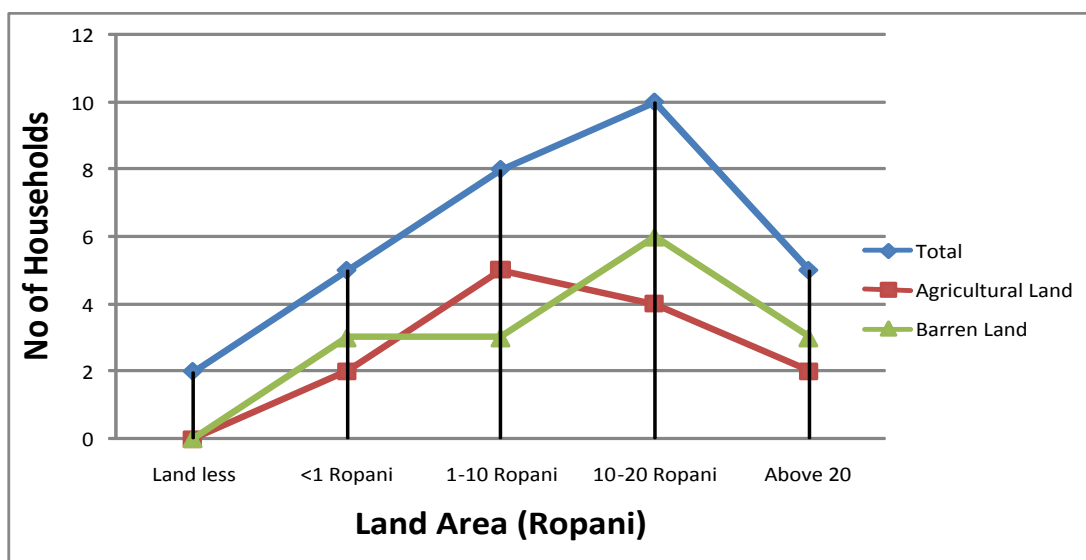
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N .	( In Ropani)						
		Total	Percent	Agricultural Land	Percent	Barren Land	Percent
1	Land less	2	6.67	0	-	0	0
2	<1	5	16.67	2	15.38	3	20
3	1-10	8	26.67	5	38.46	3	20
4	10-20	10	33.33	4	30.77	6	40
5	Above 20	5	16.67	2	15.38	3	20
Total		30	100.00	13	100.00	15	100

Source: Field Survey, 2013

Above table 5.14 shows that out of total 30 respondents 6.67% are landless and 93.33% are landowner whose agriculture land is 43.33% and barren land is 56.67%. This shows that majority of the Limbu have barren land. In my study area out of total 30 respondents the following frequency chart figure no 5.4 shows the land ownership status of respondents more clearly.

**Figure No. 5.7**  
**Land ownership Status of Limbu Family**



Source: Field Survey, 2013

### 5.14.5 Annual Income

The economic condition of the Limbus of Angsarang VDC is extremely low. They are among the most economically backward commences of the nation. The major source of cash income of Angsarang VDC are farm, labour, animal husbandry, traditional skill related production and remittance. Mostly they do the wage labor in nearly

village by ploughing, firewood cutting and goods carrying. Time spending on crop plantation and harvesting, but this sort of employment is only available during plantation and harvesting seasons. Most of Limbu fulfills their daily consumption needs through agriculture is only six months. So the daily wage labour is the main economic activity of their livelihood.

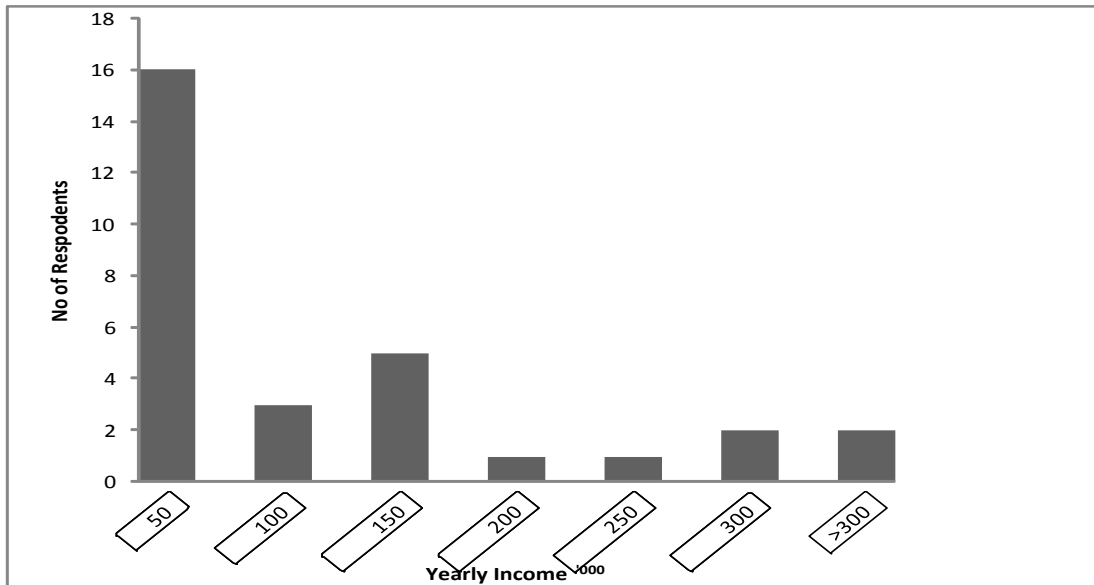
**Table No. 5.15**  
**Annual Income status of Limbu Family**

<b>Annual Income (in thousands)</b>	<b>No of Respondents</b>	<b>Percent</b>
0-50	16	53.33
50-100	3	10.00
100-150	5	16.67
150-200	1	3.33
200-250	1	3.33
250-300	2	6.67
>300	2	6.67

Source: Field Survey, 2013

The above table 5.15 shows that out of 30 respondents 53.33% earn less than Rs.50,000 per year, 10.00% earn Rs. 50,000-100,000, 16.67% earn, 1,00,000-150,000 and only 6.67% earn Rs. 300,000 and above annually. By the field survey of researcher it is found that 60% of respondent's expenditure is higher than their income. They have no saving and they maintain their expenses through loans and borrowing.

**Figure No. 5.8**  
**Annual Income status**



Field Survey: 2013

Similarly, Income, expenses, saving and deficit status of limbu community shows by following table no. 5.16.

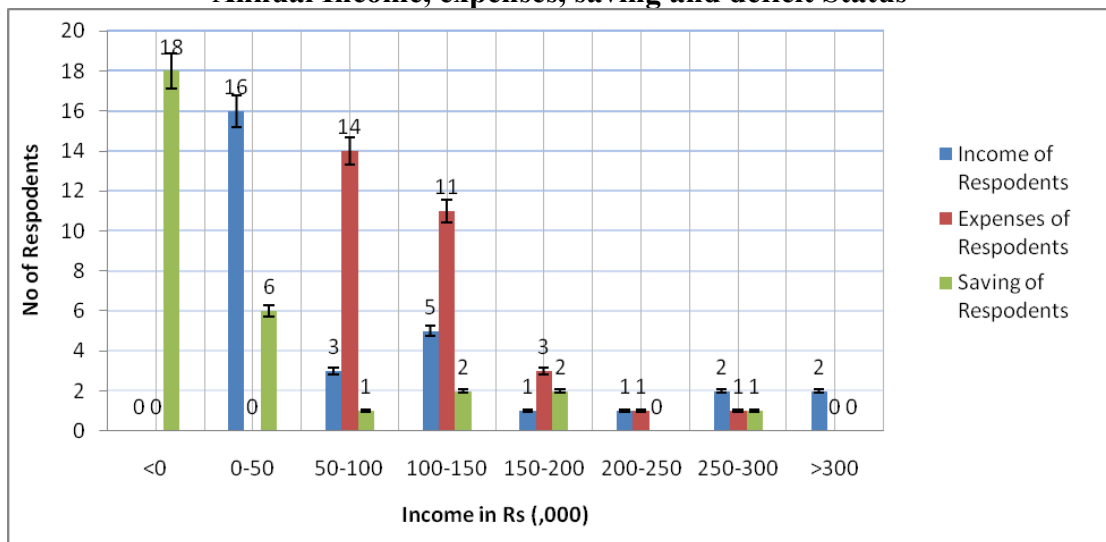
**Table No. 5.16**  
**Annual Income, expenses, saving and deficit status of Limbu Family**

Rs (,000)	Income of Respondents	Expenses of Respondents	Saving of Respondents
<0	0	0	18
0-50	16	0	6
50-100	3	14	1
100-150	5	11	2
150-200	1	3	2
200-250	1	1	0
250-300	2	1	1
>300	2	0	0
Total	30	30	30

Source : Field study 2013.

Table 5.16 shows the annual income, expenses, saving and deficit of the respondents. 18 persons have more expenses than income and only one person saving more than 2 lakhs. This shows most of the Limbu people maintain their living standard through loan and advance. Most of the respondent yearly expenses between 50-150 thousand. Economic status of the limbu people presented in figure no 5.6 also.

**Figure No. 5.9**  
**Annual Income, expenses, saving and deficit Status**



Field Survey: 2013

Income inequality is the main feature of the country that effect on the consumption pattern of the people. This raises the gap between the poor and the rich in the country. The consumption is the direct function of income. The poor people are unable to meet their basic requirements such as cloth, food, education, health and shelter. On the other hand, very few rich people are enjoying luxurious life. The marginal propensity to consume (MPC) of the poor people is very high and saving is almost zero. Only, small proportion of population (i. e. rich) can save. But they are spending on unproductive sector buying gold, land, and making conspicuous consumption; this leads to the unequal distribution of income. Whenever inequality exists in the society majority of the people can't test the fruit of development properly and that hampers welfare of the society. On my study area 18 respondent family unable to saving money from their income. They survive their daily life through borrowing and loan. Most of family doesn't earn monthly 10,000.00 but most of have expenses more then 10,000.00. More expenses on non foods items then foods items, which is clearly shown in table 5.16.

### 5.5.6 Livestock

A source of substance for Limbu peoples animal husbandry. For the purpose of ploughing land they keep oxen. For selling and milking they keep cows, buffaloes etc. But, due to the lack of space usually they keep small animals and birds like goats,

pigs, chicken, pigeon and ducks that would provide them with eggs and meat. They are needed in their various rituals. They also sell cows, buffalos, ox, goats, chicken, pigeons, pigs and ducks in the market and earn money for buying essential goods such a cloth, oil, salt and other goods. In this way their subsistence economy is supplement by animal husbandry to some extent.

**Table No. 5.17**  
**Livestock Status**

<b>S.N.</b>	<b>Types</b>	<b>No. of Livestock</b>
1.	Cow	15
2.	Buffalo	7
3.	Chicken	300
4.	Goats	208
5.	Pig	42
6.	Ox	12
7.	Pigeon	26
Total		610

Source: Field Survey, 2013

The above table 5.17 shows that among all respondents, maximum had kept chicken for their purpose. Further that they have goats, pigs, cow, buffalo and other animals. By this table we can know that chicken and pigeon is popular among Limbus because of less to space keep them. They kept cattle for milk, meat, dung, doing agriculture activities and as income source.

### **5.15 Cultural Practices and Change**

No society is perfect unless it performs and operates the cultural activities in the community. Therefore, every society possesses the unique characteristics of the cultural heritage. Limbu society is one that specifies unique and prosperous characteristics of the cultural practices. The Limbu people are the most cheerful community members. Pleasures and joy are their motto of the life. They become happy and challenge even in the worst situation of outer poverty. Carefree, inhabited attitude and joyous frame of mind are the special features of the Limbu people in the feast and festivals. Men and women, adult and children all gather together for the occasion to treat and to meet their friends and relations. Hence, this study is basically concerned on dealing with the general cultural character of Limbu people of the research area, e.g. religion, and religious activities; food and drink dress and

ornaments; dances and songs; feast and festivals; life cycle and religious ceremonies etc. Men have developed their culture to cope with their natural settings and social environment.

The historical social role and socio-cultural status of women is changed and thus, the contemporary Limbu women's social role and socio-cultural status is different from the previous one. However, this can be observed more in the urban areas and town only. The Limbus at rural village and traditional homeland are still following their traditional social roles. As division of labor is concerned in relation to the study area of this research, only men plough the field, while fetching water is generally considered as women's work. Women confined to household work. They cook, take care of children, wash cloths and collect firewood and fodder. Men perform the heavier agricultural tasks. They often engage in trade, politics, social work and other laborious work both in- and outside the village. This shows that both men and women perform physically demanding labor. However, women tend to work longer hours (get up early and go to bed late), have less free time and take sole responsibility to look after their children.

Limbu practice many of their own rituals. They believe that lineage is not transmitted paternally. Rather, a woman inhabits her mother's gods. According to an informant, it is believed that when a lady marriages and starts living with her husband, she brings with her the deities that will then be recognized as the household deities. Similarly, it is also found that the length of naming ritual and mourning period after death varies depending on the gender. That is, the period will be long if the person is male and will be short if the person is female.

However, there are some sorts of cultural discriminations as well. The elder people at village said that there was the system of marriage by kidnapping the girls from the feast, festivals and fares before some years. This is still privilege in some of the remote areas. Similarly, some of the informants shared their previous experiences that some males used to exploit the females during the yalakma (dhan nach), as well.

### **5.15.1 Food and Drinks**

Considering about their foods and drinks from my field visit I have found most of the Limbus as non vegetarian perfect vegetarian Limbu is very rare in the study area. Almost all Limbus are omnivore. That is why, meat is their staple food? They have fish, pork, mutton, chicken and buff meat too. Their food consists of meat, rice, maize, Mellette, potatoes and vegetable. However, they don't eat ox meat. Some of them take the bees and related insects honey wax, which are not so much poisonous. It means that they take the meat of animals as well as wild fruits, roots and shoots.

Likewise, drinking habitation is very natural in the community. They have local liquor prepared of rice, maize and millet etc. Most of the time, they are having f smoking *Surti* made of tobacco rolled with a cover of maize and *Bidi* or cigarette in their daily life. Limbu people from my research area, Angsarang VDC are very poor most of them are below poverty line. Because of their low economic sources, they have started different kind of professions domestic labour and foreign employment etc. Nevertheless, their food and drinking habit are seemed to get changing with the social development, education and modernization.

### **5.15.2 Utensils**

Limbu people traditionally used to use the kitchen utensils made of wood, clay, bamboo and metals'. But nowadays, they have started using brass, bronze and steel utensils. During marriage ceremonies or any other religious and traditional ceremonies, they use banana leaf in place of plates. Banana leaf is integral part of any ceremony or functions on their society. Banana leaf helped them continue their tradition and save time, work and money. Even wealthy family used the banana leave to serve food during feast and festivals. In their daily life and festival they used wooden pot for drinking liquor. For domestic purpose, they use various things like *Nanglo*, *Chalni*, *Dalo*, *Thunse*, *Damlo*, *Fungcho*, *Mandro*, *chitro* etc. all which are made from bamboo and prepared by themselves. That is why bamboo plays a significant part in the Limbu community.

### **5.15.3 Religion and Religious Activities**

Religion and religious activities are the indispensable factors of any civilized race and civilized society. Besides this, religion of any community has always stood for the well-being, prosperity, benevolence and good of the human society. With this traditional religious belief, any of the ethnic community has adopted the different kind of religious activities accordingly. However, the phenomenon called religion is extremely variegated, complex, intricate and full of paradox. Likewise religion incorporates such facts as celebration, ethnic vigor, mystery, social activities, animal sacrifice, ritual beliefs, and system of belief about natural and supernatural etc. each and everybody knows that religion is a part of culture. Each and every society of the world does have its own religious tradition. Limbus have their own distinct culture. Kelang (chyabhrung dance or drum dance), Yalang (dhan nach, or paddy dance) and Yemalang (bijwani dance, or female shaman's dance) are some of the Limbu dances. They also have their own unique songs called hakpare, palam, etc. They have their own religion called Kirat Dharma, often known as Yuma Samyo. They are basically worshippers of nature or animists (Subba, 2058). Mundhum is their holy scripture. *Tagera Niwa Phuma* or *Yuma* is the prominent goddess and there are several other gods and goddesses. Among them *Nahangma* is the goddess of the primitive war--a culture in which Limbus take pride (Sagant, 1996). *Phedangma*, *Samba*, *Yebe*, *Yema* and *Angsi* are the sacred specialists who perform religious functions and lifecycle rituals. Limbus bring in people of other tribes and communities to their dynastic lineage by completing a special formality called chokphung or socialization (Chemjong, 1966). Limbus have deep allegiance towards a sacred grass cynodon dactylon (Dubo), and stone and witnesses involved in the process of adjudication according to Limbu practices are cross-examined by asking them to take promise by touching dubo (cynodon dactylon) and stone (Subba, 1998). Limbus, traditionally, bury their dead and mourning is observed for four days for male and three days for female. Attendance of close relatives is compulsory on the final day of mourning for cleaning up of the death-related pollution.

#### **5.15.4 Dress and Ornaments**

Can there be any society or community or ethnic people without having traditional or modern style dress and ornaments? Definitely not so dress and ornaments are so important things to identity caste or community. Often dress and ornaments used by a community are different from that of another on their social, economic, religious and geographical conditions. Limbus has their own kind of dress and ornaments like most of the Hilly people, the Limbu males wear Dhaura, Sural, coat, Nepali Topi and Khukuri. As in the past history they won the war through Khukuri so they wear Khukuri as their pride. Nowadays, they put on modern dress namely shirt and half/full pant and shoes as well. Whereas, the female Limbus wear sari with which they cover their breast by crossing the sari from right shoulder to wrist. This sari covers the lower part of body only to knee. They wear blouse, choloo too. The young generations of female have started wearing sari and blouse in the modern style of hill people.

Along with these, Limbus females are very much interested in decorating themselves with different brass and ornaments. They used to wear heavy ornaments on their neck, knees and hands made of gold, brass and silver. They are very crazy of decorating themselves with ornaments such as *Sirbandi*, *Phuli*, *Mundri*, *Bulaki*, *Pauju*, *Har* and *Naugadi*. Some of rich females as well as male Limbus wear gold ring, gold necklace and watch. But, most of Limbu have not been able to wear sufficient dress and ornaments of my field area. It is due to their low economic condition.

#### **5.15.5 Feasts and Festivals**

Limbu people also follow different feast and festivals. The major ones are Chasok Tangnam, a festival falls on the full moon day of Mangsir. Limbus like other Kirat people is agrarian. They are also Shamanistic in religious practices. Nature worshipping is the main principle in Kirat religion. Chasok Tangnam developed as a festival among Kirat Limbu people to thank the Mother Nature for harvest and their ancestors for handing down the teachings of agriculture. During the ceremony, Limbu priest also speak publicly the story of the Limbu ancestors who endeavour hardships leading the life of hunting and gathering. Then, they were

taught by the spirit of *Yuma Sammamang* to plant and harvest various crops. When the crops were harvested Limbus decided to place the little portion of harvest as offerings to their supreme God Tagera Ningwaphumang and the ancestor Goddess Yuma Sammamang for the knowledge of agriculture and harvest. It is strongly and widely believed that any harvest eaten without first performing Chasok Worship and without offering to the gods is cursed with bad luck and misfortune.

Similarly, *Kakphewa Tangnam* (a new year day), *Yakwa Tangnam* (a festival related with the worshipping of land), *Sisekwa Tangnam* ( a festival lies on the first day of the Sisekpala, 7th month of the *Yele Tangbe* (Kirat calendar) or on mid-July) and *Walihang Tangnam* (in memory of a Kirat king Walihang) celebrate by Limbus as a festival, (Younghang, 2011).

#### **5.15.6 Dances and Songs**

In Limbu community they have own primitive music and dances. Those music and dances are practiced by Limbus for a long time. The instruments of music and dances are very typical. The representative word of music, in Limbu language, is *Samlo*. The word *Mukla* or *Mung Sama* means musical instrument and *Lang* is the synonymous term of dance. The tunes of *Palam*, *Hakpare*, *Khyali*, *Kesam*, *Mundhum*, *Maangha*, etc. are the popular Limbu music, which are practiced by Limbu in their day-to-day life. *Chyabrun*, a long cylindrical hollow-long drum is the most popular musical instrument in Limbu society. *Kom* is another musical instrument which is hardly three or four inches long and is played by placing it between upper and lower lips and teeth. The *Kom* is made up of *Mikla*, a kind of bamboo, and metal. *Chethya* (brass plate) and *Ponge* are also popularly used in Limbu community especially by *Yebas*, *Yemas* and *Sambas*. *Tungeba*, single-stringed instrument and *Tungna* or *Unfdung*, two-stringed instrument, are also played by Limbus. *Nowamuksam*, saucer like a pair of brass instruments, are also widely used in Limbu community as musical instrument. Limbus enjoy various kinds of traditional dances. *Yalang*, *Kelang* (drum dance), *Samba/Yeba-Yema-lang* (ritual dances) and *Manglang* (devotional dance) are some of such very common dances at all. Some of these oral transmissions of religious and traditional teachings are also included in Limbu traditional music with the mixture of social stories, dreams or just plain everyday life. There has been a rich tradition of Limbus singing their folk-songs. Their folk-songs can be divided as Khyali , Traditional Love

Songs ( Sakpa Palam Samlo, Kemba Palam Samlo, Domke Akma Palam Samlo, Hakpare Samlo, Nisammang Sewa Samlo), Dance performed after origin of life, Agricultural dance, Yea Kakma Damke Akme, War dance, Historical dance, Mysterious and ancient dance .

### **5.16 Social Relationship with Other Ethnic Groups**

Where there is social relationship maintain in the society that resulted always peace, harmony, co-operation and happiness. My study area of Angsarang VDC, where many Limbu reside is the heterogeneous zone in terms of its ethnic composition. The major ethnic groups of the study area are Limbu, Chhetri, Bramns and Rais etc. In the original time of their arrival in the kirat regions they did not have any relationship with other people.

In the present days, the Limbu people of my field area have the harmonious relationship with all the ethnic groups. In political and economical context, Limbus is weak ethnic groups who most of them are still illiterate. However, slowly and gradually their status are becoming advanced and educated. They have developed their mentality to educate their children in the school like other neighboring people. They inhabit small villages in the study area and their social life is well organized and strictly disciplined. But many clever people have taken advantage over their simplicity and disciplined peaceful nature and exploited them.

Most of the Limbu people have little ownership on land, who maintain their household mostly by working as agricultural labours and share croppers of Brahmins and Chhetris in the area. Limbus provides most of the labor force needed for the Brahmins, Chhetris and other high caste people and they get cash or kinds. Some of them provide permanent labour force for households of upper caste as a servant.

The Limbus sometimes also provides liquor of epidemic in the village. Hence, the Brahmin and Chhetri are maintaining symbolic relationship in the study area. So the Limbu people are bound to keep relation with other ethnic groups especially Brahmin and Chhetri. They must have contact and co-operation with others by means of which men can fulfill his needs and wishes of daily life. In social atmosphere,

Brahmin, Chhetri, Rai and other different ethnic people are maintaining the symbiotic relationship in my study area.

### 5.17 Traditional Skills of the Limbu

Limbu are rich in traditional skills. They have more traditional skills however by reflection of the policy of national and local level; their skills are vanishing bit by bit. Certain modernization is the result of technological changes such as new organization of labour expansion in the range of social context organization, specialization in social functions and encroachment of urban influence on rural life etc. Some other factors impressing on traditional skills are advances in technologies and mechanical devices which have helped to bringing modernization in the society. The vast disparity between developed and developing world has been caused by advances on technologies. That is why technologically advanced west is for modernized in every aspect of human lives as compared to the east. In habitant of Angsarang VDC, Limbu community is least modernized in their way of life. As a result, their living condition deteriorating gradually in comparison to previous. It doesn't mean that all are losing but what fact is that only few are winning in the modern model of production. Majority are underestimated even though they have massive indigenous skills. These skills are assumed to be not hampered to the environment but their skills are still in shadow. The following types of traditional skill are acquired in the study area.

**Table No. 5.18**  
**Traditional Skills**

S. N.	Name of the Production			Raw Materials Used	Working group
	Limbu	Nepali	English		
1)	Yugnaba	Gundri	Mat	A type of plant (thakel or kajura jute)	Female
2)	Tamdrukhe	Kuchoo	Swipe	A type of grass	Female
3)	Ingnama Singnange	Khat	Cot	Wood	Male
4)	Menjula	Chullo	Cooking stove	Hay, soil	Female
5)	Lee	Danush Kand	Arrow	Iron, Bamboo, jute.	Male
6)	Sappoo	Kharpan	-	Bamboo, jute	Male
7)	Tha Nunomawa	Ransuri	Flute	Bamboo	Male

8)	Saifedin	Nangloo	-	Bamboo	Male & female
9)	Saphee	Doka/Tokari	-	Bamboo	Both
10	Adhatin	Damlo	Rope	bamboo, jute, plastic	Male
11	Gorun Yungname, Halo	Halo	Plugging equipment	wood	male
12	Keyne Mungna	Chabrung	Wooden dance	wood	male
13	Him Khaptu	Ghar chaune	House roof	Bamboo, straw	Male

Source: Field Survey, 2013

The table 5.18 is about the traditional skills and its variables. Thirteen types of skill-based products are identified which are listed above in various topics. Mainly four types of raw materials found use in these products, they are bamboo, wood and hay. Instead of these raw materials others supplement any raw materials are also used for these products. These are jute, iron piece, strings etc. Most of these raw materials are acquired at free of cost and in local area. Very few of these should be purchased from local market.

### 5.17.1 Impact on Traditional Skill

Limbu community is rich in their indigenous traditional skill. It is not an exaggeration to say that their entire requirement is made by themselves. They use mixture of stone and soil to make *chulla* for cooking, different types of structure to store food stuff. They use bamboo to fulfill various requirements as described in the previous topic. They use swipe which is made by straw. They use other various things based on their culture. The Limbu people use more time to make traditional skill production but not involve in commercial. The elders are also involved in such indigenous production activity. Especially they use in their own house such as mat, chuloo, broom, basket etc. Women are also skilled in making straw mats, brooms and baskets. The women decorate themselves with brass and silver bangles, bracelets, anklets and necklace. In present situation, the contribution of traditional skill of Limbu family is very low due to modernization. The table no 5.19 shows clear the impact of traditional skills.

**Table No. 5.19**  
**Effect on Traditional Skill**

S N	Effects on Traditional Skills	No. of Respondents	Percent
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1.	Yes	24	80.00
2.	No	6	20.00
	Total	40	100

Source: Field Survey, 2013

From above table 5.19, we can see that out of total respondents 80.00 percent said that there is an effect of technological development in their traditional skills and 20.00 percent said that there is no effect. Shifting from traditional skills is also high in the Limbu community. Due to the low level of production and low market value of the production, their traditional skill is in crisis. The people didn't give attention to their skill because modern technology develops different type of modern instrument. The people give attention to that modern equipment. The major causes of the far from the traditional skills by respondents are presented in the following lists

- Insufficiency of market
- Lack of raw materials
- Not transformation of skills from generation to generation
- High level of time and cost and low portion of gain
- Lack of technology
- Unable to advertising of local production

In this sense the skills they acquire by their generation were left and moved to the labour market. In present situation the Limbu people used more products which are available in the market and useless products made by themselves due to lack of indigenous skills. The respondents feel more sad because their traditional skills get loss day by day. It signified their heritage of traditional skills is in risky.

### **5.18 Effects of Other Language in Limbus**

As stated, the Limbu people have their own language which is called Limbu. Every language is in the influence with its social, political, cultural and economical context.

Among these affecting factors, the social and cultural circle of Nepali, Hindu society has affected the Limbu language very much. Limbu language is mainly affected by Nepali national language and English language as well. It is evident that new generation in the Limbu society speaks and knows more Nepali language than their native mother tongue. Many of the upcoming generations in Limbus community do not know and understand the Limbu words and their meaning. Now a day, while they speak their language, more than sixty nine percent Nepali and English words are heard of being mixed. The following table 5.15 shows the effects of language.

**Table No. 5.20**  
**Effects of Nepali Language**

<b>S.N.</b>	<b>Effects of Nepali Language</b>	<b>No. of Respondents</b>	<b>Percent</b>
1)	Yes	23	76.70
2)	No	07	23.30
	Total	30	100.00

Source: Field Survey, 2013

The Limbu people of this study area have gradually lost their language due to the influences of other ethnic groups particularly by Hindus. Previously, they didn't clearly understand Nepali language. They spoke their own language. Only but now the Limbu people commonly used mixed language. The influence of Nepali language has gradually resulted to the loss of their mother language and other ways of community life. Thus the influence of other language depends on the attitude of speakers on the topic of conversation and of speaking and mode of conversation.

## CHAPTER – VI

### SUMMARY, CONCLUSION AND RECOMMENDATION

Every phenomenon does have its own consequences. These chapters comprises with the conclusions and recommendations. These two highlight as a grass vision of Limbu people. Therefore this conclusive department has encompassed the major findings of the research work.

#### 6.1 Summary

In summary, it can be said that Limbu are indigenous underprivileged people. They have been neglected in all aspects of social life. Economically they are also poor. They can be called and underprivileged and under-developed people who have less chances in every aspects of social life. But now due to the improvement of socio-economic and cultural influence of other high caste people they are undergoing some changes. People of Limbu community are highly dependent open agriculture for their livelihood, but most of them have not own agriculture land. They labour to other's land in basis of equal division of products. Education influence is very low in Limbu community. Still present time; there is not education system in Limbu community. According to field survey 2013, there was 24.86 percent of illiteracy rate of Limbu people. That is why; the literacy percentage is very low in Limbu community which is the main cause not to be able to run any literacy programs. Along with the development of their awareness in the community, they have been vigorous determined and motivated to send their children in school. Nowadays, any of the members from every Limbu family can be seen of going to school for formal education. It is a great educational consciousness of Limbu individuals.

Arts and culture are the integral of Limbu society. It reserves strong and rich cultural heritage. It is the result that Limbu are most remembered by their arts and culture. Unique cultural rights and rituals, and household composition etc. are the

conventional characteristics of the Limbu society. By nature, they love festival, dance, music and wine. No any festivals can be organized without these features. They fairs and festivals are very colorful. They have their own festival, food habit and life style that have made them distinct from other ethnic groups. A wonderful appearance of this community is that they become happy and satisfied even in worst situation of poverty. The Limbu life is very pleasure and joyful. Because they are joyous community. The songs and folk tales they sing and tell express the deep love and affection, pain and plight, fight and war and sorrow and sufferings of Limbu individuals or society.

The objectives of the present study are to provide short socio-economic and cultural description of the Limbus community. In this research purposively sampled 30 Limbu respondents from Angsarang VDC ward no 4, of Panchthar district were involved in the study as key informants. Descriptive research design and various method of data collection technique were adopted such as filed work, structure questionnaires, unstructured interviews observation were used for the collection of primary data and they have been analyzed both qualitatively and quantitatively in tables and charts and interpreted descriptively in a narrative way.

The study was conducted in 30 household where there were 177 (male-84 and female -93) population. Among the total population, 40.68 percent of them were economically dependent to other members. Among the 30 HHs. 13 of them (43.33%) were in joint family structure, 2 of them (6.67%) were in extended and rests of 15 HHS of them (505) were nuclear in family structure. The overall literacy is 75.14 percent where 26.19 percent of male and 23.66 percent of female were illiterate in which female literacy above the higher secondary level 10.75 percent lower than the male literacy. Among the literates too, 56.49 percent were just literate and only 18.64 percent were passed grade 10.

Excessive poverty, low level of social awareness of their parents, and the general contemporary trends of the then society were found responsible for the low educational status of the informants. Due to poverty, the parents used to go for works and their children had to stay at home or the children also had to work with their parents. The parents were also not so aware of the importance of education in life.

The study explored that there was no trend to go to school regularly regarding education for life in the then society, as a result, they become backward in education.

As economic status of the informants is concerned, only 93.33 percent of them were found as the owner of the own land where 43.33 percent have agriculture land and 50 percent have barren land. That is, rests of 6.67 percent informants had no ownership of their own in the home and land. Subsistence farming was found as the main occupation. Services business, remittance and labours are key component of income sources. Many of the women were just house wife, they spend their whole day in their house hold activities but their time and effort not calculated as income for their family. Due to secondary role in the family, almost all the women understudy were found economically dependent in male. The women had low level of social awareness and the main reason for this was found as their limitation at household work. Many of them were limited within the fences of the house in one hand, and in the other hand, they had low level of educational attainment. As a result of this, their level of social awareness was found below moderate level.

## **6.2 Conclusion**

The Limbu are the old inhabitants and the ancient ethnic group Eastern part of Nepal. They are mostly found in hilly area of Eastern Nepal. Limbu community still live in isolation from other communities they still preferred habitat near the jungle for hunting and construction materials of house. They don't prefer frequently change the place of living. They are culturally rich, simple and gentle but economically poor. Most of them do not have their own agriculture land. They basically depend upon the wage labour, overseas labour and agriculture labour.

- Limbu like to live in nuclear and joint family rather than an extendent family. Their houses remain small, narrow, smoky, unhealthy and without ventilations. They are very much indulge on celebrating the various festivals and enjoy various feasts by singing, dancing, eating and drinking. They celebrate traditional as well as adopted feasts and festivals such as *Dashain, Tihar, Maghe SAGRANTI* etc.

- Educational status is too much discouraging. Literate people are only literate; they can sign their name hardly. There are rare or no Limbu parents who can both read and write. Their attitude and trends towards the education is changed a little. Children status is somewhat encouraging at primary and secondary level. But females are very back in higher secondary level. It was proved by the 75.14% are literate from the total respondents where 24.86% are illiterate.
- The Limbu of Angsarang VDC depends on agricultural economy. Due to the low level of agricultural products and small size of land holding, they have to depend on other economic activities such as agriculture wage labour, overseas worker, carpenter etc.
- Culturally the Limbu are very rich people. Their life cycle ceremonies are very interesting and can attract many scholars and researchers both Nepali as well as foreigner. They have mainly 5 types of marriage in their society. Their birth, marriage, divorce and death ceremonies are different than other culture. In these life cycle ceremonies they used to expense a lot then other activities, but nowadays they are cutting down their expenses due to low economic condition.
- Culturally due to the use of alcohol from the very early age (childhood) the sharpness of brain decreases. As a result, they may not complete with the one having sharper brain. This fact in the study has come as an assumption, with no sufficient proof so that further study is needed to prove it. However, if it is proved scientifically, it is (will be) one of greatest achievement in the field of socio and impact of the study. This feeling was supported by many of the informants during field survey, and thus, can be claimed that mass use of alcohol affect the mental development, which is pre-requisite for any sorts of/overall development of any person.
- Certain social norms, values and practices that were found in existence in the contemporary society have been found as one of the agents responsible for the socio economic backwardness of Limbu community. These were not the traditional one and also not intentional with the development of the society.

The study showed that early marriage is developing in the Limbu society as one of the social practice as they generally get marriage during the age of 15-20 years. Similarly, marriage expenses system, fist and festival system, consumption pattern and saving structure are the key component of socially and economic backwardness of Limbu community.

- The Limbu are known as Kirant people and they have their own traditional gods and goddess which are different than Hindus. Village policy of Limbu people is traditional institute having its own prestige and faith. They solve their local cases and give justice within their community through *Samba*, *Fedemba* and other respected persons rather than police and other government administrative offices.
- Modernization has changed the traditional ways of the Limbu. The traditional social organization of the Limbu people particularly marriage, family, skills, dances and songs, dress etc. are gradually changing in accordance with the time, place and situation. They started to follow modern types of culture. They used to wear modern dress and ornaments. The mode of worshipping is also changed. Their cultural activities are influencing through Budish and Hidhus . The Limbu people of Angsarang VDC are more receptive to modernization, though their social norms and values on purity are very rigid.
- The study has surfaced that, most of the Limbu left their traditional skills based activities such as chullo making, broom, flute, mat, rope, Plaguing materials, daily uses bamboo items, wooden items and others due to the lack of market facilities and deficit of raw materials.

So, the Limbu people of Angsarang VDC possess a hard life and miserable economic condition.

### **6.3 Recommendation**

Nepal is a newly declared republican country. It is going to restructure the state into many federal government systems. In the system, much bases of the development in different social sectors become strong due to the autonomous and decentralize power

of every state government. That's why it will automatically be a great opportunity to come to the central position for every dominated, suppressed and oppressed ethnic people and their religion, culture and language. On the other hand Nepal is a prosperous land locked country at originate but many different caste and culture, language, religion rites and rituals life pattern and beliefs. Its ethnic and cultural skill is a diverse as its landscape. This uniqueness of the country rests on preserving and promoting with the collective.

Limbu society and its language, skill and culture is a cluster of multiethnic, multi-religion, multi-linguistics and multi-cultural heritage in Nepal. First and foremost Limbu society and each individual by themselves should be aware and active for social, educational, cultural and linguistic preservation. They should take diligent and energetic step for socio-cultural up liftmen and betterment. They should make an alliance of active pressure group for drawing governmental adherence. Social and cultural programme should be held with the assistance of other ethnic communities time and again. Furthermore, Limbu intellectuals and educated groups should be always collective, organized and unitary circle to raise and promote their social, educational, cultural and economical standard.

Except these attempts, government sector should also act an active role to preserve and develop the Limbu status providing beneficial opportunity. Government should manage primary education in the mother tongue medium for Limbu communities. Modern health facilities should be provided by the governments. Limbu's social, cultural and religious activities can be an attraction to the tourist, so the government should protect their social, culture and religion from the effect of modernization. National broadcasting mediums such as radio, T.V. journals etc. ought to provide an appropriate opportunity for conducting the Limbus programmes formally. Likewise nation wise cultural exhibition should be held in the direct presence of other communities for the solid information of Limbu culture and tradition.

Nepal, a republican country is in the process of making a 'New Nepal'. It is the great campaign of transforming the old feudal structure, centralized governance and discriminating policies into the federal system, decentralized government and

opportunistic equilibrium policies respectively. Certainly the federal government of democratic republican country will privilege all the marginalized class and their cultures, languages, rites and rituals. To sum up, there will be a separate recognition and approach of Limbu society in every sectors of the government. Consequently, the future of Limbu's economical, political and social status, culture, religion, rites and rituals is very hopeful.

Besides this On the basis of the aforementioned findings, conclusion, and summary of the study, the following recommendations have been suggested for the betterment of its implications:

- i) It is necessary to conduct social awareness programs in the target community. The contents of the program should include gender equality, political participation, health education, economic self sustainability, women's empowerment, human rights, and so on. This type of awareness program can be conducted through the local bodies. Thus, it is suggested to the government of Nepal to manage and conduct such types of awareness program especially targeting to the indigenous people of rural villages.
- ii) Education determines many things. It is one of the main indicators of quality life as it helps people to peer the world through the widow of reality. This is why; government should make special provision to educate its remote people who are marginalized, and disadvantaged. Thus, a need based non-formal mode of education program is recommended to conduct to address the educational need of the poor, disadvantaged people of remote area. Such programs that can address the educational need of such people.
- iii) Poverty is one of the dangerous diseases that affect badly the overall development of any country and its people. Thus, it is crucial to conduct an effective program for the reduction of the poverty of rural people. For this, it is recommended to conduct training firstly, for the skill development for income generation activities, rural skill based cottage industry development, through local participation. Before it, it is necessary to assess the existing programs conducting for poverty reduction.
- iv) Participatory practices for gender equality should be exercised in each and every step of social and developmental activities. It helps to develop equal

access of people in national mainstream irrespective of gender, caste/ethnicity, geographical location, class and so on.

- v) The provision of positive discrimination for special group should be based on the principle of equity but not on the principle of equality.
- vi) Strong legal provision should be made to mainstream all the marginalized and disadvantaged group's population. The provision alone can do nothing if it is not implemented in a proper way. Thus, practical approach should be focused while implementing any plans and policies.

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## Appendix-A: Questionnaire

### Socio-Economic Status of the Limbu Community

#### A Case Study of Limbu Community of Panchthar V.D.C., Panchthar District

#### Questionnaire for the Household Survey

##### 1. Personal Information

Name of the Respondents:

Age:

M/F:

Occupation:

Address:

##### 2. Marital Status

a) Married

b) Unmarried

c) Divorced

d) Widow

e) Separated

##### 3. Family Structure by Age and Sex

Sex	Below 16 years	16-60 years	60 years and above
Male			
Female			
Total			

##### 4. Education

Condition	Female member	Male member	Total
Illiterate			
Primary level			
Secondary level			
S.L.C. and above			
Total			

##### 5. Occupation

a) Agriculture

b) Livestock

c) Services

d) Government job

e) Trade business

f) Labor

g) If others .....

##### 6. Do you have land

a) Yes

b) No

If yes, how much land do you have? \_ - \_ - \_ (In Ropani/Anna/Paisa/ Dam)

- i) Agriculture land
- ii) Barren land

7. Information about Family

- a) Nuclear
- b) Joint family (6 to 9)
- c) Joint family (Large above 10)

8. How many livestock do you have?

Types	Cow	Buffalo	Goats	Chicken	Pig	Others
No.						

9. What is your main source of income?

- a) Farm labour
- b) Off farm labour
- c) Livestocks
- d) Remittance
- e) others

10. What is annual income you get from your cattle?

- a) Hundred
- b) Thousand

11. How many family members go the foreign country?

- a) One
- b) Two
- c) More

12. What is annual income you get from remittance in Rupees?

- a) 100,000-120,000
- b) 120,000-180,000
- c) 180,000-240,000
- d) 240,000-300,000
- e) More Then 300,000

13. What is the uses of remittance income ?

- a) Purchase Land
- b) Marriage
- c) Settle Loan and Advance
- d) Business
- e) Drinking
- f) Festival

14. Income from labour

Topics	Working day	Rate	Income
Salaries			

Wage			
Total			

15. Income from other sources (Alcohol, hunting, fishing, business, traditional skill)

Sources	Production cost	Selling price	Profit

16. Expenditure

**a) On Food items**

Items	Quality	Market price
Cereals: (paddy, rice, wheat, flour, maize)		
Pulse		
Vegetables		
Meat		
Eggs		
Oil		
Fruits		
Kerosene		
Others		

**On non food items**

Clothes		
Education		
Health care		
Smoking drinking		
Cultural festivals		

17. How do you offset the deficiency (if deficit)?

a) From loan

b) From other sources, specially

18. Have you taken loan?

a) Yes

b) No

19. How much is the loan?

- a) In cash
  - b) In kind
  - c) Total
20. How many of your children go to school?
- a) Boys
  - b) Girls
21. Generally what types of marriage to your tribe practices?
- a) Arrange
  - b) Love
  - c) Others
22. Have you been married more than once, if yes why?
- a) Death of wife/husband
  - b) Divorce
  - c) Lack of children
  - d) Others
23. What was your age when you got married?
- a) Age of husband
  - b) Age of wife
24. What do you prefer?
- a) Son
  - b) Daughter
25. Do you have own house?
- a) Yes
  - b) No
26. If yes, where the house is built on?
- a) Own land
  - b) Others land
  - c) Empty unclaimed land under investment's possession
27. House made of
- a) Wood, soil straw bamboo
  - b) wood, soil title, steel (Jastapata)
  - c) Bricks, cement and steel
  - d) Road, Cement and Concrete
28. Clothing system
- a) Dirty and Rough
  - b) Clean
  - c) Simple and cheap
  - d) Expensive and modern
29. What are the different social festivals you celebrate?
- a) What sort of rituals do you perform after you birth of baby?  
.....
  - b) What sort of rituals do you perform during marriage?  
.....
  - c) What sort of rituals do you perform to death ceremony?  
.....
30. Are there any family members, being involved in local development activites?

- |                    |                                |
|--------------------|--------------------------------|
| a) Yes             | b) No (if yes in which level?) |
| a) General manager | b) Active member               |
| c) Chairman        | d) Others                      |
31. Has there any social activities you participate in?
- |                |                                 |
|----------------|---------------------------------|
| a) Yes         | b) No (if yes then what level?) |
| a) Participant | b) Organizer                    |
| c) Advisor     | d) Others                       |
32. Has there any effects from other cultures in your culture?
- |                   |                                    |
|-------------------|------------------------------------|
| a) Yes            | b) No (if yes, from which culture) |
| a) Hindu culture  | b) Christian culture               |
| c) Muslim culture | d) Others                          |
33. Has your dressing pattern has been affected by modern culture?
- |        |       |
|--------|-------|
| a) Yes | b) No |
|--------|-------|
34. Has your mother language has been affected by Nepali language?
- |        |       |
|--------|-------|
| a) Yes | b) No |
|--------|-------|
35. Do technological developments have affected your traditional skill?
- |        |       |
|--------|-------|
| a) Yes | b) No |
|--------|-------|

# Location Map of Research Site

