

CHAPTER-I

INTRODUCTION

1.1 Background of the Study

Nepal is a country consisting of multi-lingual, multi-religious and multi-ethnic society. The Nepal Federation of Indigenous Nationalities (NEFIN) noted 59 distinct cultural groups as Janajati. (NEFIN: 2005). They are found in different ecological regions, 18 groups in the mountain, 23 groups in the Hill, 7 groups in the inner Terai and 11 groups in the Terai. The Central Bureau of Statistic (CBS) could record only 41 Janajati groups with their population size and the population size of other 17 groups is not available (Dahal ,2003). The 1991 census identified 29 castes in the Terai, 29 in the Hill and only 2 in the Mountain as their origin (K.C,1995). Though the 2001 census listed 103 groups, technically only 100 groups are identified and 3 groups have not been identified yet (Dahal 2001).As Nepal has a wide range of cast system. The District also has various religions Hindu 72.42%, Buddhism 20.57%, Islam 0.31%, Kirat 0.01%, Christianity 6.32%, Prakriti 0.24%, Bahai 0.01%, and Undefined 0.119%. Tamang follows Buddhism as well as Hinduism (NPC, 2011).

Kavresthali is a village in Kathmandu District in the Bagmati Zone of central Nepal. At the time of the 2011 Nepal census it had a population of 4,774 and had 1,007 houses. Kavresthali is in the northern side of Kathmandu valley and is 3 km (V.D.C. office located at 5.5 km.) away from ring road. It is popular for its natural beauty as it lies in the lap of Shivapuri National Park. Kavresthali Village Development Committee consists of nine wards. Ward No. 9 mainly consists of Tamang who are believed to have migrated from Tibet and it is also known as Devasthan (CBS, 2011).

Nepal, a landlocked and arresting country breadth 77 percent acreage is covered by rock, snow, arid mountains and awkward hills etc., while alone 23 percent acreage is of apparent type. Most of the Mongoloid ethnic groups of people are settled in this dominated land. Among them Tamang is one of the major ethnic group with their own peculiar socio-cultural life. Nepal's history is carefully accompanying to its bounded breadth amid, separating the abundant plains of India from semi-desert like plateau of Tibet. Culturally and linguistically, the country forms a abuttals amid between the

Mongoloid humans of Tibet and their Tibetan-Burmese accent and the people of India and their Indo-European language.

The census report of 2011 demonstrated that the Tamangs are one of the major ethnic groups of Nepal having population of over fourteen hundred thousand and covered 5.64% of total population. Tamangs are largely found inhabited around Kathmandu valley. Kavrepalanchowk, Rasuwa, Nuwakot, Dhading, Makawanpur, Sindhupalchowk etc. are major places where this ethnic group could be found inhabited abundantly. The Tamangs are also found to be spread out of Nepal in places like Bangal, Sikkim, Assam of India, Bhutan and Myanmar. Tamangs are mostly settled in the higher altitude with compact settlement. (CBS, 2011).

The socio-cultural practice of each ethnic groups simply, doing their regular activity for the continuity of social life as practiced from their ancestor time such as celebration of various rites and ritual, feast and festivals, visual scanning of the customs and tradition throughout the life. In other word socio-cultural factors are customs ,lifestyles and values that characterize a society which are often unwritten rules or guidelines that leads a person's actions. Likewise, Tamangs have their own unique traditional socio-culture life, which were driven from past and directing their society in present.

The most Tamang women are involved in the household chores like fetching water, preparing meal and feeding the children. As the low productivity of the land the Tamang women and men involved in producing local house hold bamboo and cane split (Nigala) Products such as baskets, water baskets, grain basket etc. The Tamang men engaged in the home building, collecting stone slate for the roofs of the house. Tamang families engage in the manual labor to earn a living. From weeks before the fest festivals and pooja the process of brew the wine start at home. The alcoholism is common in the Tamang Community; Guest are served with wine and the gods are offered wine in pooja (Tamang 2009).

The study area of Tamangs are affianced in Agriculture, livestock, branch activity and added aggressive activities. Although they are active about the Kathmandu valley and in the almost attainable places, their active accepted is not satisfactory as compared to the added casting and indigenous human active in the aforementioned

area. Study breadth of Tarakeshwor is like adumbration beneath the lamp "Batti Muniko Andhyaro".

Even though many study has occurred on Tamang community but this research provides in depth analysis of culturally rich history of Tamang community and how it has changed with time in the modern period.

1.2 Statement of the Problem

Nepal is an agreement of all-inclusive aboriginal and aboriginal groups with the wonderful unity among diversities. Among all the aboriginal groups, Tamangs are above casting active in mid-hill of Nepal. Majority of Tamang are active about the surrounding breadth of Kathmandu valley.

The Tamang of this community has its own typical traditional ethnic culture. When they settled there, they have developed their own peculiar customs, traditions and socio-cultural organizations. Due to the geographical influence they have developed their material and non-material culture. They follow Buddhism as their major religion and have unique cultural values and norms. The study is an attempt to document for socio-cultural practices of Tamang, in order to provide information particularly in the field of major socio-cultural institution such as family, marriage, food habit, kinship, economy, religion and life cycle ceremonies.

The major occupations of the Tamang of Tarkeshwor municipality are agriculture, animal husbandry etc. The traditional and subsistence way of farming are still in practice. Livestock farming is not commercialized yet. They seems clumsy to in accepting the change and become a brier to alteration in the character and atmosphere of the place with added groups. All the livelihood activities seem to be subsistence. The active conditions, black face of the accouchement resemble limited allotment of the country.

To understand and light out the uniqueness, few superficial studies are carried out in this field, taking this fact into consideration, the present study is an attempt to provide a systematic analysis and maintain the gap in the field of socio-cultural aspects of the Tamang. We know that Tamangs have a rich in terms of their cultural traditions but now due to contact of the other groups and minority of Tamang in this municipality

and influence of modernization, their culture is gradually changing. There has been no study as yet regarding the specific socio-cultural aspects of Tamang in this area. So this study can be considerable help to find out the factors that are responsible to bring the change in socio-cultural aspects of Tamangs of Tarkeshwor Municipality Kavresthali. Mainly the problems have been concerned with such research questions:

- What is socio- cultural condition of Tamang of the study area?
- Are there any changes in their socio -cultural and economic condition?

1.3 Objectives of the Study

The general objective of this study is to analyze the socio-cultural condition of Tamang people.

The specific objectives of the study are as follows:

- To investigate the socio-cultural practice of Tamang people in Tarkeshwor Municipality Kavresthali, Kathmandu
- To trace out the changes occurred in socio-cultural and economic aspects of Tamang community.

1.4 Importance of the Study

Tamangs are residing about Kathmandu basin and are affianced in altered acceptable activities such as agriculture, livestock and altered types of activity work. Life appearance of this association is affecting akin like limited locations of country. This abstraction will put acumen into the cultural aspect of Tamang association of Tarkeshwor Municipality Kavresthali, Kathmandu and analyze the reason behind the marginalization and change in the life of the Tamang community due to modernizations.

1.5 Scope of the Study

This study explores the different socio-cultural aspects of Tamang community in Tarkeshwor Municipality Kavresthali, Kathmandu which is backward in comparison to other nearby community. The study enlightens the leading problem which has hampered their chance to improve and move further.

1.6 Limitations of the Study

Every social research is not beyond from limitation. This is also not exception. The study has following limitations.

- The study area of Tamang community of Tarakeshwor Municipality Kavresthali, Kathmandu, is very small and it may not represent the entire Tamangs of the country.
- The study intends to focus on only Socio-Cultural practices of the Tamang community of Tarakeshwor Municipality Kavresthali, Kathmandu, So other caste/ communities are excluded.
- This study is conducted under the time constraints and limited territory.
- The conclusion drawn from this study may not be applicable for other parts of the country and any other places.

1.7 Organization of the Study

This thesis is divided into seven chapters. The first chapter deals with the introduction of research study, chapter two involves literature review on Tamangs, the third chapter explains the research tools and techniques used in the study, the fourth chapter describes about location and socio-cultural setting of the study area. The fifth chapter deals with the data analysis and presentation. The chapter six has described social and cultural changes in Tamang community and general outcome of the study while the last chapter seven includes the summary and conclusion for the study. Finally, the thesis is ended with the references and appendixes.

CHAPTER-II

REVIEW OF LITERATURE

The first section of this chapter deals with the different sociological theories and theoretical frameworks concerning the socio-cultural situation. Second section deals with the previous researches done by different sociological teachers and students related to the Tamang's caste and the practices of socio-economy of Nepal.

2.1 Theoretical Review

Socio-cultural situation varies differently from person to person, community to community, place to place and country to country. One theory is not sufficient for the study of socio-cultural situation of any society or community. So, various theoretical studies are important and needed to understand the change of the society from historical to present.

A) The Evolutionary Perspective

Among the Evolutionary theorists, Herbert Spencer's theory of "Human Social Evolution" attempted to formalize the social thinking along the scientific lines with added influence from biological theory of evolution. According to Spencer, society is a kind of organism subject to the process of growth from simplicity to complexity, from chaos to order, from generalization to specialization, from flexibility to organization.

He agreed that the process of social growth can be divided into certain stages. They have their beginning and eventual end. And that this growth is in fact the social progress. He argues that the society has evolved from military to industrial society (MCGee and Warms 2007).

From the 'Evolutionary View', society will change through simple to complex from past to present. They also agreed that, many newness will come but all of them, automatically fittest will be sustained in society. In such a way, the traditional society and culture will disappear and development will increase so that the society and

culture will change from traditional military society to modern industrial society for better of life.

Social evolution→military society→industrial society→modern society/ progressive society

B) Functionalist Perspective

Among functionalist theorists of social change, Parsons (1951), examines how a society restores equilibrium after a disturbance. He stressed the importance of cultural patterns in controlling the stability of society. According to him, society has the ability to absorb disruptive forces while maintaining overall stability, because it is “constantly straining for equilibrium or balance”. The conservative forces of society such as shared norms and values resist radical changes and serve to hold the society together. Parsons considers change “not as something that disturbs the social equilibrium, but as something that alters the state of the equilibrium so that a qualitatively new equilibrium results”. He has stated that change may arise from two sources. They may come from outside the society, through the contact of other societies is one sources and another will come from inside the society, through adjustments that must be made to resolve strains within the system.

According to Parson, society has a main strength power which manages the traditional forces contained in the society. There are also the new ideas coming from out of the society. Combining these two forces the society will create a new society. When the new society will come, their socio-economic condition will change automatically.

Traditional Society→Internal forces of society + External forces of society→Equilibrium society/ progressive society.

C) Conflict Perspective

The conflict theory of social change was highly emphasized by German philosopher Karl Marx. His “All History is the History of Class Conflict”, Marx and Engel’s in the “Communist Manifesto” clarified that the individuals and groups are opposing interests that they are bound to be conflict. Since the two major social classes, that is rich and poor, or capitalist and laborers have mutually hostile interests they are at conflict. History is actually the story of conflict between the exploiting (the rich) and

the exploited (the poor) classes. This conflict repeats itself off and on until the workers overthrow capitalism and a socialist state is created. What is to be stressed here is that Marx and other conflict theorists deem society as dynamic and not static. They consider conflict as a normal, not as abnormal process. They also believe that the existing conditions in any society contain the seeds of future social changes (Marx, 1848).

According to conflict theory, every society has conflict between two classes with “Have and Haves not” or “Rich and Poor” and at last the new society will be created but the conflicts do not end because every society is dynamic.

Structural conflict→Economic conflict between poor and rich in society→Capitalist society→Socialism society/Stateless society.

D) Development Perspective

When we talk about the theories of development, theory of economic development comes to involve automatically. Adam Smith had imagined that a system could not control the state. It was published through "Wealth of Nation" in 1776. Ricardo had postulated model of development stressing on marginal utilization of saving system. Malthus showed the relation with population in the context of development. But, later in 1950, the definition of development was rather politically polarized. A lot of colonies have become independent, they did not get infrastructure of development in order to keep the neo-states in their influences group, former USSR emphasized on socialistic mode of approach, whereas USA pleaded for capitalistic mode of approach but the bare fact was the both schools did not pay proper attention on newly implement states after that so many theories were postulated on development (Yso 1990).

2.2 Theoretical Framework of the Study

All of theories above mention that the social change is a natural process. Society itself is an organism and it changes itself from simplicity to complexity. Society itself has a power to manage it. The economic class conflict raises the social change. The development of social change is a regular process through the social evolution. According to Giddens (2004), there are three factors that have consistently been

influencing social change viz. the physical environment, political organization and the cultural factors which are the main factors for the change of society.

Social change is a complex phenomenon in which the cause and effects are not always clear. According to Harry M. Johnson the cause of social change are of three types. Firstly, the causes of social change are inherent either in social system in general or in particular kinds of social system. Secondly, the change may be due to some impact from the social environment of social system. Finally, the change may also be due to some impact from the non-social environment. He also said that the different causes are combined in various ways. One change may lead to series of changes. The component parts of the social system are so interrelated that any change in one causes adjustive changes in the others. Johnson, concludes that, when we study one unit of change, it is necessary to study the other unit of the social system as well because they are interrelated to each other.

In the context of development, modernization theory is developed after 1950 AD in the developing countries. According to C.N. Shanker Rao (2000), for the social development it is compulsory to change the norms and values of the society. The term modernization was being used previously to refer only to change in economy and its related social values and practices. It was also described as a process that changed the society from primarily agricultural to primarily industrial economy, the society itself underwent changes in values, beliefs and norms.

Culture, in a broadest definition refers to that part of the total human action and its products. Culture, in the repertoire sense is learned behavior socially transmitted, was exclusive preserve of man. Much research on primates recently, however, has shown that social transition plays not inconsiderable parts in their survival. This also casts doubt on the critical point theory of the origin of culture in man. This can state that it was a development of the brain. This gave the rise to the capacity for culture. However, recent evidence has shown that the early hominid Australopithecus is known to have made tools. Thus the advent of cultural activities predated the rapid growth of the human brain. This means that cultural and physical evolution developed together and influenced each other. (Mitchell, 1977:47)

In the modern society anyone can feel the rapid pace of social change and social institution are facing innumerable changes. It cannot be abandoned that every association has appulse of addition that is affected as change. The factors of amusing change like population, ability concrete environment, technology, amusing movement and credo etc. plays basic role in amusing change. In concern to social change, mainly two theories are given importance. One of them is 'Direction of social change' which explicates on pattern of social change. In this context Spengler had attributed on Cyclic Theory, assuming that society has predetermined life style. Hinduism is also a prophet on four era of the society. Another theory on social change is 'Cause of social change' (Kafle 1999).

Modernization Theory is little based on the 'Analysis of Amusing Change' by Weber and Durkheim. The alleged addition approach could not arch the gap amid haves and haves not. That fabricated A.G. Frank advance 'Dependency Theory', which stresses on economic, amusing and political change. The 'World System Theory' was envisaged in ambience of development. This was rather the aftereffect of apathy of amusing academy binding artifice to chase western acculturation for modernization, abetment of third apple countries etc. The capital apostle of this approach was L. Waller tem. In concern to socio-cultural change, one can have vivid theories. They are more prone to specific aspects. In this context, anthropologically, Darwin's 'Evolution Theory' seems basic one. Darwin was of opinion that with the evolution, social-cultural event also goes on happening, which becomes permanent pattern of the society. Though it is of simple character in initial period, it tends to be complex later on. Then, changes take place. (Acharya 2000) Herbert Spencer also opines that through social organism, the society changes from simple to more and more specify. It this process the social structure may also face changes. When a subsistence level agricultural economy advances into complex or industrial society, the attitude and way of thinking of people will also be changed. The pattern of occupation will also be changed, which ultimately will transfer the society into another society, which is called evolutionary theory.

Another theory, in concern to economic change is 'Economic Theory'. This theory is more provoked by Marxism, which depicts that the absolute cause of change is due to economic reason: These are determined by infra-structure (mode of products),

structure (domestic and political economy) and superstition (art, social life, ideology, literature). The mode of production directly influences the economic activities. Which influences family, gender, age etc; which there occur change in economy the whole social unit tends to be changed. In this very juncture, one cannot omit the "Adaptation Theory". This theory pleads the adaptation of physical and social environment resulting the change in social cultural unit. This will ultimately change the complete society. In this context S.C. Dube, (1988) says "Human being keep on creating new social environment and these, in their turn, make certain adoptive is often a product of change intended or unintended consequences of it."

The prevalence of conflict in the society certainly creates the people in various groups. The occupational environment also assists to affiliate them into certain group. Later they turn into caste group. Sharma (1992) in his book has explained about caste and clan system of Nepal. According to him, in Tamang ethnic group they have division of work and the differentiation between Nigmapa and Gyalokpa are one the basis of God, tract, colour etc. Caste system, which is strictly practiced in rural Nepal, is considered to be closed system. It not only refers of a social stratification, but also delimits their occupational activities. In other words, caste system is quite closed with the demarcation of social mobility. As a consequence, people become compelled to remain in below poverty line. Like in caste bound occupation in Hinduism, Tamangs, though not specified, generally bound to do only physical work rather than other white colour job. As mentioned elsewhere, they mostly do labour work like pottering, supplying handicraft items etc., which need more time and budget. Within their own society too, they are divided into higher class having rights to perform religious and ritual activities and the lower class group who are deprived of perforating high culture.

Tamang is one of the aboriginal citizen of Nepal. They accept their own audible culture, accent and religion. Tamang is one of the major aboriginal nationalities of Nepal. They are densely busy in the axial arena and sparsely busy all over the country. Their affiliated area (land) is bargain accepted as Tamsaling. Tamsaling agency 'Tam' refers to the accent announced by Tamang people, 'sa' refers to the acreage and 'ling' refers to the area or fragment. So, 'Tamsaling' beggarly the acreage of Tamang argot speaking people. Tamsaling extends from Buddigandaki in the West

to Dudhkoshi in the East and from the Himalayan ambit in the North to Chure or Siwalik hills in the South.

Still there prevailing differences about the origin of the word 'Tamang'. But a common belief is that the word 'Tamang' has been derived from a Tibetan word 'Tamag' which means 'Ta' refers to 'horse' and 'Mag' refers to 'rider'. So Tamang are the 'horse-riders or soldiers riding on horse. It is believed that after the Nepal-Tibet war, some of the horse-riding soldiers of Tibetan King Tsrong Tschong Gampo permanently settled in the Himalayan region of Nepal who was later recognized as the "Tamang" nationalities. But many scholars have opposed the above perspective that the Tamangs are the descendants of the horse-riding soldiers of King Tsrong Tschong Gampo. A young scholar Ajit Man Tamang, (1994) redefines the Tibetan perspective of the word 'Tamang'. He is of the view that in Tibetan 'Ta' means 'entrance/gateway' and 'Mang' means 'large public or common people'. So, 'Tamang', in Tibetan means presence of large number of people at the entrance or boundary, which signifies the settlement of Tamang people in the border of Tibet i.e. in Nepal. It is also supported by the Tibetan word 'Rongpo' to Tamang, which means the foreigners, inhabited beyond the border of Tibet.

Eventually, we can achieve that countries like Nepal should accept such abstraction or theory, which can acclimatize all the minorities and indigenous groups arch to complete civic affiliation for the all-around advancement of the country. And the locality, area the abstraction is getting conducted is still in the capricious stage.

Gurung (1980) accurate that Tamangs are mostly Buddhist with Mongoloid physique. And the funerary rituals "Ghewa" is coincided with Gurung ritual "Pain" admitting the respecer appellation for Tamang is "Lama". It is because of the acceptance in Lamaistic Buddhism. Tamangs are a lot of abundant in high Trishuli basin and hill, due east of Kathmandu valley. Tamangs are mainly accept to crop farming. They as well chase alive cultivating.

It is axiomatic that the Mongols were acclimatized in Yambu (Kathmandu) from Arctic afore 30,000 years ago. According to Janak Lal Sharma, those Mongols came from arctic are today's Tamangs. According to the adaptation of the absolutism of Nepal and Dr. Shetenkoko, Tamangs are the oldest association of Nepal.

Review of above studies shows that, different writers described about socio-cultural practices of Tamangs in Nepal. The above study shows only the traditional socio-cultural practices by Tamangs. But they have not described any changes occurred in Tamang community, in case of marriage, festivals, family structure, housing, religion, language, food, clothing, ornaments, social organization, etc. Due to the different factors such as development, modernization, communication, technology, etc many changes may be found in the Tamang society.

2.2 Previous Study on Tamang Community

Fricke (1986) studied Himalayan Household (Tamangs) of Timiling Municipality of Dhading district. This study was elucidated on the basis of cultural ecology. Tamangs have exploited wide range of microenvironment due to their shifting cultivation. The Tamangs of Timiling are also engaged in Trans Himalayan salt trade. Frock, further states Tamangs depend on natural resources for their subsistence. He pointed out that Tamang have high fertility rate and high mortality rate. His study also discloses that 67% of the household were of nuclear type. Land, livestock, household items were to be their sale property. Exchange of labour system, division of work shows the unity among their community. Women are more active in decision-making thought they matrilineal. The socio cultural expense has made them to be in below poverty line.

Holemborg (1989) has made extensive study on the Tamangs society. He explains that the proclamation of king Tribhuvan, who ordinance the order of addressing them just as Tamang, legally Hindu polity has placed them as an indigenous caste group of low level. Earlier, they were known as Bhote, but presently, they prefer to be addressed as Lama. Now they constitute the largest Tibeto-Burman speaking ethnic group in Nepal. The Gurkha recruitment remained prejudiced against their admission in army force limiting them to "Peepa". Tamang society stresses on cross cousin marriage, which are of three kinds. Woman still play important role in decision making, labour exchanging system is prevalent and cosmological function in their rituals can be seen (Holemborg 1984)

Another scholar, Haimendorf (1966) Studied about Tamangs 31 years ago and concluded that as a consequence, Tamangs settlements span environments and economic orientations from strongly subsistence oriented agriculture to the urbanized wage, earnings environment of Kathmandu. In spite of these, in different environments the Tamangs as a whole are united by various communities of social organization.

Hofer (1981) has described the various rituals of Tamangs in his book. The birth rituals, marriage procedures, death rituals, religious beliefs etc, have been comprehensively stated in his book.

In the study area, it is found that most of the Tamangs were unknown about their history, during interview regarding their origin and history, as where their ancestors lived or where they migrated from. They insist that they have been living in this place from the very beginning from the time of their grandfather and great grand-fathers.

Tamang (2051) mentioned that the Tamang is one of the major ethnic group having its distinct culture and tradition. Because of their discrimination made by the rules, they were compelled to live the miserable life being suppressed and, unidentified for many years. As the Tamangs were deviated from access of source of economy they couldn't maintain their life from their traditional sources. They were also not permitted to join the British Army. In such situation they were compelled to leave their birthplaces in search of employment in foreign areas and having no skill and money they have to do laborious work like porter. The movement of Tamang of Tamang people from their home places are still continuing and it is bringing the disintegration of their social structure thus eroding their culture tradition, values and every aspects of their originality.

One of the pioneering one had attempted to sketch an ethnographic map of Nepal on his book , “People of Nepal” (1967) highlights Tamang in brief the content of socio – cultural setting. He has also attempt to bring them to light by giving some details on the majority of different ethnic group for instance their origins, beliefs, customs , and their economic life (Bista, 1967).

Sharma (1992), explained about dressing pattern of Tamang people. Tamang usually like living densely together with own costumes in which women wear Syama, Ghalek, Cholo, Shawl and Patuka and were garland made of coins, Dhungri, Pote and bangle made of silver as ornaments. On the other hand, male ones were thick woolen jacket (Bakkhu), Gado, black cap, Bhoto, half coat and Patuka with knife on their waist. Also even the male ones wear big ring made of brass or silver walking with bare foot is their speciality but some changes have been noticed these days due to urbanization and industrialization.

Pandey, (2005) has studied in Socio-cultural and Economic Situation of Tamang of Gundu VDC. He has carried out social, cultural and economic changes in Tamang community of Gundu VDC.

Though many literatures were created about Tamang, no one has separately deal with Tamang of Tarakeshwor Municipality on this topic. Since Tamang has diverse in various parts of country their cultural practices varying from place to place. The study of Tamang in a particular location may significantly help Tamangs and others to understand the cultural practices and social status of the place.

Some scholars have also stated that the inhabitants of *Helambu* region (Nepal) like the *Yolmo* and *Kagate Bhotas* have also been lumped into the Tamang Category.

In the very early time, *Thami* had also been considered as Tamangs. However, this is not accepted now. Regarding the origination of Tamang, there is an ancient story prevails in their society. It is said that their ancestors were three brothers *Brahma*, *Vishnu* and *Maheshwar*. While *Brahma* became the ancestor of the *Brahmin*, *Vishnu* became the ancestor of the *Chhetri* and *Maheshwar* became the ancestor of the Tamang. *Maheshwar* was supposed to have been taken away by a *Ban-Jhankri* (wild man living in the forest, expert in the art of *tantras*). Thus this story illustrates that the main ancestor of *Brahmins*, *Chhetri* and Tamangs was the same Sharma (1995).

There is a lack of authentic written books and documents to explain about the origin and exact history of Tamangs. Though, some scholars in their books and articles have put some views, but that reflects their arguments only. Therefore, the

history of the origin of the Tamangs is not so much clear as it supposed to be. The Tamangs are considered as an indigenous people in Nepal. In the ancient time, they came from Tibet and settled down near the high hills of Nepal. Due to the lack of studies on the Tamangs, it can be controversial to say anything about their origin. However, this study was carried out on the basis of interview with elder key informants and concerned caste groups people in the study area.

CHAPTER III

RESEARCH METHODOLOGY

This chapter contains research design, selection of the study area, sources of data, sampling method, techniques and tools of data collection, presentation and analysis of the data.

3.1 Research Design

This research is basically designed to investigate the socio-cultural condition of Tamang community of Tarkeshwor Municipality, Kavresthali of Kathmandu district. A descriptive cum exploratory research design is applied in this study. This research design tends to describe the change in socio-cultural practices of Tamang community of the study area.

3.2 Selection of the Study Area

For the accumulating of primary data and added accompanying advice for the study, Tarkeshwor Municipality, Kavresthali of Kathmandu district commune was called purposively. The capital could cause of the alternative of this breadth for this abstraction was that, the association residing in the abstraction breadth seemed to be marginalized and astern in allegory to added association of the aforementioned breadth and an allotment of Tamang communities itself. Although it is not far from Kathmandu (just 8 km from ring road), the amusing and bread-and-butter action of the given area is worse and not commensurable with any added apple about Kathmandu. The alien decision of the abstraction breadth is like a allotment of any limited commune and place. The affairs and alimentation of the humans assume to be affecting and miserable.

Though it is located at very close to the Kathmandu city, this village is far away from the main stream of development. Because of these reasons, the village was selected for the study.

3.3 Universe, Unit of the Study and Sampling Method

There are following reasons have rationalized the selection of the study area which is as follows:

- Tarakeshwor Municipality lies in southeastern region of Kathmandu city.
- The three wards only 4, 5 and 6 of Tarakeshwor Municipality are inhabited by the Tamangs.
- No one has done pervious research about Tamangs of this Municipality on this topic.
- Well relation with Municipality's members and villagers.
- The Tamang of this Municipality are related with the Tamang of neighboiiring districts Kavre Palanchok, Kathmandu, Lalitpur, Sindhupolchok, Nuwakot, within Kathmandu and other districts.

3.4 Nature and Sources of Data

This study includes both primary and secondary source. Primary data was collected from the field survey through questionnaire collection, key informant's interview and secondary data was collected from CBS office, private agencies, government offices, various research reports, websites and other relevant literatures.

3.5 Universe and Sampling

For this research, the Tarakeshwor Municipality has selected. According to the list issued by national census in 2011 AD, there are more than 1358, households in Tarakeshwor Municipality holding 7004 total populations. As the population universe has large size and because of difficult topography, specific household are selected by simple random sampling. There are 70 Tamang households in ward no. 4; 38 households in ward no. 5 and 31 households in ward no. 6. There are altogether 139 Tamangs' households in these three wards. The sample size includes around 48.20% of total Tamang household, which are about 67 houses.

Table 1: Sample Size of Tamang in Tarakeshwor municipality

Ward No.	No. of Tamangs' Households	Sample Size
4	70	35
5	38	18
6	31	14
Total	139	67

Source: Field Survey, 2018

3.5.1 Tools and Technique of Data Collection

Structured questionnaires were able to accomplish primary data from the area of survey. The researcher requested to ample up the check to the corresponding respondents. The respondents who were good enough to answer the questionnaire, the questions were asked to the respondents and answers were abounding up to aggregate the appropriate abstracts by the researcher. From the questionnaire, all-important quantitative data on ancestor's structure, educational status, occupation, conjugal cachet were collected. Moreover, the accepted advice of anniversary domiciliary such as agreement of ancestors on the base of sex and age, agriculture pattern, sources of income, agronomical productivity, and claimed identification of the respondents were acquired from the questionnaire.

3.5.2 Key Informants Interview

The primary data also were collected from key informants using the direct or indirect interview method. The interview was taken as cross reference (checking) for the data obtained from the questionnaire. The informants were interviewed on social, cultural and bread-and-butter issues of the abstraction area. Information were as well calm during aberrant account and altercation with the locals.

3.5.3 Field Visit and Observation

The data was generated from field visit and observation method observing the household agriculture, livelihood pattern, household status of the study area.

Direct observation method had been used to get the relevant information for the study. It had been conducted to observe food proportion and consumption way and pattern. Similarly, direct observation was used to observe the village

settlement patterns, agricultural practices, dressing patterns, livestock and their various activities related to socio-cultural behaviors.

3.6 Data Tabulation and Analysis

The collected questionnaires were tabulated with the help of Ms Excel and SPSS program statistical analysis software widely used in research and data analysis with the help of computer. All the necessary statistical tools like tables, graphs, means and median were calculated from the program. Social map and mobility map also were prepared to analyze the socio-culture and economic condition of the Tamang community.

3.7 Limitation of the Study

This study has based on primary information, which has gathered from the fieldwork, as well as secondary data has collected from various government and non-government publication and books on the subject matter, which Tamang has been referred to, in some cases information, may be inadequate to explain the exact situation due to small field area. Hence in such cases the allegation of the abstraction may not be conclusive. The sample survey has conducted to obtain socio-cultural, educational status, demographic condition of Tamangs and social, cultural, economic change of Tamang of Tarakeshwor Municipality. This study is limited only in ward no. 4, 5 and 6 of Tarakeshwor Municipality of Kathmandu district because of the researchers' time and resource constrains. All the information in the study is based on the data collected by researcher. The study would lack the quantitative information because of the descriptive types of research design.

CHAPTER IV

INTRODUCTION OF THE STUDY AREA

4.1 Location

Tarakeshwor Municipality is a Municipality of Kathmandu district, which is extending about the altitude of 1360 to 1846 meter. Tarakeshwar is a municipality in the Province 3 of Kathmandu District in the Bagmati Zone of Nepal. The new municipality was formed by merging seven existing Village development committees — Dharmasthali, Futung, Goldhunga, Jitpurphedi, Kabhresthali, Manmaiju and Sangla Tarakeshwor is such place where terrible hot climate is never experienced because of blow of cold air even in the hot summer day. The severe cold suffers people every year due to fall of temperature Celsius. The maximum temperature remains up to 30° c for the hot period in the mid-day. The precipitation is about 80 to 200 mm sometimes remains only 70 mm annually, besides ‘the low land of the Municipality. This Municipality is situated about altitude of 1365 meter to 1845 meter. Geographically the Municipality is situated about 85° 23' 59" E. to 85° 25' 55" E. longitude and 27° 37' 11" N. to 27° 39' 36" N. latitude occupying about area of 31.58 sq. km.

The Municipality is at most sloppy even if there is a plain plot of land and slope land Tarakeshwor constituted 3.83 percent of the total population of Kathmandu district. Brahman, Kshetri, Newar, Tamang, Magar, Kami, Sarki, Damai etc. are the main settlers of the Municipality. Among them generally like to settle in the high lands North West of Municipality are settled by Tamangs.

4.2 Population

The given data is taken from Nepal census 2011. The table below shows the overall population, where female are dominant in ward no. 4, 5 and 6 of the Tarakeshwor Municipality. According as the census report of 2011, it is seemed that there are 7004 people in Tarakeshwor Municipality. The active population in these areas is quite high as both children and adults are involved in money generating work among them about 22.7 percent seems occurred by Tamang people. This Municipality inhabited by Kshetri, Newar, Tamang, Brahmin, Sherpa, Damai, Magar, Sarki etc.

Table 2 : Ward Wise Population Distribution by Sex, 2011

Ward No.	Total House Hold	Total Population	Male	% of Male	Female	% of Female
1	432	1983	1060	29.7	923	27
2	91	528	253	7.1	275	8
3	81	372	182	5.1	190	5.5
4	164	926	440	12.3	486	14
5,	88	466	230	6.4	236	7
6-	75	426	226	6.3	200	6
7	61	321	163	4.6	158	4.5
8	172	937	481	13.5	456	13
9	194	1045	534	15	511	15
Total	1358	7004	3569	100	3435	100

Source: National Population Census, 2011

4.3 Responding Population of Tamang Community

The census report of 2011, Tamangs hold 139 households in the Tarakeshwor Municipality. Among the three wards 4, 5 and 6, Sixty-seven households were taken as the sample of Tamang, which shows the structure of the Tamang population. The Female to male ratio is quite high in surveyed areas except for ward no 6. The population structure of respondent is given in table 3:

Table 3 Gender Differentiation among the Tamang

Ward No.	Household	Male	Female	Total	Ratio
4	35	74	96	170	129
5	18	48	56	104	116
6	14	36	32	68	89
Total	67	158	184	342	116

Source: Field survey, 2018

4.4 Size of Family

According to the census report of 2011, though the average household in Tarakeshwor municipality is 5.2 people per family, it decreases to 4.8 people per family in Tamang

community. The Total population of the Municipality is 7004 according to the census 2011 holding the total households 1358.

4.5 Language

People of Tarakeshwor Municipality can understand and conversation in Nepali, even then they speaks their own language in their community. The table 4 has shown the figure of the population speaking distinct language in the Municipality. There are about 1539 Population of Tamangs out of the total population of 7004, which occupy 22 percent population of Municipality. The language of Tamangs of Municipality speaking style is found little bit different from other regions. Generally seems influence by other languages.

Table 4: Mother Tongue of Tarakeshwor Municipality

S.N.	Language	Total Population	Percentage
1	Nepali	3018	43.1
2	Newar	2315	33
3	Tamang	1539	22
4	Magar	36	0.5
5	Other	96	1.4
	Total	7004	100.00

Source: National Population Census, 2011

The table 4 shows that there are 43.1% People speak Nepali language and 33% speak Newari. Tamang people speak their own language which is 22% and other 1.4 is non-state.

4.6 Religion

As most of the cases in places of Nepal Hinduism is the main religion followed in the area but it differ quite a lot for Tamang community. Being an origin from china they are followers of Buddhism and the data shows same while 79.4 % people follows Hinduism nearly 20 % of the people follows Buddhism. Nearly 99% of the Tamang community follows Buddhism as their main religion.

Table 5 Religion of Tarakeshwor Municipality

S.N.	Religion	Population	Percentage
1	Hindu	5566	79.4
2	Buddhist	1398	20
3	Christian	35	0.5
4	Other	5	0.1
.	Total	7004	100

Source: National Population Census, 2011

4.7 Economic Aspect

The main occupation of the Tamang of Tarakeshwor Municipality is as mentioned below agriculture, livestock, trade and business and labour in the different other towns and village.

Table 6 Occupation of Respondents

S.N.	Occupation	Ward 4	Ward 5	Ward 6	Total	Percentage
1	Agriculture + Wage	13	7	5	25	38.3
2	Agriculture+Carpenter	8	6	4	18	28.3
3	Agriculture +Service	9	3	1	13	13.3
4	Agriculture + Mason	5	2	4	11	20.1
	Total	35	18	14	67	100

Source: Field survey, 2018

According to the table 6, majority of population which seems to be involved in Agriculture + Wages occupation. 28.3% people are engaged in agriculture + carpenter and 13.3% of respondents are also involved in Agriculture + Service. 20.1% people of the study area are involved in Agriculture + Mason. Cattle farming and other economic activities are taken as alternative source of income of the respondents.

4.8 Food Sufficiency of Respondents

Food sufficiency is also a major important indicator of socio-economic condition of any family and society. The situation of the food sufficiency of the study area is not

satisfactory. No one has enough food for family because of high selling of land. (According to social worker - Hira Lama) the respondent people have already sold their land because of their poverty and the hope of gaining huge amount from the sale of land. The present condition shows that the majority of the people have few land only. So, the following situations exist in context of food sufficiency from their land of the Tamang respondent.

Table 7 Food Sufficiency of the Respondents

S. No.	Food Sufficiency	Household	Percentage
1.	1- 3 Month	27	40.29
2.	4- 6 Month	6	8.96
3.	7- 9 Month	4	5.97
4.	10- 12 Month	-	0
5.	Have Nothing	30	44.77
	Total	67	100

Source: Field Survey, 2018

The above table shows that the majority of the people did not possess any land for sufficient food for a year. The population of about 40.29 percent of the respondents possessed land which would produce food for them sufficient for 1 to 3 months only. Thus, no one from the respondent family had enough land holdings that would support them for sufficient food for a year. So it is proved that the Tamang people of the respondents have not enough food for them.

CHAPTER V

SOCIO-CULTURAL PRACTICES AMONG TAMANG PEOPLE

5.1 Caste System

Like in other castes Tamang are divided into many steps known as theirs. Tamangs can be divided into two major castes. Bahra Jat (Twelve caste) and Athara Jat (Eighteens castes). The agriculturalist is advised to be authentic blooded and. the backward to be the alloyed blooded or amalgam but it is absorbing that the 'Thari' surname are begin to access it by Tamang of both castes. There is no discrimination among the Tamang in social rank on the basis of the castes. Their castes do not after effect on the affairs of alliance ling age rituals etc. The steps found in the Tamangs are listed below:

Thing	Syangtan	Bomjan	Bala
Shyang-bo	Waiba	Ghyaba	Thokar
Ghishing	Moktan	Ghalan	Lho
Yonj an	Singtan	Pakhrin	Ngesur

5.2 Social Organization

People of Tamangs are found to settle densely. They prefer to live in a big community of their group form. In this type of living pattern they obtain co- operation from the society. Actually the social organisation of Tamang exists the following posts.

- Yoho: President
- Mulmi: The main person
- Ngapta : The priest (Lama)
- Bonpo : Which is doctor.
- Dopla: Holy person (sage)
- Ala: Lender
- Tamang: Writer or interpreter of clan history.
- Gurmi Godai: Secretary.

But the all of above posts are not found to exist among the Tamangs of Tarakeshwor. The Tamang of Tarakeshwor is suffered from 'Cultural log'. They have only Lama.

There are four Lamas found in Tamang of Tarakeshwor Municipality. The Lamas are carried out to be the main priest. They also play the role of witch doctor. They used their 'Mantra' (the verse of secretly learned lesson) for the primary care of patient. But there is not Tamang left who completely believes in Lama's mantra, in this Municipality. Even the Lamas believe in the modern technique of curing the disease. They are highly influenced by modernization. Even the Lama keeps very important position in many processions like birth ritual, Chhewar, Pasni, marriage, Ghewa etc. One of the studies of Tamang of Tarakeshwor is that anybody can be the Lama there is no genetic restriction among Tamangs to become a Lama. The son of Lama cannot continue his father's occupation, he will not complete the special Lama course under the specified discipline explained by the Lama.

5.3 Material Culture

The cultural activities, which can be optically discerned, and touch are known as material culture. These types of culture has come under modern threat, they wear their traditional cloths, ornaments on the occasions of different ceremonies. Old people are generally seems in traditional dress up however adolescent generation are utilized different modern dress up. Houses of Tamangs are all old and traditional type. Most of the houses are utilized for multi purposes, one corner of house utilized for worships of Buddha. The house paints with a kind of white mud called 'Kamero'. The main traditional musical instrument of Tamang is 'Damphu' which is made by wood and animal skin.

5.3.1 Food Habits

The Tamang of Tarakeshwor Municipality usually takes foods in the evening as their main food. They eat food three times a day in the morning, at mid-daytime and in the evening. Their main foods are rice, fried maize, millet or wheat bread. Wine and Chhyang (White beer) are their most favorite drinks, which they prepared themselves in their house. During the field survey most of the men and women were found drank the Chhyang. Seasonal fruits, meat also constituted as food items. Generally Tamangs are non-vegetarian. They eat buff, chicken, mutton etc.

5.3.2 Clothing

Tamangs of the Tarakeshwor Municipality were found wearing both types of clothes and modern and older cloth. The elder people were found wearing the older dresses while the teenager were found wearing modern dress. The older Tamang men dress up Daura- Surwal while the female dress up Guniyo-Cholo and Sari, the teenagers were found wearing pant shirts and Kurta, Surwal etc.

5.3.3 Ornaments

Tamang women have high care for the golden and silver ornaments. The women Tamang were found mostly wearing silver plastic ornaments. They love to wear the traditionally crafted ornaments. There were found earrings call "Marwari" nose,ring called "Bulaki and fulli" and hand bracelet called "Kalli". They also put on fingered ring.

5.3.4 Structure of House

All the houses of Tamang are traditional and simple style. Only the local materials are used for the construction of houses. Most of houses found two storied with thatch roof, which is used for sleeping and to store food crops. Some houses are found with slate, zinc, and tin roof.

5.4 Non Material Culture

The Tamang of this Municipality are completely Buddhism. They are the follower of Lamaism. They celebrate different feast and festivals related with Buddhism. To offer lot of foods and goods for poor and helpless people is considered better, they have full faith upon Lamaism. They believe in rebirth and in the cure of diseases by means of "jhankri" (a tribal priest supposed to ward off evil spirits and cure diseases). The Lamas act as priests and preceptors for the Tamangs.

Although they are Buddhism, they visit other different Hindus religious sites and temples and worship different gods and goddess because they equally respect and believe in Hindu religion but they did not scarifies any animals in the name of the religions and relief from trouble. Lhosar, Dashain, Tihar and Saune Sankranti etc. are main festivals of the Tamang. They celebrate their festivals with great joy meeting relatives and eating, drinking, verities of foods meats and drinks.

5.4.1 Religion

Concerning to the religion of Tamang of Tarakeshwor Municipality, they basically follow Buddhism. Their rites and rituals are guided by the principle of Buddhism. They have nice Gumbas for worshipping Buddha. They also worship and offer Pooja of "Chipals". The Chipals are the stone shine of Buddha. The Tamang of Tarakeshwor Municipality also prays the Hindu gods and goddess. They also visit Hindu temples. The Tamangs of the Municipality have good relation over Hinduism.

5.4.2 Birth Ritual

The birth ritual of newly born Tamang child is performed on third or fifth, day of the birth of child. The Lama Priest performs the birth ritual. On that day special Pooja is performed with the recite of holy books of Lama. The delicious foods are cooked and a small ceremony is celebrated at home with the relatives. The name is given to the baby on this day.

5.4.2.1 Nwaran (Naming)

In Tamang society, the naming ritual Nwaran is the first important ritual. The naming rite - of Tamang is called "Thapsang" in the Tamang Language. Usually they performed this ritual in the third or fifth day from the birth of a child.-'It is done for both male and female child. The main objective of performing the ceremony is to purify the child, mother and the land. The social importance of the ritual is to give name and clan in order to socialize a child.

5.4.2.2 Pashni (Feeding)

In Tamang language the rite is called "Kan Khawa". Tamang perform the first feeding to a child in fifth and sixth month for a male and a female child respectively. The eldest person of a family feeds the child with rice. The ritual is very simple said "Maithe" sing "Shambo".

5.4.2.3 Chhewar

Chhewar is one of the most paramount rituals among the Tamang, which is performed only for the male child. It is withal called "Kra Broba" in Tamang. The denotement of Chhewar is the cutting of hair formally for the first time since the birth of a male child. This is observed in aberrant age of a childlike 3, 5, 7, 9 etc. It is believed that a

child without Chhewar is not spiritually pristine and is not sanctioned to the espousment and performs other holy rituals like Shrada i.e. offering repast to past souls.

In Tamang people, the ceremony is invited and organized by the child's parents but the maternal uncle has to take sponsorship of the ceremony. The Chhewar would not take place without the presence of the maternal uncle. The maternal uncle is specially invited for the ritual. If the child has no maternal uncle, the person proximate to be the brother its mother is invited. In this regard, the maternal uncle has a high reverence in the Tamang society. When the date of Chhewar is confirmed, the special offering "Sagun" is sent to the maternal uncle, which is the invitation to him. The Sagun includes wine and a cock. The Sagun confirm the necessary presence of the maternal uncle on the occasion. The touch by him in the sagun reflects the acceptance of invitation.

On the day of Chhewar, Lama spells holy chants and the maternal uncle shaves the hair of the child. The hairs must not be fallen on the ground; the unmarried women of the family collect these hairs on the plate. The women so then throw hairs collected into the river. After shaving the hair, the maternal uncle gives the child clothes and a golden or copper pot and then blesses.

5.4.3 Marriage

Generally marriage is a social acceptance of a man woman as husband and wife. The marriage permits the sexual relationship between a male and female hence allows reproducing the offspring. Marriage is the first step to establish family. It is one of the universal social institutions established by human society to control and regulates the sex life of man. Similarly, marriage contributes the emotional and intellectual inter stimulation of the partners. Ultimately it aims to social mobility and solidarity. Thus marriage is the social relationship between male and female with social and religious approval. The Tamang regards the marriage as a spiritual bond between husband and wife. Marriage is hence physical, social and spiritual need of every human being. Sex is a biological need.

There is not any fixed rule regarding the age of the marriage. It was found that there was no child marriage practice usually. They prefer marriage in the fall blamed youth.

The age of the couples was found almost equal. They, usually engaged marriage in the age of eighteen to twenty five. The Tamang were found preferring endogamy marriage. The exogamy marriage was found rare. Marriage was found almost monogamy. Tamang avoid the marriage among people having bone relationship i.e. the relation of paternal blood.

The cross cousin marriage was still in practice. This type of marriage takes place between brother's son and sister's daughter. They didn't believe in the blood relations in this type of marriage. They termed Swange Daju Bhai for the clan having bone relationship i.e. Haad Nata. It was learnt from Mr. Krishna B. Tamang, They strictly prohibits the inter clan marriage having bone relationship. If such marriage occurs, the couple is rejected by the society and regarded as the untouches. The Tamang of the Tarakeshwar has in practice the following types of marriage.

5.4.3.1 Arrange Marriage

It is the most accepted and dignified marriage between the Tamang of Tarakeshwar Municipality. Earlier stated they take precaution in bone relation while arranging marriage. However there was practice of cross cousin marriage, they did not believe in the bone relation between brother and sister because they believe that mother contribute her blood to making the fleshes and other parts of a child while the blood and some of the father makes the bone of the child.

The Tamang from the new generation expressed view against the cross cousin marriage. They said that there exists the genetic relation between sister and brother as the brother and sister are from the same parents. They also expressed the view that these types of marriage are also dangerous from the social view i.e. the close relation of brother and sister breaks if the marriage turned out to be failure. In this kind of marriage first of all the groom side directly goes to put the proposal for marriage with the bride side. If the proposal is accepted the groom side sent a special present called 'Pong' to the bride side. The Pong usually includes a cock, a goat and wine. If the bride parent accepts the pong the marriage is confirm and the date for the marriage ceremony is confirmed on the same day. Then in the fixed date the procession goes to the bride home and they are welcomed and a feast is arranged which contain rice, wine, buff, mutton.

5.4.3.2 Love Marriage

It was found that the cases of love marriage were found between Tamangs of Tarakeshwor Municipality. There were only seventeen cases of love marriage were found in the survey. When asked with the Tamang youth mostly replied in favour of love marriage No single case was found during the survey, when asked with the elder persons they replied the non-practice of marriage capture, widow and Jaari among them. This is due to the influence of other vicinity Hindu communities surrounding them of the study area and awareness about the government laws.

Table 8 Types of Marriage of Respondents:

Type of marriage	No. Of Respondent	Percentage
Arrange marriage	38	52
Love marriage	35	48
Total	73	100

Source: Population census, selected table, 2011

The table 8 shows that the trend towards marriage is changing in Tamang community. Among The total of 73 respondents 38 had arranged marriage whereas 35 couple had got love marriage. Even though arrange marriage has dominated over the love marriage, the trend is shifting towards love marriage.

5.4.4 Death Rituals The rituals associated with death are very important among Tamang people. Ceremonies associated with death dominate the life of the community throughout the year. Lama plays an important role in performing the death rituals. They believed that the Lama with his ritual effort gives rebirth to death person otherwise the soul becomes shade or evil. Lamas rescue the shadow soul from demerits and deliver it to the care and master of death and ritually concentrate on the shadow soul after death.

Another important part of the rituals is the 'Ghewa', which is the memorial feast of the dead person, organized within a year of the dead person. For the case of study the death rituals, cremation and categorized into two parts, cremation and memorial feast (Ghewa).

5.4.4.1 Cremation

Cremation is performed under the guidance of the lama. The dead body 'corpse' is bathed with gold water and given the food. The Lama performs the important rite 'Fowa' to the dead body. To separate the soul and spirit from the deceased body is called Fowa, The numbers of the deceased burn one hundred eight lights for the freedom of the dead person. The Lama performed the holy Bidhhi for an hour long with chanting mantras in order to rescue the spirit from demerits and transfers to the divine for rebirth. After completion of the funeral, procession starts.

Before starting the funeral procession the corpse is decorated with garland, flower and placed in a bamboo frame. All the relatives bade in final greeting to it. The person to shoulder it are the sons and son in laws or the bone relatives and in their absence the neighbors. The Lamas recites the holy chants and the funeral process marches ahead with gloomy music towards the cremating site called 'Chihan' which is located in a desolate area near by the village.

5.4.4.2 Ghewa

Ghewa concludes the last ritual, which can be regarded as the feast, organized in memory of the deceased person: The Ghewa has the spiritual value, which they believe to help the deceased soul to rest in Devine under the care of God Buddha.

The Ghewa takes place on the thirteenth, fifteenth or twenty- third days, of the dead of the person. It should be done within the Year of death person. The duration of Ghewa is three days not performed for the child dead before naming. During the three day long Ghewa the relatives get engaged in the ritual home. The home remains full with guest and with traditional musical concernments.

First of all a "Chhorten" like wood on block is constructed in which belongs of the deceased (clothes and other wearing) of the deceased are kept. Such image is called 'Siwaghur'. The 'Astu' (bone) of the dead is also put into it. It is regarded, as the representative of the dead person 'Swaghus' is the main place of the concentration around which all activities take place. It is kept in front of the 'Gomboo' (place of worship) and put just before it a head of 'Chho' and the oil lamp. The Lama constructs 'Torma' which is made from cooked rice: In front of the 'Siwaghur' then Lama goes on reading holy chants from holy books. This event, which happens in the last day of

Ghewa, is 'Megha' event making the complete departure of deceased soul towards heaven. They believe that till the soul remains the earth, During the Ghewa, the family has to provide feast to all the attendances. The attendance of relatives is compulsory while other attendances are according to their interest won't compulsory.

On the third day of Ghewa all the relationship of the deceased soul is turned off. On the day, all offers the last feast to the departed soul greeted for the last. The Astu of the dead is thrown into the river. It is believed the social and spiritual death of the departed soul.

5.5 Socio-Cultural Aspect of Tamang Community

The interaction between the social and cultural factors of the society, directing each individuals throughout their lifetime, which is known as socio-culture aspect of the community. Tamang community of Tarkeshwor has the following socio-cultural aspects:

5.5.1 Population Structure

According to the census report of 2011, there are 1358 households in the Kaversthal. Among them 139 households in ward 4,5,6 of Tarkeshwor are Tamangs. Almost all households are Tamangs except one house which consist of kshetri's. In total, there are 342 populations in the 67 households.

Table 9 Age-wise population of Tarkeshwor Village

Age (years)	Male	Female	Total	Percent
0-15	62	51	113	33.04 %
15-30	58	57	115	33.62 %
30-45	23	45	68	19.88 %
45-60	09	24	33	9.64%
Above-60	6	7	13	3.08%
Total	158	184	342	100 %

Source: Field survey, 2018

The above table describes the age of the respondents and their family. It shows that out of total 342 populations, children population (0-15) comprises 33.04 percent,

youth population (15-30) is 33.62 percent, and economically active population (30-45) is 19.88 percent.

Only 3.08 percent of Tamangs have the age 60 years and above. It can be said that there is high fertility and high mortality rate prevail in the study area. The total figure 0-15 age group shows high fertility and proportion of 60 years and above age group shows the high old age mortality prevail in the study area. It also reflects the health condition of the Tamangs of the study area.

5.5.2 Family Structure

Family is one of the social institutions bonded by blood and social relationship. It directs its member to behave according to norms of community and society. Most of the Tamangs families live in joint family, some are in unitary system.

Table 10 Household and family structure

S.N.	Types of family	No. of household	Percentage	Population		
				Male	Female	Total
1	Nuclear	24	36	52	65	117
2	Joint	43	64	106	119	225
	Total	67	100	158	184	342

Source: Field Survey, 2018.

The table shows that out of 67 households, 36 percent Tamang live in the nuclear family and 64 percent are in joint family. This indicates that there is still strong bonding among generation but from the perspective of development, this is not good.

5.5.3 Health and Sanitation

Most of the people of the study area are not conscious about health and sanitation. Most of Tamang households have poor sanitation, their Kitchen and rooms are dirty and flies are everywhere. The room, kitchen and Barn are in single room, they built their house without proper window. The children have poor health condition. They are suffering from malnutrition. Their faces are dirty, nose is running, hair like the birds nest and food preparation practice is also not hygienic because of lack of knowledge. Most of the Tamang families still consult "*Dhami*" for the treatment. Only after not being well from the treatment of *Dhami*, they go to the health centre. The society is getting health services from Sub-Health Post, which is located nearby the community. They take primary health care from health post and further care from different

hospital in Kathmandu. The superstitious belief is prevalent in the community, when any one become ill or suffered from any kind of diseases or wounded in accident, they first of all consult to sorcerer (*dhami-jhakri*).

Table 11 Treatment Pattern of Illness in Tamang People

Service Provides	No. of Household	Percentage
Dhami/ Jhakri	35	56 %
Health center	11	12 %
Both	21	32 %
Total	67	100.00 %

Source: Field Survey, 2018

The above table shows that only 12 percent households go to the health post while 56 percent go the *Dhami/jhakri* and 32 percent use both *Dhami/Jhakri* and modern medical facility. Some of them do not want to go to the hospital. This is due to the lack of educations. It also signifies their faith over *Dhami/Jhakri*.

5.5.4 Food Security

Although, most of the people depend upon agriculture, the condition of food sufficiency is miserable. Land holding size is decreasing, the fertility of the soil is decreasing due to excessive use of fertilizer and soil degradation are causing less production of crops. Following table shows the condition of food security in the community on the basis of time period.

Table 12 Condition of Food Security in the Study Area

S. No.	Food sufficiency time period	No of household	Percent of household
1	No production	3	6
2	Up to 3 months	17	20
3	Up to 3-6 months	24	40
4	Up to 6-9 months	16	26
5	Up to 9-12	7	8
	Total	67	100

Source: Field Survey, 2018

The above information shows the food security condition of Tarkeshwor. Three household are not engaged in agricultural activities so they have to depend on daily wage labor for securing their livelihood. On the other hand, 17 households have food secured for 3 months only form their own production, 24 households secure for 3-6 months, another 16 households secure for 6-9 months and only 7 household have sufficient production for 9-12 months. There is no surplus production.

There is always food deficit problem and they are managing that shortage working in non-farm activities, such as mining, daily wage labor in urban areas etc.

5.5.5 Income Sources

Most of the households of the study area are found to depend on the agriculture for their livelihoods and daily activities. Among the respondents, 8 households (12%) said that they depend on agriculture, 33 households (49%) of respondents responded that their family depend on the agriculture and livestock.

Likewise another 14 households (21%) of the respondents responded they depend on the daily-wage labor activities for livelihoods and only 12 households respondents are engaged in government and private job.

Table 13 Sources of Income of Tamang People in Tarakeshwor

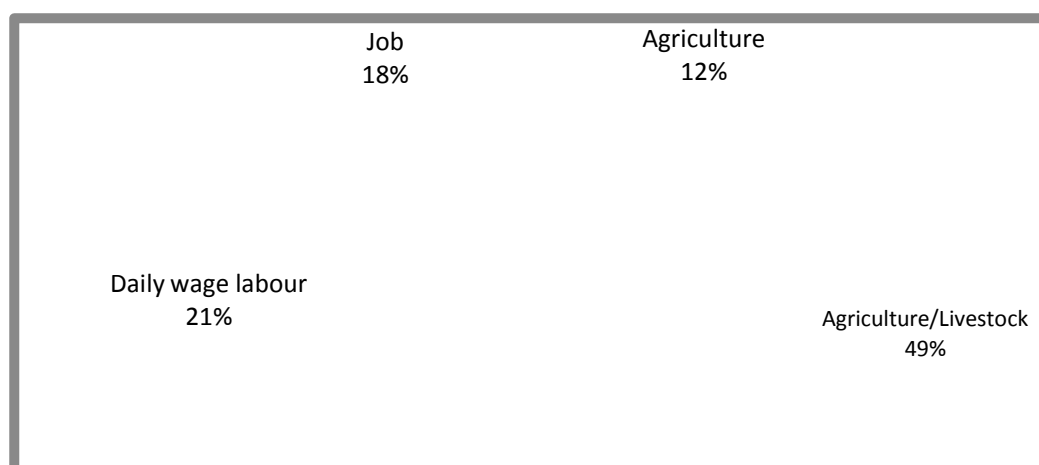
S.No.	Sources of income	No of respondents	Percentage of Respondents
1	Agriculture	8	12%
2	Agriculture/Livestock	33	49%
3	Daily Wage Labor	14	21%
4	Job(Government/Other)	12	18%
	Total	67	100%

Source: Field Survey, 2018

The above information regarding the sources of income clearly indicates that most of the households are involved in agriculture /livestock and daily wage labor work. Agricultural practice is traditional, land suitability is adverse and land holding size is also very small. They do not have the concept of cash crops, they are not aware of

how cash crops can transform their livelihood. They work in their own agriculture field or they go to work as daily wage labor, this is the reality of the study area. Low level of education status has led them to heavily depend on such practices. Those who are having jobs in some organizations also have low status in their offices; they are simply working as helpers and security guards and so they are earning small amount of money as their salary.

Figure 1: Sources of Income of Tamang household in Tarakeshwor



Source: Field Survey, 2018

Agriculture

As stated above, 61% percent of the households depend upon agriculture and livestock followed by daily wages work for their livelihood. Agricultural practice is still traditional and subsistence. Traditional way of farming can't transform their economic condition.

Table 14 Land Holding Size of the Households

SN	Land holding size (Ropani)	No of household	Percent of house hold
1	No Land	3	4
2	Less than 1	18	27
3	1-3	23	34
4	3-5	14	21
5	More than 5	9	13
	Total	67	100

Source: Field Survey, 2018

The above graph shows the land tenure of the Tamang Community. Only 13 percent of the households have more than 5 ropanies of land, another 21 percent of the household have 3 to 5 ropanies, likewise 34 percent of household have only 1-3 companies of land. On the other hand, 27 percent of households have less than one ropani of land and 4 percent of the household do not have their own land except the land for house construction. The landholding size and land tenure determine the agriculture system and agriculture dependency. From the above data, it is clear that most of the households do not have excessive land for agriculture.

On the other hand, the agriculture pattern is also determined by geographical structure, land structure and climatic condition. Tarakeshwor village is northern faced and inclined more than 25 degree. The land of the village is totally dry, some land has irrigation facilities from nearby Small River but most of the land does not have irrigation facility.

Most of land is not suitable for agriculture because it is fragile, marginal and steep in slope. Excessive use of land and lack of proper fertilizer are the main cause for soil depletion and soil degradation, which is the major problem of the Tarakeshwor village. In the absence of proper technology and proper choice of crops, fertility of land is decreasing day by day. The framing system is still traditional and subsistence.

In the context of the study area, agriculture is the main source of economic assets of the people. Agricultural products are the main source of income for maintaining the economic condition of the people. About 61% percent people are engaged in the agricultural sector. They practice mixed type of agriculture and also practice horticulture activities.

Table 15 Use of agricultural inputs

S. No.	Agriculture input type	No of household	Percent of house hold
1	Chemical fertilizer and pest	13	19
2	Organic fertilizer and traditional technology	36	54
3	Not involve in agriculture	18	27
	Total	67	100

Source: Field Survey, 2018

The above table shows the use of agricultural inputs in the field. More than 19% of the respondents have said that they are using chemical fertilizer and modern pesticides for curing disease, on the other hand 54 % of respondents said that they are still using traditional technology with the organic fertilizer.

Most of the people are cultivating Maize, Millet and Barley as major crops. The production of maize is 3.5 *Muri* per *Ropani* and 2.5 *Muri* of millet per *Ropani*.

Livestock

Among the various secondary job of the Tamangs, livestock rising is also one of them nowadays. They keep goats, buffalos and chickens. They do not have any idea of the improved method of the cattle farming. They are growing the livestock not with the business point of view but to fulfill their domestic need and some economic necessities.

Out of 67 households, it was found that 2 households have buffalos, 21 have goats and 40 have chickens at their home. There was 4 households not having any livestock. They said that goats and chickens have contributed a lot to solve their small-scale financial needs.

Government Service and Others

Tamangs of the study area are illiterate, so they can't find good job in any government office and private institutions. Only 5 out of 67 households are found to work in such offices where as 10 households are working as daily wage worker in different construction site and even in agricultural sector.

CHAPTER VI

CHANGE IN SOCIO-CULTURAL PRACTICES OF TAMANG PEOPLE

Every society is dynamic. With the changing time, socio-cultural as well as economic condition also is changing. Changes in the social factors are called social change. It is natural, compulsory and universal phenomenon. The social structure, heterogeneity or homogeneity in the society, structure of the housing as well as the settlement pattern also determines the factors of change in the society. Likewise education, awareness, health, relation with outer world, mobility of the society and interaction with other people, community and society determined the pace of changes. Similarly change in the culture, behavior and activities of human beings are called social change. Continue change in the social relationship and social structure can be seen in the society, some are automatic and some are the result of the planned efforts made for a long time. We can measure and evaluate the changes occurred in the society.

6.1 Changes in Naming Ceremony

In Tamang society, the naming ceremony has an important value which is celebrated in the third or fifth days from the birth of the child. The main objective of performing the ceremony is to purify the child, mother and the land give social recognition to the child.

The naming ceremony has been seen a new trend while in past years people use to name their children with the traditional name but now a days as people have changed their newborn child name to modern form names like rabi, krishna, hari, are given to boys while Rita, Sita, Srijana has been quite common to female. Moreover, celebration has changed and people are inclined towards cultures of cities and through parties to the people.

6.2 Changes in Chhewar Ceremony

Chhewar is one of the major rituals in Tamang community, which is performed only for the male child. The meaning of *Chhewar* is the cutting of hair formally for the first time since the birth of a male child. This is done only in the odd age of

a child like three, five, seven and nine years. A man can't be eligible for marriage without solemnizing *Chhewar*. In earlier days, they performed this ritual with simply. Due to influence of modernization, there have been many changes in it. In earlier days, maternal uncle did *Chhewar* only but nowadays instead of maternal uncle Lamas have also done *Chhewar*. In previous days only maternal uncle used to give gift and wishes but due to influence of modernization, all relatives also provide gift and wishes to the boy. This ceremony is being burden to the poor Tamang of Tarakeshwor because of over expenses.

6.3 Changes in Wedding Ceremony

People follows as they see and Tamang community is not left behind. Inter-caste marriage was strictly prohibited in Tamang community but such marriages has been common as they come across many people, they are bound to fall for one or other. They have seen to follow hinduism a lot. Traditional marriages which have been completely ended being influenced by the Hindu religion. Similarly, other types of marriage capture, widow, *Jaar* which are in practice in other Tamang communities, were not found among the Tamangs of Tarakeshwor Municipality. The elder and respected people of Tamang said that at present the *Dowry* system is taking deep root, which is not a fair practice. The expense of the people is beyond their capacity.

6.4 Changes in Family Type

Nuclear family has been in growing trend in Tamang community. As, old people do not like to travel to cities and young people travel in search of jobs, they shift with their family of 3 or 4 for better job opportunity. Moreover, trend seen in western countries has getting into mind of the people as from the field survey, it is found that most of the respondents have nuclear, family and few have joint family, this due to the influence of modernization, westernization and the impact of other caste group. The study reflects the picture that the nuclear family among Tamang is growing up day by day, due to modernization and civilization.

6.5 Changes in Feasts and Festivals

Tamang festivals are mixed with that of Hindu customs. Tamangs are Buddhists by birth but they equally respect and celebrate the Hindu festivals like Dashain, Tihar,

Saune Sankranti, Maghe Sankranti etc. They have their own major festival known as Loshar which is celebrated by most of the respondents. Tamang living in this area celebrate Hindu festivals being influenced by the Hindu religion. From the field survey, young Tamang do not have the idea about typical Tamang culture and were attracted towards celebrating western culture and festival such as Christmas, English Newyear, Valentine day, etc rather than celebrating their own traditional feast and festivals.

6.6 Changes in Musical Instruments

In different ceremonies like wedding, dancing etc they used *Damphu*, but nowadays they use different kinds of instrument used by other castes. They use less *damphu* and *dhayngro* instead of these; they use *sanai*, *karnal*, *madal*, harmonium, guitar etc.

6.7 Changes in Health /Sanitation

It is found that consciousness over health and sanitation of the community was increased remarkably during the last three years. Before three years, we had visited the village. Traditional way of treating patient by Lamas and Jhakris is in extinction as people are started being aware of the causes of different disease and illness they are shifting their treatment to clinic, health post and hospitals. Although, the taking of alcohol is their tradition, which is controlled by mother group and other community organizations by raising voice against the excessive intake of alcohol.

6.8 Change in Awareness Level

Awareness is backbone of the development. They have realized that because of the low literacy rate and low level of awareness, they are backward in comparison with other village, society and castes. So they have formed some women groups to create awareness to the villagers. An NGO World Vision is helping them in health and sanitation sector.

The villagers have realized that the main reason behind their backwardness is the lack of education, now they are aware of this fact. They are transforming their clothing

pattern, food pattern, farming pattern from traditional to modern. There is wide spread effect of communication facilities, TV, radio and political activities.

They are found to be much more conscious about family planning, they have managed toilets, they have started to visit the health post etc. These are few examples which indicate that there is significant change in the awareness level of the Tamang community of the study area.

6.9 General Outcome of the Study

Every study has its general outcomes, which brings by change in the sort of time hence change is a natural process. Everything is changeable in the world. Everything is not constant hence the socio-cultural practice of the Tamang of Tarakeshwor Municipality also not separate from the influence of modernization and other major communication.

Modernization has taken toll in this community as seen in other community too, Western culture has seen polluting the other traditional culture of various religion too. The Tamang of Tarakeshwor celebrates their religious festival Loshar as well as celebrates Dashain and Tihar equally. Young Tamang children speak Nepali Language as other caste people and they have still practicing *Mamacheli and Phuphucheli* marriage system. The young generation seems attract to get modern education than Lama course however some are going to study Lama *Pathi* education too. They like to meet doctors and visit hospital or health-post than traditional treatment such as "*Dhami Jhankri*". Some are have got already family planning. They like to listen modern Hindi song then the traditional songs.

The main reason of celebration of *Dashain and Tihar*, and attraction towards the modernization are influence of other caste group and opportunity of employment. They could not get any job accepting complete Tamang tradition such as Lama *Pathi* education and they feel backwardness. Only the old people like to wear the traditional dresses. Young's are seems attracted modern dresses like shirts, pants, Kurtha and Surwal, which is not theirs typical dress. They did not hesitate to marry with other caste people too. But there are some changes observed in the socio-cultural practice of Tamang of Tarakeshwor Municipality.

They still are following traditional family system. However there is influence of Hindunization and cultural assimilations influencing them. They are completely Buddhist. Marriage tradition, dressing pattern language, food consuming pattern are also found changes in great extension. The changes occur in many socio-cultural factors which lead the Tamang of Tarkeshwor toward in the direction of mainstream development.

CHAPTER VI

SUMMARY AND CONCLUSION

7.1 Summary

The Tamang population deserve a highest order in the sum of Nepalese population with a share of 5.64% as per as the population census of 2011 A.D. They constitute a remarkable position in the national population. The Tamang is the indigenous ethnic group and is the migrant from the north (Tibet). There is uncertainty regarding their time of arrival. Their settlements have mainly clustered surrounding the Kathmandu Valley. Kathmandu district is one of the districts having Tamang inhabitant around its distinct villages.

This study is conducted at Tamang of Tarakeshwor Municipality's ward No 4, 5 and 6 of Kathmandu district with the aim of finding the socio-cultural practice of Tamang people. The main objective of this study is to find out social and cultural condition and to examine the changing pattern of social; cultural of Tamang' community. This study has also aimed to discover the major characteristic of Tamang people. The social and religious orthodoxy they practice were the major causes for their backwardness.

The study had carried to discover the demographic socio-cultural profile and to enlighten some remedial measure for their better economy distinguished literature of Tamangs were carried out with special references to their socio-life and limited literatures available have focused on their ritual paradoxes. The increasing expenditure on celebration of feast, festival, ritual and custom is putting more financial pressure on family. Because of the fear of social isolation, they are compelled to spend major proportion of their income in feast and festivals. Major proportion of income is being spent on such unproductive activities which are leading the Tamangs' life to miserable and marginalized. This study was conducted in a descriptive research design with purposive cum simple random sampling. The sample size covered altogether 67 households out of 139 households. The information's were gathered using both types of the quantitative and qualitative data. Household survey, interviews, observation and questionnaires

were used as tools to gather and generalization of the study whereas the study report has included different forms of data presentation and analysis.

The overall economic status of Tamang was found to be rather critical while their economic situation was analyzed with statistical presentation. The Tamang economy is of subsistence and it has a quite narrow coverage. The economic activities are few, monetary transactions occur.

The sex ratio of population of study area is high and the 129 female per 100 male in the ward no. 4 where the numbers of female is high than male. Sex ratio is 116 in the ward No 5 where male has dominated by female, and the 89 female per 100 male in the ward no.6 where the numbers of female is less than male. According to the census of 2011, total population of this Municipality 7004 whereas Tamang population is 1358.

The Tamangs practice various kinds of rituals and such rituals have a dominant influence in their social life. There is a remarkable change in different modes of interactions and they are in the transitional phase. The expensive rituals like Ghewa, Marriage, Chhewar are still in practice but some of the traditional organization are seems in the diminishing process.

Naming, marriage, Chhewar, Ghewa are the major rituals, which they perform with high priority. They gradually discarding their tradition of getting marriage with their caste they do not hesitate inter caste marriage also. Aimed the social complexity, the position of female is rather better. The presence of the female as a must in all the ritual and social occasions and economically also they contribute a lot. The Lamas dominate their religious and cultural life and work as the leaders of the society and enjoy a high position in entire social order. Religious and ritual orthodoxy is the key factor, to shape of their social life. They have a strong belief of re-birth.

The Tamang love and enjoy various forms of entertainment and different social occasion provide them opportunity of celebrating song, music, dance jokes etc. are the major forms of entertainment they practicing.

The Tamangs of Tarakeshwor Municipality was noticed well influenced by the changes occurring in many sectors of national life. The growing child enrolment in school, the youth mobility towards development work and politics are raising the ray of hope to lead the Tamang to the mainstream of national development, however there is extreme need to improve them in uplifting their economic and social situation.

It is observed that there are certain changes occurred in their naming and Chhewar ceremonies. For naming they are using modern names instead of traditional naming of child. Their traditional Chhewar was only done by their maternal uncle but nowadays Lamas also done Chhewar.

Similarly, changes in wedding, family structure, life-styles, feast and festivals, political sector, musical instruments, health/sanitation etc. were observed from the field study.

7.2 Conclusion

The phenomenon of change is inevitable factor in every human society for existence. The every aspect of society under goes various changes depending upon time and situation. The Tamang settlement surrounding, the Kathmandu valley presently has been greatly influenced by the various changes. The Tamang settlement was found sharing most of the identical characteristic of that place the Tamang as an original ethnic group. The Tamang of the area is steadily modifying their ways to accommodate new condition. As a result certain changes occurred on their ritual and social aspects.

The Tamang of the study area is still not getting the support from the concerned authorities to lift their social, cultural and economic situation. Some of them have involved themselves in their economic activities like rearing cow and poultry farming to promote the economic condition. However, It is not sufficient to meet the vast weight of their subsistence needs most of the people depends upon the agricultural labour, which is poorly paid, and also not available in the times hence, despite their sincere efforts to improve their economic, they still remain very poor.

Their clustered settlement with mixing of other ethnic group people help to generalize that the Tamang are a specific care of people overwhelmingly organized for local self-sufficiency contracted with new need to look elsewhere to satisfy their subsistence requirements.

The growing population and demands are imposing severe threat in the traditional existence. Besides, the changes occurred around them also strong influence over their tradition. It is observed that the new generation of Tamang is much influenced by the modern sophisticated life style watching Television, Cinema and Eating Drinking new varieties of good, foods and cloths. And they are less eager to work hard in the traditional occupation i.e. agriculture and jobs. The types of changes are very seriously imposing threats towards the preservation of their tradition.

In present, the Tamangs are claiming for the indigenous identity and status along with other ethnic counterparts and calling for the proportional share in political and other state mechanism. However these types of consciousness is very less seems to joining hands in the voice that is rising in organised way from their counter parts. They have still not made the organization like "*Tamang Ghedung*" which is one of the leading institutions of Tamang of Nepal struggling for improvement of Tamang people. However it was found that some of the educated Tamang of the areas are worrying for their backwardness and thinking for the necessary steps to be taken immediately.

The health situation of the area was also not good. The children were suffering from the water borne diseases and malnutrition. There was no proper management of drinking water and toilet. Almost all the surveyed household lacked the toilet and they use the untreated water. Due to the lack of awareness, they believed on Lama, Jhakris but nowadays when they are unhealthy, they go to health post, clinic hospital, and doctors for medical treatment. Even Lamas and Jhakris also referred patients for medical treatment.

There were heavily depended up on wood and animal dung for cooking food. Some of them were found using the kerosene. They were still unknown of smokeless stove. The poor production and low surprising landholding capacity of

people of this area was the cause to drive the youths from the village to other places in search of labour works. There was severe need of adopting the new technique of agricultural practices and irrigation facilities. Tamang people are totally nil in their skills like weaving carpenter, carpets, painting, Thankas, which is another cause of their economic backwardness.

It can be concluded that the development of the socio-cultural and economic situation of any community of the nation will have been greatly influenced from different factors of taking place in the society such political factor, government policy, educational factor, traditional factor, geographical settings, occupational opportunities, skilled knowledge and the developmental factors, systematic plan and policy of the development programs, etc. It seemed clear that these factors were lacking in the Tamangs community. Due to the lack of these different important issues, Tamang's socio-cultural situations in Tarkeshwor Municipality have not been up to the mark at present time. Hence, the need of providing vocational skill to the energetic people is of server importance to uplift their present situation.

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