

**CULTURAL AND ECONOMIC ASPECT OF MAGARS OF
LAMIDANDA VDC, KHOTANG DISTRICT**

**A Dissertation Submitted to the Central Department of
Sociology of the Faculty of Humanities and Social Sciences
in Partial Fulfillment of the Requirements of the Degree of Master of
Arts
in Sociology**

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April, 2016**

CHAPTER-I

INTRODUCTION

1.1. Background of the Study

Nepal is a land of multiple cultural diversity and multi ethnic groups. Nepal has a long complex and diverse history. The social and cultural life of the people has unique feature. People originated in Tibet live in mountainous ecological belt and have the practice of Buddhism. The people of Indian origin live in south part and practice Hinduism. In middle hill there is a mixed group (Tibet, Indian and Indigenous origin). People live in high Himalayas, midland valley, and terai differ in language, custom. They have different economy status and education who live in rural and urban area. The Nepalese society is the most tolerant society in the world. It has allowed different religions to merge with one another. In Nepal there are Hindus, Buddhists, and Muslims as well. It may be strange to foreign visitors that most of the temples and Buddhist monasteries are found by side. There is so much tolerance, that the people of one religions freely take part in the festival of others. Among the different ethnic groups the Magar is one of the indigenous ethnic group of Nepal and is distributed throughout the country. The Magars have Mongoloid features with yellowish colour. They speak a language of the Tibeto Burman Family. The Magar settlements are dense in mid-hilly parts of the country although they are scattered in other parts of the Eastern hill and terai. The Magars also live close to Tibet, border of China and are markedly influenced in their way of living, customs and manners by Tibetan religion. Similarly those who live in the Terai and inner Terai are influenced by the Indian culture and traditions. Therefore, there is quite difference between them living in northern and southern part of the country. They celebrate almost all festivals of Hindus (such as Dashain, Tihar, Teej, Maghesankranti etc) because of Hindu influence.

The Magars have mongoloid features and yellowish colour. They have their own mother tongue, dress, codes, and culture, which are doomed to extinction. Their language is originated from Tibeto-Burman family and is called 'Magarkura'. The numbers of Magar language speakers are only 7, 70,116 which constituted 47.46% of total magar population. Magar language has three divisions called 'Kham', 'Kaika' and 'Magarati'. Magars who live in Dolpa district speak 'Kaika', live in 'Athara Magarat' region speak 'Kham' and who live in 'Bahra Magarat' region speak 'Magarati' language. Even the rituals of Barah Magarat Athara Magarat and Dolpa are slightly different (Budha Magar, B.S. 2053) The Magar has their own priest with in the group called 'Bhusal'. Magar are basically followers of Buddhism. Even though Majority of them are Hinduized. They Have an informal institution is called 'Bheja' that regulates all the function feasts and festivals in Bahra Magarat (especially in Palpa). It is also an organized body to gain some social goals.

Magar certainly do not worship idols of Gods as other Hindus do. Various forms of their ancestral worship are bajebajai pooja, kalipara pooja, panch kanya mai pooja, banjhakri pooja etc. Every such pooja has legend directly related to the history of their forefathers. For poojas, they generally choose a hilltop in the middle of the pristine jungle near by village. Male buffaloes, goats and fowls are sacrificed in such poojas. Now a day, it is not in practice but traditionally Magars were classified in to higher and lower castes. They have a custom of marrying among their kith and kin A man can, however, marry his mother's brother's daughter, although it is considered proper to avoid this relationship. Some Magars (Men and Women) do marry outside of the group also.

The Nepalese history shows that Magars have gained name and fame being a capable

fighter in war. There are several instances in history where magar and khas have fought together under once banner for one cause to share the victory. Magar are popular in military services not only in Nepal but also all over the world. Some young Magar are interested to be recruited to military services in British as well as in Indian army. After the restoration of democracy in 1950, the people of Nepal are once again optimistic but overall economic condition of country has not improved. Political parties spend their time struggling for power among themselves instead of trying improvement. On the other hand, numerous seminars are held in the names of tribes, castes and ethnic groups to uplift their life and to preserve them who are considered as a "backward" in Nepal. But solution has not been implemented.

The adaptive systems are developed by the local people to interact with immediate environmental condition. These systems are the historical products of their experiences with local environment, so the adaptive system includes all the socio-cultural processes practices by the local people of the study area. This study would like to look at various such adaptive systems developed by different ethnic groups of Lamidanda village development committee (VDC) in general and the Magar in particular. The physical condition of study area is hilly, the quality of soil is not good for higher amount crop yield and the population pressure on limited resources is higher. Magars of Lamidanda strongly believe that they have come from western Nepal some where nearby Pokhara area. However they can't exactly trace out the origin place. Rana Magars however claim that they have migrated here from Khodamba village of Okhaldhunga district where they had come from western Nepal.

1.2. Statement of the Problem

Agriculture is the main source of livelihood of Nepali people. Although, out of total land area of the country, only 18% is agricultural land and farming system is

traditional. So, the growth of agricultural production is very low which results the decline in per capita income. Because of low rate of production, people are interested in shifting cultivation which is also cause of deforestation that affects to environment. Because of deforestation, fertile soil is being wasted out by landslides and floods. Therefore, the people are migrating from the hills and Mountains to the Terai by reason of infertile land.

The agriculture is the major source of livelihoods of Nepali people. Although out of total land area of the country only 18% is agricultural land and 27 percent is forestland and remaining 55% is hills and mountains. The growth of agriculture production is very low, this has resulted in the declining of per capita income. Because of such factors, encroachment on forest, forest firing and shifting farming are gradually increasing, leading to environmental degradation. Excessive deforestation in the hills and mountain is aggravating the loss of life and property by floods and landslides. Small streams and big rivers are wasting fertile soil out. The people from the hills are migrating to Terai because of infertile and Agriculture is considered as the backbone of the Nepalese economy. It is the principal occupation of the rural people which is not yet improved. The reason is primitive agriculture practices passed from one generation to another.

Population is growing faster than food production, resulting high population pressure on arable land. Agriculture alone could not able to employ all of them. But due to lack of industrial development the rising population has to be depended on agriculture. The Magar community though is called one of the ancient indigenous nationalities of Nepal. They are rich in culture, but they gradually losing their culture and customs. Their behavioral patterns are also being changed. They are poor economically, because almost of them are engaged on agriculture and practice traditional farming system. They need to change their traditional farming system for their overall upliftment. But

they have no knowledge about modern farming system. They depend upon monsoon for the cultivation because they do not have irrigation facilities also.

Although government has implemented the developmental programme to uplift the living standard of the rural people. But, the Magar people of Lamidanda are deprived from that kind of programme. Hence, this study is concentrated on socio-cultural and economic condition of Magar people of Lamidanda of Khotang district. The major concerns of the study are as follows:

- 1) What are economic conditions of Magar community?
- 2) What is the religious and cultural condition of Magar?
- 3) How their economic status is related to their religion and cultural practices?

Magars are very rich in their cultural aspects with their own particular traditions and cultures, feast and festivals, rites and ceremony. But nowadays it is disappearing gradually because of lack of protection and promotion of these kinds of culture. Thus the researcher is trying to discover the glory of the group Magar.

1.3. Objectives of the Study

The general objective of this study is to assess the present economic and cultural and condition of Magar people at Lamidanda of Khotang district. The specific objectives are:

1. To describe the cultural, economic condition and religions aspects of Magars of Lamidanda VDC of Khotang district.
2. To find out the state of agricultural practice and production and food consumption pattern of Magars of Lamidanda VDC.
3. To find out the different components of adaptive strategy of the Magar

1.4. Significance of the Study

No, study has been done in cultural and economic aspect of Magar of this study area. That's why it is itself important to highlight their socio-cultural changes and their economic life of Magars of Lamidanda VDC of Khotang District. The present study has focused on adaptive system of a community where the Magars are the dominant ethnic group. This study helps to understand the processes of survival strategies practiced in different ways according to the availability of resources within the Magar ethnic group in the study area. More specifically the study helps to understand the adaptive system of the Magar people in various ecological conditions, their cultural process of the Magar people of Lamidanda.

It is important for society to find out about the particular people and the place where they live. So the researcher is trying to study and document about socio-cultural aspect of the Magars of Lamidanda of Lamidanda of Khotang district. It will also be helpful for those people who are conducting ethnographic research in Nepal.

1.5 Organization of the Study

This dissertation has been divided into five chapters. Chapter one introduces the background of the study that mainly discusses the statement of the problem, objectives of the study, and significance of the study. The chapter two discusses the relevant literature for the study that are reviewed from various books and articles etc. Chapter three presents the methodology adopted for the study to collect data from the field and the mode of analysis. Chapter four discusses the economy of Magars and discussion on the socio-cultural status of Magars. Chapter five presents the summary and conclusion.

CHAPTER – II

LITERATURE REVIEW

Literature review is one of the important parts of any research work. Research can not be completed without reviewing the related literature. For this, researcher has reviewed different books, journals, previous research works reports, articles, seminar paper and other related materials to the subject so far as available.

2.1 Theoretical Review

The terms socio-economic study means “in a system of social stratification, it refers to a combination of various social and economic indices of rank which are made in research studies. The term is often used to deal with stratification in a society with out the need for the assumption that there are distinct social classes.”

According to the concise Oxford Dictionary (1996); 'socio-economic' Means relating to or concerned with interaction of social and economic factors. 'Status' is a complex of many elements including economic, political, social, religious and other relationship. It is certainly not easy task to assess the social and economic status of people. The terms 'socio-economic' status means in a system of social stratification, it refers to a combination of various social and economic indexes of rank which are used in research studies. The term is offer used to deal with stratification in a society without the need for the assumption that these are distinct social classes (Bhusan, 2009). The socio-economic status of people is not entirely dependent upon the circumstances of being a wealth, but also upon the circumstances of age, ethnic life style, geography and numbers of other variables imposed by the wider national society in terms of constitutional and legal frame works.

Social discrimination on the group of casts ethnic and gender difference plays a signification in maintaining social inequality in Nepal. In the same way, the structure of the agrarian economy of traditional form is also at the root of poverty. Various ethnographic studies have been undertaken in Nepal, some studies have focused on demographic behavioral, socio-economic and cultural changes in Nepalese people.

2.2 Review of Previous Studies

Dahal, (2007), in “Rural poverty in Nepal” used to secondary data on land tenure income, food, production and consumption employment, literacy, health and other demographic variables and descriptive method to highlight the dimension of poverty. The found to that population growth, low minimum landing and lack of employment opportunities, poor education attainment, lack of marketing facilities and overall socio-economic structure which favors the rich over to poor, were determinant of poverty in rural Nepal. Getting appropriate solution for all those framework is seen socio-economic development.

Neupane (2007) analyzed that the poverty is one of the social phenomena and is determined by illiteracy, working age, occupation, size of land holding, low health condition, low sanitary provision, polluted water supply, low income, unemployment, low participation in decision making are the causes of poverty and which are social norms.

William, Kirkpatrick with his book, “An Account of the Kingdom of Nepal (1811)” is the first scholar who wrote about the Nepal and encouraged other to establish a tradition to study in Nepal. The other foreign scholars mainly such as Hodgson(1848), Hitchcock (1966), Caplan (1970), Arthor (1978), Macfarlean (1979), Blakie, Cameron

Shepherd (1982) had made a study on Nepal and Nepalese societies whose contribute are also must valuable for ethnic and tribe study.

After the restoration of democracy in 1951, foreigner as well as Nepalese scholars began to study on the different field of Nepal. Especially, when the sociology course was started to teach in T.U. in 1981. It provided further more encouragement the scholars to study about Nepal and Nepalese society.

Several studies have been done on Magar community. Many foreign scholars and Nepali anthropologists have researched about it. Some of them have been reviewed and presented their opinion here to understand the socio- cultural and economic trends of the Magar community.

Bista (1976), describe the Magar economy depends on agriculture. They grow the standard food grains; corn; millet; wheat and barley in the dry terraced field. Besides these many varieties of vegetables and fruits are grown up by them.

Hitchcock (1965), said the Magars of Banyan hill are subsistence farmer and buck of their food comes from maize, millet, wheat and barley. They grow rice in irrigated land.

Almost all Magar carry on sedentary agriculture with emphasis on millet, maize and rice in irrigated land. They have strongly influence of Hinduism. Their house language in Tibeto-Burman dialect called Magarkura.

Bista (1976)' explains about the occupation, of Magar as some Magars also keeps sheeps and goats and some as craftsman. The Magars are living in northern parts have become quite prosperous by engaging in long range trading that takes them from near the northern boarder o the Terai.

Magar constitutes the largest number of Gorkha soldier outside Nepal. They have been providing active duty in India, Malaysia and Nepal, getting remitting regular money to their families as well as retired soldiers drawing pensions from various military sources. Quite a number of Gurkha have attained the rank of commanding officers like colonels and majors in India and British regiments as well as in Royal Nepalese Army and Police, where there are even enrolls.

Shrestha and Singh (2007), Most of the Magars are craftsman, though some Magars, who have their own land, take up agriculture. Some works as miner some as basket weaves or painter, wine keeping engraving design of flowers by round slender bamboo pens and have been manufacturing Nepali paper.

The Magar are animist due to influx of Brahmin from the Indo Gangetic plains they are gradually been manipulated in to the acceptances of Hinduism. Today most of Magar are Hindu tribe in the country. They worship the trinity like Brahma, Vishnu and other Hindu local deities. They celebrate all the Hindu festivals like Dashain, Tihar, Maghe Sangkranti, Saune Sangkranti, Teej and etc.

The important source of income is army service. Even since 1815, Magars together with Gurung, Limbu and Rai from the backbone of British Gorkha brigade. There are Magar soldiers who have decorated with Victoria Cross, British's highest decoration for bravery. They are also working in Indian army. So army source bring additional income to banyan hill because there are pension soldiers as well as has been working in army services.

Their houses are built according to the style of areas they live in; most traditional is the two storey stone house with thatch or in some cases slate roofing. Many of the smaller houses in western communities are round or oval in shape and washed with

ochre or reddish mud. Magar houses in the eastern hills are two storey with a verandah along the front.

The Magars sacrifice (pooja) which are made at the place where it is believed the God live. The sacrifices are made by an unmarried young male called pujari. The pujari takes baths and puts on a clean white loin clothes and worships God and Godliness.

The Magars are renowned for their honesty, discipline, courage and good honor which accounts, them success in military services.

Shrestha and Singh (2007), noted that by nature, Magar are jolly and they enjoy the music, singing and dancing. They have different kinds of dance namely Singaru and Pasari dance. The singaru dance looks like the peacock dance.

CHAPTER–III

RESEARCH METHODOLOGY

3.1 Selection of Study Area

For the study Lamidanda of Khotang has been selected for several reasons, which are: Cluster settlement of Magar. But it is in different ward. No body has studied about economic condition of Magar in this area. Lamidanda VDC is a south eastern part part of Khotang district, so the economic condition of the Magars of this area is miserable. The researcher is familiar with the local people.

3.2 Research Design

The study has been based on descriptive as well as explorative research designs. It is exploratory because attempts are made to investigate the minimum acquaintance about the economic and cultural status of Magar as well as to explore the hidden facts and realities. The study initiates with collecting data and information from secondary sources and making use of references related to the topic. The study adopted mainly descriptive research design. It is descriptive because attempts are made to describe the general characteristics of the respondents which are measured by age, family status, working condition, economic status, socio-demographic characteristics and life-cycle ceremonies, which enables to present a clean picture of the phenomenon under study. For the research qualitative and quantitative information /data about Magar's cultural and economic condition have been collected from the field as well as from related literatures.

3.3 Nature and Source of Data

Both primary and secondary data have been used in this study. Primary data has been collected from field survey, which includes quantitative and qualitative. The

secondary data has been collected from the VDC records, population census of CBS and relevant literature from other organization.

3.4 Universe and Sampling

The universe of the study is Lamidanda VDC of Khotang District where Magar are scarcely settled. In this research, respondents were selected on the basis of purposive sampling method. Total population of Magar in the study area is 708 with 110 household (CBS, 2011). In this research, respondents have been selected on the basis of purposive sampling method. According to CBS (2011) total households of Magars in nine wards of Lamidanda VDC are 110. Which are considered as the universe for the study. Among them, 30 percent of the total household i.e. 40 households has been taken as sample through purposive sampling method.

3.5 Data Collection Techniques

In order to get desired information and data for the study, following techniques have been used.

3.5.1 The Household Survey

The household survey was conducted using both structured and unstructured questionnaires. A structured questionnaire was used to collect some of the basic information like population structure and called ownership pattern and so on. An unstructured questionnaire was used to collect the data with people of all ages, sex and background. The basic quantitative information such as age, sex, educational, attainment, land holding, occupation and other socio economic characteristics of the household were gathered through household survey.

3.5.2 Observation

The main and mostly desired instrument of collecting information, ultimately understanding the social process and its relation to natural process is obviously the

participant observation. It is the best method without any doubt that could gather as much information as required. This study has been conducted by observing the massage practices, festival celebration with local people through the non-participant observation.

3.5.3 Key Informants

The senior village people, school teachers, knowledgeable persons of the village, local leaders and ward chairman and members have been selected as key informants in order to collect information about the economic condition of Magars of Lamidanda. Checklist has been used to collect information from the key informants.

3.6 Data Presentation and Analysis

As per need of research objectives, collected information/data have been processed manually. Qualitative data has been analyzed descriptively. Quantitative data has been analyzed statistically and descriptively too. The simple statistical tools and techniques have been used in this study.

3.7 Limitation of the Study

Each and every study has its limitation due to constraint of time and resources. The limitation of this study is mentioned below:

- 1) This study is limited within Lamidanda VDC of Khotang District which does not represent the cultural and economic condition of whole Magar community of Nepal.
- 2) This study is focused on socio-cultural and economic condition of the Magars of Lamidanda VDC.
- 3) The respondents of the research were only from Magar community.

Chapter- IV

socio-cultural and economic condition of the Magars of Lamidanda

4.1 The Setting of the Study Area

4.1.1 Lamidanda Village

Lamidanda is one of the village of Khotang VDC. This is located in the south eastern part of the district. This is the study area. The total household of this village were 535 with population of 2892. The males were 1385 (47.89%) and female were 1507 (52.11%). The average household size was 6.82.

The people of Lamidanda live in two-storied house with roof of thatch (a kind of straw) and slate or Tin (Jasta). The wall of the houses are made of stones having verandah in the front side of the house. Beside these there are few houses locally known as “Bhuinghar”. They have also shade for animals (cattle, buffaloes, goats, pigs and chicken etc.) locally known as Goth.

The majority of these elderly people are uneducated whereas small children are educated. Many of the elderly men have gone to either in Indian army or different part of Nepal in search of work. They are poor so they need to go away from home in search of employment.

Most of the parents have keen interest to send their sons to India. Therefore only a few children are studying at the secondary school. They have a nuclear type of family e.g. (husband, wife and their unmarried sons and daughters only).

The type of family in this community is patrilineal (the lineage of children is drawn from the male side of the family). Male makes decision for the entire family.

4.2 Socio-Demographic Characteristics

4.2.1 Demography

Population growth in Nepal is very high. The annual growth rate is now estimated 2.24 percent. The national census of 2011 put the total country population of 23.2 million. The mountains contain 7.2 percent of the population. 46 percent are in the hills and 46.8 percent in the Terai (CBS, 2011). So half of the population live in village in hills. Most of the Magar people are living in hills. The total population of Lamidanda VDC of Khotang district was 2892 (male 1385 and 1507 female). Similarly the total population of Khotang district was 231385 with 112821 male and 118564 female (CBS, 2011).

Table 4.1
Age and Sex Structure of Population of Lamidanda Village

Age group	Total	Sex		Total percentage of		Sex ratio
		Male	Female	Male	Female	
0-4	338	171	167	5.91	5.77	102.42
5-9	442	223	219	7.71	5.57	101.84
10-14	446	237	209	8.19	7.22	113.43
15-19	321	142	179	4.91	6.18	79.44
20-24	225	98	127	3.38	4.39	76.99
25-29	146	68	78	2.35	2.69	84.36
30-34	153	87	96	1.97	3.31	59.51
35-39	157	74	83	2.55	2.86	89.16
40-44	128	60	68	2.07	2.35	88.08
45-49	105	46	59	1.59	2.04	77.94
50-54	110	51	59	1.76	2.04	86.27
55-59	78	36	42	1.24	1.45	85.51
60-64	94	48	46	1.65	1.59	103.77
65-69	56	30	26	1.03	0.89	115.73
70-74	36	17	19	0.58	0.65	89.23
75 above	57	27	30	0.93	1.03	90.29
Total	2892	1385	1507	0.4789	0.5210	91.91

Source: CBS, 2011

The age and sex structure provide the composition of the total population. The above table no. 4.1 gives the age and sex structure of population of Lamidanda village. It

shows the young population (the age group 0 to 14 years) comprises 42.39 percentage, the economically active population (age group 15 to 59 years) are 49.20% and 8.40% are population of 60 years and above.

Table 4.2
Household having Agricultural Land, Livestock and Poultry of Lamidanda VDC

Activities	Agricultural land only	Livestock only	Poultry only	Land and livestock	Land and poultry	Livestock and poultry	Land livestock and poultry	Non of all	Total
No. of Household	21	3	1	77	3	7	404	19	535
Percent	3.92	0.56	0.18	14.39	0.56	1.30	75.51	3.55	100

Source: CBS, 2011

The table no. 4.2 shows that 0.18% of household has poultry only. The household having land and livestock is 14.39%. The highest % of household have land, livestock and poultry i.e. 75.51%. The 3.55% of household have no agriculture activity.

Table 4.3
Population 6 Years of Age and over by Literacy Status and Sex in VDC

Total	Male	Female	Can't read and write			Can read only			Read and write			Not stated		
			T	M	F	T	M	F	T	M	F	T	M	F
2462	1181	1281	1241	443	498	155	89	66	1066	649	417	0	0	0
		Percent	50.40	37.51	62.29	6.29	7.53	5.15	43.29	54.95	32.55	-	-	-

SOURCE: CBS, 2011

The table 4.3 shows that 50.40% of total population can't read and write. Among illiterate 37.51% of male and 62.29% is female. 6.29% of the total population can read only. Among them 5.15% is female and 7.53% is male. 43.29% of total population can both read and write. Among them 54.95% is male and 32.55% is female. It shows that female has lower literacy rate than male.

Table 4.4
Population by Caste/ Ethnic group of Lamidanda VDC

Caste/ Ethnic group	Population	Percent
Newar	741	25.62
Magar	708	24.48
Majhi	394	13.62
Rai	350	12.10
Brahmin Hill	227	7.84
Chhetri	187	6.46
Sarki	104	3.60
Kami	100	3.45
Dami/Dholi	40	1.38
Sanyasi	14	0.48
Yadav	11	0.38
Gharti/ Bhujel	9	0.31
Others	7	0.24
Total	2892	100

Source: CBS, 2011

The table 4.4 shows that in Lamidanda, the population of Newar is highest which is equal to 25.62%. The second highest population live in Lamidanda is Magars which is equal to 24.48%. The table also shows that in Lamidanda there is minority of Chhetri and Brahmin as compare to other caste and ethnic groups.

4.2.2 Sex Ratio

The sex ratio shows the balance of sexes in population. The data shows that the sex ratio is 91.91. Lamidanda has highest sex ratio of 115.73 in the age group of 65 to 69 years which is due to the small size of population and the lowest sex ratio 59.51 in the age group 30 to 34 and above is due to the mortality factors.

4.2.3 Dependency Ratio

Dependency ratio shows the proportion of economically active and inactive population. The age and sex structure (see table no. 4.17) of the population shows that of the total population 42.39% are young people and 5.15% are old people. The dependency ratio is 96.85 which is higher than the national (89.03, 2001 Census). The

data indicates that 49.20 percent people are economically active. This percentage is not so good when compared to Nepal as a whole 52.9.

In the study area, most of the children after the age of 9 years were seen actively participating in works like house hold keeping, taming goats, cattle, grass cutting, and other small works of agriculture. Similarly many adults were also found busy in assisting domestic works. E.g. weaving Doko, Namlo, seed sowing. Most of the females adults were responsible to cook foods and young female to look their younger siblings. Naturally, the higher dependent ratio affect the house, village, community and nation's economy.

4.2.4 Social Aspect

Social aspect of any community means costumes, foods, their settlement, attitude etiquettes, family structure, social status standard, entertainment, house construction, relation with other communities etc. In case of Lamidanda village Brahman, Chhetri, Newars, Magar, Kami Damai, Sarki etc settled here. Population wise, Magars have become second large community after Newars although previously Magars were the largest community inhabiting the village. So Lamidanda village can be considered as the mingling point of different ethnic groups. But the interesting feature is that the whole village is dominated by Hinduism as the total population is the follower of Hindu religion and tradition. So they celebrate Dashain, Tihar, Shivaratri, Krishnastami Sripanchami, Ram Nawami, Balchaturdashi etc.

There are many tribes or segments under the heading of Magar in this area. Some of the Magar are Jhankri, Pulami, Resmi, Pitha Kote, Sharu Magar etc.

In this community the marriage ceremony is preferred within the Magar circle as far as possible. Marriage practice is slightly different from Brahmin and Chhetry. They

have custom of marriage among their kith and kin. They celebrate the festivals like Dashain, Tihar, Sankranti and others.

4.2.5 Family Structure

Family means a group of persons whose relationship to one another is based upon consanguinity and who are therefore kin to one another. Family is regarded as the primary stage of social institution where every child enters into the process of socialization of the community. There are two types of families in the Magar community of Lamidanda. One is nuclear and another is joint family. The nuclear family consists of married couple and their unmarried children and the joint family is a group of brother's families living together in which there is a joint resident, kitchen and property.

Table 4. 5
Family Structure of Respondents

FAMILY STRUCTURE	NO. OF HOUSEHOLD	PERCENTAGE
NUCLEAR	28	70%
JOINT	12	30%
TOTAL	40	100%

SOURCE: FIELD SURVEY, 2016

Among 40 Magar households, most of them i.e. 70 percent live in single family with husband, wife and their children whereas few i.e. 30 percent live in joint family with grand parents. Population chart as per the age is given below.

Table 4.6
Population Distribution as per Age Group of Selected Sample

AGE GROUP	0-5	6-10	11-15	16-25	26-45	46-59	60 ABOVE	TOTAL
POPULATION	30	24	35	57	63	37	27	273
PERCENT	11	8.9	12.8	20.8	23.07	13.55	9.88	100

SOURCE: FIELD SURVEY, 2016

From above table it was found that 30 people out of 273 i.e. 11% are age group between 0-5, 24 i.e. 8.9% between 6-10, 35 i.e. 12.8 % between 11-15, 57 i.e. 20.8 % between 16-25, 37 i.e. 13.55% between 46-59 and 27 i.e. 9.88 % above 60.

Table 4.7
Sex-wise Distribution of Respondents

SEX	POPULATION	PERCENT
MALE	130	47.6
FEMALE	143	52.4
TOTAL	273	100

SOURCE: FIELD SURVEY, 2016

From the above table it was found that 130 i.e. 47.6 % are male and 143 i.e. 52.4 % are female among the total population 273 Magars.

4.2.6 Language

MAGARS OF LAMIDANDA WIDELY SPEAK TWO LANGUAGES.

(I) NEPALI

(II) MAGAR

Magar language is used among their own community whereas Nepali language is used while communicating with the outsider. They themselves told that their Magar language is very much different from that of western Nepal in tone, pronunciation, etc.

The Magars have their own dialect, which is called Magar language. It is different from Nepali language. This language belongs to the Tibeto Burman family. They have their own scripts though they have now began to use Devanagari script as well. In Nepal 2.3% of people speaks Magar language where as in Khotang district only 0.03% people speak Magar language (CBS, 2011).

Table 4.8
Language Used by Respondents

LANGUAGE	NO. OF HOUSEHOLD	PERCENT
MAGAR ONLY	3	7.5

NEPALI AND MAGAR	37	92.5
TOTAL	40	100.0

SOURCE: FIELD SURVEY, 2016.

Among 40 respondents, 3 household i.e. 7.5 % speak only Magar language while communicating with each other whereas 37 household i.e. 92.5% speak both Nepali and Magar language while communicating with each other.

4.2.7 Literacy

Education is a means through which human being may bring a better life. But one may get education either formally or informally. The informal type of education is dominated in primitive societies. As one moves from primitive to more civilized societies, the education process becomes more and more institutionalized and formal. The informal process of offering education is still regarded as the integral part of education.

In general lower literacy rates among different societies today is the root cause of high birth rate and death rate, high infant mortality, lower per capita income etc. In the context of the Magar community of Lamidanda, it is not satisfactory.

The educational condition of Magars of Lamidanda is not so satisfactory. The village has one secondary and are primary school. Very few, countable in fingers, have pursued their education beyond SLC. The table 5.6 indicates the educational situation of Lamidanda village.

Table 4.9
Educational Attainment of the Respondents

EDUCATION	NO. OF RESPONDENTS	PERCENTAGE
ILLITERATE	14	35
PRIMARY	16	40
UP TO SLC	6	15
IA AND ABOVE	4	10

TOTAL	40	10
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SOURCE: FIELD SURVEY, 2016

Nearly 90% of the school-going age group go to the school. However it has been found out that majority of them do not pursue further study after class 8 or 9 or 10 due to ignorance of the parents and lack of money for books, copies etc. Illiteracy of elder population has prevented them from different opportunities. Majority of them are unaware of the family planning measures while those who know about that are also doubtful about the side affects. However younger generation are aware of such things, through different media like course book, radio, FM etc.

4.2.8 Settlement Pattern

The settlement pattern of the Magars of Lamidanda is found typical. The Lamidanda is located at uphill facing to east. So area remains dry by sunlight. The village has terrace land with jungle. Gradually, migration took place from near by districts. The Magars of Lamidanda are migrated here from Okhaldhunga district. The house are scattered in cluster. Every household has shade for livestock, cattle, buffaloes and goats near by their houses.

4.2.9 Housing Condition

The housing condition of the Magars of Lamidanda is not good. Most of them live in the house with roof made of Khar (thatches) slate and tins. The walls of the house are made of stones and mud, wooden planks, bamboo. Their houses have a partly enclosed Veranda facing the courtyard in front of the houses-which is considered to be the most appropriate place to welcome the visitors. Most of the houses are two storied. A low door way leads to the main ground floor. Ground floor is used for kitchen and upper floor is for bedroom and store. There is no good system of ventilation and chimney. But newly constructed house don't have such problem. Most

of the houses face to southeast to get natural sunlight. The tin roof of a house signifies the prosperity of a person in the local community.

4.3 Life-cycle Ceremonies

4.3.1 Rituals and Festivals

4.3.1.1 Rituals

Every ethnic groups has own rituals and practices which make it unique and distinct from others. These ethnic groups have their own beliefs in their religion as religion is the control measure which discourage bad deeds and encourage good deeds in the name of sins and punya. Magars of Lamidanda are highly influenced by Hindu religion tradition and culture. So they generally follow and celebrate the festivals general to major Nepalese.

Rituals are the practices followed from long past which have become the part of everyday life of people. Magars of Lamidanda perform rituals in their own traditional way. In this study, the research was focused on birth, pasni, Chhewar, Gunyucholo giving, marriage and death rituals.

BIRTH RITUAL

The birth of a child is an occasion of happiness and is the first and important ritual in the Magar community. The birth ritual includes all the practices performed from the day of pregnancy to the “Nwaran” (naming). Pregnant women and her husband are considered impure for the ceremonies and husband should not practice any killing. Pregnant women is not allowed to see the Solar and Lunar eclipse and is given more nutritious diet than at other time.

After the birth of child, the house is considered impure till the Nwaran, which is generally, performed on 3rd, 5th, 7th to 11th day or any odd day. This period is also known as sutak. On the day of Nuwaran the priest purifies the house by spraying

“gahunt” i.e. cow’s urine. The child is given name on the basis of calculations made on the time of birth, date and such data. After the child’s name is selected and the nuwaran is over, a thread is tied around the wrist of the child and the parents who make gifts to the priest. Magars of Lamidanda don’t accept food and water from the delivered mother until 22nd day of deliver.

PASNI

This is the ceremony of feeding grains to the child for the first time, which is performed at 6 months for the boy and at the age of 5 for baby girl. At the occasion, the child is bathed in sunpani and then teeka is offered on his forehead by older people along with feeding of rice, milk, curds and bird meat. The child gets a new set of clothes.

CHHEWAR

This is the ceremony performed for male child only that is performed at the age of 3 or 5 any odd years. All the maternal kin and cross cousins are invited along with other guest. The person whose name is chosen by the priest shaves the hair of the child leaving only tupi or topknot. This is unlike other magars whose maternal uncle performed the function. The child received new clothes and a feast follows.

In case of female child, there is no such ceremony like Chhewar. But they are given Gunya-cholo at the age of 9 or 11 year by the parents or grandparents. However no feast is observed in this case like the Chhewar of the male child.

MARRIAGE

The pattern of marriage is an important factor for determining the fertility and population growth rate of a society. In Nepal various social customs and tradition are associated with marriage practice social customs or laws specify as to whom, how and

when one should marry, and these differ from society to society and from one sub group or class to another.

Marriage is approval of the society to the couple (i.e. man and woman) to remain as husband and wife to continue the generation. Marriage is considered as the major and important event in any person's life.

Magars have the tradition of multilateral cross-cousin marriage in which the mama or maternal uncle's daughter is considered as the exclusive marriageable property of his nephew or Bhanja. Thus Bhanja has to marry his mama's daughter. If the daughter wish to marry else where then the father must ask the Bhanja if he has any objections and if the permission is given than only. She can marry elsewhere. But this tradition is vanishing nowadays gradually because of the educated youngsters, contact with other communities. However marriage outside the caste is not considered good even today.

Different kinds of marriages are in practice among the Magars of Lamidanda.

(A) LOVE MARRIAGE

(B) LAGAN MARRIAGE

(C) JARI MARRIAGE

(D) WIDOW MARRIAGE

Love marriage is practiced without the contentment of parents of either side Only the boy and girl involved take the decision. Later they are brought back to the house by the parents after certain formalities.

LAGAN (ARRANGED) MARRIAGE

Lagan marriage occur when the boy reaches a mature age of 22-25 and female is about 18-20. If the boy declines to marry his matrilineal cross cousin, then the matchmaker looks around for a suitable bride for the boy. The relatives of the prospective groom go to the girl's house and present her parents with a theki of curds,

rayo sag, bananas, sugar cane and talks take place regarding the match. The boys folks again go to the girl's house to confirm the matter second time without any gifts. They go once again third time to girl's house for confirmation. This time they carry sel roti, jaand, raksi etc. At the third meeting, the matters like the number of janti, number of musicians, panchai baja or naumati baja etc are determined.

JARI (PENALTY) MARRIAGE

In this case, man marries the wife of other man and he has to pay penalty to the women's first husband. The penalty is called Jari. Jari is determined by the first husband to cover his marriage cost and until the Jari is paid to the first husband, the new couple is not formally married.

WIDOW MARRIAGE

This type of marriage is also common among the Magars of Lamidanda. However the married women is not allowed to participate in the ceremonial rituals like shradha.

DEATH RITUAL

Influenced by Brahmin neighbor, the death ritual of Magars of Lamidada is more or less like the former. When a Magar dies, the neighbors and relatives gather at that house and do the necessary help. The corpse is wrapped in a white cloth and tied to a bamboo structure. The corpse-tied-bamboo is first carried by son and then by other to the cremation site that is usually the Dudkoshi river bank which is about one hour away from Lamidanda village. On the way, the priest or dhami recites the mantras and sprinkles coins, aksata (i.e. rice grains) and blow the conch shell.

At the cremation site, the corpse is denuded, nails, teeth are cleaned and at last is placed on the pyre. All the malami people give (spray) soil to the corpse that is called "matti deene". Then the son (s) burn the dag batti on the corpse's mouth and the pyre

is fired. Nearly the end of burning of the pyre, a small piece of burnt corpse is taken and is thrown into the river after applying ghee on it. This is strange behaviour found in Magars of Lamidanda. At last the ashes are thrown into the river and the pyre is washed.

Once the cremation is over the sons and brother of the deceased have to shave their hair. The sons have to shave all the hair on their bodies, bathe and wear the white loincloth and white cloth to wrap their bodies and bald heads. There are the funeral goers must also bathe and then they all return homewards. Before returning, they all touch the fire of thorny bhalaio bush by their feet to ensure that the spirit of the deceased can't follow the funeral goers or malami back to the home.

The sons of the deceased return and are placed in the place outside verandah or pindi and place is called kuri. They remain there for the period of immediate death pollution that is observed for 10 days by the Magars of Lamidanda. Within these days, they are not allowed to touch any body or animal and each day they have to go to kuwa where they bath., cook food and offer to the deceased ones as pinda and consume. This continues for nine days. On the 9th day, the ritual called dighuro phutaune is performed.

On the last (10th day), the Brahmin priest is called who perform the rituals like yagya reciting mantras. The ones in kuro are purified with the sprinkling of gaunth. The houses of the relatives are also purified by spraying gaunth. Then the feast is given to all there. Before the feast, the materials like piece of meat, jand, milk, curd, rice etc are offered to the deceased in the kitchen. After the feast, the mourning is over, the food ban is lifted though some have to maintain certain taboo for a year or 6 months or 45 days.

4.3.2 Festivals

The festivals are celebrated in different time of year. Festivals derive for the most part from collective ritual, which involved the participation of the social group clan, tribe or family in activities, which are held to affect the interests of the whole group. Anthropologically speaking, festival is a traditional culture, which has been done for the purpose of getting pleasure during off seasons or trying to be free from their own main occupation, but it could not be leisure because they might have engagement to manage materials as well as fulfill required process of the festival. Some festivals are made for getting religious merit. In society people get lot of recreation from the celebration of the festival. During the festival period people are happy and try to be free from anxieties, troubles, mental tension and strains and other general practical difficulties. During the festival period they were beautiful cloths, eat delicious food, people love and respect each other.

The festival brings interaction among kinds and family members and enjoy according to their management. The Magars of the study area has followed many Hindu festivals. The main festivals are as follows:

Dashain

The Dashain is the great festival of Hindu people. Dashain is celebrated by the Magars nine days worshipping of 'Nava Durga' (nine facets of goddess Durga). The tenth days people received Tika from the elder persons of the family and relatives. People go to the houses of relatives' and have Tika and Jamara.

Dashain festival is not only important by the view of social interaction but also people clean their house, repair public track and also worship their tools made of iron. From the ecological point of view it is important to look at the number of livestock are

sacrificed and the amount of protein received by the group of people during the festival.

TIHAR

Tihar is the second great festival of all Hindu people of Nepal, it is also called Dipawali. This festival is celebrated for five days. Tihar is famous for worshipping “Yama Panchaka. In Tihar people worship crows, dogs, oxen, cows, and brothers. They all receive food, bunch of flowers respectively every day. On the fifth day, the brothers received Tika and Malla from their sisters’. Sisters; receive money and materials as Dakshina. People go to play swing and mainly male go to gamble cards.

MAGHE SANKRANTI

In Nepal, every first day of the months is considered as festival but some of them are celebrated in well organized or special way, and Maghe sankranti is one of them. The Magars celebrate this with great interest. The married daughters and sisters come to their parental home taking meat, Raksi and Yam. The brothers and parents give them feast and some amount of rice as well. Brahamins and other groups eat special food call ‘Khicho’ yam is preferred to eat on that day. The day before of Maghe Sankranti buffaloes are killed for meat according to their need. This festival is celebrated with worry and sorrow because people say Maghe Sankranti Manau Mariyala, ra Bhet Nahola Bhanera (Whether we can meet again or not let’s celebrate). People believe that from the first of Magh generally Barkha Yam (rainy season starts). The rainy season people get many epidemic disease and famine problem. Although the first of Magh is not the summer season but it is a symbol.

SHRI PANCHAMI

Shri Panchami is also known as Basanta Panchami. This festival is also celebrated the same way as Maghe Sankranti. Many years ago this festival was also special meeting to decide how to manage the forest and pasture resource in the village. At that meeting the rule and regulations were generally passed about management of the forest resources.

4.4 Economic Status

This section deals with factors related to the economy of Lamidanda. This includes the land and the food production, farming and animal husbandry, salary and wages, income and expenditure system of Lamidanda.

The word economy means incorporation of various subsistence on the adaptive strategy of people to make a comfortable living with their environment. Economic organization is the securing of sufficient production to satisfy the desire of societies. Therefore, economic organization is an evolutionary process and the stages and attached to indicate the development of an economy. While discussing the general feature of Nepalese economy, it is found that Nepal is an agriculture country. Most of the population live in the rural areas and adopt agriculture as their means of livelihood.

Actually Nepali economy is agrarian. Almost two third of the total area of the country is covered by hills and mountains. The cultivable lands are confined in Terai and inner Terai parts of the country. Nepal is facing many constraints on the way of development. Geographical and topographical feature of the country presents a big barrier, which have always created obstacle in the development process. In the field of industrialization the country also has not achieved significant progress. Therefore the level of poverty varies from village to village because of the topographical and land shape variation.

The economic condition of people of Lamidanda is poor. The major crops of this village are maize, millet, barley/wheat and mustard seeds. There is under employment and unemployment. So the young people have to go far away in search of employment. Most of them go to India to earn money. Being illiterate they get only unskilled work and earn very little money.

Nepalese economy is depending on agriculture as majority of the population depend on agriculture for living. Agriculture is the backbone of the country's economy. Out of the total area of country 1,47,181 sq. km. only 26,533 sq. km. of land is fertile.

Economic condition plays vital role in the living of the person. In case of Magars, the economic condition is so poor that majority of them live below the poverty line. Majority of them are indulged in agriculture, which hardly support them for 6 months. Other sources are labour, trade, pension etc.

In case of Magars of Lamidanda village of Lamidanda VDC, they are adopting different professions. Many of them are depending on agriculture which provide them their bread only for 4-6 months. Their poor economic condition keep them away from balanced diet and good education and lead to the deteriorating living condition.

4.4.1 Agriculture Practice and Farming System

After hunting and gathering stage of civilization, the agricultural civilization was started and has been running up. Agriculture is being regarded as the primary means of subsistence of people within the environment; it includes food grain production, cash crop, livestock and their products. This is natural that every means of production requires labour. (Varying degrees depending in nature and type of work). Since, the agriculture is a highly labour consuming activity, particularly in the traditional agrarian community.

4.4.1.1 Agriculture Practices in Lamidanda

Maize, millet and barley/ wheat are the major crops grown in Lamidada. The agricultural activities of the Magar are largely regulated by the seasonal cycle. The major seasons of variation are rainy and winter. In the rainy season cultivation starts at the onset of the monsoon, which includes maize, millet, beans, pumpkin, cucumber and other green vegetable. And winter season crops are barley, wheat, mustard oil etc. They don't have paddy field because of high hill. So maize, millet is the main crop cultivated by the Magar in Lamidanda village. In lack of irrigation facilities; agriculture in this area is totally dependent upon monsoon.

Table 4.10
Cropping Calendar of Lamidanda

Major crops	Planting months	Harvesting months
Maize	Baisakh	Bhadra
Millet	Ashadh	Marg
Wheat/ Barley	Ashwin	Falgun
Beans	Baisakh	Magh
Potato	Kartik	Magh
Mustard oil	Kartik	Magh
Kitchen garden	All round the year	Al round the year

Source: Field Survey, 2016

The above table no. 4.10 shows the planting and harvesting of different crops. It indicates maize is sown in Baisakh, millet in Asadh in the same field. Some kind of pulses/ beans are inter cropped with Maize and Millet. Maize, Millet and other pulses are harvested in the months of Bhadra, Kartik and Mangsir respectively. Almost all people grow Barley in their fields; some of them also grow mustard seeds. Barley and mustard seeds are sown in Ashwin and Kartik and harvesting in Magh and Falgun respectively.

Table 4.11
Major Crops Cultivated by Households in Lamidanda

Major crops	No. of Household (%)
Maize	40 (100)
Millet	25 (63)
Barley	24 (60)
Pulses/ Beans	12(30)
Potato	12 (30)
Mustard seed	12 (30)
Kitchen garden	10 (25)

Source: Field survey, 2016

The above table no. 4.11 shows that every household grows maize, 63% of the household grow millet and 60% of the household grow Wheat/ Barley. The Magars of the study area also grow other crops according to their needs. Maize and Millet are produced by almost all the Magars because of staple food and cultural value. The Millet and Maize are used to make alcohol (Jand and Local Raksi) which are used during the celebration of the rituals and festival.

Agriculture is the backbone of the economic of our country. The quantity of the crop production determines the economic status of the people. Generally greater size of land holding indicates higher in the production and income level. But the productivity per unit of cultivated land is low due lack of irrigation and unavailability of modern agriculture inputs such as chemical, fertilizer, improved seeds, insecticide and ploughing tools.

Table 4.12
Food Production and Consumption by Respondents

Food Production and Consumption	No. of Household Responding	Percentage
Sufficient food for 2-4 months	22	55%
Sufficient food for 6 months	12	30%
Sufficient food for a year	6	15%
Total	40	100%

Source: Field survey, 2016.

The table no. 4.12 shows that among 40 respondents from different houses of the village, only 15% can support from their production whole year, 30% can feed themselves for about 6 months while 55% of them can have disappointing stage. As they are totally dependent on monsoon rain due to lack of irrigation system, they can plant only once in a year i.e. maize, millet black pulse on the onset of monsoon. While few of them having fields near the Rawa river can have more than one crop in a year. The imported rice is brought there from Katari, Ghurmi etc on the back of labours.

4.4.1.2 Farming System

The agriculture production in any region generally depends upon the existing ecological factors. The quality of soil, amount of manure used, irrigation facility and timely cultivation and continuous care of plant determines the quality and quantity of crops production. The Magar of Lamidanda often uses traditional method of agriculture. They use an iron tipped plough with the help of a pair of oxen. They use only a few agriculture tools namely spade, plough and oxen. The family members are the principle productive sole source of labour supply.

For centuries, the rural people of Nepal have been surviving in extremely difficult economical condition. The gap between the availability of food and the needs of the rapidly expanding population is widening. The reasons for the food crisis lie both in the ecological and socio-political condition of production, Nepal's agrarian structure is still largely composed of subsistence farm, primarily depend on the weather and on family labour for their operation. Powerful environmental obstacles to communication and transport, and the low level of technological development also hinder the capacity of Nepal's small farming system to produce and circulate the necessary agriculture surplus.

Another fact is agriculture production is directly affected by the availability of irrigation facilities. Irrigation is the most important factor for the agricultural development. But as observed there is no irrigation facility. During the fieldwork it was observed that the crops were not grown well. Although many farmers in the study area were aware of the use of chemical fertilizer, improved seeds and pesticides. Almost all the household use local seeds only.

Table 4.13
Application of Fertilizer in Crops in Lamidanda

Types of fertilizer	Number of household	Percentage of the total
Compost	22	55.00
Chemical	6	15.00
Mixed	12	30.00
Total	40	100

Source: Field Survey, 2016.

The above table number 4.13 shows that of the 40 households 15% households used chemical fertilizer and 30% used both compost and chemical fertilizer. The households who used chemical fertilizer alone have not domesticated any animals.

Rest of the respondents 55% used compost manure in the field. The reasons behind not using improved seeds and chemical fertilizer are due to the lack of knowledge as well as unavailability.

4.4.2 Lands

Land ownership is still the most important index of wealth in Nepal. However, the possession of land is greatly valued among the Magars of Lamidanda. It is valued not simply as a factor of production but as continuous source of income and security. In the other hand it is an index of social status and prestige also.

Topographically Lamidanda village is situated at the foot hill at an altitude of about 1150 meter from the sea level. Therefore the land structure is similar to that of eastern hill region of Nepal. The soil of this area is yellowish brown in color. There are rocks stones in the village as well as in field. This village is faced towards east north and hill is sloped to the same side. Therefore it gets sunlight whole day.

4.4.2.1 Types of Land

Actually the land of Lamidanda could be classified in to 2 categories viz.

- (i) Bari
- (ii) Pakho

(i) Bari

These field are either plain or little sloppy. This type of land could be ploughed by oxen. These are usually fertile and major crops are cultivated. In these land two seasonal crops maize/ millet in summer and wheat/ barley in winter are grown. Bari belongs to Doyam and Seem-a government land category.

(ii) Pakho

This short of land is sloppy, non fertile, could not be ploughed, needs spading and only one seasonal crops could be cultivated. It belongs to Chahar land category. In Lamidanda the area of land is measured in Ropanis (5476 sq. ft.) so, the area of cultivated land (Bari and Pakho) was taken in consideration to find out the area with respect to house hold. The following table shows the area in Ropani and number of household.

Table 4.14
Area of Cultivated Land Holding by Household in Lamidanda

Area in Ropani	No. of household	
	Bari (%)	Pakho (%)
0-4	12 (30)	24(60)
5-9	10 (25)	6(15)
10-14	14(35)	6(15)
15 above	4(10)	4 (10)
Total	40 (100.00%)	40 (100.00%)

Source: Field Survey, 2016

The above table No. 4.14 shows that of the 40 households, 25 % have 5-9 Ropani of Bari land whereas 30% have less than 5 Ropani Bari and 10% have more than 15 Ropani Bari land. Similarly of the 40 households 60% have less than 5 Ropani of Pakho land, 15% have 5-9 Ropani, 15% have 10-14 Ropani and 10% have more than 15 Ropani of Pakho land.

The productivity of Bari and Pakho is different. There is neither possibility of irrigation nor any sources. So they have to depend upon the monsoon for agriculture. The size of Jungle is declining which reflect the less supply of fodder. That is why the number of domesticated animals are also decreasing. It means the availability of compost manure is very less. Due to sloppy land. the fertilizer are swept by rain.

There is no practice of modern agriculture technique. All of these factors are directly responsible for the low production of crops resulting the poor economy of the village.

4.4.2.2 Density of Population in Relation to Arable Land

The density of population is defined as the ratio of people to arable land. It provides a picture of growing population in an area.

Table 4.15
Density of Population in Lamidanda

Location	Land in square km.	Total population	Density of population per square km
Khotang District	1,591	231,385	145
Lamidanda	30.57	2892	94

SOURCE: CBS, 2011.

The table no. 4.15 shows that the density of population in Lamidanda is 94 person per square km. comparing 145 person per square km. of Khotang district.

Table 4.16
Estimated Crops Production of the Household with their Values in Lamidanda

Crops	Estimated production in quintal	Rate Rs. per quintal	Amount Rs.	%
Maize	290.74	1175.00	341619	60.30
Millet	107.28	830.00	89024	15.72
Wheat/Barley	36.57	850.00	31084	5.49
Mustered seed	17.31	5500.00	95205	16.80
Potatoes	4.82	850.00	4097	0.75
Beans	1.78	3000.00	5340	0.94
Total			566369	100.00

Source: Field Survey, 2016

The above table no. 4.16 shows that total estimated yearly income of the sampled households from crop production is NC Rs. 566369 and per household yearly income

from crops production is NC Rs. 14160. This excludes income from animal husbandry and other sources. In spite of this, quantity of food grains is not enough to fulfill the daily needs of the people. The average household size of Lamidanda 6.8. The average household income from crops production per month is NC Rs. 1180 which equals to Rs. 173.52 per head per month income from crops production. In other words they can get Rs. 5.78 per person per day. Now the question arises how a person can maintain his life with this little sum of money. It is compulsion to them to run their life even in such terrible miserable condition.

4.4.3 Food Grains Sufficiency

During study period, it was tried to find out whether the annual production of food grain were sufficient to meet the daily requirement for one year. However, the poverty of people or nation is determined by the level of food production and consumption. The cultivated land area is limited and estimated to be only 26% of Nepal to total land area. Therefore the crops production will not meet the requirement of rapidly growing population. Therefore there is shortage of food not only in a small community but also through out the nation.

Table 4.17
Food Sufficiency of Household in Lamidanda

Food sufficiency (in months)	Number of Household	Percentage
0-3	15	37.5
3-6	7	17.5
6-9	8	20
9-12	10	25
Total	40	100

Source: Field Survey, 2016

The table no. 4.17 shows only 25 percent household produced adequate quantity of food grains for one year. There is no surplus food in the Magar community, 17.5 percent of the house hold have food sufficiency for six months and 20 percent house

hold have food sufficient for 9 months. The 37.5 percent have food production sufficient for 3 months only.

4.4.3.1 Additional Resource of Livelihood

From the above data we found that 75 percent of the sample household had food grains insufficient for whole year. A question arises here how do they manage their livelihood in case of insufficiency of food grains. The following measures help them to run their normal livelihood in case of insufficiency.

Table 4.18
Source of Livelihood in Lamidanda

Source	No. of Households (%)
Services	10 (33.33)
Pension	13 (43.33)
Wage labor	12 (40)
Loan borrowing and wage labor	24 (80)

Source: Field Survey, 2016.

The above table no. 4.18 shows that in case of insufficiency of food grains of the 30 households 33.33% gets additional support from different services e.g. watchman, peon and servant 43.33% from pension drawing, 40% from wage labour and 80% from loan borrowing and wage labor. Every household have to depend upon more than one sources of additional resources during insufficiency of food grains. The loan borrowing is the worst factor to deteriorate the economic condition. Because they have to pay high interest rate to local lenders.

4.4.4 Animal Husbandry

This history of human civilization shows that primitive societies were fully depended upon animal husbandry. Animal husbandry has provided a bug of alternative resources for human population as well as major source of economy. Several studies

have emphasized the importance of animal husbandry in human societies. In the development process of human civilization many groups of agricultural people shared their inhabited area to cattle raising. In the hunting gathering period human beings were fully dependent upon meat, milk products from animal. It is a general fact that the animal husbandry has an important role in economic, cultural and ecological aspects. It is one of the main economic components of Nepal farmer. So both are complementary to each other.

It is due to the fact that animal husbandry is important not only for their economic boost up but also for cultural and nutritional point. The people of Lamidanda keep livestock primarily to fulfill the necessities of milk, milk product meal and compost manure. In addition to these oxen are used to plough land, and chicken are used either for meat or sold on cash.

Table 4.19
Type of Domesticated Animals in Lamidanda

Types of animal	Total no. (%)
Buffaloes	54 (10.35)
Cows	46 (8.84)
Oxen	70 (13.53)
Goats	289 (55.90)
Pigs	58 (11.31)
Total	517 (100.00)

Source: Field Survey, 2016

Magars of Lamidanda raise the cattles like pigs, oxen, cows, buffaloes, goats, hens etc. Pigs are utilized as pork during feasts and festivals whereas oxen are for ploughing the field before plating crop and cows, buffaloes for milk and hens for

eggs. However cows and buffaloes are raised by very few Magars only due to lack of pasturing land and fodders.

Surprisingly, Magars of Lamidanda village are not employed in British Gorkha army like the Magars of other region. Some of them are employed in Nepal police and Royal Nepal Army.

So occupation wise, Magars of Lamidanda are mainly farmers, other occupation followed are trades, labour, job and security personnel.

Table no. 4.19 show that of the total domesticated animals 55.9% are goats, which is the highest in number. It is because the goats require little grass and space. The buffaloes are 10.35% and tamed for the purpose of milk and milk products and also for the meat. This is economically beneficial for the local people. Although number of buffaloes are less due to the scarcity of pasture land and fodder. Oxen are 13.53% and important for ploughing land. Usually every household has a pair of oxen for agriculture purpose. The cows are 8.84% and tamed for the purpose of milk and manure. Traditionally cows are considered as holy animals. So they are worshipped. The cow dung is used to paint dirty space inside the house. Similarly urine is used to purify from evils. Pigs are 11.31% and kept for the purpose of meat and sold on cash.

4.4.5 Labour and Occupation

4.4.5.1 Labour

Both agriculture and animal husbandry are labour consuming economy. The term “labour input” means the fulfillment of required labour as per necessity. The domestication of animals require regular labour compared to agriculture. All the family members are engaged either directly or indirectly in agriculture/animal husbandry. Almost every member of the family shares the work such as preparing the

food, carrying manure to the field, sowing seeds, collecting firewoods and fodder from the forest.

Even economically inactive population is also helping hands of family. The boys and girls are allocated different jobs based on their age and capability. A grown up boy specially 12-13 years helps his father in the field and forest, a girl helps the mother in household activities as lighting the fire, bringing water, preparing food and taking care of younger children, Boys and girls start working as apprentices with in the range of 5 or 6 years old.

As the family is the principal productive unit, it is also the sole source for labour supply. All the family members contribute during planting and harvesting season, which needs additional labour. In such occasion they invite labours from their relatives/ neighbors. They practice a labour exchange system locally known as Parma. Under 'Parma' there is no discrimination in respect of age and sex. Every individual can join it but the return of their work is expected on the same basis. Thus the system is very important in the Magar community.

4.4.5.2 Wage labour

Wage labour is another form of economic activity of the Magar and is practiced by both male and female. They work in the neighboring village. They take food grain or cash in return to their services. On an average the total estimated annual income from wages was Rs. 76301 in 1993/94. In Lamidanda among 273 population nearly half of them go to near by villages for wage labour during plantation and harvesting season because the annual food grain production is insufficient for them to maintain daily needs. It was observed that a person gets Rs. 20.00 or 2 kilograms of grain instead of doing full day labour. Therefore it has played great role in the economy of Lamidanda.

4.4.5.3 Occupation

Table 4.20
Sample Distribution by Occupation of the Respondents

Occupation	No. of household as respondents	Percentage
Agriculture	30	75%
Government employee	4	10%
Trade	2	5%
Labour	4	10%
Total	40	100

Source: Field Survey, 2016

In order to study the occupation of the respondents, the research was focused on agriculture, job, trade and labour. It was found that 75% of the respondents were engaged in agriculture as their means of livelihood whereas 10% of them in job, 5% in trade and 10% in labour.

A. Job

Magars of Lamidanda got only one advantage from the airport built there i.e. some of them are employed as labour (or peon) in the offices like NAC, CAAN, private airline etc. These job holder Magars are somewhat in good economic condition than others.

B. Labour Market

Magars of Lamidanda village mostly work as labour in the fields during the cultivation for ploughing, digging the field. Besides they sell their labour for building the house as carpenter, carrying goods from Katari to Lamidanda for traders, i.e. working as porter. The daily wages for males is Rs. 100 and for females is Rs. 80 along with meal for the day. Sometimes, they received rice or maize as the payment of their labour power.

C. Trade

Mostly Newars are engaged in trade of Lamidanda. They import things of daily needs from the places like Katari, Ghurmi etc and sell local people. They also own lodges,

restaurants for the incoming and outgoing passengers. Only few Magar is engaged in such profession of trade of selling things and owning lodge. However other Magar occasionally sell their seasonal products like orange, litchi in the airport area.

4.4.6 Skill

Agriculture cannot alone increase the economic status of the people. Besides farming some people do certain skilled works like weaving (Doko, Namlo, Damlo, Basket) and carpentry etc. which might be additional sources of income of Lamidanda.

Table 4.21
Sample Distribution by Additional Skills

Type of skills	No. of People (%)
Doko weaving	15 (37.50)
Namlo/damlo weaving	7 (17.50)
Carpentry	8 (20.0)
Non	10 (25.0)
Total	40 (100.0)

Source: Field Survey, 2016

The above table no. 4.21 shows that of the 40 households, 37.50% respondents are engaged in weaving Doko, 17.50 percent are in Namlo Damlo and 20 percent are carpenter. They are not professional. They utilize their skills to fulfil their domestic requirements. In case of production in large quantity, there is no local market to sell these goods. So the skill of these people do not play any significant role to bring change in the economic status.

4.4.7 Annual Income and Expenditure

The economic condition of Magar of Lamidanda is extremely low. Agriculture is the main occupation and the cheap sources of income. In addition to this animal husbandry, service, poultry farming, pension drawing, wage labour are also the

subsidiary sources of income. Per head land holding size is less so the food grain production is not sufficient to them throughout the year. The method of agriculture is traditional and crude. There is no irrigation facility so they depend on the monsoon for the irrigation. Because of the population growth and the land inheritance practice, land has been fragmented into smaller segments.

The major sources of cash income in Lamidada are remittance from overseas. Besides these the Magar earn good money by working in factories in different parts of Nepal and India. Thus these sources of income are supposed to contribute substantially to the economy of Lamidanda. They also do way labour in nearby] village by ploughing, spading, crops plantation and the harvesting. But this sort of employment is seasonal that is during plantation and harvesting season. The daily wage labour also support their livelihood.

Table 4.22
Estimate Annual Income of the Sample Household from Different Sources in Lamidanda

Sources of income	Estimated value in Rs.	Percentage
Food grains (from own land)	566369	79.86
Milk and milk product	186501	16.42
Salary	246800	21.72
Pension drawing	60000	5.28
Wage labour	76301	6.72
Total	1135971	100.00

Source: Field Survey, 2016

The above table no 4.22 shows the annual total gross income is Rs. 1135971.00. Of that amount 49.86% comes from own food grain production, 16.42% from the value of the mils and milk product whereas 21.72% from salary 5.28% from pension

drawing and 6.72% from wage labour. The data indicate that the average household income is NC Rs. 28400 per annum and per capita income is NC Rs. 4176.47 per annum. The expenditure pattern of Lamidanda is given in following table 4.23.

Table 4.23
Estimated Annual Expenditure of Sample Household in Lamidanda

Commodity	Estimated Expenditure in Rs.	Percentage
Food grains (from own land)	566369	44.18
Food grains purchased	215732	16.83
Milk consumption	186501	14.55
Clothing	123781	9.65
Education	24632	1.93
Festival	57878	4.52
Kerosene oil	29752	2.33
Spices (salt, mustard oil, spices ad soap)	67385	5.25
Cigarette and Tobacco	9784	0.76
Total	1281814	100.00

Source: Field Survey, 2016

The above table no. 4.23 shows that food grain produced in own land and milk consumed by them are also included the expenditure. The data shows that the annual total gross expenditure is NRs. 1281814.00. Of the total expenditure 16.83% of the amount is spent in purchasing the food grains in addition to the food grains purchased from own farmland. Similarly 14.55% in the milk consumption. However, people of this village spent 9.66% money on clothing which is rather high compared to other expenditure items. The expenditure 1.93% in education looks little. This is because the people of Lamidanda send their children in search of employment instead of sending them to school. The primary level education is free. Similarly 2.3 % on

Kerosene is also little due to the fact that in hill people complete certain household works except lighting in natural light.

As a whole per household expenditure in Lamidanda is Rs. 32045.35 per annum and per capita is Rs. 4712.55. Whereas the gross average income per households is Rs. 28400 per year and per capita is Rs. 4176.47 per year. This clearly indicates the annual deficit balance, which is supplemented by loan borrowing.

CHAPTER V

SUMMARY AND CONCLUSIONS

5.1 Summary

Tradition and culture are the mark of identification of the particular community, society or nation. This study has focused to find out socio-economic status of the Magars of a small hill village of Lamidanda in Khotang district.

This is a descriptive research. Traditional method of data collection e.g. questionnaires, interviews, observation method have also been used for the collection of the primary data. The findings on demographic characteristics in the study area are as follows: The total population of Lamidada village is 2892. The average family size of Lamidada village is found 6.8. The dependency ratio of Lamidada village is found to be 96.85% which is higher than Nepal as a whole. The sex ratio of Lamidanda 91.91. the highest sex ratio of Lamidanda is 115.73 in the age group 65-69 and lowest sex ratio is 59.51 in the age group of 30-34. The total literacy in Lamidanda village is found to be 43.29% which is lower the national literate rate. Female literacy rate is found only 16.43%. It is also found that only 75% couple have the knowledge about family planning method at least one family planning method whereas 25% has no knowledge about family planning. The 65% have been practicing temporary method and 10% have done vasectomy. It is found that 59.38% of the people of Lamidanda were migrated in different places of Nepal and India. Of them 44.73% were in Terai and Nepali town and 57.27% in India. It is found that no people were permanently migrated and 49.73 and 55.27 % were for short and long period.

IT IS ALSO FOUND THAT DHAMI JHANKRI AND 30 % TREATED 50 OF THE RESPONDENTS BY HEALTH POST AND REMAINING 20% BY

BOTH. IT IS FOUND THAT 67.5% RESPONDENTS HAVE BEEN GETTING TAP WATER SUPPLY AND 32.5% FROM KUWA THOUGH THE WATER SUPPLY IS INADEQUATE.

IT IS FOUND THAT THE TOTAL AREA OF THE CULTIVATED LAND WAS 3.57 SQUARE KM. THE LAND BELONGS TO DOYAM AND SEEM (A GOVERNMENT LAND CATEGORY). THE POPULATION DENSITY OF LAMIDANDA IS 94 PERSON PER SQUARE KM WHICH IS LOWER THAN THE DISTRICT. IT IS FOUND THAT 2.5% POPULATION OF THE LAMIDANDA PRODUCE SUFFICIENT QUANTITY OF FOOD GRAINS. ABOUT 37.5% HAVE FOOD GRAINS SUFFICIENT FOR LESS THAN 3 MONTHS ONLY. IT IS FOUND THAT 53.13% HOUSEHOLD OF THE LAMIDANDA WERE BORROWING LOAN FROM LOCAL MONEY LENDER. IT IS FOUND THAT MAIZE, MILLET AND BARLEY WERE THE MAJOR CROPS PRODUCTION. THE ESTIMATED INCOME FROM CROPS PRODUCTION IN NRS. 14160 PER HOUSEHOLD ANNUM. IT IS FOUND THAT 55% HOUSEHOLD HAVE USED COMPOST MANURE WHEREAS ONLY 15% HAVE BEEN APPLYING CHEMICAL FERTILIZER. IT IS FOUND THAT ALMOST ALL FAMILIES OF THE LAMIDANDA HAVE DOMESTIC ANIMAL FOR THE PURPOSE OF MANURE, MILK, AND MEAT. OF THEM ABOUT 56% HAVE GOAT WHEREAS ABOUT 20% HAVE CATTLE AND 10% HAVE BUFFALOES. IT IS FOUND THAT TOTAL ESTIMATED INCOME OF LAMIDANDA WAS RS. 11,35,971.00 OF THE AMOUNT 62.28% COME FROM OWN FOOD GRAINS AND MILK PRODUCTION, ABOUT 27% FROM SALARY AND PENSION. PER CAPITA INCOME OF THE SAMPLE POPULATION IS NRS. 4176.47 PER ANNUM.

THE TOTAL EXPENDITURE OF LAMIDANDA IS NRS. 128181.00 OF THE TOTAL EXPENDITURE, ABOUT 61% OF CONSUMPTION WAS FROM OWN FOOD GRAINS AND MILK PRODUCT.

AS A WHOLE PER HOUSEHOLD EXPENDITURE IN LAMIDANDA IS NRS. 32045.25 PER ANNUM AND PER CAPITA WAS RS. 4712.55 WHEREAS THE GROSS AVERAGE INCOME PER HOUSEHOLD WAS RS. 28400 PER ANNUM AND PER CAPITAL WAS NRS. 4176.47 PER ANNUM. THIS CLEARLY INDICATES THE ANNUAL DEFICIT BUDGET OF THE PEOPLE OF STUDY AREA.

The Magars have Mongoloid physical feature and they have specific culture. According to CBS census (2011), the Magars constitute 708 i.e. 24.48% of the total population of Lamidanda VDC. The Magars of the study area do not speak Magar language although they claim as first settlers of that area. The Magars houses have two floors and some newly built house have three floors. The house is mainly used for cooking, bedding, visiting and also worshipping. They do not have separate room for each purpose.

Pasni is the rice feeding ceremony performed after six month later for male child and five month for female. It is a symbolic ritual of starting feeding solid materials to baby along with mother's breastfeeding. The baby also receives new sets of clothes. A feast will be organized and very close kin persons will be invited.

The first hair shaving is called Chhewar. The ritual needed Muljuwai to shave. The Chhewar ritual is performed when the child is three or five years old. In the case of female they are given Guneu-Cholo (Clothes worn on the upper and lower part of body) between seven and ten years of age.

The other ethnic groups also observe some of the festivals the Magar people celebrate as well. The famous festivals are Dashain, Tihar, Maghe, Sankranti, Shri Panchmi, , New Year day, Saune Sankranti, Teej etc. In these festivals, they celebrate eating foods together with family members and other kins men. Some festivals like Dashain, Tihar and Saune Sankranti are celebrated by playing Ping (swings).

5.2 Conclusions

By birth Magars are Buddhist but they are influenced by Hindus and have been celebrating all Hindus festivals. There is lacking of infrastructure of the development process. The agriculture pattern is old. They have not been utilizing modern technology in agriculture.

In this community the female are dominated by male. The literacy rate is very low with less percentage of literacy female. They are not aware of the education of their children as well. In spite of this they are fond of sending their children far away from home in search of job to earn money. Economically they are poor so have migrated to different parts of Nepal and India. They have faith over traditional health so they seek treatment during illness with them. The application of family planning contraceptive are irregular. So we can say that the socio-economic condition of the Magars of Lamidanda is very miserable.

Organisms need food, shelter and protection as basic needs for their survival. Human beings are cultural organism and they have the capacity to adopt with mind and creativity. Human adoption is easier in particular socio-economic and natural conditions through mechanism called culture, generally passed from one generation to another. The social and natural resources are exploited as much as possible through culturally prescribed ways.

The Magars survived by the traditional agriculture and animal husbandry as their main occupation using local resources and exploiting the external resources; state-welfare, market facilities, working in India and other foreign countries, etc. the labor exchange system is made easier for agriculture activities. The weaving skill is most influential source of supplementary cash income.

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