

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the Study

In the society there are various type of own customs, norms, values, cultures, organizations and institutions in each community. The causes of globalization, their original culture has been changing in Modern Culture. It is called Socio-Cultural Change.

Sociology is the scientific study of human social life, groups and societies. It is a dazzling and compelling enterprise, as its subject matter is our own behavior as social beings. Sociology as an academic discipline emerged in 1860 to explain the similarities and differences of cultural behaviour among human populations or societies over time and space. The central problem of the discipline of sociology is the explanation of similarities and differences, stability and change in human behavior and attitudes (Chhetri, 2008)

Sociology as a study of society, it can be looked upon as a process and series of interaction between human beings. Culture is a crucial and important process and every change is bound to be reflected in the general structure of society (Tylor, 1988).

Nepal is a diversified and pluralistic state in terms of caste/ethnic, linguistic and religious composition of population. The 2011 census of Nepal recorded 125 castes and ethnic groups including two unidentified groups, 125 languages and dialects, and ten religious groups (CBS, 2014).

Among the different ethnic groups, the Magar is one of the indigenous ethnic groups of Nepal and is distributed throughout the country. The Magar have Mongoloid features with yellowish color. The Magar settlements are dense in mid-hilly parts of the country although they are scattered in other parts of the Eastern Hills and Terai. The Magars also live close to Tibet; border of China and are markedly influenced in their way of living, customs and manners by Tibetan religion. Similarly Magars who live in the Terai and inner Terai are influenced by the Indian culture and traditions.

Therefore, there exists difference between Magars living in northern and southern part of the country (Thapa,2012).

In the social landscape of Nepal, Magars emerges as one of the very prominent Janajati groups in terms of population size and they have largely occupied specific ecological niche. According to the 2011 census, it comprises (7.1%) of the total population of the country and it constitutes one of the ethnic groups constantly maintaining its 3<sup>rd</sup> ranking latest census. The population census 2011, recorded Magars total population of 1,887,733(7.1%) and in 2001 census was 1,622,421. The total population of Magars in Salyan district are 36,536(15.1%) (CBS,2014).

Large number of Magars live in Tanahu, Myagdi, Pyuthan, Baglung, Palpa, Nawalparasi, Rolpa, Rukum and Rupendehi(CBS,2014). They are also found in Arghakhanchi, Syanjha, Parbat, Dolpa, Surkhet, Sindhuli , Udaypur and Salyan.The ancestral land is known as Magarat. Researchers opine that the Sen Kings and Thakuries of the Magarat districts were also the Magars(CBS,2014).

Magars communities being of indigenous in nature mainly depend on jungle and farming due to their indigenous skills, they are still backward in comparison with other communities. Mainly due to low level of literacy and closeness to their own rich culture and rituals and lack of access of governments plans and programmes, since their mainly involved in traditional farming; some are going to India as seasonal wage labour and some are in security personnel mainly guards (Chaukidar) in India at homes. Those who are living in the hilly areas now started to migrate for the sake of accessing good social facilities and employment in Terai areas of Nepal(Naupane,2011). There are many tribes of segments under the heading of Magars in this area . Some of the Magars are Sunakhari, Gaha, Rana, Chitauri Rana, Ale Magar, Darlami, Shinjali Magar, Reganmi Magar etc.

Majority of the Magars people of Salyan district have been facing poverty . The old age Magar males are also illiterate. The literacy rate of Nepal is 65.9 percent in the 2011 census. Likewise, the male literacy rate is 75.13 percent and female literacy rate is 57.38 percent. Among them, the total literacy rate of Magar are 71.09 percent and male literacy rate is 79.94 percent and female literacy rate is 63.60 percent in 2011 census. Male and female literacy has also increased significantly, although female

literacy has lower almost half than males throughout the censuses in 2011(CBS,2014).

Senior Magars women are more illiterate than youngsters. Now-a days parents also think their daughters should go to schools as their sons . The majority of elderly people are uneducated. Many of the young and middle aged people have gone to either in Indian army and different parts of Nepal for search of work.

Most of the parents has been interested to send their sons to India. Therefore, only a few children are studying at the secondary school. They have the nuclear type of family. The head of the family is male who makes decision for the whole family. Originally, Magar had patriarchal family system (Neupane,2011).

The Magars have Mangoloied physical features and the Tibeto-Burman language speaking family which consist at least three mutually unintelligible dialects. Some Magars speak Tibeto-Burman language, few speak Tibetan and all speak Nepal at least as a second language but the Magar people of Rim VDC speak both language Nepali and local Magar language Kaike.

The constitutional provision of kingdom of Nepal 1990 has positively guaranteed the fundamental right to all citizens without discrimination on the basis of ethnicity, caste, religion, race, sex, tribe and ideology, but gender discrimination has been the burning issue among different caste/ethnic groups and different societies across the nation. But Janajati women are discriminated in various aspect of life including education, decision-making authorities, income generation activities, property right, politics etc. This is particularly the case for rural community.

It is important to analyze ethnic issues in Nepal, looking specifically at how a solution of caste/ethnic issue contributes to the sustainability of the country. One of the serious data gaps in the Magars research is that the disaggregated information (such as social, economic, cultural and political situation was poor on various Magars groups . In brief, the other major constrain or identifying Magar women problem and issues have to be based on limited and poor quality data.

The important question is to find out the living conditions of the rural people and even after the implementation of the tenth five years plan why the Magars as of Rim village are still living in a miserable condition? Why they are not connected with the

main stream of the national development? The present research work intends to study the status of Magars in the Salyan Rim VDC-2 allows us to compare the status of the rural area that collectively show the real picture of Magar community problems community of the general across the country .

## **1.2 Statement of the Problems**

Magar are the people who suffer the most among all the ethnic groups of Nepal. They are mainly the farmers and also are illiterate. They do not have access to knowledge and information about current government programme and policies.

They practice primitive farming system. There is no irrigation facility. The land ownership is less than the other parts of the district. The production of food grains is not sufficient to maintain livelihoods for the whole year. So, some youngsters go to other countries to earn money.

The basis of Magar economy in all area is agriculture. Some also work as craftsmen, either as carpenter or stone cutter. However, the copper, mines in the east have closed with the importation of less expensive copper setting from India. Magar roles in the Gorkha regiments of the Indian and British armies, their self-sufficiency might be endangered. Magars constitutes the largest number of Gorkha soldiers outside Nepal. But quite number of Magar Gorkhas have attained the rank of commanding officers, as Colonels and Magars, in Indian and British regiments as well as the Royale Nepal Army . They are renowned for their honesty, discipline, and good humor which account for their military success.

Magar is one of the ethnic groups and they have settled there and developed their own type of customs, traditions, and socio-cultural organization. But Magars' modes of social life and cultural values have been highly influenced by Hindu religion faiths and beliefs. Most of them speak Nepali as their mother language and use dress in modern foreigner style and Nepali ways. They use Brahman astrologers or the pundits to perform their religious and cultural rites and rituals. They fallow Hindu religion and various dogmas. So Magars culture and language are decreasing day by day.

Being of indigenous nature, Magars are far more behind than people of other groups and they are among those poor people who reside on rural areas so they are poor in terms of every facility that are provided to deprived groups.

Socio-economic and cultural situations may differ in different places, communities, class, ethnicity and caste system. The study addresses the following questions:

a) What are the social, economic and cultural practices in the Magars community ?

### **1.3 Objective of the Study**

The general objective of the study is to investigate the status of Magars of Rim VDC ward -2 Salyan district, in terms of demographic, social, economic, education, cultural, community and cultural aspect. The specific objectives of the study are:

) To describe the social, economic and cultural practices of Magars community .

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

Nepali society is mostly heterogeneous in terms of the concentration of people in settlements. A settlements comprises of various caste/ethnic groups; however the ethnic and cultural identities as well as social practices are different. Such as socio-economic status of hill high caste people(Brahman,Chheri, Sanyasi), Newar and Thakali in Janajati is considered better.

Nepals ethnic diversity has been regarded as one of the most typical feature of Nepalese population . Unless realities of society and culture are not perceived, no development is possible. So it seems significant that there should be through study of each ethnic group.

Nepal, the debate on social exclusion has been concerned with characteristics of excluded groups- ethnic, religious or caste groups- intra-group gender exclusion has been a lesser concern

This study is to find out way of livings, customs, traditions, occupations, language, religion and several other aspects of the people of Rim village. The socio-economic status represents the living condition of a particular community. This study has

significant contribution to knowledge and information on social inclusion of disadvantage groups of Magar in Salyan District and contributed the knowledge of Magar people as the culture of Magar has significant role in the national cultural building activities.

The findings of this study will be useful for development workers, intellectuals and all other interested persons to understand socio-cultural status of Magars of Salyan area. This will also be helpful for planner in planning micro level developmental plans and programs to improve the social as well as economic condition of Magar community and other similar villages. Magar community which might be useful to design appropriate policies and services to the discriminated people. Such information will be important for governmental and non-governmental organization, further students and academicians of the social science.

### **1.5 Organization of the Study**

This study is divided in to six chapters. The first chapter deals with the background of the study, statement of the problem, objective of the study, significance of the study, limitation of the study and organization of the study.

The second chapter deals with the literature review collected from various books, journals, publications, etc. similarly this chapters consist of conceptual framework as well. The third chapters embodies the description of the study area and it gives explanation of the research design and procedure the data generated and the statistical tools used during the process.

The fourth chapter deals with data presentation, and analysis, participatory characteristics of the sample population and represent. The chapter five represents the main focus of the study. The last chapter deals with summary, conclusion and recommendation of the whole study.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Review of Theoretical Literature

This chapter of research outlined major literatures of proposed study. Theoretical as well as empirical literatures are reviewed. The theoretical framework of the study is based on the theoretical and empirical facts from the different books, journal and research reports, which is previously done. The frame of literature review and outlined issues are as follows.

Cited By Dahal (2008) another sociological thinker saw the distribution of power within society somewhat differently. He claimed that the economic standing of a person of a community is associated with stratum of social prestige for him or her, and not solely a result of the economic relationship. His explanation of social inequality non economic forces such as ideas and interest that emerged from politics, religion and institutional structures. He observed that people in a primitive society were always bound together by what he calls mechanical solidarity, kind of solidarity with usually gets moral impetus from contemporary law religious (Koirala ,1996).

Cited By Adhiari(2010) added a hermeneutic perspective to structural theory to understand social inequality. He holds the view that social inequality is fostered three factors: the functional authority and cultural factors and four types institution; political, economic, symbolic and legal . The functional factor separates menial labor from educated non-menial laborers from educated non-menial workers (such as Dalit and priests in the Nepali case) the authority factor divides people in to those with power over and powerless and the cultural factor differentials people according to their distinctive life style, material consumption and habits. The power differences between groups reinforce different level of social inequalities (Dahal,2008).

According to Dahal,(2008), resistance is generally considered as a problem to arise from the identity of a group or an individual in course of period, the persistence resistance leads to conflict which-through resistance adjust to the limit of the power. So resistance in course of time tries to determine the nature of power relation in a particular society. The concept of resistance broadly tries to define the power and power relationship whether they are particular or social institutions, The resistance

factors is also related to the conflict when has later relevance and have inter-dependent roles of power and resistance (Koirala, 1996).

Many literatures in Nepal put forward an argument that the Brahmans and Chhetries are the most privilege among all caste and ethnic communities and they have remained in positions of power and have used this privilege to shape the system of values in society in society as well as to divert its opportunities and resources in favor of their own communities. However, this argument lacks its validity in the ground of socio-cultural sector (Bhattachan,2008).

In the Nepal hill and mountain areas the middle- rank was accorded to the existing indigenous groups, belonging to mainly the Tebato-Burman language group. Since many of these groups consumed homemade beer and sprits they were called 'liquor-drinkers' or *Matwali* by the Brahmans and chhetries whose castes status did not allow them to take alcohol which was considered polluting. In contemporary Nepal these various ethnic groups are now referred to as the Adivasi Janajati (indigenous Nationalities)(Bennett and Dahal,2008).

Subedi (2010) described the distinct sociological categories people based on biological, cultural, language, religion and place of birth. These terms are not overlapping concepts, but rather they carry different meaning.

Racial groups is a category of people based on physical characteristics such as skin colour, facial features eye fold, and hair color and texture. They are classifying in to Caucasoid, Mongoloid, Negroid and Austroloid, but the scientific validity of such classification is contested. Ethnic group is a category of people who identify themselves with a distinct cultural tradition based on religion, language, geographical areas or other common heritage. In identifying the ethnicity, the emphasis is given on the cultural rather than biological or geographical factors.

Minority group is a group of people subjected to prejudice and discrimination in a given society. Minority groups are not necessarily numerically small groups. They simply victims of differentials and unequal treatment. In USA, Africans are a minority, numerically sociologically. But in South Africa, under the apartheid system, Blacks were numerically in majority, but they were in minority in terms of power and discriminated by a small fraction white group (Subedi,2010).



Dictionary of sociology(1998), remind us the term 'ethnicity' was coined in contradiction to 'race', since although members of an ethnic groups may be identifiable in terms racial attributes, they may also share other cultural characteristics such as religion, occupation, language or politics. Ethnic group should also be distinguished from 'social classes' since membership generally cross-cuts the socio-economic stratification within society, encompassing individuals who share common characteristics that supersede. The Jews in USA constitute a typical ethnic group since they include individuals of different racial origins(European, African and Latin American),social classes, mother tongues, political beliefs, and religious belief yet still consider themselves to share a common Jewish identify that distinguishes them from wider American society.

In Nepal, according to the Nepal Foundation for Development of Indigenous Nationalities Act, 2002 indigenous nationalities are as a tribe or community as mentioned in the schedule having its own mother tongue and traditional rites and customs, distinct cultural identity, distinct social structure and written and unwritten history.

The National Federation of Indigenous Nationality(NEFIN,2010),defines indigenous nationalities as the community who has its own mother tongue and traditional culture and yet does not fall under the conventional fourfold Varna of Hindu system or Hindu hierarchical caste structure.

Magar is one of the ancient indigenous nationalities of Nepal. It is the largest group among the indigenous peoples and nationalities. They are settled mainly in Palpa, Gulmi, Myagdi, Rukum, Salyan and Rolpa. A great majority of them also settle in Arghakhachi, Syanja, Parbat, Baglung, Dolpa, Surkhet, Sindhuli and Udayapur. Magars are spread not only through out Nepal but also in countries like, Bhutan, Burma, and also in Dehradun, Sikkim, Assam, Nagaland, and Bhaksu of India. Their traditional land area was referred to as Athara Magarat or the eighteen regions of Magars and Bara Magarat or the twelve regions of Magars. The area belonged to what is today called Karnali and Gandaki regions respectively (NFDIN, 2007).

Origin of Magar is basically found in hill regions of western Nepal. According to their mythology, the Magars evolved from two types of caves, namely *Pelma Khar Pu* or barely dispersing cave, and *Yoma Khar Pu*, or hornet's cave which are now in Rukum

district of Rapti zone and they scattered in all directions (Budhamagar, 2055 BS). Afterwards, in the west, in leadership of *Mola* (means black) civilization started and called *Mola Pa* (means black area) and in the leadership of *Pala* (means white), civilization started called *Pala Pa* (white area). Then centre of *Mola Pa* was Kotmaula of now Salyan District and the centre of *Pal Pa* was current Palpa area. In the passage of time, several independent Magar states were in existence. Those states were 18 in west (*Mola Pa*) and 12 in the east (*Pala Pa*). The boarder of these two areas was Ridi or Ruru; means more men or more men gathering place in Magar language.(Budhamagar, 2055 BS) There is an interesting story described about origin of Eighteen Magarat. The Kham Magar further west of the Bara Magarant Magars has a different origin legend. There were four brothers, so says the legend, and one day they went hunting but got lost. They camped at a place and described the chores to do. From these four brothers the various Jats or tribes emanated. The first tribe was the Bahun Magar (the eldest brother's tribe), then come the Thakuri Magar (the second eldest brother), then the Khas Magar (the third brother) and lastly the Kami Magar (the youngest brother). Thus the Khas Magar became the Kham Magar of today(cited by Thapa,2012).

Michael Witzel mentions "Kham Magars were apparently known already to the Mahabharata as *Maga*, to the Puranas under the name of *Mangara*, and in a Nepalese copper plate inscription of 1100/1 A.D. as *Mangvar*". From the linguistic point of view, there are three types of Kham Magars living in Nepal. Kaike Kham Magars living in Dolpa district who speak Kaike; Kham Magars who live in Atharha Magarat region and speak Kham; and the Kham Magars who live in Bahra Magarat and speak Dhut dialects. Many foreign anthropologists and sociologists have accomplished their studies or written books on all these three types of Kham Magars. Therefore, it is imperative that we also look at them accordingly (Thapa, 2012).

Thapa is of the opinion that Kham Magars came from East Pamir of China(Thapa,2012). Likewise, many writers advocate Kham Magars "have no legends of origin from another place." The Kham Magars were a Mongolian people who had migrated into Nepal in the predawn of history. Many of the other ethnic groups had legends that told how they had come to Nepal from Tibet or some other

places, but not the Kham Magars, for them, at least, history simply began and ended in Nepal (Cited by Malla, 2063).

In 1933, for the first time then Army major of Indian Army Mr. C.J. Morris had studied the Magar community of Nepal. He studied the Gorkha soldier of Indian army where majority were from Magar communities and other Mongolian groups. He published his books "The Gorkhas" in 1933 mentioned short description of the Magars in page 7 which can be considered an important step towards study of Magars in Nepal (Neupane, 2011).

Similarly as second efforts to this end, in 1957 the book called "People of Nepal, Himalaya" was published by Fauna and Flora Research Society, Tokyo Japan and edited by H. Kihara. In this book there is a study of the various communities and ethnicities of Himalaya region where Magar communities were also included. This study included limited cultural traits of Magars.

In Nepal, the first systematic anthropological study of Magar community was done by John T. Hitchcock. He conducted detail study of Magar community of Banayan Hill of Nuwakot District in Nepal and published a book called "The Magars of Banyan Hill" in 1966. In this study the Magar community were divided into two community based on their mother tongue (local dialects) they speak within their communities i.e. the one is Magar who speak "Kham" mother tongue and secondly who speak "Magar" mother tongue. This book has vital importance in the study of Magar community in Nepal (Hitchcock, 1966).

There is an another important study of Magar community done by Jiro Kawakita, a scholar of Tokyo University Japan. He published a book on "The Hill Magars and their Neighbours" in 1974. In this book he was mentioned many descriptions about the cultural and social aspects of Magars. However this study was also only focused on the Magars who speak "Magar" tongue. He described the social economic problems and backwardness of the Magar community.

Although there has been study of Magar community by the foreign scholars but for the first time in 1976 Nepali renowned anthropologist scholar Dor Bahadur Bist published a book on "people of Nepal" where he studied various ethnic groups including Magars and mentioned briefly about the social cultural and economic phenomena of Magars in Nepal. This is the first initiation done by Nepali scholar

towards the study of the Magar community in Nepal and he has also mentioned briefly various surnames of Magars and their rituals of marriages, deaths etc.(Bista,1976).

Second important study of the Magars done by another Nepali scholar Mr. Keshar Jung Baral in 2050B.S and he published a book called "A cultures of Magars in Palpa, Tanahu and Syangja". This book explain about the origin, social structure, religion and culture of the Magars ethnic groups(Baral,1993).

Similarly, another two Nepali scholars Gautam and Thapa.(1994) also jointly undertaken the study of various tribal ethnic communities in Nepal and published a book on "Tribal Ethnography of Nepal" Vol-II". In this book they explained briefly about the origin, caste, sub-castes, language, family and the life cycle of the Magar communities in Nepal.

The inclusion/exclusion debate has now pervaded both the official and development policy discourse in Nepal. The groups of people like Adivasi/Janajati, Dalits, Madhesis, Muslims, other linguistic and religious minorities, physically and mentally disabled, women and the people of remote areas all are far beyond the national mainstream; among all the condition of women is beyond description.

## **2.2 Review of Empirical Literature**

### **2.2.1 )Social Status of Magars**

The Mangars are divided into twelve tribes called Thapa, Rana, Ale, Pun, Burathoki, Gharti, Bohra, Roka, Chaohan, Konwar, Uchai, and Jhakri and each tribe is subdivided into many clans. Among them Thapa tribes are more in number. The Rana class of Kham Magar tribes belonged to the same stock of Thapa; but when they were separated from their original group and lost for three generations, they settled in a place called Gurkha and called themselves by the name of Rana which means chief. Thus the habitat of Rana Kham Magar became the Gurkha village. Later on the Khas people came from *Kumaon and Garhwal* and mixed with the Kham Magars and became one with them till they were not converted into Hinduism

There are five major clan groups of Magar: Buda, Gharti, Roka, Pun, and Jhankri. These clans are made up of a number of named sub-groups, each with their own myth of origin. Some of these myths relate the movement of these groups into particular

valleys. A number of these myths describe that semi-nomadic movement of herders settled in their present location. It can be said that the Kham Magars are a people who are socially placed in the category of the *Pani Chalnae Jat* meaning those above the water pollution level, yet not awarded a specific place in the Hindu hierarchy. (Gautam and Thapa Magar, 1994) .

### **2.2.2) Economic Status of Magar**

Bista describes the Magar have been depend on agriculture for their subsistence economy. They grew corn, millet, wheat and barley in the dry terraced field (Bista 1976) Bista also explained about the occupation of Magar working is a craftsman for their living. The Magar living in northern parts have become quite prosperous by engaging in long range trading that takes them near to the northern border of the Tarai. Shrestha and Singh have analyzed (1987) the occupation of the Magar people. Their economics based on agriculture but they are also working as minor digging, basket weaver, painting, engraving design of flowers by round slender bamboo pens and have manufactured Nepali paper(Cited by Sharma,2011).

Historically, Magar who belonged to Khaniwale clan, worked as smiths, miners diggers. They

were looked as a lower class people such as the Gharti and Shepherds. The Magar are outstanding as former and are known as the Pakali Magar. They also collect berries, roots herbs and everything edible from the wood.

Kham Magars, in their primary days, used to do works in mines and agricultural lands but after the stoppage of mine works, agriculture and foreign labor are the chief sources of income. They were heavily deported to the foreign lands after the permission given by Rana rulers for opening the Gorkha Bharti Kendra and that affected the community adversely.

There people Ranma Maikot are practicing two kinds of informal economic institutions, i.e. '*Dhukuti*' & '*Kosh Uthaune*'. 45% of the total households were found to be engaged in '*Dhukuti*' and 30% were in '*Kosh Uthaune*'. There were people (25%) who did not involve in *Dhukuti* and in *Kosh Uthaune* either. But the '*Parma*'

system was in practice and people exchanged the manpower which fulfilled the lack of enough labourers (Malla,2063).

### **2.2.3) Status of Magar Women**

The status of women in Magar society is high then Brahmin women. They run their own independent *Pewa* (a property of strictly personal ownership) property. They have, however, no entitlement to a share in inherited property. It has discussed work of Augusta Molnar and Hitchcock, describing status of women in Kham speaking areas. Molnar (1981) has made Kham Magar women's social and economic roles, and their role options, the subject of her research. She found that: "A sizeable number of Kham Magar women live socially and economically independent of male kin to a greater degree than is commonly reported elsewhere in Nepal". This flexibility is attributed to a system of matrilineal cross-cousin marriage that links wife-giving and wife-receiving lineages. As a result, women enjoy a large degree of economic independence among the Kham Magar and can support themselves in a variety of social situations. This certainly appears in contrast to the autonomy of caste Hindu women, more similar to the situation for Tharu women of the western Terai. She has also quoted Hitchcock's work (1966) about relations between husbands and wives and decision-making amongst the Kham Magar: "The focus for authority and decision-making is the active elderly male. Patterns of interpersonal behavior help to maintain this unity(cited by Thapa,2012).

### **2.2.4) Language of Magars**

Magars have their own language which belongs to the Tibeto-Burman family and has three divisions called Kham, Kaike and Magarati (NFDIN, 2007). In Mid-Western Nepal, where the Kham dialects are spoken, the Nepali use of the word Kham or *Khamkura(Kaike)* has the more generalized meaning of a local, non-Nepali dialect. Consequently, at least two other languages in the region, Chantel and Kaike, have received the Nepali appellation *Khamkura*, though neither of them is directly related to the Kham described here. Kham speakers refer to the two languages as Chantel Kham and Tarali Kham, the latter being the same as Kaike, the language spoken in the village of Rim. They speak three types of Magar languages. They still comprise

their own traditional institution and custom but the impact of Hinduism is more powerful causes for the social changes among them.

### **2.2.5) Dresses and Ornaments of Magars**

The Magar of the low hills wear the ordinary kachhad or wrap-on-loincloth, a bhoto or a shirt or vest and the usual Nepali topi. The women wear the pariya orsari or lunghi, chaubandhi cholo or a closed blouse and the heavy patuka or waistband and the mujetro or shawl like garment on head. The higher altitude Magars wear an additional boku similar to the Gurung shepherders and the ones living in Tarakot area even wear the Tibetans chhuba. The ornaments are the mundri on the ears, bulaki on the nose and the phuli on the left nostril, the silvercoin necklace and the pote (green beads) with the tilhari (gold cyclinder). Magar males do not wear ornaments but some are seen to have earrings or silver and gold hanging from their ears lobes. The magar girls wear the amulet or locket necklace and women of the lower hills and the high altitude ones wear these made of silver with muga stones imbedded in them. The bangles of gold and glass are also worn on their hands along with the *sirbandhi* and *sirphuli* on their heads. These are large pieces of gold beaten in elongated and circular shapes (Thapa2012).

### **2.3 Cultural Status of Magars**

Cultural practice in terms of celebrating feast and festivals, traditional practices and changing own culture as per changes in social, culture. Rituals practices are dominant to their each and every part of life, perspective towards the things and decision the take .

Magars are basically followers of Buddhism. Even though majority of them are Hinduized, they worship hunting gods and goddesses within their families and outside, the gods of dead ancestors or their grandfathers and grandmothers. They have adopted their own practice of worship. They bury their dead and they have their own belief system regarding life after death. From the perspective of their faith system, they appear as worshippers of nature or as animists. (NFDIN, 2007).

Magars of Kham speaking area believe in shamanism and their *Dhami* (the faith healer or a kind of shaman) is called *Dangar* and their *Jhankri* (another kind of faith

healer or shaman) is called *Rama*. The traditional spiritual and social leader of Magars was called Bhusal who was very influential in the early days (NFDIN, 2007). Kham communities, especially those in the more remote northern regions, have been only lightly touched by outside influences. Even the major Hindu holidays, years. Instead, they follow ancient shamanistic traditions in a remarkably pure form. Coming to terms with the beings of the supernatural world (*devidauta*) is a part of what most people believe they must do to stay alive and well. But most important is the traditional healer or shaman, who can be a man of any caste. The traditional healer among the Magars, as well as many other communities living in the middle hills of Nepal, is the *dhami jhankri*. He has a variety of ways of determining causes of evil, can call evil spirits or godlings become possessed by them, permit them to speak through his mouth, and ultimately control their influence. The godlings do not expect much but are sensitive to slight and become angry and spiteful when they are not given their due(Thapa,2012).

### **2.3.1) Festivals of Magars**

Maghe SAGRANTI and Bhoom Pooja (Ashadhe SAGRANTI) are main festivals of Magars of Rim. Besides, they celebrate Dashain, Tihar, Chaite Dashain, Saune SAGRANTI, Pitar Pooja, Siddha or Kool Pooja etc. with joy and amusements. In 12<sup>th</sup> day of Bhaudau, the *Rama* worship spiritual god and goddess by performing wizardry (Jhakri Basne). In this day, they find out the luck and misfortune of the family and villages during the coming year. Rama also pleases those evils by performing shamanistic activities and sacrificing animals.

### **2.3.2) Birth Rituals**

When the mother gives birth to a child she is considered as impure called, *sutkeri*. Her family or clan members observe birth pollution for 9 days for female child and 11 days in the birth of male child. This shows the status of son is always remains higher among Magar society. The birth of a daughter is considered to be ritually lower and gives less social status on the eleventh day after the male or ninth or seventh day after the female child. The name giving ceremony called *nawaran* is performed on the 11 day. To purify the birth pollution some Magars called phuphu (Father 's sister) to



purify the pregnant home and some called Brahmin priest and they use Cow's urine (*Gaunt*) is supposed to be the thing which can purify the pollution. It is sprinkled on the mother's bed, around the houses of father's blood relations. The child is named by a Brahmin priest consulting astrologic calendar . Generally, on the sixth day, they observe Chhaiti. They believe that on Chhaiti, God comes and writes the destiny on the child forehead. They maintain whole night of sixth day by singing and dancing with lighting lamp(Ghartimagar , 2071).

### **2.3.3) Chhewar (Frist hair Cutting ceremony)**

The frist time shaving ceremony is called *Chhewar* in Magar society. This ceremony is held at three or five years' of age for the male child. For girls they receive *Guney-Chholo* (clothes worn on the lower like skirt and upper torso respectively) around the age of 7 to 10 years. The person who saves the child hair is Bhanja (sister's son)or *muljawain* (son in-law)of that house because *muljawain* can also be *Bhanja* has to make the leaf plates himself and boy's family has to keep some rice and money on the plate then the hair is shaved. After performing this ritual the boy culturally can participate in any kind of religious work(Gharti Magar,2071).

### **2.3.4) Marriage Rituals**

Traditionally Magars followed cross-cousin marriage but this system is declining these days. Marriage alliance is important which establishes the ties between lineages. The preferred marriage contract in Magar society is with the mother's brother's daughter (*Sali*). This is the most immediate marriage that can be contracted to strengthen an existing *mama-bhanja* relationship between lineages. Mager kin terms define these basic ties of alliance. *Sali* means both the actual mother's brother's daughter and any marriageable women of his generation of any lineage which are his *mama* and *bhanja* to the girl who are *bhanja* of her father. Since this has been true for numerous generations, over time all lineages have become of *mama-bhanja*(Thapa,2012).

Bride and grooms are attired on traditional attires in Magar culture . Grooms put a *Khukuri* on his waist and a *Theki* (a wooden vessel where curds are kept) full of curd is carried by bride with the leaves of Maya (a kind of plant). The procession leaded by

a virgin girl with a Kalash (a traditional vessel especially for welcoming and avoiding bad stars when someone is beginning travel) and the girl is followed by the bride and again, bride is followed by grooms and then, other people reach the door of the grooms' house. And on an auspicious time, the girl with Kalash firstly enters the house and bride puts her one foot inside the door when elders shout saying, "Din Bho" (the day or time has come) and simultaneously, bull or goat is sacrificed; while the head of the family (Mukhiya) offers Dhaja (long but small in breath banners of garment especially of red and white colour) to Kuldevta (the youngest son of *Karpakeli Baba –Kul*) and all other gods and goddesses whom the family has been worshipping and a cock is sacrificed for offering Pitar (elders' spirits who are already dead but still supposed to live with the family protecting the family against evil spirits). After the entering of the bride into the house, groom is supposed to bring back home his mother who hides somewhere else outside the house. The groom satisfies his mother with an Extra vangant offer. After the entrance of the bride, she takes an oath as "From this day on, I belong to your Kul (nearly similar to family tree) and the groom puts Sindur (a kind of red powder/vermilion, which signifies the pride of a married woman in Hindu culture) on the parting in the hair pronouncing a request that is "From this day on, you belong to my kul (family) and I hope, you will execute all your responsibilities honestly and keep the prestige of our Kulkulani (family)"(Cited by Malla,2063).

### **2.3.5) Death Rituals**

When a Magar dies the crape is wrapped in a white clothes and tied with green bamboo. They cremate dead body at the bank of river. Before they bury or cremate the dead body, the sons and brothers burn herbal incense and water to pay their last homage to the deceased. After the final ritual, the sons and brothers either put-soil or rocks to bury or lit the fire to burn the dead body and other members of the funeral procession help for cremation.

After saving the hair of the deceased's relatives, all member of funeral procession return to the house of the deceased house, one of the unmarried girls sprinkle holly water(sun pani) over the body of each member and asks each of them to take a seat. The son of deceased has responsible to perform certain rituals for 10, 11 and 13 days.

They reduce their rituals for 10 days . They have to perform their daily activities like going to the stream, hatching, paying homage to the soul of dead body and cooking their food on the 10<sup>th</sup> day. They have to feed those people who had attended to carry deceased body. After the completion of this ritual they will be eligible to mix with society. When a husband dies, the wife should observe all the death rituals. He also avoids form wearing red clothes, flowers, tika sindhur, Chura (Bangals)for all her life. Death pollution is purified by the Magar priest by sprinkling Gaunt(cow's urine) and sune pani(gold touched water) and Jau-til(a sort of grain) . The practice of an annual death rituals has special socio-economic and religious importance (Neupane,2011).

## **CHAPTER --THREE**

### **RESEARCH METHODOLOGY**

Research methodology means the process how the research goes ahead . It means the steps to be followed for exploring the hidden facts of the aimed group in a broad way. For not to believe just on the hearings, we need to go to the depth and for going to be depth, we need to take help of the various tools. This application of tools is a methodology of research. In order to proved what the researcher means to say. He/she has to apply every possible ways in the forms of tools in a reliable reliable manner. All progress in born of inquiry. Doubt is often better than overconfidence, for it leads to inquiry and inquiry leads to invention.

The chapter presents the research methodology that used to collect qualitative and quantities data for the site selection, research design, nature and source of data, sampling procedure, technique of data collection, process of data analysis and limitation of the study.

#### **3.1 Selection of the Study Area**

There is no studies have been done on *Magar* of *Salyan* district especially their social and cultural attitude. Therefore, there was limited research findings available relating to these societies that the *Magar* people inhabit *Rim* Village Development communities ward-2. So it has easy for research to conduct research procedures.

#### **3.2 Research Design**

This study has adopted descriptive as well as exploratory research design. This study attempts to explore study area and the study has adopted descriptive because it has described the perception of social and cultural practice of *Magar* people as a system and their practices.

#### **3.3 Nature and Sources of Data**

Primary and secondary data were used in this study. Primary data was collected from fieldwork using various methods, tools and techniques. The secondary data has taken from various studies such as books, published and unpublished documents from

related literature and government documents from different libraries and institutes. Both qualitative and quantitative data have been used in this study.

### **3.4 Universe and Sampling Procedure**

Rim VDC-2 of Salyan district was the universe of the study. Out of total 39 Magar household, 30 Household was selected for detail study. The purposive sampling method was done with the structure question.

### **3.5 Data Collection Tools and Techniques**

For the generation of primary data, questionnaire survey and key informant interview were applied. Parts of the data collected are of primary nature, which are especially for the determination of the socio-cultural status of the study area, and for obtaining the data, different sorts of tools were used.

#### **3.5.1 Observation**

Participant observation was used to collect the information of the behaviors pattern attitudes, way of life, ceremonies, observation and occupation which were observed through directly participation along them in Salyan Rim VDC-2.

#### **3.5.2 Interview**

Interview with head of families, leaders, intellectuals and senior citizens of Magars was conducted so as to find out overall of the family. The interview schedules were both structure and unstructured type. Quantitative information was taken from structured interviews and qualitative information was taken from unstructured interview. Structured interview was used to collect the data about the history, the rites and rituals, socio-cultural organization relationship of the other communities.

### **3.6 Data Analysis and Interpretation**

The data collected via different techniques and tools were, firstly, processed or edited with verification and the conclusions were drawn out after much verification/analysis. For the analysis, different kinds simple statistical tools were used as required. Different topics were discussed under different headings and for the causes of

Magars' stagnant condition, as earlier mentioned, different variables were correlated to understand the major reasons.

### **1.7 Limitations of the Study**

This study concentrates only on Magar on Rim VDC-2 in Salyan district in other areas of the country can not be assumed to be the same. The role of each and every Magar and their family can not be discussed in the study.

The following limitations could be specifically enumerated for this study.

- ) It is based on primary data, therefore the objective of the research was set to analyze much the available data.
- ) The consider variables are limited, merged and manipulated to much the research objectives
- ) The research represents the status of Magar's role in access to social, economic resources and cultural practices . Thus, the findings might not be representative of other parts and Magar from other communities.
- ) The study is confined only to the Magars community. Thus, the findings might not be generalized to other indigenous people in general.

## CHAPTER- FOUR

### BACKGROUND CHARACTERISTICS OF HOUSEHOLD POPULATION

This section presents socio-demographic and other characteristics of the house hold population and respondents. Basically, it provides the age and sex structure, caste composition, religion, marital status, educational status, occupational status, family size, household head, income status, and status of land ownership . In this study a household is defined as a person or group of person who live and eat together. This study has covered the 191 respondents. Among them, 101 were females and 90 were males.

#### 4.1 Age and Sex Composition of Study Population

Age is a crucial demographic phenomenon for the demographic study. The age structure of the study unit is divided in to 5 year age cohort group. The total selected respondents 191, among them 90 were males and 101 were females. The proportion of the age group 0-4 is relatively less than that of the age group 10-14 years.

Table 4. 1 Percentage Distribution of Family Member Age Group of Rim VDC-2 Salyan

Age Group	Male		Female		Total	
	N	%	N	%	N	%
0-4	8	8.9	5	5.0	13	6.8
5-9	13	14.4	9	8.9	22	11.5
10-14	8	8.9	15	14.9	23	12.0
15-19	6	6.7	21	20.8	27	14.1
20-24	15	16.7	7	6.9	22	11.5
25-29	12	13.3	11	10.9	23	12.0
30-34	5	5.6	5	5.0	10	5.2
35-39	4	4.4	8	7.9	12	6.3
40-44	2	2.2	4	4.0	6	3.1
45-49	4	4.4	6	5.9	10	5.2
50-54	4	4.4	6	5.9	10	5.2
55-59	5	5.6	1	1.0	6	3.1
60-64	2	2.2	2	2.0	4	2.1
65-69	2	2.2	1	1.0	3	1.6
Total	90	100.0	101	100.0	191	100.0

Source, Field Survey,2072

Table 4.1 shows that age distribution tends to be a smoothly increasing over the 10 years populations proportion in each successive age group. Similarly, working age population of males and females are higher than that of oldest and youngest population. In addition, the elderly population were also lower. This information supports to conclude that fertility is decreasing, young population are going India and foreign countries and old age population (60 years and above) is increasing trend in Salyan district.

## 4.2 Status of Religion

Religion is the cultural aspects of the analysis of socio-cultural relation and change. Nepal is the mosaic of the different religious group of people. Religious composition of society reflects its characteristics. Religion regulates the society through the norms and value, thus the level of development depends on religious belief of the society. In addition to shamanistic practices possibly brought from Siberia, the northern Magar practice Tibetan Buddhism in which their priest is known as Bhusal. The social process of Sanskritization has drawn southern Magar populations to develop a syncretism form of Hinduism that combines animist and Buddhist rituals. Hindu Magar villagers recognize three classes of priest; Rama, Jaisi and Dhama. The religion status is shown in the following table.

Table 4. 2 : Distribution of Religion in selected Rim VDC-2 Salyan district.

Religion	Male		Female		Total	
	N	%	N	%	N	%
Hindu	9	69.2	6	35.3	15	50.0
Boudha	2	15.4	4	23.5	6	20.0
Prakriti Poojak	2	15.4	7	41.2	9	30.0
Total	13	100.0	17	100.0	30	100.0

Source, Field Survey, 2072

Table 4.2 clearly shows that 50.0 percent of the sample populations are Hindu. Among them, males are 69.2 percent and 35.3 percent of females are Hindu followed by Prakriti Poojak 30.0 percent. And 20.0 percent of sample population are Buddhist. According to the data, religion, numerically Hindus are found dominant in the Magar community in the district. According to the respondents view, originally,



Magar are not Hindu. They want to save their original culture (Prakriti Pooja). But the latest generation of their modes of social life and cultural values have been highly influenced by Hindu religion faiths and beliefs. Most of them speak Nepali as their mother language and use dress in modern foreigner style and Nepali ways. They use Brahman astrologers or the pundits to perform their religious and cultural rites and rituals. So they follow Hindu religion and various dogmas.

### 4.3 Marital status

Marital Status has been one of the influential and important variables of an individual's position in a society. Marriage especially in Hinduism has a vital role in relation to social prestige, honor and it is marriage through which women change their status of daughter to daughter-in-law. Distribution of respondents by marital status is given in following Table.

Table 4.3 : Distribution of Marital Status and sex (10 years and above) in selected Rim VDC-2 Salyan district.

Marital Status	Male		Female		Total	
	N	%	N	%	N	%
Married	43	63.2	46	52.3	89	57.1
Unmarried	24	35.3	37	42.0	61	39.1
Widow/Single	0	0.0	5	5.7	5	3.2
Widower/ Male	1	1.5	0	0.0	1	0.6
Total	68	100.0	88	100.0	156	100.0

Source, Field Survey, 2072

Table 4.3 shows that 57.1 percent of males and females have been currently married followed by unmarried 39.1 percent. And 3.2 percent of females single and 0.6 percent are male single. The Magars of Salyan have a trend to marry at an early age in comparison to other caste and ethnic groups. In previous period, Magar people practiced child marriage but now a-days it has been decreasing trend.

#### 4.4 Family Size

Family is one of the strong factors in human beings which is the most important and effective institution in the process of socialization. Many sociologist and anthropologist believe the primary function of family is to reproduce either biologically, socially or both. And the economic condition of household also played a vital role to the women. That is why. It is very necessary to know about their family characteristics and economic condition of respondents. It means family size, family type, and sex of household, sources of household, ownership of land and land holding size of respondents etc.

Poor families normally have large family sizes. A bigger family size means many pressing needs, which might have pushed the women to do work. It is one of the important characteristics to find out the condition of people. Distribution of respondents by their family size is given in following table.

Table 4.4: Distribution of Family Size in selected Rim VDC-2 Salyan district.

Family Size	Male		Female		Total	
	N	%	N	%	N	%
Up to 5	3	16.7	3	25.0	6	20.0
6-8	10	55.6	5	41.7	15	50.0
9-10	2	11.1	2	16.7	4	13.3
11 and over	3	16.7	2	16.7	5	16.7
Total	18	100.0	12	100.0	30	100.0

Source, Field Survey, 2072

Of the total respondents, Majority of (20 %) is small size of family (5 persons or less than), while Highest percent are from middle size family (6 to 8 persons) and 16.7 percent are from large size family (11 persons and above). According the field observation, in the previous time Magar people had largest family size. But now a-days they it has been increasing in nuclear family.

#### 4.5 Educational Status

Literacy is perhaps the most important single means of achieving social, economic and mental development. It is the most important singular capability that can bring overall change in human activities. Many NGOs had launched several programs to upgrade the literacy status of women like adult education, female education and

informal education etc. In fact, education is one of the single indicators, which depicts the real image of various demographic and socio-economic variables of any community or nations. Distribution of respondents by marital status is given in following Table .

Table 4. 5: Distribution of Educational Status in selected Rim VDC-2 Salyan district

Educational Status	Male		Female		Total	
	N	%	N	%	N	%
Nursari	1	1.1	0	0.0	1	0.5
LKG/UKG	1	1.1	3	3.0	4	2.1
1-4 Class	10	11.1	8	7.9	18	9.4
5-8 Class	16	17.8	20	19.8	36	18.8
9-10 Class	11	12.2	18	17.8	29	15.2
SLC	12	13.3	9	8.9	21	11.0
SLC Over	8	8.9	11	10.9	19	9.9
Literate	20	22.2	28	27.7	48	25.1
Not enrolled / Child	11	12.2	4	4.0	15	7.9
Total	90	100.0	101	100.0	191	100.0

Source, Field Survey,2072.

Table 4. 5 shows that, almost 25.1 percent of the sample population are literate only. Among them, 22.2 percent of males and 27.7 percent of females are literate. The proportion of males and females literacy is not equal. Highest proportion of sample respondents are accounted for just read and write.

Among the school going population, 18.8 percent population are accounted for 5-8 class . Least of the respondents studied in higher education. It is observed that the decreasing percent of higher education and Intermediate and above in Magars in adult period in Rim VDC Salyan .

About three decades before, Magars people had no trend to study. So, old aged people are more illiterate than youngster. Now a-days it has been increasing literacy and education. But their sons and daughters have trend to leave to study after SLC passed

and they have trend to go India and foreign countries . So the Magars people have less educational level than other caste/ethnicity in Salyan.

#### 4.6 Major Occupation

Occupation is a primary indicator of economic status of people. The men and women known by their occupation is the primary work of an individual gives special identity to the individual at both households and community level. The level of income and the living standard are ultimately determined by the occupation of the household members. In the study area, the majority of male and female participants were engaged in agricultural activities. Agriculture is the main occupation of Magars in Salyan district. Now a days foreign occupation is the most popular in Salyan . Distribution of respondents by occupation is given in following Table.

Table 4.6 : Distribution of Occupational Status (10 years and above) in selected Rim VDC-2 Salyan district

Oppucation	Male		Female		Total	
	N	%	N	%	%	%
Student	16	23.5	32	36.4	48	30.8
Agriculture	20	29.4	50	56.8	70	44.9
Foreign employment	28	41.2	3	3.4	31	19.9
Wages	0	0.0	1	1.1	1	0.6
Job/ Teahing	4	5.9	1	1.1	5	3.2
Business	0	0.0	1	1.1	1	0.6
Total	68	100.0	88	100.0	156	100.0

Source, Field Survey,2072

The table 4.6 shows the highest frequency occurred in agriculture 44.9 percent followed by student 30.8 percent of the total respondents. Magar people involve foreign employment 19.9 percent, job 3.2 percent, business, 0.6 percent and business 0.6 percent. Foreign employment is in the 3rd position like 19.9 percent of the population are engaged in foreign employment which is the main sources of cash income. Similarly, 56.8 percent, of female are generally involved in the agriculture an farm labor is also an important occupation for females . Among the people of low-income groups, whose economic activities are more or less decisive to run their

families. In the previous time, Magars have trend agricultural activities and recruitment in army but now a-days this trend is changing in foreign employment like Gulf countries and Malasiya etc. The research shows that more than one person in every houses are engage in foreign employment in Salyan.

#### 4.7 Land Ownership of Respondents

Land is unlikely to effectively and substantially raise the agriculture productivity of people, improve the household's access to food and enhance the family welfare, as long as their access to other resources such as agricultural inputs, credit knowledge and labor remain constrained. If people are to increase their productivity to the benefit of their families and household as well as the local and regional markets they also require an increased access to and control over their resources. All the respondents of the study site owned lands but size of the land was different from one another; some held big lands and some held very small lands. But no body respondents were found to be landless. Distribution of respondents by land holding size is given in following table.

Table 4.7 : Distribution of Land Ownership in selected Rim VDC-2 Salyan district.

Total Jamin in Ropani	Male		Female		Total	
	N	%	N	%	N	%
1-5 Ropani	2	4.4	4	15.8	6	18.2
6-12 Ropani	8	27.6	11	37.9	19	65.5
More than 13 Ropani	3	10.3	2	6.9	5	17.2
Total	13	41.4	17	58.6	30	100.0

Source, Field Survey, 2072

Of the total 30 respondents, large proportion of (65.5 %) respondents have 6-12 ropani, (17.2%) respondents have 1-5 ropani and more than 13 ropani . It shows that women do not have equal access to land than male. High percentage of respondents have more Bari than Khet.

In previous time, Magars had big family size and high level of land like Bari and Khet. But after some time their sons departed from joint family and their land also divided. The person who are engage in jobs and foreign employment they have more

land size but those person who have no jobs and foreign employment they have small size of land .

#### 4.8 Major Production ( Crops) / Domestic Animals

The major production crops are Paddy(Dhan), Tori, Vegetable(Tarkari), Mazy ( Makai) and Gahu . The major domestic animals are cows, ox, chickens and pigs.

Table 4.8 : Distribution of Major Production in selected Rim VDC-2 Salyan district.

Major Production	Male		Female		Total	
	N	%	N	%	N	%
Gahu,Makai,Tarakari,Bakhra Kukhura, Sungur	1	5.6	1	8.3	2	6.7
Bakhra, Kukhura, Cow	1	5.6	1	8.3	2	6.7
Tarakari,Bakhra,Kukhura	1	5.6	0	0.0	1	3.3
Gahu, Makai, Tarakari,Bakhra, Cow	1	5.6	0	0.0	1	3.3
Cow, Bakhra, Chicken, Gahu, Makai, Tori	1	5.6	0	0.0	1	3.3
Cow, Bakhra, Kukhura, Gahu, Makai, Tarakari	2	11.1	3	25.0	5	16.7
Cow, Bakhra, Kukhura, Gahu, Makai, Dhan	0	.0	1	8.3	1	3.3
Cow, Bakhra, Kukhura, Dhan, Gahu, Makai, Tarakari	1	5.6	1	8.3	2	6.7
Bakhra,Kukhura,Makai Gahu	1	5.6	1	8.3	2	6.7
Gahu, Makai, Tarakari	4	22.2	1	8.3	5	16.7
Goru, Kukhura	0	0.0	1	8.3	1	3.3
Cow,Goru, Kukhura	3	16.7	2	16.7	5	16.7
Dhan, Gahu, Makai, Tarakari	1	5.6	0	0.0	1	3.3
No Production	1	5.6	0	0.0	1	3.3
Total	18	100.0	12	100.0	30	100.0

Source, Field Survey, 2072

Table 4.8 shows that one family does not have any production crops and livestock. They are landless and working as a wage labour. Remaining other families have more than 2 livestock. In In the previous time, Majority of the Magars were adopting traditional agricultural practices in many aspects of subsistence economy. Some of the

features of traditional agricultural technologies are to be labour intensive, less use of modern technology, based on rain-fed irrigation rather than ground irrigation and so on. But now a-days it has been changing in professional agricultural farming by using modern technology like off seasonal vegetable and livestock.

#### 4.9 Crops Available in Months

Condition of food sufficiency is directly related to the status of land holding in given area. Type of land is important than quality of land. In hill area, land is in danger of land sliders and other natural calamities are not supposed to be productive. Distribution of crops available in month given in following table.

Table 4.9 : Distribution of Crops Available in Months and sex in selected Rim VDC-2 Salyan district.

How many month do you eat ?	Sex					
	Male		Female		Total	
	N	%	N	%	N	%
4 to 6 months	6	50.0	9	52.9	15	51.7
7 to 9 months	3	17.6	3	17.6	6	17.3
10 to 12 months	4	33.3	5	29.4	9	31.0
Total	13	100.0	17	100.0	30	100.0

Source, Field Survey, 2072 .

Table 4.9 shows that only 31.0 percent of the family has food sufficiency. Those who have less land holding were found to be working in other person's land. Still 68.9 percent of the community people have food insufficiency. Who are working in other person's land as wage labour. Their family members are going to work in India near by market as a labour and low skill human resource. Their economic condition is miserable all the time round the year. In previous time, Magars had trend to go India to coverage food insufficiency but now a days, they coverage food insufficiency by the off seasonal vegetable, livestock, Job/salaries and foreign employment.

#### 4:10 If not Sufficient Food/ Crops

Food insufficiency is vibrant problem in Nepal. So majority of the farmer in Nepal are adopting traditional agricultural practice in many aspects. Some of the features of traditional agricultural technologies are to be labour intensive, less use of modern technology, based on rain-fed irrigation rather than ground irrigation and so on. This trend is still in Hill area as compared to Terai region. If they are food insufficiency, they manage their household expenditure by foreign income and wage labour. Distribution of respondents by if not Sufficient Crops is given in following table .

Table 4.10 : Distribution of If not Sufficient Crops in selected Rim VDC-2 Salyan district.

If Not sufficient Food	Male		Female		Total	
	N	%	N	%	N	%
Live Stock	4	30.8	2	11.8	6	20.0
Seasonal Vegetable/Rin	1	7.7	3	17.7	4	13.3
Wages	1	7.7	0	0.0	1	3.3
Foreign Income	6	46.2	11	64.7	17	56.7
Job/Salary	1	7.7	1	5.9	2	6.7
Total	13	100.0	17	100.0	30	100.0

Source, Field Survey, 2072.

Table 4.10 shows that, 56.7 percent of the people from the Magar community in Rim VDC are involved in foreign employment followed by livestock 20.0 percent and 13.3 percent coverage by seasonal vegetable /rin in food insufficiency period . There is difficult to produce vegetable because of the problem of systematic irrigation channel in Hill area.

But now a-days it has been changing in professional agricultural farming by using modern technology like off seasonal vegetable and livestock, working in office, NGOs/INGOs and others public and private sector and foreign employment. The Magars people coverage the food insufficiency.



#### 4:11 Annual Income

In Nepal, agricultural production does not fulfill the cash requirement in general. The agriculture in Nepal is subsistence in nature where farmer produce that much amount of food grains, vegetable, dairy production and other production, which is required to fulfill their own requirement. To the typical farmer in Nepal, dairy and vegetable production are common means to have income. To measure the poverty situation in the study area, the annual income level was collected which is presented in following table.

Table 4. 11 : Distribution of Annual income in selected Rim VDC-2 Salyan district.

Annual Income	Male		Female		Total	
	N	%	N	%	N	%
20,000 to 40,000	3	23.1	4	23.5	7	23.3
40,000 to 60,000	7	53.8	5	29.4	12	40.0
More than 60,000	3	23.1	8	47.1	11	36.7
Total	13	100.0	17	100.0	30	100.0

Source, Field Survey, 2072

Table 4.11 shows that the majority of the (40.0%) respondents have above NRs 40,000 to 60,000 and 36.7 percent respondents have more than NRS 60,000 annually whereas 23.3 percent respondents have less than NRs 40,000 cash income in a year. The source of cash income in the study area was found to be through selling of agriculture products, livestock and foreign employment. Those person who are involved in foreign employment more than two person in every houses, their annual income is more than 60 thousands and those household which are not involve in foreign employment, their annual income is less than 20 thousand per year.

#### 4.12 Major Worshipping

The Magar keep their family deity (*Kul Devata*) in the main pole of the upper floor. Small pieces of white and red clothes (*Dhoja*) are tied around this pole as symbol of *Kul Devata*. Most of the house of the Magar are colored (outside the house) with special kind of white clay in the upper and with red clay in the bottom part. The house coloring process is generally observed either in *Dashain* or in *Tihar*. Molnar further

goes on to say that they have their *Kuldevta* (clar diety). There is variation in the worship of the *Kuldevta* from place to place. Generally they sacrifice cocks and offer eggs during the worship. They also believe in shamanism and Lama, *Dhami/Jhakri* etc. Magars major signal is *Main Khambo*. Major worshipping god/goddess are collected which is presented in following table.

Table 4. 12 : Distribution of Major Worshipping in selected Rim VDC-2 Salyan district.

Major Worshipping	Male		Female		Total	
	N	%	N	%	N	%
Kul Pooja	11	84.6	15	88.2	26	86.7
Baraha Pooja	0	0.0	2	11.8	2	6.7
Boka Pujne Kul	2	15.4	0	0.0	2	6.7
Total	13	100.0	17	100.0	30	100.0

Source, Field Survey, 2072

Table 4.12 shows that high percentage of (86.7%) Magars respondents reported that they worship *kul Devata*. And less percentage of (6.7%) respondents reported that they worship *Barah Pooja and Boka khane Kul*. Originally, Magar are Prakriti Poojak. They have own cultural identity. Most of the caste/ethnicity has the culture of worshipping *Kul Devata*. But *Baraha Pooja* is their own and separated worshipping in Magar community.

#### 4.13 Major God/Goddess

Magars have the communal worship of land, forest and water resources. They control and regulate these natural resources through the local institution like Sathari and various ritual practices like Matribhumi Puja(motherland's pray), Pitar Puja(ancesters'pray)etc. These rituals explicitly intended for religious purposes operate to lessen and restrict the impact on natural resources. The Magars major God/Goddess are *Baju and Baraju*.

Table 4.13 : Distribution of Major God/Goddess in selected Rim VDC-2 Salyan district.

Major God/Goddess	Sex					
	Male		Female		Total	
	N	%	N	%	N	%
Baju/Baraju(Pitri Pooja)	11	84.6	13	76.5	24	80.0
Baraha Pooja	2	15.4	4	23.5	6	20.0
Total	13	100.0	17	100.0	30	100.0

Source, Field Survey, 2072 .

Table 4. 13 shows that majority of 80.0 percent respondents reported that their major God /Goddess are *Baju and Baraju(Pitri Devata)*. Many people have been kept telling that they were Prakriti Pujak so the simple and straight people just became convinced for reasons behind the statement and as the truth is no one knows to which religion Magars belong to because of the missing of history. Magar people worried about their culture might be lost someday because this has been gleaned by their oral tradition so many educated and aware Magars have been trying hard to save their culture in the written form. The Magar of forefather want to save their culture and religion which are original, oral and undocumented which is only in practical. If old people will be expire, the original culture also will be destroyed. So the old people are aware of to save their own culture and practices. But the new generation are careless to save the culture.

## 4. 2 Magar People Rituals

### 4.2.1 Birth Rituals of Magars

When the family known that one has got pregnant, then they begin to prepare for days of delivery. They sell their cock, pigs and goats and buy more chickens of small size instead. While giving birth, a woman becomes polluted. She must remain apart from the other household members and take her meals separately. The house as a whole is also polluted and strict villagers will not partake of food or water from that house until it has been purified. The new mother is forbidden to touch the hearth where the ancestors dwell before purification. While birth, pollution is observed for 5-6 days within one Magar group, it maybe for a period of 11 days in another. To purify the

birth pollution some Magars called **PHUPHU** (Father's sister) to purify the pregnant home.

The women who feeds her breast to that newly born baby will get some clothes and remunerating for that on the eleventh day of birth, the name given ceremony '*Nwaran*' is performed. But if that makes difficulties to do other religions task (Since, till that day the family or household should not participate in any such activities) they can be reduced to ninth to seventh or even fifth or three day too . In the previous time, the Magars original culture, to purify the birth pollution the major role had in *Phupu* . Like On the day, *Sun pani*, *Til-Jau Pani* droup with *Dubo- patis* by Phupus for the purity for birth pollution. But now a days it changing the original cultural practices.

#### **4.2.2 Weaning (Pasni)**

It is the ceremony of initiation of grain or solid food feeding to the child for the first time. It is done when a child is a boy, gets six months of age and if child is a girl at the age of five month. If it is the first son then it is celebrated with programme and so on that day, they make the child well dressed tidy. In separate pot of rice of one manna (0.5 kg) and other good food, meat and fish is cooked. Phupu feed the baby at first than that is preceded by others. At the time various guifts are presented to the child from relatives. In previous time, the major role had Phupus in Pasni ceremonies. Now a- days it has been changing to keep Brahmin Purohit which family are inter-caste marriage.

#### **4.2.3 Marriage**

Marriage is the legal union of a persons of opposite sex. It is the social acceptance to stay with boys and girls. There are various types of marriage practices in Magar communities. Such as Magi Bibaha, Chori Babaha, Jari Bibaha, Inter-caste marriage and cross-cuisine marriage.

#### **4.2.3.1 Magi Bibaha**

The boy's parents approaches the girl's parents and asks them for their daughter's marriage with their son. If the girl's parents agree, the boy's father returns to his home, prepares special gift of several baskets of breads and wine(Jand). Girl's parents invite their relatives to open the gifts. The feeding at this time is called *Theki Khuwaune*.

When acceptance of gifts formally conform the marriage proposal, on the fixed day of *Lagan*, the boys marriage procession party(Janti) accompanied by the *Bamis* with their traditional music proceeds towards the girl's house to fetch the bride . When the janti (party) arrives at the door of girl's house. After feeding all members of the *Janti*, all senior Maitis come and wash the feet of the girls(Dulahi) and put tika on her personal property. In the previous time Magar had used Yellow or Dahi Achhatya . Now a days some Magars are using red Achhatya and Sindur.

#### **4.2.3.2 Chori Bibaha**

The chori Bibaha is famous for Magar community because this types of marriage is quick and extensive and it is common particularly among poor families. The marriage initiated by the boy himself. Sometimes, he is assisted by his peer group either to elope with or capture girl. Usually parent's of the girl go once to the boy's house and confiscate their daughter from the boy and bring her back home. The practice of confiscation is the Magar tradition that tests the liking or disliking of the boy in his family to the girl. The practice also protects parents from social criticism, they would otherwise be blamed for not caring about their daughter. If the boy and his family really like the girl, they approach the girl's parents and request their daughter. If both parties agree and their economic conditions allow them, they arrange the marriage of their boy and girl according to the Magi Bibaha tradition. In previous time, Chori bibaha had most famous but now a days it is decreasing trend.

#### **4.2.3.3 Jari Bibaha**

Under this marriage system, the man who elopes with a married women pays more than some rupees to her first husband as a fine called Jari. The amount of Jari is

reduced from a minimal to nominal rate if a women elopes more then two times. Now a days it is in practice in Magar community.

#### **4.2.3.4 Inter-Caste Marriage**

Though the Magar caste is not strictly opposed to exogamy but elder person even now have the conservative caste barrier rule. In the previous there was no allowed(strict) to inter-caste marriage but now a days it changing in practice.

#### **4.2.3.5 Cross-Cuisine Marriage**

**There is** not allowed to two way track of cross-cuisine marriage. It is allowed to marriage with Marernal Uncle's daughter to PHUPU'S son only. The PHUPU's daughter are not allowed to marry with Mama's son. Samdi and Samdinis are called Dai and Bhauju in Magar culture. The other relations are same as other culture. In the previous time Phupu's Chela and Mama Cheli was more common in practice but now a a days is decreasing trend.

#### **4.2.4 Death Rituals**

When a man is going to die, he is kept by called Til Jau and Sunpani is dipped, is given to the man. The corpse is tied on a wooden/bamboo structure and is covered with a white coverlet an Pitamber, yellow garment used to cover the corpse; it is supposed more sacred than the white one, (a new trend, usually only white coverlet is used). Flower garlands are offered. Pinda (a rice ball) is offered at five places and those Pindas are offered saying, "Pinda has been offered to a being named Pantha (the name of the deceased)". By doing this, those spirits, who have become ghosts/evil spirits because of some mishaps, would not haunt the deceased. Bhumi (land) and the god of land named Adhithata are considered to become happy by being offered Pindas. The corpse is carried on the shoulders by the dead man's sons.

While doing this, gold/gold-rubbed coin (money) is put in the mouth of the corpse with firing camphor incenses by the deceased's son. If the son is not available,

deceased's own brother will perform the *Dag Batti* and after doing this, water is given to the corpse carrying Kush, a sacred shrub, on the hand through the right thumb. If the death does not fall in Panchak, the above mentioned process will be following and the son rounds the pyre thrice carrying a Mashal (a club-like structure with fire on one end; an ancient torch light) and the pyre is put on fire.

After burning the corpse, all funeral goers take bath and water is offered upto 108<sup>th</sup> times on a name of deceased. While returning from ghat on the half way, all Malami (funeral goers) step on a stone, which is pressing a plant full of thorns, by their left foot; each at a time. When they arrive near to the house of deceased, they touch fried corns and smoke/cloud of incense.

Koro basne' means a period of 13 days when different activities are performed for the sake of pacifying the departed soul. Koro basne period starts from the ghat where the corpse is burnt and koro basne Manchhe, the person performing death rituals on a name of the deceased; especially sons of the deceased, stays on the place of the house where the man died laying straw of rice and in case, rice straw is not available, oat straw can also be used in stead. Whatever garments he used that must be of raw wools; others are not allowed. While staying in Koro, 1 manna rice grains is put on Thal (a kind of plate) lighting a Batti (a lamp) and a piece of raw salt is put on a Kapani (a small plate like vessel, where oil is poured) for the purpose of purifying the lamp.

#### **4.2.5 Major Festivals of Magars**

The Magar observe many feast and festivals. they also Tihar Maghe Sankranti, Saune Sakranti and Kulpooja. They celebrated almost all the Hindus and Buddhist festivals. Magar celebrates Tihar as the greatest festival. On this occasion people worship Goddess Laxmi and play 'Deushi-Bhailo' On this moment brother and sister get together and celebrate the Kulpooja with their own relatives and 13 dine Daju Bhai on the month of Baisakh and Mansir Poornima. In this time they pray to their Kul Devata, which helps to keep good condition of houses, animals and agriculture.

**Maghe Sakranti** and Saune Sakranti are the other interesting festival of the Magars. Magha Sakranti is observed on the first day of the month of Magh and is associated with the coming days to sorrow and distraice.

**Saune Sakranti** comes after six month of Maghe Sakranti and it falls on the first of Srawan month and is observe every year. The celebration of Saune Sakranti is actually to rejoice the happiness of their triumph of being alive despite the natural disaster.

Dashain is also one of the important festivals of Magar people. In this festival, they sacrifice goats, hens, pigeons to their pigeons to their deities. In this the relatives visit their main house and get Tika form the hand of their elders of parents and met their relatives .



# CHAPTER- FIVE

## SUMMARY AND CONCLUSION

### 5.1 Summary

Magar are one of the indigenous ethnic group, who inhabitance neighboring region in mainly mid-western hilly region and as well as scatter over all Nepal. Historically the Magars are considered to be the settlers of Margaret over mid and far west Nepal. They have mongoloid characteristics of yellowish color and their mother tongue is Magar, which is originated from Tibetan-Barman family and live in poor socio-economic condition. Agriculture, unskilled labour, wages, service, animal husbandry and foreign employment are the main source of livelihood. Although their educational status was very low they were found to be very conscious about the education of their children. Just because they wanted their children quality education. They hold small land for farming the annual income of Magar is low and expenditure is high due to various cultures of feast and festival.

Tradition and culture are the symbol of the identification of the particular community. They worship various gods and goddess mainly *Kulpooja* and *Pitri pooja*. In the day of *kulpooja* the all clan members gather at the temple of *kul*. The *pooja* performed by the Magar is the typical feature of the Magar community.

The traditional cross cousin arranged marriage practice among ethnic group is recognized by the law of Nepal but it is generally regarded as abhorrent by other cultures. The Magar people told that it may be the changing trend to marry other than cousins though if it is traditional culture, it must not be look down at them. The Magar were forced to observed Hindu religion after the unification of Nepal, despite of their own belief and tradition.

In this research, for the data collection, Rim VDC ward no. 2 were taken where Magar communities could be found and 30 households, as described in the represent the whole households in accordance with the concept of purposive sampling method. Description of the culture was done with primary and secondary data . For the determination of the social status of the communities, different variables were selected and awareness level in different factors were tested matched with the real practices. The data taken were scrutinized, analyzed and the prime factors for the

happening were presented. The finding on demographic and socio-economic characteristics in the study area as follows:

The total selected respondents 191, among them 90 were males and 101 were females. The proportion of the age group 0-4 is relatively less than that of the age group 10-14 years. Working age population of males and females higher than that of oldest and youngest population. The elderly population are also lower.

The table clearly shows that 50.0 percent of the sample populations are Hindu followed by Prakriti Poojak 30.0 percent. 20.0 percent of sample population are Buddhist. In previous time majority of Magars wanted to celebrates Prakriti Puja but now a days it is celebrating as usual Nepali Festivals.

Agriculture is the main occupation of Magars in Salyan district. Now a days foreign occupation is the most popular in Salyan . 44.9 percent of the total respondents are involved in agriculture. Similarly, 56.8 percent, of female are generally involved in the agriculture and farm labor is also an important occupation for females. Foreign employment 19.9 percent and job 3.2 percent. In previous time the major occupation was agriculture but now a days it is depends on foreign employment & other jobs.

Highest proportion of (34%) respondents are 5-10 class followed by (25.1%) sample respondents are accounted for just literate. Some percentage of (20.9%) respondents are accounted for higher education. In previous time there was no trend to study but now a days it is changing in school education. But Magars are less educational status than other caste-ethnicity. The average family size of Magar community of the study area is middle size. Highest percent are (50%) from middle size family (6 to 8 persons). In the previous time there was big family size but now a days it is changing in nuclear family.

Large proportion of (65.5 %) respondents have 6-12 ropani, (18.2%) respondents have 1-5 ropani land in the study area. In previous time their major occupation was subsistence agriculture and they had high level of land field size but now a days the occupation is changing in Business, job, foreign employment etc. So, they have no more land.

It is found that paddy, maize and wheat are the major crops production and majority of Magar people of the study area contributes to lower earning to family from their main occupation. Still 69.0 percent of the community people have food sufficiency

only up to 9 months. Who is working in other person's land as wage labour. This has also been evident from other data related to social services and socio-economic condition of Magar people of study area. In the previous time they were depended on their agricultural productions but now a days they sell their original production and they buy other foreign crops and foods.

The Magar keep their family deity (*Kul Devata*) in the *Main Khanbo* of the upper floor. Small pieces of white and red clothes (*Dhoja*) are tied around this *Main Khanbo* as symbol of *Kul Devata*. The Magars major God/Goddess are *Baju and Baraju*. In the previous time they were known about their original culture. In the very old house in Magar community they kept compulsory *Main Khanbo* but now a days it is no compulsion to keep *Main Khambo*, it is changing in Modern Culture.

In the previous time when give birth baby upto 9 or 11 days birth polluted in the family. In that time the Major role was *PHUPU* of birth purification. Now a days it is changing in modern culture.

In the previous time their major marriage culture was *PHUPU CHELA and MAMA CHELI and CHORI/BHAGI* Marriage. They used *YALLO or DAHI ACHHETYA* in marriage ceremony. But now a days it is changing in *MAGI and Love* marriage. And now a days it seems red Tika in marriage ceremony.

The Death Ritual are existing in original culture. In Death ritual the major *Purohit* of purification are Son-in-Low. It takes all Donation of the Death Activities. In the purification day (13<sup>th</sup> Days) *CHHORICHELI* feed meet with other foods to *KIRIYAPUTRI* and opened their all foods in hold Year.

## 5.2 Conclusion

Magars have their own style of livelihoods and performing different rituals and festivals. They believe in super natural power (Prakriti Poojak) in various forms; devil, deity, god/godlings etc. For making super natural powers and ancestors happy, they sacrifice different animals in various occasions. The alcoholic drinks are taken necessarily in all parties and for respect of their guests. By birth Magars are Buddhist but they are influenced by Hindus and have been celebrating all Hindu festivals. They seemed committed to educate their children and they all know the value of education. In the study area the literacy is weak because they can only read and write. There were no gender discrimination; it is one of Magar society's unique and best features, which ensures equal rights to both sexes. About marriage, they were found to be really flexible, though they preferred of the same caste. They responded it as a private affair but simultaneously, they were found to be rigid in the case of untouchables.

A large proportion of the respondents visited hospitals and shamans (*Jhakris*) depending upon the nature of cases. That means they were enough aware about the differences between the shamanism and the medicines. Most of the Magar people do lack of the higher education. They are not trained with any vocational skills. So they are compelled to do unskilled wage labor to solve their hand to mouth problems. The nature of labour is seasonal and paid very little. All these reasons have adverse effect on their socio-economic condition. As most of the Magar people involve in the British and Indian army force, they chose army persons for their daughters because they thought that army boys would have permanent jobs rather than other boys they might provide happiness for their daughters.

Love marriage by eloping, is the most common among Magar communities. The eloping or love marriage starts when a girl and a boy fall in love. They themselves manage everything for marriage then they run away from home together. The boy takes her somewhere else, mostly to his relative's home or city area. When boy's parents are in the mood to accept that marriage they are asked to return home.

The Magar keep their family deity (*Kul Devata*) in the *Main Khanbo* of the upper floor. Small pieces of white and red clothes (*Dhoja*) are tied around this *Main Khanbo* as symbol of *Kul Devata*. The Magars major God/Goddess are *Baju and Baraju*. In

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## Appendices

### Appendices 1- Survey Questionnaires

#### Section –A

##### Survey Questionnaire Schedule for Respondents

1 Major Inform Persons Name and Caste:.....

- a) Sex
  - b) Religion
  - e) Marital Status
  - g) Educational Status
  - i) Illiterate
  - ii) Literate
  - iii) 1-5 Class
  - iv) 6-10 Class
  - v) SLC
  - vi) SLC Over
  - b) Language
  - d) Major Occupation
  - f) Co-occupation
- 2 Family Member

3 Family Description

SN	Name	Age	Sex	Major Inform Person	Marital Status	Religion	Education	Occupation
1								
2								
3								
4								

4 Major Income Source

- a) Agriculture
- b) Business
- C) Job
- d) Wages
- e) Others



- c) Entertainment                      e) Festivals                      f) All of above

13) do you have self home ?

- a) Yes                      b) No

14) If there is no home, how do you stay ?

- a) Rent                      b) Free

15) What are your major worshipping according to your caste ?

16) What are your own signals ?

17) Do you say your God/Goddess ?

18) What are your Festivals in the whole year ?

19) What are your major cultures ?

20) Say about your marriage culture

21)



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