

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Limbus practice many of their own life cycle rituals. They believe that lineage is not transmitted patrilineally. Rather, a woman inherits her mother's gods, and when she marries and lives with her husband she brings with her the deities that will then be recognized as the household deities. Limbu bury their dead and observe for two-to-three days through practiced death rituals. The length of the mourning period varies depending on the gender of the deceased. Weddings, mourning, gift exchanges, and settlement of conflicts involve consumption of alcohol i.e. liquor, especially the Limbu traditional beer popularly known as thee which is also drunk in a container called **Tongba**. Dancing parties are arranged for visitors to the village. These affairs give the young Limbu girls and boys a chance to meet and enjoy dancing and drinking. Limbu women are famed for their use of gold jewellery. Aside from samyang (gold), they use yuppa (silver), luung : (glass stones). Most Limbu ornaments are nature inspired. As many other global indigenous people, they are shamanistic and worship nature (**Chemjong, 2003**).

Nepal has traditionally attracted and given shelter to the people from all directions, East, West, North and South. So development is equally important along with the geographical space in the process of national development. Almost all ethnic groups are considered as poor. Some belongs to upper class from the point of view social, political and economical aspect but the national development must cope with them all which requires the social, cultural and economical improvement of those communities. Ethnic diversity gives birth to the religious diversity. A nation cannot exist if we leave the diversity. The whole society here is recognized as Nepalese society in spite of much diversity. Ethnic diversity produces diversities in all most all the aspects of culture. Human group can easily be separated due to the ethnic diversity. More separation among the group brings different types of disturbance in the society such as quarrel, murder, crime and other evil things.

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

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

family or families for their welfare, prosperity and happiness, and Nahangma (a rituals to 'raise one's head' because this ritual throw away joyously so that a person could live with dignity and pride) (Younghang, 2011).

Limbu people also follow different feast and festivals. The major ones are Chasok Tangnam (a festival falls on the full moon day of Mangsir (eighth month of the Nepali calendar or end of November in English), Kakphewa Tangnam (a new year day), Yakwa Tangnam (a festival related with the worshipping of land), Sisekwa Tangnam (a festival lies on the first day of the Sisekpa la, 7th month of the Yele Tangbe (Kirat calender) or on mid-July), Walihang Tangnam (in memory of a Kirat king Walihang). (Yakthum, 2062).

This proposal primarily focuses on changing livelihood strategies of limbu people of eastern Nepal that encompasses their adoptive strategies, occupation and other business activities. The life ways of Limbu people have been changing due to the modernization, globalization, migration, impact of modern science and technologies. Limbu livelihood has been impact by the encroachment of migrated population of the hill migrated people and its impact could be observed in the day-to-day socio-economic practices. The livelihood practice of Limbu is also affected by the market expansion and modern plans and policies of the central state. Livelihood mainly concern with resources, production and distribution of the production of the people.

1.2 Statement of the Problem

In Taplejung district, Limbu are the oldest immigrants of this area and have their own tradition, culture, and language which are not less important than any other ethnic culture. The contemporary picture of Taplejung district is incomplete if we neglect the contribution of Limbu people. The present study has focused in identifying and locating the Socio and economic problems of Limbu community in Furumbu VDC of Taplejung district. As an indigenous racial group of the south eastern Nepal, Limbu community does have its own custom, culture, language, tradition and religion. Despite their prosperous and unique cultural, social and linguistic sources, they have been dominated neglected and excluded from the educational political and economical sectors as well as social welfare.

According to CBS (2011) the total population is 26.6 million and population growth is 1.35% where more than 74% of household people are depend on agriculture. The productivity in agriculture sector has been declining on account of lack of irrigation, fertilizers, modern agriculture equipment and agriculture credit. By this backwardness in agriculture, it is affected not only other people but also to the Limbu people who are fully depended on agriculture, fishing, hunting and traditional skill etc. one of the main reason of poverty among the Limbu is limited access to the agriculture land area although they live in sounder area in case of agriculture. This group is almost poor and landless group although they rule many year in history of Ne[pal. Though their indigenou knowledge in handicraft and farming has been a countable in comparison to other. The socio-economic status of the Limbu community is very low than others. It is due to them low level of economies which force them to live with illiteracy, ignorance and isolation. They are tortured and suppressed by high class people. Due to poverty, they can't go to school, participate in various activities and social inclusion.

The livelihood strategies of Limbus have been changing overtime due to various factors such as eradication of malaria (1954), development, market expansion, demographic change, people and impacts modernization and globalization. Limbu is one of the dominant ethnic group of Nepal who have been adopting traditional occupation for the survive through the generation. This research primarily focuses on effect of globalization and modernization in Limbu society. The influences of modernization and globalization have been fundamentally changes their everyday practices, attitudes and relationships. This study mainly focus on the following research problems:

- i. What are the existing socio-economic and cultural condition of Limbu in the study area.
- ii. What are the livelihood strategies of Limbu in the study area.
- iii. What are they doing to support their livelihood in the present \

- iv. What are the major factors those changes livelihood strategies of Limbu ?

1.3 Objectives of the Study

The main objective of the study is to know the livelihood condition of Limbu community of Furumbu VDC of Taplejung District. The specific objectives of the study are as follows:

- i. To examine the existing socio-economic and cultural condition of Limbu in the study area.
- ii. To compare the livelihood strategies of Limbu in the study area before ten years and now in Furumbu VDC, Taplejung District.
- ii. To analyze the major factors of changing livelihood strategies

1.4 Significance of the Study

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

This study was present the traditional livelihood mechanism of Limbu community. Second, this study provides a picture of relation between the modernity and its relation with the ongoing livelihood strategies. Third, this

research documented information of income, traditional occupation, system of saving, and lending loan mechanism within the society. In addition, I was also look at changing mechanism of traditional patron-client relationship through the generations. This research has been useful research for the researchers and policy makers of the state, who would like to conduct their further research in the same area.

1.5 Limitation of the Study

This study is limited only to the Furumbu VDC of Taplejung district to study the present socio-economic status of Limbu community. Similarly, study analyzes the average socio-economic condition and changing dimensions of livelihood strategies. The area of study is very small i.e. total sample of 40 households. The maximum emphasis is practiced on their socio-economic status, cultural impact, demographic situation, income level, employment, consumption pattern, literacy, and land ownership. Simple statistical tools are used to analyze data. Certain people from learned and unlearned group of the village area are selected through purposive random sampling for questionnaires.

CHAPTER - II

LITERATURE REVIEW

2.1 Theoretical Review

Chemjong (1967) has studied on Limbu history, language, literature and grammar. He has also written about Limbu history, culture, belief and economic status. He described that Limbu must have migrated from the Sikkim and Tibet province due to some pull factor Chemjong (2003). But, what are the pulling factors for their migration is not described in detail this book. So it gives information to readers mainly on the custom and beliefs of the Limbus. This book is also unable to show the pure sociological as well as economic study of the Limbu people. It gives only the general introduction of these Limbu group. According to this book the Limbus is one of the largest tribal groups in Nepal. They are a sub-group of the Kirant people. They speak a dialect of Kirant, which is a Tibeto Burman language. They seem like Mongolian at first sight. In general, Limbu people are white in complexion, had curly thick and short hair, their nose seem to be Negara and size of skull are like Aryan. Many writers have the opinion that the Limbu are the Adhibasi of mountain area of Nepal but some regard them as the indigenous people of Nepal while others disagree with their own view.

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

Caplan (1970) helps to widen the understanding of relationships between the Hindus and the Limbus through materialistic way. The various economic and political institutions which interconnect both these groups at different points in time and the factors that brought about changes not only in their institutions but in their socio-cultural relationships. This study has concentrated mainly on the

struggle for Land (Kipat). He further examines the relationship between the land and culture and of cultural politics. The Limbu have strived to maintain a distinct identity through emphasizing their cultural exclusiveness in defense of Kipat land. When emphasizing on cultural exclusiveness the myths play an important role. Sense of identity is encouraged; the links are strengthened and expanded through various norms of kinship. He conclude that cultural and religious activities, illiteracy, lack of cooperation and unemployment are major factors of socially and economically backwardness of Limbu communities.

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

Subba (1999) has tried to reconstruct the social and cultural life of the three communities of Kirata-the Limbus, the Rais and the Yakkhas living in the eastern Himalayan on the basis of various historical and well as ethnographic data. His work describes about the present situation of active process of reinventing linkages not only within one's own groups but also at the level of cognate concepts like Kirata, Janajati, and Mongol. The groups constituting the Kiratas are in every way trying to crystallize their ideology and culture and 'inventing' their national consciousness not only within themselves but with the other cognate groups. According to him, the Kiratas of the eastern Himalayan are suffering from a lack of national symbols which would represent them and simultaneously differentiate them from the Tagadharis (Brahmins/Chhetris). They are in the situation of being unable to clearly decide whether they should give primacy to similarities or differences with other categories. On the other hand, the differences of symbols between the Kiratas and the Tagadharis (Brahmins/Chhetris) are not as powerful as most of the Kirat Leadership would like them to be because of their interaction over two hundred years. The efforts of reconstructing their past history have begun to construct the symbols of differences which is always a challenging task.

In overall, Subba's literature has traced the similarities between the Limbus and other Kiratas belonging to Nepal as well as those in Sikkim. It presents the process of various organizations (family, kinship, political, socio-economic, religion, linguistic, culture) and their role in bringing together the Kiratas. The theme of the study is that the gradual socio-cultural degradation of these communities explains their need to reconstruct their identity.

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

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

Shrestha (2042), writes about the Limbhuwan Historical Study. He has written about the Kirat Histroy, its origion, Limbuwan area and Limbu category, Limbu culture, religions and Kipat system including after and before the democracy in Nepal. Shrestha wrote about the word Limbu, which categories in 251 different sir name like as Angdembe, Chemjong, Kurumbang etc., but they have not any racial

discrimination on each other. In his research he also included social activities of Limbu communities. Similarly Thebe (2057), research about A Brief History of Limbu and The Linage of Thebe. He had written about Limbuwan, Limbu and its thirteen categories and Thebe cast history and its family tree.

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

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

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

Limbus website [online]. Available: www.chumlung.org [2013, February 12] describe about the social aspect and origin of Limbus. The Limbu are known as des Limbu (ten Limbu), even though there are actually thirteen Limbu sub-groups that five of the groups came from Banaras, India and the other eight from Lhasa, Tibet. There is no social discrimination among the Limbu sub-groups, although there are a number of different clans and sects. The Limbu nation is made up of hundreds of clans. Each Limbu clans are classified under their Tribe or sub national entity or according to their place of origin. All the Limbu clan names are unique; therefore it is not necessary to specify the place of origin every time. Listed clans like as Chaobisia refers to present day Dhankuta and Morang districts, Tambarkhola area is in present

day Taplejung district, Mewakhola area refers to present day Taplejung and Sankhuwasabha districts, Charkhola is a present day Ilam and Jhapa districts, Maiwakhola area is in present day Taplejung district, Tinkhola is in Panchthar district, Panthar is Panchthar district, Phedap is the north-central area of Terhathum district, Athraya is in northeastern Terhathum district, Chethar is in southern Terhathum, Sankhuwasabha and eastern Dhankuta district. Yangrok area is in present day Southeast Taplejung, Northeast Panchthar districts and west Sikkim. All of these areas make up Limbuwan. But this website not gives any information about the Limbus economic activities, their culture and tradition.

2.2 Empirical Studies

Bishop (1990) has studies livelihood strategies and seasonal rhythms in Nepal's Himalaya, especially in Karnali zone. He has summarized livelihood issues in three sections. The first section deals subsistence system model the second the subsistence system and constrained and Karnali's fate in the last. In the subsistence system model he has discussed the cultural-economical Karnali and agricultural outputs or production. The subsistence system constrained has included cultural attitude and training, ecological balance, agriculture and livestock technology, population and their health. And he has included Fate about the Niche in Karnali's (comparative advantages).

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Rai (2004) has attempted to discuss on changing livelihood strategy of occupational communities (Damai and Kami) in the process of globalization and modernization. Traditionally, these people manage their livelihood through agriculture based social institution; doing tailoring and smelting of gold and iron, not involving in agriculture directly. Now, they are involved in agriculture as their primary occupation and have made it commercial activities. Wage laboring, petty business and migration of youths are newly adopted livelihood strategy by these communities to sustain their livelihood in context of changing world. Besides, those who are still following their traditional livelihood strategy have also made it commercial. To sum up, globalization and modernization has opened the door of new opportunity however their incapability and inefficiency (skill and knowledge) have not made able to grasp the opportunity.

Bhattacharai (2001) has studied the "Rikshaw Pulling as a Way of Livelihood of Birtamod as a Urban Poor" From the study; the researcher has explored several understanding of urban poor such as their occupation, living standard, vulnerability and seasonality. In this, both male and female are found as rickshaw puller, though number of female is less than male. Rickshaw pullers of Birtamod have very low income and are suffering from heavy debt. Moreover, there are no organizations to make them aware and to facilitate them in their profession. In this way, research come to end that there is no better strategy of rickshaw puller to secure their livelihood. They spend the life just on earn and end system.

Giri (2002) has studied the changing livelihood strategy of Tharus in selected VDCs of Dang district. Tharu ethnic community has been involved in number of economic activities as a secondary occupation, beside agriculture. This phenomenon, which we call diversification, is essential to enhance livelihood security of rural people. Improvement in educational condition and the skill of resources management seem extra input to enhance the sustainability of the livelihood of Tharu community. However, they are not in a position to compete with other communities to earn their, livelihoods.

Pathak (2004) carried out a study on "Livelihood strategy of Street Cobblers, A case study of Kathmandu valley". The study was done by conducting census survey of 64 respondents. On the basis of the involvement in this job this study

concludes that street cobbling in urban area has emerged as livelihood strategies for the young generation of terai and India than for the hill Cobblers. This study has concluded that this occupation is not secure and sustainable. By nature of work and space used by them, this occupation seems more vulnerable. Seasonality, space and institutional and social values, norms, political situation and lack of livelihood assets are more responsible factor to shape their occupational vulnerability.

Phuyal (2005) has studied the livelihood strategies of Tamang of Sankhu area with the objective to find out the impact of Shivpuri National Parks in the ethnic community of the surrounding. The study found that livelihood of the local people, who depended on the forest resources are pushed towards more vulnerability after the establishment of the national park because of change in occupation and income, which were changed immediately. Other changes, which occurred slowly in community and household, also have triggered the vulnerability. Those who were sound in agricultural production and had alternative income had adapted faster than the absent of them. However this adaptation cannot be considered as sustainable because locals are excluded from the conservation activities and no institutional provision has been made in this regard.

Bhandari (2010) has studied on livelihood Analysis of Dalits, A Case Study of Geta VDC in Kailali District. The General objectives of the study to examine the socio-economic and livelihood conditions of Dalits of Geta VDC in Kailali district. The study was carried out in wards 4 and 5 of Geta VDCs of Kailali district. Therefore, the findings may be generalized to similar conditions only. The research design was descriptive types. Descriptive research design facilitate for describing or explaining qualitative as well as quantitative nature of data about the socio economic study and livelihood condition, household level food security with respect to land holding size, and their living standard associated with these resources. There are a number of socioeconomic constraints for modernization of Dalits caste based occupation. On the one hand, it is not in position to compete in global market and it has no good economic return. On the other hand, it is not considered as a prestigious, profitable, dignified job or occupation due to socio-

cultural factors imbedded with Nepali Hindu Caste System. Hence, this occupation is gradually disappearing due to shifting to other occupations. Therefore, they were more attracted to go to India as they didn't have enough money to go other than that place.

Acharya (2011) has examined a thesis entitled "Changing Livelihood Strategies of Tharus A Case Study of Kopahawa Village Development Committee (VDC) in Kapilbastu District". The objectives of this study are to analyze the changing livelihood strategies of Tharus in Kopahawa VDC of Kapilbastu District. The study is descriptive as well as explanatory in nature. Most of Tharus of Kopahawa VDC are depended on agriculture to sustain their life but is not sufficient for all of them. They are not involved in enterprising works. Most of the people of that area are illiterate. The youth of Tharu community are unemployed due to lack of occupation. Most of the land of Tharu's is taken away by migrant people and their occupations are also under domination. There are several modern technological facilities in the VDC, but Tharus are still unaware of the modern technologies. It is concluded that Tharus livelihood strategy have under gone some significant changes. The responsible factors to the change are economy, migration, education, modern technology, globalization, mass communication, physical facilities, deforestation, changing cropping trod. The influence of transportation, industrialization is also responsible factors of the changes.

Rijal (2013) has studied on "socio-economic status of the Limbu community" has been conducted at Angsarang VDC of Panchthar district with a general objective generalize the socio-economic status of the Limbus of the study area. The objectives of the study were to track out the present situation of the Limbus of the study area, to examine the traditional skills of Limbu community and to explore the impact of other cultures on their culture. Primary and secondary data were used to collect the information and tools like observations, formal and non formal discussion, interviews were held to collect other necessary information. Descriptive and analytic research designs have been followed to describe and examine the finding of the study. Out of total 105 households of Angsarang VDC ward no four. Thirty household respondents of the Limbus were taken as sample by using purposive sampling method.

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

Angdembe (2014) Has aimed to analyzing the socio-economic status of Limbu women in the ward Nos. 1, 6, 7 and 8 of Sarangdanda VDC, Panchthar District. But its specific objectives of the study were to identify the educational attainment of Limbu women, to identify the role of Limbu women in decision making process in household activities and to suggest solution for the improvement of socio-economic status of Limbu women in the study area. Out of 409 households in the study area 105 households were selected for sampled households. One by one Limbu womens were interviewed from each sampled households who are the respondents of this study. The sampling procedure was used by using purposive and Convenient Sampling Method. Various tools of PRA including semi-structured questionnaire, focus group discussion were applied to collect the data. Simple qualitative method was used for data analysis.

In this study area, the researcher found that higher percentages of Limbu women were engaged in agriculture. They work in household and in their field. Their work is considered unproductive; it is use for the purpose of family use. So they did not have payment. So, the concerned authorities must introduce programs for raising awareness to the Limbu women. Maximizing the Limbu women's role to make them equally participate in decision-making at local level should be the target of every related agencies and institutions. Limbu women need special concern for their livelihood and empowerment.

Khadayat (2015) has examined a thesis entitled " livelihood strategy of Rana Tharu A Case Study of Geta VDC Kailali district ". The main objectives of this study are to analyze the changing livelihood strategies of Tharus in Geta VDC of Kailali District. The study is descriptive as well as explanatory in nature. Both primary as well as secondary source of data have been used in this study. Tharu are the indigenous as well as ethnic people of study area. They have unique culture, own language and tradition and they are most ancient, simple, honest and backward community. The structure of house gradually changes from old house to cemented house according to their economic condition. Marriage practices of Tharu are gradually shifting from arranged to love and other cast marriage because of lengthy and expensive. 72% household are based in agriculture and other occupations are business, office jobs, wages labors. The ratio of agriculture is decreasing then the other occupation. Because of the divided among brothers land owned is rapidly decreasing amount in the last decade. The Tharu of study area have adopted new agricultural technology i.e., use of improvement seed, fertilizer, pesticides and mixed cropping pattern, use of advanced agricultural tools and equipments. They have changed their traditional way for celebrating feast and festivals from lengthy, expensive, big gathering and too much liquor consumption to less expensive, short duration, limited liquor consumption and small gathering.

CHAPTER -III

RESEARCH METHODOLOGY

3.1 Research Design

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

3.2 Rational of Site Selection

This study has been based on Furumbu VDC- 6, of Taplejung district for the following regions. I am originally from Taplejung my childhood experiences and work with different organizations in Taplejung and Ilam allowed frequent contact with the Limbu People. The village was as my research field is easy to collect data in self expenses. In the study area Altogether 82 households in ward no. 6 and 52 were limbu households and 51 % are Limbus as well as the typical and old Limbu society. The present study tried to trace out the socio-economic status of Limbu people which is helpful for decision maker while preparing policy for Limbu community.

3.3 Nature and Sources of Data

This research has been quantitative and qualitative by nature. My study has been focused both the primary and secondary data. The primary has been collected using questionnaire from each selected households, field observation, interview etc. The household details, according to questionnaire has been collected through the direct contact with Limbu people. Whereas secondary has been taken from various reports, books, journals publishing different institutions, websites and various seminars report journals and documents of Nepal.

3.4 Universe , Sample and Sampling Procedures

The area which is selected for this study is Furumbu VDC of Taplejung district. Around 503 households in the VDC and total population is 2745. The VDC has nine wards, ward no. 6 has been selected purposively because the Limbus are concentrated to a large extent in these wards. There are about 52 households of Limbus in this wards no 6, out of which, 40 households has been taken as sample by using purposive random sampling method. All the households has been taken for the purpose of the study.

3.5 Techniques and Tools of Data Collection

In order to collect the required primary data, an individual selected from the sampled based on purposive random sampling method. For the personal interview a pre-designed questionnaire and if required, the observation method has been used specially to know about the livelihood changes of Limbu people.

3.5.1 Questionnaire Survey

To get the primary data, the structured questionnaire has been developed, and the questionnaire has been filled up by the researcher visiting all selected respondents or households.

3.5.2 Key Informant Interview

During field study, informal interactions with a number of people have been made. They has been asked about livelihood strategy informally. This technique was also useful to provide essential information about the activities of respondents. VDC Secretary, social workers has been taken as key informants for this study. These key informants is interviewed to get more information as per necessary. Key Informants for this study was those who has been able to express thoughts, feeling, opinions regarding different aspects of remittance.

3.6 Data Analysis and Presentation

The collected raw data and information has been first categorized on the basis of its nature then it has been processed for analysis. For the analysis process we had employed the responses to formulate the data. Perception, attitude, beliefs,

behavior and feelings concern with livelihood has been descriptively analyzed. They has been displayed in social map and chart from raw data.

CHAPTER - IV

DATA PRESENTATION AND ANALYSIS

4.1 Introduction of the Study Area

Taplejung District is the Mountain district of Nepal. It is situated in Eastern Development Region. The district covers 3,646 km² (1,408 sq mi). The 2011 census counted 127,461 populations in this district. Phungling is the district headquarters of it. The name Taplejung is derived from the words "Taple" and "jung". Taple was the medieval Limbu king who used to rule the area and "Jung" in the Limbu language means fort. Literally, Taplejung means Fort of King Taple. The Tamur River flows through the district. The area is home of Kanchanjungha (8586 m), the third highest mountain in the world. Taplejung has an airstrip with commercial flights to Biratnagar and Kathmandu. A road connects the district headquarters with the Tarai plains. Most of the population are involved in agriculture, and the vegetation zones range from sub-tropical to temperate forests, alpine meadows, and snow, and ice (Source: District Profile 2071).

The DDC profile of Taplejung district has mentioned their journals Taplejung is one of the most beautiful areas in eastern Nepal, with a spectacular landscape, Himalayan peaks of heights above 7000 meters and a wide range of flora and fauna. Alpine grassland, rocky outcrops, dense temperate and subtropical forests. Taplejung occupies an area ranging from 670 meters to 8586 meters (Mt. Kanchanjungha) above sea level. Kumbhakarna is an outlier of Kanchanjungha.

The DDC profile of Taplejung district also has mentioned Offering some of the most spectacular Himalayan landscapes with 13 of the world's highest mountain peaks rising above 7000 m, Taplejung plays host to the longest blue glacier in the world, the Yalung, and a high biodiversity rate. This area is home to a diverse range of ethnic groups like the Limbus, Tibetans, Sherpas, Rai, Gurung, Magars, Newars and Tamangs. traditional farming practices are a way of life here. There are rich forests with more than 250 species of bird and animal life. There are a number of high mountain lakes in Olangchung Gola. The area is made up of

alpine grass lands, rocky outcrops, dense temperate and sub-tropical forests, and low river valleys with the Kanchenjunga as its crown and is home to one of the original homelands of the indigenous Limbu people.

Residents practice integrated early animist religions. Agriculture, animal husbandry and tourism are the major means of livelihood for Limbu people. In the higher altitudes, one can find Sherpa people where they arrived from Tibet more than 400 years ago. The icons of the cultural heritage are monasteries, chhortens, temples and prayer walls. And to add to the flavour, the festivals of all of these people living in harmony only serve to make the native culture livelier.

One of the major attractions is the Pathibhara Devi Temple. This little-known region attracts tourists seeking spiritual fulfillment and blessings from the powerful Pathibhara Devi. Hindus and Buddhists reach the temple for celebrations during special occasions. The trek to Pathibhara Devi (3794 m) combined with the natural and cultural experiences of the region make the visit a unique exhilarating experience. It takes a day to reach the temple on foot from Phungling Bazaar. On the way to the temple are many species of rhododendron (Source: District Profile 2071).

4.1.1 Flora and Fauna

The VDC profile of Taplejung states forest is very essential for human life. In absence of it we can't imagine that how every living things or animals survive. Especially, forest is interconnected to human and animals. Forest is the source of natural resources that supplies the basic needs of people like timbers, firewood, grass, furniture, windows doors and so on. Similarly, it supplies raw materials for the large scaled industries to produce papers, furniture etc. Likely, growth of forests can help also to balance the environment pollution and it is the habitants of animals, birds, and insects.

The rural people of this VDC are still dependent on firewood from forest in their field. All of the houses are made in this VDC of woods but in replace of it some of the buildings of school, health post and other governmental buildings are made by iron and cement. The major forest of this VDC is Sallery forest of word no.

seven and other small Jungle are situated between the other ward also. The various types of species of trees found there like Uttis, Chilaune, Salla, Bamboo, Sal, Kattus, Sakkuwa and so on. The various types of species of hubs found there like Gurass, Argeli, lokta and so on in the lake side of the VDC.

There are various kinds of animals and birds found in this VDC. chicken, ducks, pigeons and animals like pig, buffalo, Goat, cow and dog and are kept by native people. Except these, there are Dhukur, Kag, Nyauli, Koili, Kaliz, Rупpi, Chil etc. monkey, jackal, fox etc wild animal are found in the sallery forest and other small forest as well.

4.2.3 Language

Again, The VDC profile of Taplejung examined Language is most essential to communicate and understand the emotion and ideas exchanging between or among people from different places. People of this VDC can understand and conversant in Nepali, even they speak their own language in their community. This field survey data have shown that there are different castes/communities speaking different languages in the VDC. Bramhan Chetri and Dalit people are spoken pure Nepali and More than 40 percent of Limbu, Tamang people are of this VDC can speak mother language fluently. They can easily communicate and understand in Nepali language.

4.1.4 Religion

Most of the people of this VDC follow kirat. Tamang, Gurung are fallow Buddhism, Some of limbu are following Satehangma religion and some are kirat. Though, people of this VDC believe in different religions, they live harmony and tolerance in the society.

4.2 Socio economic and Demographic Characteristic of Respondents

First of all, demography is the changing number of birth, death, diseases etc. in a community over a period of time and it is the scientific study of these changes. In whatever way, demographic profile is one of the key tools of socio-cultural study.

Because any of the socio-cultural survey encompassing a demographic description to the ethnic society which is being investigated or studied. As the description of location, population and history of the various ethnic diversity, it also seeks to profile the distribution of different social features such as age, sex, and educational level, degree of contact as well as other language speakers and different physical and social features.

Society is the amalgamation of different ethnic people, religion, rites, class and culture whose existence is based on the co-operation, understanding, support reconciliation and contract of each other. That's why Limbu society's also no exception in these features in which the social values and norms of operated for ages and still implemented in this community. The origin of the Limbu is uncertain, but they are clearly of Mongolian descent. In the later part of the 1700's, Nepal was formed by uniting various ethnic groups and principalities under a high caste Hindu dynasty. This conquest resulted in ethnic and cultural splits with the Limbu. The Limbu are known as daas Limbuwan (ten Limbu), even though there are actually thirteen Limbu sub-groups. There is no social discrimination among the Limbu sub-groups, although there are a number of different clans and sects. As a result, the Limbu society is a caste socially which is unique characteristics of the community. Limbu people have their own traditional culture which is no less important than any other ethnic culture. Economic hardship among the Limbu has made it worthwhile for many of the men to join the army, both in Nepal, United Kingdom, Singapur and in India. This brings them a degree of respect, especially those who have earned a high rank.

They were not only fought against their personal interest but they have contributed their involvement for liberation of Nepalese society also. Mahaguru Falgunanda, Lasahang, Sirijanga Tewangsi, Pedha Limbu, Bajahang Limbu and Buddhi Karna Khewang is the excellence of social and political warriors from Limbu community who's contribution was remember able in the history of Nepal .

Limbus have wonderful social-cultural music, they have separate religion which is called Kirant. The Limbu are predominantly Buddhists, but participate in many popular Hindu festivals. They also have a number of worship practices that involve blood sacrifices. They believe that when a woman marries, she inherits

her mother's gods. The woman and her husband then recognize the deities as their household gods. Women are quite influential within the Limbu families, especially if the husbands are in the military and stay away for long periods of time. However, a woman is not fully recognized until she bears her first child.

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

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

4.2.1 Family Structure

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

Table No. 4.1 Family Structure

S.N.	Type of Family	No. of Family	Percentage
1.	Nuclear	23	57.5
2.	Joint	15	37.5
3.	Extended	2	5
	Total	40	100

Source: Field Survey, 2016

a) Nuclear Family

Nuclear family consists of married couple with or without their unmarried children. In the nuclear family system there is no system of economic co-operation between the brothers. The nuclear family is always free from the control of the elders. Among the 40 households of Limbu in the study area it has been found that 57.5% families are living under nuclear family system.

b) Joint Family

In a joint family not only parents and children, but also brothers and step brothers live in a common property. In other words if two or more married brothers live

together with or without their children it is called, joint family system. Among 40 households of Limbu in the study area it has been found that 37.5% households of Limbu family are in this group. In a research field, most of the Limbus have been in labour and agriculture. To do different sorts of works it requiring much manpower in the joint family, if there are many brothers in a joint family one can engaged in agriculture and other engaged in labour, animal husbandry and other sorts of occupation. That is why joint family system has enough manpower to get work done.

c) Extended Family

This type of family system consist of two or more nuclear families affiliated through an extension of the parents-child relationship, rather than of the husband-wife relationship that is by joining the nuclear family of a married adult to that of these parents as stated earliest on extended. In the study area, out of 40 households of Limbu families only 5% households were found to be made of extended family.

Most of the families are Nuclear family in the study area.

4.2.2 Age and Sex Composition

They mostly take care of small children in their home. Age ratio of the selected respondents is presented in the following table.

Table 4.2: Age Group of the Respondents

S.N.	Age Group	Number of Respondents	Percentage
1	Below 30 years	17	42.5
2	30-40 years	15	37.5
3	40-50 years	5	12.5
4	50-60 years	2	5
5	Above 60 years	1	2.5
	Total	40	100

Source: Field Survey, 2016

The age distribution ratio of the study area shows that out of respondents, the highest numbers of the respondents are between the age of 30-40 years 37.5 percent. The age between 40-50 years are constituted 12.5 percent of the total respondents, between the age 50-60 years constituted 5 percent of the total respondents, at last 2.5 percent of my respondent is between the age of above 60 years. This table shows that majority of the respondents in the samples are age is below 30-years i. e. 42.5 percent.

4.2.3 Educational Change of Limbu

Education is one of the major means of change in the community. Without education it is difficult to improve their life and get involve in decision making position. So it has an important role for development of Limbu community/group. Table 4.3 shows the level of education of the respondent's households given below:

Table 4.3. Educational Status (Above 10 years Age)

Level	Respondent	Percent
illiterate	5	12.5
Literate	35	87.5
Total	40	100

Source: Field Survey, 2016

Table 4.3 shows that majority or 12.5 percent of them are illiterate where as 87.5 percent are literate. Through the data shows greater number of Limbu are literate but in reality they can just read and write. The data of 10 years ago are not available. But is it evident that the educational condition is the past was poorer to present study. The low educational status among the Limbu's Community implies that low skilled man power amenable to exploit the opportunities provided by socio-economic development and the globalization.

4.2.4 Feeding Ceremonies (Cha Chapna)

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

4.2.5 Marriage Ceremony

Marriage is the institution which admits men and women to family life. It is stable relationship in which a man and women are socially permitted to have children or in other words, marriage is an institution on which a man and women establish a

continuous claim to have the rights for sexual access to one another and in which the woman is involved in each eligible to be a children." Likewise, marriage is a union between a man and women such that children born to the woman are recognized legitimate offspring of both parents". Marriage is also one of the most universal and most important social institutions of human society. When a boy and girl married, they can enter the family life and they are socially as well as legally permitted to have sexual relationship. Marriage an institution is universal to human society. But its types and forms vary from place to place and from one ethnic group to other in accordance with the rule and regulation and belief system of particular society. In Limbu society, marriage's of one of sacred event of life and marriage adds up considerable respect in the society girls are married as adults mostly to men of other own choice.

In Limbu society, there are two types of marriage practiced by Limbus which were the marriage arranged by the Rebar maker as the regular form of marriage and couple themselves arranges (chosen, arrangement) the other forms of marriage. In Limbu society arrange marriage is predominance mode of marriage. By the researcher in the study area found that these days almost all Limbu prefer love marriage. This is shown by the table 4.4

Table 4.4 Marriage Preferred by the Respondents

S. N.	Types of Marriage	Male	Percent	Female	Percent	Total	Total Percent
	Love	20	66.67	7	70	27	67.5
	Arrange	10	33.33	3	30	13	32.5
	Others	-	-	-	-	-	-
	Total	30	100	10	100	40	100

Source: Field Survey, 2016

By the table 4.4 we can see that 66.66 % male prefer love marriage; while only 33.33 % prefer arrange marriage. Likewise, 70% female prefer love marriage and 30% prefer arrange marriage. So the conclusion can be drawn that among the Limbus of the study area maximum members of these people prefer love marriage.

4.2.6 Marriage System, Stability and Change

There are different types of marriages or mekhim (in Limbu language) prevalent in the Limbu community. Such as Naksingma mekkhim (arranged marriage), Nanuma Khema Mekkhim (love marriage), Khuna mkhim (chori marriage), widow marriage etc. There is another way of wedding that is abduction of a possible candidate from hat- bazzars (market), but this type of practices are gradually (capture) withering away since the last few decades. Now a days, arranged marriage and Chori marriage are most prevalent in practice among Limbu community. Cross-cousin marriage is not allowed in Limbu culture. Marriage between a man and the widow of his elder brother can take place if they mutually agree. Marriage between a man and a woman outside family relations and having different thars (clans) is also possible either by arrangement or by mutual consent of the boy and the girl. It is conventionally said that the customs and traditions of Limbus were established in the distant past by Sawa Yethang (council of eight kings/leaders).

The marriages are mostly arranged by parents or result when a boy elopes with a girl. In the case of arrangement marriage, bridegroom goes to the house of the bride with Tumyahang (gentlemen) to negotiate with bride's parents and to determine the date of marriage ceremony. In prenuptial negotiation, sometimes the bridegroom has to pay some amount of money and gold for ornaments to the bride's family as asking for a girl's hand, that is the most important ceremony. In that system, the girl can ask for anything and an unlimited amount of gold, silver, etc. This confirms to the girl's family that the boy is financially secure enough to keep their daughter happy. Marriage ceremony takes place in bridegroom's house. Bride is taken away from her parent's home by a team of the groom and she is accompanied by a group of ladies, known as Lokandi, where the marriage

ceremony is performed with a pair of guns, traditional musical instruments and feasting varieties of food, meat and drinks.

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

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

The study shows the marriage system weather it is arranged or Chori marriage the main rituals for marriage are the same and should complete four stages that is mentioned above. So, the expenditure is very high for Limbu marriage ceremony. Now a day, some Limbu have been following revolutionary action by avoiding these four stages of charkalam system. Limbu women generally marry twice with the same boys, culturally. The second marriage (called saimundri in their culture) is conducted after giving birth of the child. It is the system of transformation of responsibility of their parents towards daughter into the sun-in-law. This is done usually after having some children of after several years of the marriage. The son-

in-law has to go to his father-in-law's house with wife, children carrying drums of *sijnwa* (liquor). Father-in-law and close relatives furnish their daughter and son-in-law at their best with dower in cash and kinds. Since then all the responsibilities are shifted from them to her husband's side. It is also decided that her husband or sons can perform her death rites. This also shows that women's socio-cultural status is high in Limbu community.

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

4.2.7 Divorce System

Divorce among the Limbu community is the common. However, it is general sequel to the son that marriage and is graded at the wish of either husband or wife. The husband can demand the divorce if his wife is proved to be a witch, or is sexually immoral and she doesn't obey him or she along lives in her father's house. The wife can claim divorce, if husband cannot supply sufficient foods, clothing, ornaments etc. Fertility is another ground for divorce. A divorce from the husband's side is called, "Khemjong" and a divorce from wife's side is called, "Najong". In case husband seeks the divorce his wife by his own was and if he has not paid the price of his wife in full, the man was have no power to take his children with him. But if the man has paid the full amount of his wife's price and yet divorces her, then he was have no claim for the refund of his wife's price from his father-in-law. He can take away his children with him. If his children born from his divorced wife has been called Khosa. The maternal uncle has been their guardian and they has been under his disposal. It is called the rule of, "Kwajani". But if the man does not want his wife and yet wants his children, then he can do so by legalizing the children under the rule of Samyok Lung Thim of the Ten

Limbus. The divorced wife has been treated as an unmarried girl and has been allowed to marry again. If a divorced wife is married again and first man wants to refund his wife's price from the new husband of the divorced wife price as Jari, (Chemjong I.S., History and culture).

4.2.8 Death

Birth and death are the regular process of the nature. Moreover, as the birth makes the family environment happy, satisfied and enjoyable, so is not the death. Funeral ceremonial differ in its ritual the way the particular person has died. According Limbu tradition, dead bodies are buried on the hilltop. But now days, due to the problem of burial in city area, dead bodies are burnt on fire. When someone dies a natural death, there are several rites of various stages. These includes chesama (frneral procession), khamingma (purchasing of the burial ground), sam lapma (taking out the soul of a dead person), samsama (giving away the soul or sam of a dead person to ancestors), yumchama (eating salt), and khauma (final purification rite). A resting platform “chautara” is built and trees are planted within it along the road in the name of the dead person.

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

Before the funeral procession starts, phedangma recites mundhum saying that the dead person is no more with his relatives or his\her home or in human society, he or she should leave the home and follow the his own path. The dead body is placed into the coffin box and it again placed on the bamboo stretcher and the funeral procession starts in which both male and female take part. There has been two persons one who carries two stripes of white cloths with two sticks in front of the funeral procession and other one who throws “chebon” or “lang”(mixture of fried maize, paddy, pulse, soybean, millet, barley etc) on the road to clear the way

for the dead person. Some old Limbus even mention that throwing of chebon means on offering the world of ancestors and propitiate then not to disturb the way of the soul of newly deceased person.

When the funeral procession reaches the graveyard, they keep the dead body on the ground facing the head towards west ward. Now, digging is started from backside in exact size of the dead body. Before placing the dead body into it, the phedangma performs the Kham Ingma ritual (purchasing of the burial ground) addressing to all and with brief description of human destiny of dying and living the world says that the particular person (calling by name) has dead despite every attempt of saving him or her and bow or she needs separate house to live in. phedangma puts one rupee coin on a grass blades placed in cross position in the coffin and declares that he or she has purchased the piece of ground. He asks for the consent of Tumyahang (gentlemen) for its validity and asks whether there would be any objection from khamjiri khambongba- Lungjiri lungbongba (the lord or the son of the soil and rocks). Everybody responds that the dead person has brought the land that he or she occupies and so there should be no objection.

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

4.2.9 Respondents' Use of Family Planning Method

The Family Planning Program has been lunched in this VDC. Most of the Limbu have adopted several family planning measures. But, the knowledge and

awareness is not sufficient. The following table shows the types of contraceptives distributed in the study area.

Table 4.5 Contraceptive and Family Planning

Method		Respondents	
		No	Percent
Pills		3	7.5
Condom		5	12.5
Sangani (Dipo)		3	7.5
Permanent Sterilization	Vasectomy	2	5.00
	Laparoscopy	2	5.00
Not any		25	62.5
Total		40	100.00

Source: Field Survey, 2016.

The above table shows that out of the respondents, 3(7.5%) respondents have used pills, 5(7.5%) have used condom, 3(7.5%) have used sangani (Dipo). Similarly, 2 (5%) male and 2(5%) female Limbu have their vasectomy and laparoscopy done respectively. Likewise, 25(62.5%) respondents have not used any means of family planning.

4.2.10 Fuel Consumption

The main cooking fuel in Nepal is firewood. According to the Living Standard Survey 2013/14, 69 percent of the households use firewood as their main source of cooking fuel. Basically, firewood is collected from community forest, private

forest and government forest. Now, community forest is widely in practice in Nepal. In Taplejung, most of the people collect firewood from community forest.

Table No. 4.6 Fuel Consumption status

S.N.	Fuel consumption Types	No. of Respondents	Percent
1	Wood	37	92.5
2	Bio Gas	-	-
3	Electricity	-	-
4	LP Gas	3	7.5
Total		40	100.00

Field : Field Survey: 2016

Table 4.6 shows main source of cooking fuel. About 92.5 percent of households use wood for cooking while only 7.5 percent use LP Gas in my study area. In rural, main source of fuel for cooking is wood that is collected from private as well as community forest or there is no alternative fuel except wood in rural area.

4.2.11 Toilet Facility

It is important to know the consciousness of the people for their health. Data shows that Limbus are becoming more and more conscious about toilet. All the toilets in the study area were found traditional type of toilet. 100 percent households are using their own toilet.

Table No. 4.7 Sanitary Status

S.N.	Toilet Types	No. of Respondents	Percent
1	Kachchi	15	37.5
2	Pakki	25	62.5
Total		40	100.00

Source: Field Survey: 2016

Above table shows the using toilet status of the study area. About 37.5 percent of households use Kachchi toilet and 62.5 percent use Pakki toilet. This result shows that social and health awareness is lacking in the Limbu community of the Furumbu VDC.

4.2.11 Livestock

A source of substance for Limbu peoples animal husbandry. For the purpose of ploughing land they keep oxen. For selling and milking they keep cows, buffaloes etc. But, due to the lack of space usually they keep small animals and birds like goats, pigs, chicken, pigeon and ducks that would provide them with eggs and meat. They are needed in their various rituals. They also sell cows, buffaloes, ox, goats, chicken, pigeons, pigs and ducks in the market and earn money for buying essential goods such as cloth, oil, rice, salt and other goods. In this way their subsistence economy is supplemented by animal husbandry to some extent.

Table No. 4.8 Livestock Status

S.N.	Types	No. of Livestock
1	Cow	7
2	Buffalo	15
3	Chicken	307
4	Goats	208
5	Pig	73
6	Ox	13
7	Pigeon	2
8	Others	12

Source: Field Survey, 2016

The above table 4.8 shows that among all respondents, maximum had kept chicken for their purpose. Further that they have 208 goats, 73 pigs, 7 cows, 15 buffalos and other 12 animals as whole.

By this table we can know that chicken, goat and pig is popular among Limbus because of less to space keep them. They kept cattle for milk, meat, dung, doing agriculture activities and as income source.

4.3 Comparison the Livelihood Strategies of Limbu

4.3.1 Occupational Change of Limbus'

This topic presents occupational change tabulations and analysis used in this topic was help us to understand the occupational changes of Limbu's of Furumbu village. Occupations are divided into different categories such as agriculture, business, wages labours, foreign jobs and office jobs, Table 4.9 shows the changes in occupation during the last 10 years.

Table 4.9 Occupational Change of Limbu's over the last 10 years

Occupation	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Agriculture	23	57.5	32	80
Business	6	15	2	5
Office Job	2	5	1	2.5
Foreign Job	9	22.5	5	12.5
Total	40	100	40	100

Source: Field Survey, 2016

Table 4.9 shows that total of 80 percent Limbu's were dependent on agriculture 10 years ago but now it has declined to 57.5 percent of the total population of respondent. The percent of Limbu's dependent on business was 5 percent 10 years ago but now this percent increased by 15 percent. In 10 years ago only 2.5 percent were office job but now this percent has increased to 5 and no Limbu's 12.5 percent foreign job 10 years ago but now it is 22.5 percent.

The above data shows that the occupation is changing phenomenon for Limbu 's. In 10 years the occupation of Limbu's have gradually developed. But in general we can say that most of the Limbu's are still dependent on agriculture, which is their traditional occupation. It seems that Limbu's due to poor socioeconomic status, they have not been able to imitate the others sources brought about has undergone employment.

4.3.2 Change in Ownership of Land

Limbu's of Furumbu VDC of Taplejung have specially the families dependent on agriculture production. So land ownership is taken as an indicator of economic change. The ratio population growth of the Limbu's has problems of decreasing of amount of land. The table 4.10 shows the size of land holdings of the sampled household for cultivation.

Table 4.10 Change in Ownership of Land

Area	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Below 5 Ropani	3	7.5	2	5
5-10 Ropani	10	25	12	30
10-15 Ropani	18	45	15	37.5
Above 15	9	22.5	11	27.5
Total	40	100	40	100

Source: Field Survey, 2072

The above Table (4.10) that the number of household that owned below 5 Ropani of land was or 7.5 percent households and 10 years ago owned by 5 percent, Similarly 22.5 percent households owned above 15 Ropanis of land and 10 years ago 27.5 percent. The important point to be noted here is that in 10 years, there is

some percent decrease in the land owned by Limbus. Land is divided among brothers but still is found in the name of living father.

4.3.3 Food Sufficiency Condition of Limbu's

Food produce by farmer is not sufficient to sustain for one full year. The crops that farmers produce are limited and have to buy most of the food supplies of the people. Most people store food enough for one year at time during the winter period, which is the major annual expense of farmers. They also borrow that food from their relatives and friends which can be grown in their fields. The Table below shows the food sufficiency from agriculture production of the sampled households.

Table 4.11 Food Sufficiency Condition of Limbu 's

Time	Respondent	Percent
Below 3 months	5	12.5
3 to 6 months	6	15
6 to 9 months	7	17.5
9 to 12 months	12	30
Surplus food	10	25
Total	40	100

Source : Field Survey, 2016

Although the agriculture is the main source of livelihood, 12.5 percent were food sufficiency in below 3 months, 15 percent were 3 to 6 months , 17.5 percent were 6 to 9 months, 17.5 percent were 9 to 12 months and 25 percent were surplus food

production. In this way through agricultural products majority of people have been able to fulfill their food demand.

4.3.4 Change of Income Level

Income level of Limbu of Furumbu changed over 10 years. The majority of respondents of Furumbu are agricultural products. They sell alaichi and other agricultural product now. The sources of income of Limbu's were own agricultural produce and other like business, remittance, office job, foreign job is important. The table 4.12 shows income source level.

Table 4.12 Change of Income level

Annual Income level	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Below 20,000	5	12.5	10	25
20,000 - 30,000	7	17.5	9	22.5
30,000 - 40,000	4	10	14	35
Above 40,000	24	60	7	17.5
Total	40	100	40	100

Source : Field Survey, 2016

Table 4.12 Shows that the households income of the selected respondents before 10 years and now. Among them, 12.5 percent have a below 20,000 in now and 25 percent is before 10 years, 17.5 percent have a 20,000 to 30,000 annual income now and before 10 years 22.5 percent, 10 percent have a 30,000 to 40,000 annual

income is now and 35 percent before 10 years ago and 17.5 percent have above 40 thousands in past now it increased 24 percent.

From the table and other information the resources found the drastic change of income level of Limbus.

4.3.5 Change in the Use of Domestic Fuel

Cooking is fundamental activities for livelihood in each and every community. The important of cooking fuel increases many folds in rural society then urban. So, the use of domestic fuel are studies under this heading these have been slightly changes in the use of domestic fuel.

Table 4.13 Changes in the use of Domestic fuel of Limbu

Types of fuel	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Dired Dung/Wood	37	92.5	40	100.00
L.P. Gas	3	7.5	-	-
Total	40	100	40	100

Source : Field Survey, 2016.

The above Table 4.13 Shows that 100 percent respondent are dependent upon dried dung/fire wood for cooking in the last 10 years before but now it is decreasing only 92.5 percent were used fire wood. No one use of L.P gas in 10 years before but now it increase that 7.5 percent have started to use L,P. gas It shows that the use of domestic fuel for cooking in the present changing context. The number of using fire wood is decreasing day by day and users of gobar gas, stove gas are increasing trend for their cooking.

4.3.6 Change of Land Use Pattern

While surveying the study area the researcher found little change in the land use pattern during the last 10 years where there was an open forest and a huge amount of land nowadays it is used for Alaichi farming. There were pasture land and bush for livestock but now, they are changed into cultivated land and settlement area. There are not public lands except the land of government school, Ranibaan community forest and other public offices. There were narrow paths or roads 10 years ago but now these roads are changed into wide motorable graveled roads. The cultivated land has decreased but population and human settlement have increased. Having discussed the change in the land use pattern comparing past and present it is shown that this change is going rapidly day by day.

4.3.6 Changing Cropping Pattern

The cropping pattern of the Furumbu has been changed then the past 10 years. Alaichi, Paddy, Maize, Potato are the major crops of past 10 years. The table 4.14 shows the changing cropping pattern of study area.

Table 4.14. Changes Cropping Patterns

Crops	Present Time		Before 10 Years	
	No.	%	No.	%
Alaichii	32	80	10	25
Maize	6	15	15	37.5
Paddy	2	5	10	25
Potato	2	5	5	12.5
Total	40	100	40	100

Source : Field Survey, 2016

The Table 4.14 shows, 25 percent household planed Alaichii 10 years before but now this is increased at the level of 80 percent household. 37.5 percent household cropped maize in the past whereas, 15 percent households plant maize now. Paddy was grown by 25 percent household 10 years before and it decreased by 5 percent.

The above table shows that neither the household involved in Alaichi in the past but now it is going to increase because the Alaichi among the household could be the strategy to support in income earned. In this way there was a fundamental changes in agriculture in terms of tool and seed verities use for cultivation.

4.3.7 Changes in Cultural Practices

Every society possesses the unique characteristics of the cultural heritage. Limbu society is one that specifies unique and prosperous characteristics of the cultural practices. The Limbu people are the most cheerful community members. Pleasures and joy are their motto of the life. They become happy and challenge even in the

worst situation of outer poverty. Carefree, inhabited attitude and joyous frame of mind are the special features of the Limbu people in the feast and festivals. Men and women, adult and children all gather together for the occasion to treat and to meet their friends and relations. Hence, this study is basically concerned on dealing with the general cultural character of Limbu people of the research area, e.g. religion, and religious activities; food and drink dress and ornaments; dances and songs; feast and festivals; life cycle and religious ceremonies etc. Men have developed their culture to cope with their natural settings and social environment. The historical social role and socio-cultural status of women is changed and thus, the contemporary Limbu women's social role and socio-cultural status is different from the previous one. However, this can be observed more in the urban areas and town only.

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

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

However, there are some sorts of cultural discriminations as well. The elder people at village said that there was the system of marriage by kidnapping the girls from the feast, festivals and fares before some years. This is still privilege in

some of the remote areas. Similarly, some of the informants shared their previous experiences that some males used to exploit the females during the yalakma (dhan nach), as well.

4.3.8 Changes in Drinks

Considering about their foods and drinks from my field visit I have found most of the Limbus as non vegetarian perfect vegetarian Limbu is very rare in the study area. Almost all Limbus are omnivore. That is why, meat is their regular food. They have fish, pork, mutton, chicken and buff meat too. Their food consists of meat, rice, maize, Mellette, potatoes and vegetable. Likewise, drinking habitation is very natural in the community. They have local liquor prepared of rice, maize and millet etc. Most of the time, they are having smoking Surti made of tobacco rolled with a cover of maize and Bidi or cigarette in their daily life. Limbu people from my research area, Furumbu VDC are very poor most of them are below poverty line. Because of their low economic sources, they have started different kind of professions domestic labour and foreign employment etc. Nevertheless, their food and drinking habit are seemed to get changing with the social development, education and modernization.

4.3.9 Changes in Utensils

Limbu people traditionally used to use the kitchen utensils made of wood, clay, bamboo and metals'. But nowadays, they have started using brass, plastic, Tama, Pital and steel utensils. During marriage ceremonies or any other religious and traditional ceremonies, they use Barr leaf in place of plates. Barrleaf is integral part of any ceremony or functions on their society. Nowadays they used steel plates and glass. In their daily life and festival they used wooden pot for drinking liquor in past nowadays they used stone materials. For domestic purpose, they use various things like Nanglo, Chalni, Dalo, Thunse, Damlo, Mandro, chitro etc. all which are made from bamboo and prepared by themselves. That is why bamboo plays a significant part in the Limbu community. They made Tumba By Bamboo and nowadays they bought from market (steel and Other).

4.3.10 Changes in Religion and Religious Activities

Religion and religious activities are the indispensable factors of any civilized race and civilized society. Besides this, religion of any community has always stood for the well-being, prosperity, benevolence and good of the human society. With this traditional religious belief, any of the ethnic community has adopted the different kind of religious activities accordingly. However, the phenomenon called religion is extremely variegated, complex, intricate and full of paradox. Likewise religion incorporates such facts as celebration, ethnic vigor, mystery, social activities, animal sacrifice, ritual beliefs, and system of belief about natural and supernatural etc. each and everybody knows that religion is a part of culture. Each and every society of the world does have its own religious tradition .Limbus have their own distinct culture. Kelang (chyabhrung dance), Yalang (Dhan Nach) and Yemalang (Bijwani Dance, or female shaman's dance) are some of the Limbu dances. They also have their own unique songs called hakpare, palam, etc. They have their own religion called Kirat Dharma, often known as Yuma Samyo. They are basically worshippers of nature or animists (Subba, 2058). Mundhum is their holy scripture. Tagera Niwa Phuma or Yuma is the prominent goddess and there are several other gods and goddesses. Among them Nahangma is the goddess of the primitive culture in which Limbus take pride.

Phedangma, Samba, Yeba and Yema are the sacred specialists who perform religious functions and lifecycle rituals. Limbus bring in people of other tribes and communities to their dynastic lineage by completing a special formality called chokphung or socialization. Limbus have deep allegiance towards a sacred grass cynodon dactylon (Dubo), and stone and witnesses involved in the process of adjudication according to Limbu practices are cross-examined by asking them to take promise by touching dubo. Limbus, traditionally, bury their dead and mourning is observed for four days for male and three days for female. Attendance of close relatives is compulsory on the final day of mourning for cleaning up of the death-related pollution. Nowadays they used sound box and other latest Tv, Mobiles for entertainment.

4.3.11 Changes in Dress and Ornaments

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

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

4.3.12 Channages Feasts and Festivals

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

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

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

4.3.13 Changes in Dances and Songs

In Limbu community they have own primitive music and dances. Those music and dances are practiced by Limbus for a long time. The instruments of music and dances are very typical. The representative word of music, in Limbu language, is Samlo. The word Mukla or Mung Sama means musical instrument and Lang is the synonymous term of dance. The tunes of Palam, Hakpare, Khyali, Kesam, Mundhum etc. are the popular Limbu music, which are practiced by Limbu in their day-to-day life. Chyabrun, a long cylindrical hollow-long drum is the most popular musical instrument in Limbu society. Chethya (Brass plate) and Ponge are also popularly used in Limbu community especially by Yebas, Yemas and Sambas.

Limbu enjoy various kinds of traditional dances. Yalang, Kelang (drum dance), Samba/Yeba-Yema-lang (ritual dances) and Manglang (devotional dance) are some of such very common dances at all. Some of these oral transmissions of religious and traditional teachings are also included in Limbu traditional music with the mixture of social stories, dreams or just plain everyday life. There has been a rich tradition of Limbus singing their folk-songs. Their folk-songs can be divided as Khyali , Traditional Love Songs (Palam Samlo, Hakpare Samlo, Nisammang Sewa Samlo).

CHAPTER – IV

SUMMARY, CONCLUSION AND RECOMMENDATION

This chapter comprises with the conclusions and recommendations. These two highlight as a grass vision of Limbu people. Therefore this conclusive department has encompassed the major findings of the research work.

5.1 Summary of Findings

The major objectives of the present study are to provide socio-economic and cultural status of respondents of the Limbus community. In this research purposively sampled 40 Limbu respondents from Furumbu VDC of Taplejung district were involved in the study as key informants. Descriptive research design and various method of data collection technique were adopted such as filed work, structure questionnaires, unstructured interviews observation were used for the collection of primary data and they have been analyzed both qualitatively and quantitatively in tables and charts and interpreted descriptively in a narrative way.

-) The nuclear family is always free from the control of the elders. Among the 40 households of Limbu in the study area it has been found that 57.5% families are living under nuclear family system. Among 40 households of Limbu in the study area it has been found that 37.5% households of Limbu family are in this group. In a research field, most of the Limbus have been in labour and agriculture. Most of the families are Nuclear family in the study area.
-) The age distribution ratio of the study area shows that out of respondents, the highest numbers of the respondents are between the age of 30-40 years 37.5 percent. The age between 40-50 years are constituted 12.5 percent of the total respondents, between the age 50-40 years constituted 5 percent of the total respondents, at last 2.5 percent of my respondent is between the age of 40-70 years. This table shows that majority of the respondents in the samples are age is below 30-years i. e. 42.5 percent.

-) 12.5 percent of them are illiterate where as 87.5 percent are literate. Through the data shows greater number of Limbu are literate but in reality they can just read and write. The data of 10 years ago are not available. But is it evident that the educational condition in the past was poorer to present study. The low educational status among the Limbu's Community implies that low skilled man power amenable to exploit the opportunities provided by socio-economic development and the globalization.
-) 66.66 % male prefer love marriage; while only 33.33 % prefer arrange marriage. Likewise, 70% female prefer love marriage and 30% prefer arrange marriage.
-) The study shows the marriage system whether it is arranged or Chori marriage the main rituals for marriage are the same and should complete four stages that is mentioned above. So, the expenditure is very high for Limbu marriage ceremony. Now a day, some Limbu have been following revolutionary action by avoiding these four stages of charkalam system
-) The divorced wife has been treated as an unmarried girl and has been allowed to marry again. If a divorced wife is married again and first man wants to refund his wife's price from the new husband of the divorced wife price as Jari, (Chemjong I.S., History and culture).
-) The dead body is shrouded with plain white cloth and a bamboo stretcher (chedhap) is prepared to lace the dead body. Before placing the dead body in chedhap the dead body is washed with the water poured from gold and cloths and adorned with flowers and garlands. Silver coins are placed at the head, mouth, and breast of the dead body. Non-limbus is not allowed to touch the dead body.
-) 3(7.5%) respondents have used pills, 5(7.5%) have used condom, 3(7.5%) have used sangani (Dipo). Similarly, 2 (5%) male and 2(5%) female Limbu have their vasectomy and laparoscopy done respectively. Likewise, 25(62.5%) respondents have not used any means of family planning.
-) About 92.5 percent of households use wood for cooking while only 7.5 percent use LP Gas in my study area. In rural, main source of fuel for cooking is wood that is collected from private as well as community forest or there is no alternative fuel except wood in rural area.

-) The using toilet status of the study area. About 37.5 percent of households use **Kachchi** toilet and 62.5 percent use Pakki toilet This result shows that social and health awareness lacking in the Limbu community of the Furumbu VDC.
-) They have 208 goats, 73 pigs, 7 cows, 15 buffalos and other 12 animals as whole. They kept cattle for milk, meat, dung, doing agriculture activities and as income source.
-) 80 percent Limbu's were dependent on agriculture 10 years ago but now it has declined to 57.5 percent of the total population of respondent. The percent of Limbu's dependent on business was 5 percent 10 years ago but now this percent increase 15 percent. In 10 years ago only 2.5 percent were office job but now this percent has increased to 5 and no Limbu's 12.5 percent foreign job 10 years ago but now it is 22.5 percent.
-) The above data shows that the occupation is changing phenomenon for Limbu 's. In 10 years the occupation of Limbu's have gradually developed. But in general we can say that most of the Limbu's are still dependent on agriculture, which is their traditional occupation. It seems that Limbu's due to poor socioeconomic status, they have not been able to imitate the others sources brought about has undergone employment.
-) Below 5 Ropani of land was or 7.5 percent households and 10 years ago owned by 5 percent, Similarly 22.5 percent households owned above 15 Ropani s of land and 10 years ago 27.5 percent. The important point to be noted here is that in 10 years, there is some percent decrease in the land owned by Limbus. Land is divided among brothers but still is found in the name of living father.
-) Although the agriculture is the main source of livelihood, 12.5 percent were food sufficiency in below 3 months, 15 percent were 3 to 6 months , 17.5 percent were 6 to 9 months, 17.5 percent were 9 to 12 months and 25 percent were surplus food production. In this way through agricultural products majority of people have been able to fulfill their food demand.
-) They sell fruits, vegetable and other agricultural product now. The sources of income of Limbu s were own agricultural produce and labour in the past but, now other sources like business, remittance, office job, foreign job is important. The table 4.12 shows income source level.

-) My research Shows that the households income of the selected respondents before 10 years and now. Among them, 12.5 percent have a below 20,000 in now and 25 percent is before 10 years, 17.5 percent have a 20,000 to 30,000 annual income now and before 10 years 22.5 percent, 10 percent have a 30,000 to 40,000 annual income is now and 35 percent before 10 years ago and 17.5 percent have above 40 thousands in past now it increased 24 percent. From the table and other information the resources found the drastic change of income level of Limbus.
-) The research Shows that 92.5 percent respondent are dependent upon dried dung/fire wood for cooking in the last 10 years before but now it is decreasing only 92.5 percent are dependent for dired drung and fire wood cooking. No one use of L.P gas in 10 years before but now it increase that 7.5 percent have started to use LP.
-) 25 percent household planed Alaichii 10 years before but now this is increased at the level of 80 percent household. 37.5 percent household cropped maize in the past whereas, 15 percent households plant maize now. Paddy was grown by 25 percent household 10 years before and now it decreased by 5 percent.
-) Limbu enjoy various kinds of traditional dances. Yalang, Kelang (drum dance), Samba/Yeba-Yema-lang (ritual dances) and Manglang (devotional dance) are some of such very common dances at all. Some of these oral transmissions of religious and traditional teachings are also included in Limbu traditional music with the mixture of social stories, dreams or just plain everyday life. There has been a rich tradition of Limbus singing their folk-songs. Their folk-songs can be divided as Khyali , Traditional Love Songs (Palam Samlo, Hakpare Samlo, Nisammang Sewa Samlo).

5.2 Conclusion

Limbu people who are fully depended on agriculture, fishing, hunting and traditional skill etc. one of the main reason of poverty among the Limbu is limited access to the agriculture land area although they live in sounder area in case of agriculture. This group is almost poor and landless group although they rule many year in history of Ne[pal. Though their indigenous knowledge in handicraft and farming has been a countable in comparison to other. The socio-economic status of the Limbu community is very low than others. It is due to them low level of

economies which force them to live with illiteracy, ignorance and isolation. They are tortured and suppressed by high class people. Due to poverty, they can't go to school, participate in various activities and social inclusion.

In Taplejung district, Limbu are the oldest immigrants of this area and have their own tradition, culture, and language which are not less important than any other ethnic culture. The contemporary picture of Taplejung district is incomplete if we neglect the contribution of Limbu people. The present study has focused in identifying and locating the Socio and economic problems of Limbu community in Furumbu VDC of Taplejung district. As an indigenous racial group of the south eastern Nepal, Limbu community does have its own custom, culture, language, tradition and religion. Despite their prosperous and unique cultural, social and linguistic sources, they have been dominated neglected and excluded from the educational political and economical sectors as well as social welfare.

The livelihood strategies of Limbus have been changing have been changing overtime due to various factors such as eradication of malaria, development, market expansion, demographic change, people and impacts modernization and globalization. Limbu is one of the dominant ethnic group of Nepal who have been adopting traditional occupation for the survive through the generation. This research primarily focuses on effect of globalization and modernization in Limbu society.

The Limbu are the old inhabitants and the ancient ethnic group Eastern part of Nepal. They are mostly found in hilly area of Eastern Nepal. Limbu community still live in isolation from other communities they still preferred habitat near the jungle for hunting and construction materials of house. They don't prefer frequently change the place of living. They are culturally rich, simple and gentle but economically poor. Most of them do not have their own agriculture land. So, the Limbu people of Furumbu VDC possess a hard life and miserable economic condition.

5.3 Recommendation

The following recommendations have been suggested for the betterment of its implications:

- i) Government should make special provision to educate its remote people who are marginalized, and disadvantaged. Thus, a need based non-formal mode of education program is recommended to conduct to address the educational need of the poor, disadvantaged people of remote area. Such programs that can address the educational need of such people.
- ii) The contents of the program should include gender equality, political participation, health education, economic self sustainability, women's empowerment, human rights, and so on. This type of awareness program can be conducted through the local bodies. Thus, it is suggested to the government of Nepal to manage and conduct such types of awareness program especially targeting to the indigenous people of rural villages.
- iii) Strong legal provision should be made to mainstream all the marginalized and disadvantaged group's population. The provision alone can do nothing if it is not implemented in a proper way. Thus, practical approach should be focused while implementing any plans and policies.
- iv) Participatory practices for gender equality should be exercised in each and every step of social and developmental activities. It helps to develop equal access of people in national mainstream irrespective of gender, caste/ethnicity, geographical location, class and so on.

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