

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Nepal is a nation of various tribes, castes and clans differing in language, race, religion, customs and culture. Nepali culture is mixed culture where blending of various national culture representing and three ecological regions, the Mountain, and Hill the Terai. It is an unity in diversity, which is an uniqueness of Nepal, where over forty dialects are spoken and over five dozen ethnic group people live in this country. It is a SANGAM of cultures (Tibeto-Mangolid mixed and Indo-Aryan) traditions, customs, dress, arts etc. where they have developed their own cultural network for communication in the country. It is the nature of the Nepalese culture where the followers of several religions (Hindu, Buddhist, Muslim, Christain, Shikg and Jain) live together in harmony. And as such no evidences of religions riots and war have bee recorded to have occurred in the country. Thus Nepalese culture is an unique example of a religions harmony. Nepal is an abode of a multi-ethnic, multi-lingual and multi-cultural groups of people who have lived here for centuries and developed their own beliefs, customs and traditions. In the other words, the culture of entire ethnic groups is the name of Nepali culture (Gurung, 1993: 86-87)

The Kumals are Mangoloid in appearance and inhabit the Terai, inner Terai and close to the river valley of Mid hills of Nepal. They have been socially, culturally, politically and economically assimilated with the Aryan-culture. There is a great diversity in culture background, language, and religion, beliefs and practices. But the dominant influence of Brahmins over the majority of Magars, Gurungs, Sunuwars, Rais, limbus have

changed their attitude towards social values, caste attitude, wedding procedures and mode of living.

The present study tries to focus on the culture of Kumals of Darlamchaur village development committee of Gulmi district. In this region, there are not only the Kumals but also other various ethnic groups such as Kami, Damai, Sarki, Kshetry, Brahmin etc.

Gulmi district is inhabited by various ethnic groups. The Kumals is one of them and indigenous group of this area and has its own type of traditional ethnic culture. When they selected in this area (region), they developed their own type of custom, tradition and socio-economic organization. Due to the ecological influence, they developed their material culture. Albeit, the Kumals are the indigenous people of Gulmi district, at present, they are treated as alien people by other local inhabitants. On the other hand, the traditional way of the life of Kumals is changing day by day. In this context, the study is an attempt to document an ethnography of Kumals in order to provide information particularly in the field of major socio-economic and cultural status.

1.2 Statement of the Problem

It is a well known fact the place a tribe settles in, affects its culture and the way of life. Kumal community also is not an exception. This community, when studied historically seems to have adopted traditional occupation. But it is gradually being affected by modernization and urbanization. Kumai community not only has resided its original place but also has been leaving its- profession so as to works in foreign countries.

In addition to various other systems and ways of working this community has a lot of originality in its cultural practice. Labour exchanging system (Parma) is an instance of such originality.

According to Taylor (1993), culture is an attribute of man, acquired by him time as a member of society. Culture is the product of social learning rather than biological heredity.

The definition of culture is different for the different societies because it depends on the perception of the scholars. The culture is an emergent process; a learned behavior and a channel for human behavior.

It emerges as a result of continued social interaction and never static. at the social level people create language and other symbols norms, values, technical knowledge and belief and pass them from generation to generation through socialization.

1.3 Objectives of the Study

The General Objective

Socio-economic and cultural status of Kumal community of Darlamchaur VDC of Gulmi district.

The specific objectives of the present study are as follows:

- a. To provide a short descriptions on socio-economic status Kumal community of Darlamchaur VDC of Gulmi district and

1.4 Importance of the Study

An attempts has been made to provide a systematic analysis on culture and the socio-economic status of Kumals. Nepal is the land of multi-cultural, multi-ethnic and multi-lingual groups. The Kumals are suppos to the indigenous people of the Terai, Inner -Terai and Mid-Hill. The culture of Kumal is unique. To understand the uniqueness, few superficial studies are carried out in this field. Taking this fact into consideration, the present study is an attempt to provide a systematic analysis and fill up the gap in

the field of social/cultural status of the Kumals. We know that Kumals are rich in terms of their traditional culture.

The present study will also be guided for the future researchers.

1.5 Scope of the Study

The scope of the present study has been ward no. 5,8,9 of Darlamchaur VDC of Gulmi. This study has covered the socio-economic and cultural prospectus of Kumals in this area.

1.6 Limitations of the Study

Being a case of certain area, the present study has following limitation:

1. The study is only related to the Kumal community. So, it should not be generalized for the other communities of Nepal.
2. Being concentrated only in Darlamchaur VDC, the socio-economic and cultural status of Kumal community may differ with other parts of Nepal.

CHAPTER TWO

LITERATURE REVIEW

This unit or chapter present the relevant literature for the study. Some books articles, newspapers, seminar paper, thesis. The review of literature is divided into four main subheading, theoretical review, and studies on Nepal, the Kumals and rationale of theoretical application.

2.1 Theoretical Review

Generally, ethnographic studies have been found in negligible amount in Nepal, mainly, before Rana Regime. Since the fall of Rana Regime, Nepal has been opened for the national and international scholar for the socio-economic and cultures study of the various groups existed in the country. Cultural change can be defined as the adaptation of new or others culture whether own culture or by modifying it. it deals with the changes in food habits, dressing patterns, dialects, with marriage, celebrating festivals, norms, values and so on. Social and cultural changes is directly related with economy, education, age occupation, communication/interaction etc.

Early anthropologist Tyler (1993), followed holistic approach to study society and culture. He combined history, biology, archaeology, linguistics, sociology, religion, together as a unified field of study. His evolutionary theory and approach dominated the nineteenth and twentieth century (Gurung1990:1) Likewise Frazer (1890), Rivers (1914) and Maine (1871), followed the holistic view of human kind studied contemporary human societies and cultures in relation to the past.

On the other hand, social anthropology flourished in Britain as a colonial research centre. It was Bronislaw Malinowski whose first ethnographic field works from. 1914-1920 among the Trobri and Islanders to the east of new Guinea. This (Argonauts of the western Pacific) ethnography provides

field workers, both the theoretical and methodological guidelines to study human behaviour.

Different social studies done by the foreign social scientist have divided Dahal (1994): (i) Ethnographic studies: description of social, cultural and demographic trends of various groups (ii) Social change: Some were concentrated their studies on social change like P. Caplan, L.C. Caplan, fisher etc. (iii) Some were studied some particular area concentrating development and social change occurred their.

2.2 Studies on Nepal

After 1950 many foreigner as well as native Sociologists, scholars, scholars, anthropologists and researchers, in the context of Nepal, have studied various caste/ethnic groups from different dimensions including socio-cultural changes. But they are very few literatures available about the Kumals.

Caplan (1970), the British anthropologist made an intensive study on Limbus in the Indreni cluster of Ilam district. He has unleashed the changing relationship between Brahmins and Limbus highlighting the conflicts raised among them. Their relationships are understood in terms of their differential rights and interests in land, which is scarce commodity of that region.

Ortner (1978) has studied about the religious festival and celebration of fasting and performing religious action which is done to gain a good rebirth. He further pointed out "Sherpa do indeed have an elaborated conception of pollution and their society fairly saturated with hierarchy (Gurung, 1992).

Hithchcock (1996), studied the Magars of Banyan Hill and found that the population growth rate of this community was higher than the agricultural

production to feed them because the land was limited and infertile. The younger male joined the army to meet food demands of their families.

Lijima (1963), has taken Himalayan tribe, Tribeto-Burman' groups who are being Hindulized by following the Hindu way of life. Similarly in 1977 he has presented the existence of social-cultural change in Thakali taking the case of local power holding with leadership position and social change pattern in them along with ongoing changes in economy and ecology. Similarly in 1982, he has also pointed out that Thakalies have brought changes in language by adopting Nepal language.

Fisher (1985) studied in Dolpa called Tarangpur (Pseudoname) to explore the change of village which was isolated geography, economically and politically, etc. Tarangpur engages in two interrelated transaction with the outside world trades due to interethnic contact (Mishra, 1989). They have adopted trades due to harsh environment. They bartered local buckwheat and Chinu millet for Tibetan salt and rebarterd the salt to the southern hill dwellers for rice id declining and is being replaced by cash based and much expanded commodity circuit (Mishra, 1889, 338).

Pignede (1993) studied in Kaski district and entitled the Gurungs. He described the origin of Gurungs (Char Jat and Sisten Jat). The Gurungs are agricultures supplemented by animal husbandry and India for their livelihood.

Gautam Rajesh and A.K. Thapa in the Tribal ethnography of Nepal (1994) have also provided a short descriptive cultural information about the Kumals of Nepal. This work is not based on field work. They have used secondary data and generalizes the Kumals culture.

The Kumals inhabit different regions of the country. The Kumals are different from one another i.e. from region to region. For example, the

Kumals Palpa district speak Kumal language but the Kumal of Gulmi district do not speak their language. They have forgotten their language due to the lack of practice in daily life.

Similarly, Hiramani Sharma Paudyal in "Kumal Bhasha Ko Adhyayan (Study of Kumal Language, 1986) has also made an attempt to give an ethnographic picture of "Kumals of Nepal describing the social institution such as marriage, economy introduction of the Kumal, occupation and to some extent focused on cultural aspects. Basically, this study is focused on Kumal language and has less contribution in the field of Kumal community.

Likewise, the book Mechi Dekhi Mahakai Samma (2031) also gives a short definition of Kumal people they inhabit the Terai, Inner-Terai and nearby the river they are potters. They make earthen pots and sell it the nearby village and hat-bazaar. It does not discuss about the culture. This work neither provided detail information of Kumal people nor discusses about the socio-cultural change among the Kumal people. This book gives the information of Kumal people who inhabit throughout the country.

It the same way, Dwivedi, p.k in the Nepalese society based on Chitwan district and has mentioned Thar (sub-castes) and Gotra (clan) of Kumal people. His three page work focuses on culture but very shortly. He has attempted to sketch on ethnographic map of various ethnic of Nepal, as well.

Upadhayaya (1975), has distinguished some Kumal language spoken areas with their total population as taken in the third census. A brief description of Kumal is given by Hiramani Sharma Paudel in his book "Kumal Bhasa Ko Adhyayan on (1996).

Bista, a pioneer of Nepalese anthropology in his book "people of Nepal" (1976) and "Sabai Jat ko Phulbari" (1972) has mentioned Kumals as a neighboring caste of Baramu, Darai etc. He has described Kumals as earthen pot-makers.

Similarly, Bista in his another book "people of Nepal" (1996) has attempted to portrait on ethnographic map of Nepal. He focused majority of different ethnic group but did not give separate title for Kumals. He had included the Kumals into Danawar chapter. The Kumals inhabit Terai inner Terai and closed to the river valley of Mid-Hill of Nepal and are similar to Danuwar, Majhi and Darai.

Among the indigenous people in Nepal, the inhabitants of Terai, inner Terai and hilly areas and scattered from east to west are a group of people who make earthenware pot and sell them to the surrounding villages, is known as Kumal (Hautam and Thapa, 1994).

In the same way, human rights year book 1992, gives some inventory notes about the untouchable caste i.e. Kami (Bishowkarma), Sarki (Cabbless), Damai (Tailors) Gaine (Singing gypsies), Badi (Singer and danger), Kumal (Clay potters), Dhobi (Laundry profession holders) Chyame and Pode (Untouchadle of Newar Community) and their present conditions with historical back grounds. It further provides knowledge about the areas they live in (Rai et al 1993).

Bahatta (1995) mentioned that Kumal have their own indigenous culture such as Paudhure Nach, Vir Pooja, Bhagar Pooja and Tinkukhure Pooja, similarly, they have some material culture e.g. Jal, Kheiwa Dhadia, Perungo and Chakra wheel and have cluster types of settlement. He also explained about the socio-cultural changes occurred due to the regular development of local environment. He also reported that Kumal has

changed their dressing style from Bhoto, Kachhad to T-shirt paints in male and Gunyu to sari Blouse in women.

Regmi counts Kumal as a clever ethnic group a Rai, Limmbu, Magars, Gurung and Tamang who put Dhimal as in their own ladder to social status (Regmi1995)

The unavailability of good soil has forced large number Kumals to abandon their traditional occupation, pottery. In recent years a number of young Kumal have sought employment as porter and wage labour instead of pot making (Sharma, 1991).

There are more ethnographic studies conducted especially on Newars, Magars, Gurungs, Tamang, Sherpas, Rais, Lumbus and Rajbanshis, etc. various studies have been reviewed above have shown the state of ethnographic studies of Nepal. From the review work above, it looks socio-cultural change is dynamic process. The traditional Kumal community is the least studies group. Hence the present study will be guidance or literature for the future research of socio/cultural study of Kumal community.

2.3 The Kumals

The Kumal is one of the occupation caste group of Nepali society. Gautam and Thapa (1994), stated that on account of their profession of making earthen pots, they are said to be called Kumal. It is believed that this word has its origin from the Sanskrit language where '*Kumbakar*' was changed to *Kumahar* and than to *Kumale*. Finally the word changed to Kumal. Whatever is the truth but these people are called Kumal with their own identity.

Though the Kumal are traditionally potters, farmers and fisher man, they are employed in agriculture as well as pottery as the alternate source of

income in socio-economic practices for their livelihood. The Kumal people are scattered in different parts of the country Mechi to Mahakali. In Gulmi district Kumal people live in VDCs like Doholi, Darlamchaur, Ammarpur, Musikot, Pipaldara, Hadhade, Marbhung, Arkhale.

The Kumals are tribal professional though they are trying to adopt agriculture they have limited size of land holding '*Nimek Khane*' (means manual labor paid as daily wages) system is still existing in Kumals. Some Kumals are carpenters, weavers, basket makers. They sell their products for their livelihood (Gautam 1994). Bista (1970) states Kumal as potters whereas Dwivedi (1982) state that the primary occupation of Kumal is agriculture, while fishing is one of their additional professional in search of living. The Kumals are traditionally pot makers but now some of the are involved in agriculture, fishing and load carrying for their subsistence livelihood. Above studies regarding Kumal do not provide detail information about socio-cultural change especially upward mobility and inter-relationship of Kumal with other groups of people. This study tries to sketch the socio-cultural changes of Kumal at Darlamchour VDC of Gulmi District.

2.4 Theoretical Application

The Kumals are occupational caste and are interacting with people of high caste. Since long ago Kumals are providing different services to the people of high caste such as pouching, pottery, carpentry, load carrying including carrying bridges and bride grooms during marriage. As a return of their services they get cash and food grains as their wages. High caste people provide them '*Majduri*' as wage and '*Bhag*' as gift on the occasion of various festivals and ceremonies. This type of a long tradition of 'give and take' of services, goods and cash between Kumal and high caste people is known as 'Patron-client relationship'.

There is high distinction between Kumal and other high caste people though the mutual occupational linkage still exists from long ago. The Brahmin and Kshetries are considered as high caste people with 'great tradition'. Naturally the group of 'little tradition' loses its original cultural elements or traits while accepting new cultural elements or traits of 'great traditional' or forward culture. This topic is selected to study the socio-economic and cultural condition in Kumal community of Darlamchaur VDC Gulmi district.

CHAPTER - THREE

RESEARCH METHODOLOGY

Mainly, this chapter, present about the different techniques of data collection (qualitative and quantitative) which were used for the study. This unit also discusses the ration of the selection of the study area, the research design, and techniques of the data collection, process of data analysis and lastly, limitations of the study. This very chapter is categorized into six sub points, there are

Selection of the study area

- ❖ Research design
- ❖ Nature and sources of data
- ❖ Universe unit of the study and sampling method
- ❖ Techniques of data collection
- ❖ Data processing and analysis

3.1 Selection of the Study Area

The study was carried out in the ward no 5, 8 and 9 Darlamchaur VDC of Gulmi district of western mid-hill of Nepal where dense population of Kumal was accommodated. The rational of the selection of the study area is as follows: The Kumal people living in this area not studied by any researchers. The researcher of this thesis is the permanent resident of the neighboring VDC, which helped to establish the rapport for deeper study of the Kumal people.

The changing development environment of Darlmachaur VDC created problem in their lives and enforced them to abandon their old traditional profession, cultural practices and the land which was under their ownership at the beginning. This very changing pattern of environment specially, in

culture, economic and social raised interests to find out the facts responsible for the change and way of changing occurred. To find out social, cultural, economic professional changes occurred and the factor responsible for pulling them backward, this area had been selected.

3.2 Research Design

The main objective of the study is to describe the real socioeconomic condition, social-cultural change and factors responsible for it. The present study is mainly based on the descriptive and exploratory research design. These methods of research design are applied to explain properly the different findings which would come from research.

3.3 Nature and Source of Data

Both primary as well as secondary data have used in this study. Primary data have been collected during the field study of one and half month. The secondary data have been taken from previous studies, published and unpublished documents from related literature and from government documents, available literature, CBS, research reports, newspapers and NGOs and INGOs working in the Gulmi district.

3.4 Universe and Sampling

Ward no. 5, 8 and 9 of Darlamchaur VDC of Gulmi district of western mid-hill of Nepal was selected as the study area. The Darlamchaur VDC has been divided into wards but the present study has been concentrated in ward no. 5,8 and 9 of Darlamchour VDC because only the Kumal people inhabit this ward. The households of Kumal (according to VDC survey) with 520 population was taken as the universe of the study. Out of these 39 households were included for household survey to gather necessary data. Generally, old people of village were consulted as key information to gather data about the history of village, origin and their past life.

3.5 Techniques and Tools Used in This Study

3.5.1 Data Collection Techniques

This study mainly based on qualitative data. Data were collected through traditional method usually adopted such as structured questionnaire, unstructured interview and case studies. The following techniques were used to collect primary data.

3.5.1.1 Interview Schedule

Interview schedule was used to collect some of the basic data like of personal identification and population structure, occupation, history, landholding, cattle holding, education, politics, family types and members etc. the household survey was conducted in 39 households (60% of the total households) using unstructured and semi-structured interview schedule with the member of the house available at the time of survey at home. Necessary information on social, cultural, economic and hygienic characteristics of the households was collected through household survey applying additional techniques whenever essential, Mainly, interview, was used to collect qualitative data like occupational history, changing pattern of cultural norms and values and factors responsible for it.

5.3.1.2 Key Informants Interview

To find out the real information about the community and their interest about socio-cultural, economic status, subsistence pattern, ethnic history, the rites and rituals, socio-cultural organizations, farming activities and their relationship with other people of the Kumal peoples of the study area for livelihood and influence of changes in community. Social Leader, Techers, Political Leaders and Health Workers were selected as key information.

3.5.1.3 Observation

The observation technique was used to collect the relevant information relating to the study. It has been used to observe food preparation and consumption. Direct observation has been used to observe the village settlement pattern, agricultural practices, dressing pattern, fishing and their various activities. Socio-cultural, economic, eating habits, living standard, hygienic condition, working style in different types of occupations were studied through semi-participant observation.

3.5.2 Tools

This study is based on qualitative analysis rather than the quantitative, only simple averages, charts, bar graphs, percentage are use to make qualitative analysis. There no special tools to analyze the data. However, questionnaire is used as the tools of data collection.

3.6 Data Processing and Analysis

The data collected through various techniques and sources have been analyzed in the subsequent chapters on finding using descriptive method of analysis. Since the nature of this study is qualitative some where quantitative data also used, the information on physical setting of the study, village, climate, temperature and other socio-cultural features have been descriptively analyzed by classifying of tabulating them in different categories and information about demographic futures, land holding, domestication of animals, and ethnic composition of the study area have been both descriptively and statistically analyzed. Using simple tools of statistics such as percentage has done the statistical analysis. Necessary tables, figures, pie charts are presented in the proper context.

CHAPTER -FOUR

STUDY AREA AND SOCIO-CULTURAL FEATURES

In this chapter provides a glimpse of physical setting of the study area, settlement pattern of Kumal Population and social organization, division of labour, religious practices, Cultural features, general appearance and rituals of Kumal community of study area in clear way.

4.1 Physical Setting

Gulmi is one of the six districts of Lumbini Zone in western mid-hill of Nepal. Gulmi lies between $27^{\circ} 55''$ to $28^{\circ} 27'$ latitude and $83^{\circ} 10'$ to $83^{\circ} 35''$ longitude, which is on the east by Syanja and Parbat, on the north by Baglung, on the west by Pyuthan and on the south by Argakhachi and Palpa district. It is divided in two parts by Badighat (Rudrawti) river. Its total area is 107. 919 hectares and dominated by ridges interspersed with river valleys. The elevations range from 465m Ridi to 2690m Thapleko Lekha. The climate condition varies according to altitude. The district has three types of climate: subtropical, mid temperature and cool temperature. The temperature varies from an average minimum of 14.8° C. in the winter to average maximum of 23.3° C in summer. Its average length from east to west is 40 Km. and south to north is 30 Km. The average annual rainfall is 1,516.3ml. (DDC Gulmi)

According to the population census of 2001, the total population of the district is 297136 of which 134483 (45.3%) are males and 162653 (54.7%) are females. The total number of household is 59189 and the average family size is 5.02. the population density is 259 per square km. of the total land and is 1149 per square km of the agricultural land. The majority of the population is Barhaman 31.99% followed by Kshatry 30.74% Magar

11.97%, Kami 12.24, Kumal 4.82%, Sarki 3.42%, Damai 3.35%, other 1.47% (DDC Gulmi)

Administratively, Gulmi is divided into 79 village Development committees. Among these Darlamchaur VDC is situated in the mid west part of the district. This VDC is bounded on the east by Hastichour VDC.; where is also some agglomerated settlement of Kumal is resided, on the west by Rajasthal and on the south by also Hastichour VDC and on the north by Dohali VDC. This VDC is situated at the height of 600 to 1251 meters from the sea level. The main settlement lies in the part of hill and the lower part which is known as a *bensi* (Low lands). The hill and *bensi* both constitute residential as well as agricultural land. The average annual rainfall is 150ml.

In Darlamchaur VDC there are 5720 population of which 2744 are males and 2976 are females with 1120 households out of which, there is also Kumal as minority ethnic group of the area. There are all together 65 households of the Kumal with 520 population which is (9.09) of the total population (VDC office Darlmachaur) Kumalgaun, the focal place/village of the study is one the settlement whih lies on ward no 5, 8, and 9 of Darlamchour VDC.

This very place is far from the modern facilities like electricity, health center, proper education etc. anyway, in the present contact the growing light of development has brought some remarkable changes in its environments.

4.2 Climate and Natural Vegetation

The climate of 'Kumalgaun' is not different from that of Gulmi district. Hence the researcher has not tried to deal with the climate of Darlamchaur V.D.C. separately.

At present, in Kumalgaun, we can find dense forest area. This place is surrounded in three sides by forest and one side by farming land which is fertile. All people of Kumalgaun depends on forest for firewood. Most of the time they search food for their livestock from that forest. There are many types of flora and fauna. But now, due to rapid population growth and the consequent demand for cultivated land, the forest destroying day to day. Yes, we can find following flora in this area, which are very much useful for timber, firewood, food purpose etc. Main flora of that area are as Sal (*shorea robusta*), pind (*cryptomaria*), Guars (*rhododendron arboretum*), Kutmero (*morus accdosa*), Khanyu (*focus semicordata*), Bamboo (*dendrocalamus strictus*), Chilaune (*schima wallichii*) etc. likewise in that forest various sorts of fauna are available such as Tiger, Jackal, Fox, Panther, Squirrel, Owl, Elgle, butterfly, Spider etc.

4.3 History of Kumal People

There are not any authentic written documents about the origin of Kumals. The word Kumvakar (potter) is derived from Sanskrit, which means to make earthen pots. In sanskrit language clay's utensils are called kumva (pots) and who madw it is called Kumvakar.

A Kumal Brahmin who was settled in the lekh (mountain) and had a son and a daughter. The son Cohabited with his sister and the society did not sanction their incest and were isolated by the community. The, they migrated from the lekh to the bensii or nearby the river valley. The Kumal Brahmin is twice-born caste who belongs to upper stratum in the mal was useless he was called Kumal. Their descendent were called Kumal. Their Kasya gotra is such an evidebce of Kumal Brahmin.

The Kumals are compared by Kshatry and Brahmin with the aboriginal. Thaur people of the Terai and inner Terai. The Kumals are generally dark skinned, medium stature and appear some what Mongoloid features,

however, "it is stated that they have Aryan roots and retain a religion and culture adopted from the Aryans" (Sharma, 1986:9).physically, they are akin to Majhi, Bhote, and Tharu people. There are extremely susceptible honest and straightforward. Due to their hard working nature, they are robust. Their women are always in appearance in the way of cheerful and the ways of extending hospitality to guwsts.

Unlike the majority people like Kshatry and Brahmin, they have gotra and thar in their sociely. In Kshatry and context, *Duwadi* (1982) writes, the Kumals may be broadly classufued into two different groups the purbiya (those who live in the eastern region) and paschime (those who live in the western region). There are twelve different sects in the former, while the latter has seven. Different gotras are named Kasya, Karke, Patbade and Ratoteldi.

In the same way, Shaema (1986) writes only thar of the Kumal people. The thar such as *Khatri, Dhindhine Khatri, Bagale, Arghali, Sikhreli, Pyuthani, Gorhunge, Kairan, Pokhreli, Orgali, Lahure Khattru, Rana, Magrane, Gorhunge, Pothre, Sapkote, Badhdhare, Harduya, Ranguje- Range, Bajhabote, Sabinge, Rahaout, Boshare, Haideli, Chapkote, Mauke, Aath Bhaiya Masuke, Palpali, Paebate, Syangjali and Naya Chitaure Rana.*

But in this study area, there are only three types of *gotra* like *Kaushila, Rajput* and *Kasya* and their *thars* are *Chitaure Rana, Argheli, Dobhane* and *Palnmgtare* are found. Those who belong to *Kasya gotra* are descended from the Kimai Brahmin they themselves claimed, those who belong to *Rajput* are descended from the *Thakuri*, they are claimed. If we glance their society there is not social hierarchy existed, but in depth, there is social hierarchy. Those who claim *Rahput* and *Kasya* do not marry with those who make earthenware utensils (potter) because they (potters) are

lower caste in the social hierarchy. In their term "Soli doli xhaldaina hamro" (we are not married with the potters).

4.4 Physical Appearance, Dress & Ornaments

Kumal are Mangoloid in appearance with black skin. They are of average sized people with height of five feet to five and half feet. They seemed healthy, tough & strong because of hard working nature. Men folks wear *Kachhad* in the waist, cap on their head and *Bhoto* on the body. Women wear Dhotis, black *Guniu* (clothes to give support to backbone), *Cholo* (blouses) and *Ghalek* (cloth covered the shoulder to waist like a cartridge belt). But nowadays men use to wear pants and shirt and women Blouses, Sari and *Lungies* etc.

Ornaments include *Jhumks Bulaki* (ring used at the side of nose), *Marwari* and *Dhungri* (use on ear of both sides). Raiya (Bangles) on the wrist but most of the young women left to use them except *Phuli* and *Marwari*.

4.5 Division of Labour

In the Kumal society division of labour is based on the basis of age and sex. Kumal have patriarchal society where eldest male member is the head of the households. Among the children, boys are responsible to graze the cattle, to buy some daily needs from nearby shop and girls assist their mother to bring water from tap or pond, to cook, to clean cooking materials and other house works.

The main duty of women is to do household works such as preparation of food, to look after children. They also assist to their male members in every agricultural works except plugging and harrowing. They bring grass, fodder and firewood on the others field to feed their children.

Men are especially responsible for the heavier outside works such as plugging digging, harvesting threshing of grains, to go away for wage

labourer such as coolie, driver, carpenter and other development works. In off season most of the male spend their time gathering around the tea shop for unproductive task. About fifty to sixty percent of decisions related to the family such as marriage problem, huge construction, selling and buying of land and schooling younger children etc. are done after the agreement of main family members through discussions. About ten to fifteen percent of takes related to inside the house, weeding, mourning, buying of clothes to children, and other some agricultural tasks' decisions are made by eldest women of the household. About fifteen to twenty percent of the decisions related to credit, buying and selling of livestock, social obligations and other agricultural takes etc. are made by the eldest male member of the house.

4.6 Festivals

In Nepal, as in all countries, festivals are celebrated in slightly different ways and with varying degrees of intensity, depending upon locality, economic and social status, education, religious and family background and personal inclination.

Nepal is ethnically, culturally, and linguistically diverse country. Hence in Nepal Nepali people celebrate various type of festivals in different ways according to their own manners.

Nepalese people celebrate various festivals according to their culture and traditions. As such, they worship various gods and goddesses and enjoy themselves by eating, drinking and dancing. So it can be said in brief that Nepalese people know how to live in pleasure. The festivals which Nepalese people celebrate are associated with one or the other of the divinities, held sacred, either in the Hindus or Buddhists theology. Thus, all the Nepalese festivals are seen not only as occasions indulge in eating, drinking, singing, and dancing or merry making, but also as occasions

when one is to devote some part of one's theme to the worship of and mediation upon gods and goddesses of different forms and manifestations in one Supreme Being. Almost all the festivals of Nepal are not only religious in character but also they preserve in themselves very fascinating picture of the great historical, cultural, social as well the economic account of the people. Festivals of the Nepal provide a deep insight into the culture of the people. The Kumals are no exception to this. Now, a look at the festivals of Kumal people of Darlamchaur VDC (Kumalgaun) of Gulmi District.

Kumal people called festival as *chad bad*. There people keep interest in their festivals to get enjoyment. They celebrate various festivals according to their own ways. The festivals of Kumal are discussed below.

4.6.1 Dashaian

Dashain, like the western Chrims season, is by far the longest most auspicious and most joyous time of year, celebrated countrywide by all casters, creeds during the bright lunar fortnight ending on the day of full moon is last September or early October. (Anderson, 1977:42)

Dashaian is celebrated for two weeks which is performed with different kinds of religious task. In preparation of Dashain, every home is ceremonially cleared with crowding decorated, painted and freshen for the visitation of goddess *Durga* and long awaited return of distant and nearby family members.

The first nine days of Dashain is called *nava ratri*. The first day of Dashain is called *Ghatasthapana* (which means the establishing of the holy water vessel) where the kalas representing goddess *Durga* placed nearby the hearth or the purify area. And they put *Jamara* (barley and maize seedling meant for the *Pooja* of *Vijaya Dasami*) on the *Tapari*, the *Kalas* is

worshipped *Durga Mata* thought Dashain i. e. (nine day) with sprinkling of holy water and light the *Diyo* in the morning and evening into the side. The eighth day is called *Mahsstami*. On this day they put *Tika* on their foreheads and *Jamara* on head by the elders. On the process of *Tiks* the headman blesses like this. Teen putra panchae kanya hoijaos, manle chitayako pugos sun chandi tama ra kasanle bharipurna hos, kalakatako kapadale ghara chhaune hos, bans jhai mugnu kash jhai phutmu pathile bharane paisa, kata le jokhne sun, pati jhai gagame, dubo jhai gajaune dubo jhai maulaune hos, etc. (May you have 3 sons and 5 daughters) may your wishes be fulfilled; may you prosper with enough gold, silver and copper, may you be able polite and bend like bamboo, flourish like kaansh (rashes) have money to be measured by mana paathi (eight manas = one paathi), have gold to be measured be measured by standard, flourish like pati and dubo.

They belong to Matawali caste, so they drink jaad raksi on the auspicious occasion of Dashain and they also visit to receive the tika blessing by his/her elder's hand. The receiving of tika up to the last of kojarat purnima (full moon).

4.6.2 Tihar

Tihar is celebrated five days called *Yamapanchak*. The Tihar bring the worship of *Laxmi*, goddess of wealth through the five nights. Especially, during the *Laxmi Pooja* every home is graced by row of lights of the traditional Nepalese lamp of twisted cotton wick in a small pala (clay bowl of mustard oil) burnt every window, doorway, courtyard, and wall. It means to please Laxmi, who loves light.

The *Yamapanchak* or five days of *Yama*, when all due respect is paid to the god of death. The first day is called *Kagabali* and worships the *Kag* (crow). They put variety of menu into the *tapari* and give to the crow

nearby courtyard. The second day of Tihar is for the worship of the worship of dog; the variety of dishes is given to the dog and put garland on the neck of dogs. The third day of Tihar or *Lazmi pooja* is of vital importance for the sacred cow is worshipped in the morning and the goddess of wealth together (cash and gold) at night. During the morning the cows are decorated with mustard oil (for the horn), garlands are hung on their neck, *dayo* (white paste) on the backside of the cows.

After finishing the *pooja*, they tie *toran* (which is made of *Babiyo khar* and flowers and breads are hung on it) as like the rope over the footpaths where the cow cross under the *toran*. In this auspicious occasion, they traditionally perform *Bhailo nach* (dance) from door to door. The fifth day is called *bhailo* (brother) *tika*. On this day, the sister invites her elder/younger brothers to put *tika* on their foreheads. The *tika* includes *diyo*, red, blue and yellow etc. colour is put into the *duna* (made of sal tree leaves). She cooks meat, rice, breads and pickle for her brothers. The brother gives gift either cash or things to the sister. They drink *jad*, *raksi* with *padako* or *Bhaisiko masu* and enjoy with playing card the whole day.

4.6.3 Teej

Like the Brahmin and Kshatry, the Kumals, especially women celebrate the Teej festival. On this auspicious occasion, the *maiti* (married woman's parent's relatives) invites the sister but in Tihar vice-versa. Unlike the Brahmin and Kshatry, the Kumal women do not fast in Teej. They eat and drink variety of dishes. On the day of Teej they enjoy singing and dancing into the public importance place and *Madal* (a kind of Nepalese tomtom) playing there. They (women and child) play with swing.

4.6.4 Saune Sakranti

The first day of Shrawan is celebrated as a Saune Sakranti festival. On this festival they invite their married daughter by maiti and celebrate. They prepare variety of menu with jad, raksi and meat (chicken, pork). This festival is celebrated to enjoy.

4.6.5 Maghe Sakranti

The first day of Magh is celebrated as Maghe Sakranti. On this occasion the Maitis invite their chelibeti at their home. The Kumal community cut he-buffaloes for the meat. On this day, they must eat chiura (beaten riec), khudo (molasses), tarul (yam), etc. The household hea gives tika to their chelibeti and cash as a dakshina (presents). The maghe sakranti is celebrated as a belief we may long live. They also celebrate sripanchami with drins of jaad, raksi and meat.

4.6.6 Change in Celebration Patterns

The whole human society is dynamic. The feast and festivals are only the part and partial of the total human culture. Wherever, the society changes its parts also automatically change. So the feast and festivals of Kumals are also no exception to this. Therefore it can be said that the feast and festivals of Kumals are changing under the form of the change in their culture and society.

According to the change socio-economic as well as cultural ways of life of Kumals their festivals are also changing day by day. Previously, they were too much rigid and strict to observe their festivals according to their traditions but now due to their poor economic condition, they are found not so much rigid and strict. They think that observation of all these festivals being involved a lot money, which is beyond their capacity. It can be said that they have thus changed the mode of celebration of these festivals.

According to the respondent, the son with whom the parents choose live obliged to invited the chelieti during the festivals and not other sons.

4.7 Songs and Dances

Like the most of the other ethnic groups singing and dancing are the essential parts of Kumals socio-cultural life. The songs and dances of Kumals in not only their religious and recreational aspect but these activities also indicate their ancient mode of life. In every part of the world, we find various types of songs, and dances, which vary from place to place and from ethnic groups to groups. Man not only does hard labour but also wants recreation. The songs and dances of the people reflect their sorrows and happiness.

The Kumals of Kumalgaun do not speak Kumal dialect. So they have not their separate Kumals songs. Now, they sing Nepali songs. Previously, they used to practice jhamre basne or jhamre (folk songs). In jhamre they gather in one's house in a special day where they spend whole night by singing and dancing. They play madal, (Nepali must) all the participants drink jaad, Rakshi (alcohol) and sing Dohari songs (boys and girls talks through songs) in their festivals like jhamre jhamre is performed on the first day of inhabitation by some one in newly built houe, this is also observed during community agricultural works and on the day of harvesting and storange of grains. Unlike Gurungs, Magars, the Kumals people have their own type of dance called Hympai and Bhailo. These dances are unique and reflect the Kumals culture.

4.7.1 Hyampai

This dance is performed on the haritalika (Teej) purinima night. They decorate the doko (bmboo basket) with gunhu (female dress) cholo patuka (cloth tied round the girdle) hamel (necklace made of silver), etc. and the

doko is put over the head of man and dance is begun. This Hyampai dance is performed due to their remembrance of death kin. Because he/she may not reach heaven or there may be obstacle on the way. If they perform Hympai dance, the way of heaven may open in their belief.

4.7.2 Bhailo Nanch

This dance is performed on the auspicious occasion of Tihar of Laxmi pooja. Laxmi (goddess of wealth) loves light. The Bhailo is traditionally performed from door to door up to bhai tika. They inform where they have to dance, we are coming for dance at this night and some other ethnic groups call for Bhailo nanch.

The Bhailo nanch group consists of two groups called nachari (dancer) and singe. The oldest persons of the community represent the nachari group. He bhatyaunchha (sings) the Bhailo geet (songs). The next group is nachari which consists of madales (persons who play madals) pursunge also beats madal and wears kachhad (lion cloth) along his waist pheta (turban) on his forehead and waistcoat on the body and a hamel on the neck. Marule wears gunyu, cholo and mujetro on her body and a hamel on the neck. The marule role is played not by a woman but by a man.

When the nach starts, they first invoke gods and goddesses such as kot ka khadka maharaj, Deurali ki Mai, Thum ki devi. Then the madale and the marule dance on the rhythm of Madal. The geet is like this, barsa din ko tihari ma bhailo aayaka hami bhailo (we have come singing Bhailo to celebrate Tihar a festival which comes in a year). The gift is given by the house include paddy, rice flowers, cash and varieties of breads which is prepared for the bhai tika. The gift is rounded 3 times rhythmic beat of madal. At last they bless the houses like as: teen putra panch hoijaun, manle chitayako pugos etc. This means, many you have three sons and five daughters, may your wishes be fulfill.

4.8. Kinship

Generally two types of kin groups are found in every human society. But in Nepalese societies two more type of kin groups, fictitious and adoption, are found. In Kumals of the study area two types of kin groups, consanguine kin group is known as amshiyar (same blood) and affined kin group is known as kutumba (relatives formed with the marriage of daughter or sisters), are popular.

The Kumals of the study area have used classificatory as well as descriptive terms to refer their relations. Such as Babu (father), Aama (mother) are descriptive and Jethaba, Mahilaba, Shahilaba (uncles) and Jethi ma, mahili ma (aunt) etc. are classificatory. The sibling relation is elder to younger such as Dai (elder) and Bhai (younger). The younger greet to their elder relatives (father, mother brother sister grand father, grand mother) by saying Namaskar (joint to hand and say Namaskar as good morning) or placing their forehead on his/her feet.

When a family does not have a son they adopt the son of others as their own and provided every necessary things to him like their inborn family members. This is especially done either by own interest or to enter haven as mentioned in the Hindu religion.

In the study area another type of kinship called miteri saino (fictive kinship) have been found. Miteri saino is established between the two different castes peoples of the nearly same age in a specially ceremony. During this ceremony the two who are going to bind in miteri saino exchange their presents to each other. So through this system interaction is established between the people of different societies. In study area the relationship was found developed between Kumal and Chhetry. Miteri saino help to exchange the material culture between two communities.

Kumals have Gotra and have lineage exogamous and caste endogamous marriage system. Therefore they do not marry within a Gotra and lineage.

4.9 Socio-Cultural and Economic Features

Like the other Nepalese peoples, rice is the most popular food of Kumal but because of poverty most of the time they also use wheat maize and millet whenever rice is not in sufficient amount. As they are *matwali* groups use of *jaand* (local beer) and Raksi (wine) is common to them. In past female used Ghalek and Gunyu and male Bhoto and Kachhad. But now the young Kumals wear common Nepali dress like sari, blouse and paint, shirt and T-shirt.

They give more importance to their Bhanja (Nephew) and jwain (son-in-law) during the performance of all the rites, rituals ceremonies from birth to death but now Brahmin priest is also invited to perform marriage and the same pooja. There's not restriction to the activities of women during the period of menstruation like the others, Chhetris and Bramhmins. They observe death pollution during ten or eleven days. They perform different types of pooja such as Baai, Kulain Aitabare, Bhager, Chandi, Baje Bajyee etc. for the good health of livestock. Being Mongolaid in appearance they are Hindus. So they observe Dashain and Tihar festivals like the other Hindus.

4.9.1 Birth Rites

When a legitimate pregnant woman gives birth to a child, she is considered to be polluted and she becomes untouchable till the Nwaran (naming ceremony) of her child is done at the eleven day from the day of given birth.

From birth to death they celebrate many ceremonies which are called sanskar (initiation). These are birth rites (chhaiti, nwaran) pasni marriage and death rites.

4.9.1.1 Chhaiti

In the night of 6th day of birth of child (specially in case of son) the Chhaiti is performed. On this occasion, all the relatives and villagers are invited to share the happiness of son with singing and dancing. All the gathered people spend the whole night drinking jaand Rakshi, playing madals and singing jhammre songs. This all is done because they believe that the 6th day night of birth of child come the Bhabi (A god who determines the fate of the child) to welcome him and make him happy. They believe that when the Bhabi is good welcomed and made happy, he will write the good fate of the child.

4.9.1.2 Nwaran (Naming Ceremony)

Newaran or Naming ceremony is performed on the eleventh day of birth. It is done with two purposes, one for the purification of the women and the whole family from pollution and the other is for the naming of the child. Before the day of this ceremony since the day birth given women is not allowed to touch the common household materials. On this day women is not allowed and child both are given a bath. To perform this ceremony they invite either son in law or priest (Brahmin). A simple pooja is done using phool (flower) pati and Akshata (Tika). After the pooja both mother and child are drunk some drops of Gaunt (cow urine) for the purification as the cow is considered living God in Hindu culture. Some drops of Gaunt is sprayed in the entire house to purify it. The Brahman gives name to the newly born child.

Bhat Khubai (Pasni)

When the child is sixth months for son and in the case of daughter fifth months, this ceremony is performed. After consulting the astrologer, the date of bhat khubai is fixed (from this ceremony onwards solid food grains are given to the child). On this occasion, the child is made to wear chandi ko baba (silver bangles) on the wrist by the mama (maternal uncle) and a set of machine prepared new clothes. Before putting tika, a kubindo (a kind of pumpkin) and variety of menu are put on the tapari (which is extra large). A kubindo is decorated with avi, chandan achheta, phool, etc. This tapari is kept outside the tagaro (bar) meanwhile, the kalas is filled with peepal tree leaves, mango tree leaves and dubo in the neck. The diyo is lit diyo and kalas are worshipped simultaneously. Then the baby is kept on the blanket in the direction of astrologist's suggestion. In the sait (main time), the virgin girl put tika on the forehead of child and she feeds the child food like pulses, rice, fish, meat, pickle etc. the parents and other follows this process as present there. The child is give presents of money, clothes, etc. after this, all the guests drink *Jaad, raksi* and eat meat. Those who are rich can afford *Bhailo nanch* in the evening.

4.9.3 Marriage

Marriage is an instiution that binds en and women to family life. In Kumal's society, the members are allowed to marry within their caste but outside the clan (*Gotra.Thar*). Maternal cross cousion (maternal uccle's daughter or son) marriage also practices in Kumal community. The *Devar* (husband's younger brother) can keep his *Bhauju* (elder brother wife) after elder brother's death as wife. As present monogamous types of marriage's it was come to be known that at ten years back polygamous (marriage of generally two wife) was popular. It means at ten years bacj one man had

generally more than one wife. It was considered that the house of a man with two wives becomes stonger and long lasting.

The Kumal tribe practices three types of marriage-

i) *Mankhusi Bibaha* (love marriage)

ii) *Mangi Bibaha* (Arrange marriage)

ii) *Jari Bibaha* (one steals the wife of another and pays compensation to him whose wife is stolen)

i. Mankhusi Bibaha (Love Marriage):

This type of marriage takes between boys and girls with their own agreements. In such marriage they do or don't take permission of their parents. It is not necessary to take permission of parents for marriage. This is also common in the study area.

ii. Mangi Bibaha (Arrange Marriage):

In Mangi Bibaha there is agreement between the parents of the couples and there is also desirable agreement between couples.

In both types of marriage, the girl (bride) is brought to the boy's (groom) house from forest where she goes to collect firewood or grass, or from local markets or from the field where she goes to work or from a jhamre dance or from local markets or from the field where she goes to work or from a jhamre dance or from local fairs and festival etc.

In both types of marriage first of all, the girls (bride) is brought to boy's (groom) house and then formal exchange of greetings between the parents of both (bride and groom) is observed in a special ceremony. In bride's house is known as Dhog phukaune. In Mankhusi Bibaha this ritual is difficult to fulfill but it is practiced even at the late hour.

In first step, before entering the bride into groom's house, both worship the kalas (metal vase) and oil lamps which are kept at two sides of the door, then groom put vermilion powder or sindur on the bride's front parting hair in joyful celebration when gun are also fired. After this, bride enters groom's house holding kalas in one hand and sticks, broom and bunch of leaves in the other hand.

In the Dhogbhet phukaune ritual there is formal exchange of greetings and presenting of sagun (eatable offered as a mark of good omen). During this ritual janti (a group of men from groom's side) use to go to the bride's house with 5 fowls, sale roti, pickle Batuk, jaand, Raksi, pork, pulses, rice etc. janti drink jaand and Raksi on the way and almost all of them are fully drunk before to reach bride's house. When they reach in this enjoy full drunk before to reach bride's house they (Janti) are welcomed by the bride's folks sprinkling upon them rice, called tike (Janti) parchane.

After welcome programme, one rooster and one hen are sacrificed at the door by one member of janti. Prior to the sacrificing of rooster and hen, that member calls out thrice. Khukuri ko dhar rato chappaniko pindh chiso garaunta?

When order to cut is given to him (the above questioned person) he tells bride, Rato Panhelo Naherne, it means she should never doubt about the involvement of her husband with other women. After saying that, he must pay Rs. 20 as a fine in previous place of Rs 5. At once, these two sacrificed rooster and hen are covered by thuse within which they die and every one looks at them. This ritual is done to make the couple's future good as there is general belief in Kumal that when these two fowls die in the same posture, the blood comes out from the same body (single body). When this ritual is done there is belief in Kumal community that the

couple's married life will remain happy, domestic life runs smoothly, with well co-operation and understanding.

After this janti are invited for the snacks. They are given jaad, Raksi, pickle, meat, batuk and bread. In this happy mood all enjoy themselves dancing and singing and playing music. They also served janti giving money as present. Janti stay in bride's house this (one) night. They return with bride to groom's house next day. But now case of danger situation they started to marry in the day.

iii. Jari Bibaha:

It not considered marriage in Kumal community. In this type of marriage one's wife is stolen by another or wife of former husband begins to love to another and also under goes sexual intercourse and begin to live with him (second husband) going quite far from former husband. The second husband is called jar of former husband. The second husband has to pay compensation to the former, call jari Tirnu.

Out of these types of marriages widow marriage, Bhauju Beharne (to keep elder brother wife) and mamacheli phupuchela Bibaba (Maternal cross-cousin marriage) are also prevalent in Kumal community.

4.9.4 Death Rite

The death rites ritual of Kumal is similar to the other Hindu ethnic groups of the kingdom. But few aspects of death rites of Kumal are unique and peculiar from other castes. One of them is the water burial in rivers.

Kumal wait the corpse till dawn if the death has occurred at night. The next morning all the neighbors gather there for funeral. In morning after eating something the family members take the dead body to the Aangan (compound) and put rice grains in the mouth of the corpse remembering his name. Some coins are also put on the body so that the departed soul can

buy land at the place of migration (heaven/hail). The corpse is wound with white shroud and kept on the two pole. After this corpse is taken to the river bank for burial carrying by two men on two sides.

When the funeral procession leads to destination the house is cleaned with sacred cow dung and water mixture. The personal things of the corpse. The participants of the of the funeral procession take a bath and offer three handful of water in the name of departed soul. Kriya putrid (sons) head are shaved at river bank before to give daagbatti. The pindu is prepared and thrown into the rive. The funeral participants of procession drink arnipani and come with kriyaputri to their house. Before to step into the house the participants step on a stone under which some thrones are kept. This is done to stop the ghosts to come into the house.

The kriyaputri have to sleep on straw mat inside Bhakari. Every night, they light an oil lamp of mud. The kriyapuris observe this for 13 day of death. They bath every morning and give Tarpan (water) in the name of departed soul going stream or river nearby them. They prepare panda at the last day (chokhine din) and pork, roti curry dall etc. are also prepared and provided to the funeral procession participants. They observe death pollution for 6 months or at least for 45 days. For children duration for observation of death pollution is only for 5 or 9 days.

4.10 Religion and Superstition

A religion is the belief and worship of a super human controlling power esp. a God, system of this; a controlling influence (oxford dictionary). Superstition is a belief in magical and similar influences; an idea and practice based on this; a widely held but wrong idea (oxford dictionary).

Kumals are mangoloid in appearance though Hindu in religion. They believe in heaven, earth, sin, virtue god fate, spiritual powers which are the

essential factors of Hinduism. They consider cow as living God and perform Laxmi pooja in Tihar (second greater festival of Hindu). The cow urine is considered sacred and use to purify the entire house and house members in several rituals. They believe and worship Ganesh, Shiva, Vishnu, Bhagawati and other gods and goddesses of Hindu religion.

Kumals take different animals meats like buffaloes, pigs, goat, chicken etc. but they do not take meat of those animals that died accidentally or by diseases.

Planting of bar and peepal (Trees which have religion importance as these are considered to be the form of goods), chautaro making observation of Satayanarayan Pooja, Lakh Batti important Pooja they observed are Nag pooja, Sikari Pooja, Mandali Bai, Kulain Pooja, Samere bai Pooja Deshantari mai, Chandi Devi and Phirantari mai, sema pooja.

4.10.1 Nag Nageni Poja

The Nag (male snake) and Nageni (female snake) are worshiped as gods of the earth by the Kumals. Natural calamities such as floods and landslide are caused by their anger and so to remain secure from these disasters, the Kumals perform the Nag Nagegi pooja. There are different types of Nagas. Such as Kali Nag (Black snake), Ogo Nag (one which accepts sacrifice of pigs), etc. They believed that due to their anger the natural calamities like landslide, floods are occurred. To secure these natural calamities and to please the Nag Nageni, they must be propitiated with poojas and offerings. This pooja held in Nag panchamee in Shravan Sukla Panchamee.

This pooja performed by making images of Nags. During the pooja to these deities, images must be made out of rice floor, which is kneaded, into a dough. Then using ashes and vermilion, horizontal lines are drawn to beautify these image. The tongues are made of dubo (grass stalk) and eyes

of mas (a kind of black pulse). Nag pooja is performed by using rice flour to draw lines making five squares. The lamps are lit and with to draw lines making five square is worshipped. Keeping lawa in one khori and cow's milk in another khori, these are offered to the Nag-Nageni and stream of milk is poured over these images. Pati poles are crested and on them the dhajas are tied.

After the pooja two fowls have to be slaughtered and the deities have to be offered incense. The place where this pooja is performed is the corner of the fields where water gushes out during the monsoons.

4.10.2 Sikari or Banaskhandi Pooja

There are approximately 100 Banskhandi, it is customary to call them Satbhaiya (seven brothers) the panchbhaiya (five brothers). They are worshipped so that while one goes to the jungle, no sudden illness should afflict this person. The paraphernalia compulsorily required for this pooja are set of bows and arrows, an captual (Y shaped) a bamboo pole on which are placed five to six arrows, a clean and unused chillum (tobacco or marijuana smoking earthen ware holder), a bamboo hookka (hubble-bubble), smoking tobacco and chewing tobacco kept in a bag or jawiaya and filled chillum. At the place of worship on the ground, mud, ashes and coals must be used to draw horizontal and vertical lines of four types and a total of 12 squares will be used for the worship. Four long pooles fixed with dhaja are embedded into the ground on the four sides cloves and betel-nuts and others things have to be offered to Banaskhandi. At last two fowls have to be sacrificed and incense must be burnt as an offering.

4.10.3 Deshantari Mai and Phirantari Mai Pooja

These deities are concerned with diseases. The pooja of these deities is performed in the month of Jestha (May -June) by the community. The

anger of these deities may causes coughing, asthma, small pox cholera, etc. to the men and animals. Since it is community affair, all the house holds give dhup (ghee, rice flower), dhoja and also collect money to buy cock and hen. Every households representative must be present at the place of pooja. The priest draws lines so as to make 14 squares and he ties red and white dhaja. Firstly, the diyo (an oil lamp) and kalas are worshipped, etc. Lastly, a fowl is slaughtered and offered to the deities.

4.10.4 Mandali Bhai and Semare Bai Pooja

Mandali Bai is the image of Ban Devata (male forest deity) and semare Bai is the Ban Devi (female forest deity). These deities are also worshipped by the Kumals. In their belief, if these Bai are not worshipped, they will suffer from the diseases.

This Bai Pooja is performed near by the homestead's fields where the trees or bushes are present. On the ground, the rice flour is used to make horizontal and vertical lines which should enclose twenty five square. With in these squares, twenty five different types of foods are placed and using pati and accheta pooja is offered to these deities on each items of food individually. These deities have to be offered a stone tied with thread, dhaja achheta, etc. Four tall lingas (bamboo) tied with a red and white dhajas each have to be erected and kept in the center of the twenty five squares, an oil lamp has to be lit on the side of the worship area. Finally, cock and hen are sacrificed.

4.10.5 Chandi Pooja

The Chandi pooja is performed in the Baisakh purnima. This occasion is celebrated jointly by all the members of Kumal community. In the past there was tree under which this pooja was performed Now-a days the tree was cut down and made a tempie of Chandi. A lamp is scarifies to the

Chandima jointly by kin member. The pooja performed by priest with Dip, phool, pati, aachheta and dhaja. The main reason for this worship is to protect their children and community from Ashuva (bad sign).

4.10.6 Baje Bajei Pooja

Baje Bjei Pooja is one of the important pooja of Kumal community of the study area. They celebrate this pooja specially once a year in third Wednesday of falgun. According to the elder Kumal Bulme Kumal inhabitant of the Kumalgawn, there is a tell behind the celebration of Bajei pooj. For him this pooja is directly related to the deities of magars. The tell exist in relation to Baje Bajei pooja is in the past time the main occupation of Kumal was framework commonly the parents were engaged in farm and out door work (away from their offspring for long time). They left their children in Korke and went to farm. One day when a Kumal women came back to home after her work. She found her son dead she cried and wiped and it was happening regularly in all over the community. Lastly they could found that these incidents were happened due to aggression of magar deities. After that they started to worship the deities as Baje Bajei. Since the time this became a customary celebration. The pooja done in the remembrance of these Magar deities to save the children from death is called Baje Bajei ko pooja.

In the pooja all of members of Kumal community gather under the tree of the village. Phoolpati, rice dhup, Achheta, a pair of hen/cock and raksi are collected from each and every house for the Pooja. The priest should be from the Kumal community. The priest purify themselves by bathing and washing the clothes. Then the pooja is performed with phool pati, accheta chamal dhoop, Dhaja, raksi and hen/cock. They entertained by eating jaad and raksi. The presence of Bhanja and Jwa is essential in these function as they are given high importance in kuamal community. But now due to the

contamination of the other community adversely affected their tradition and culture and now they are in verge of extinction.

4.10.7 Kula Pooja

The religious works performed by the Kumals in fond remembrance of their deceased ancestor in known kulaon pooja (tutelary deities, worship) in their community. Previously, they used to perform kula pooja thrice a year but now due to poor economic condition, they perform it once a year on mahaasthami (eight day of Dashain) in Dashin. Those who have good economic condition still perform it thrice a year on masnsir purmina (full moon), Baisakhe purnima and Mahasthami of Dashain. They perform their kulain pooja to honor their ancestors in a solemn way. These people honor their pitree (departed paternal ancestors) put them in the pantheon of kula Devata and so it is called kula Devata to pooja. On such poojas, in the morning the concerned person takes shower to purify him and wears clean clothes and fast meal. On the fasting time, they do not eat nettle vegetable because it makes them polluted in their belief.

For the kulain pooja, nine mana (one kilo = two manas) of rice grain is compulsorily required, out of which one mana is kept for achheta, five muthi (handfils) is cooked for the pitree and the remainder 7.5 mana is made into flour through grinding and then this is kneaded and made into a dough. The small round balls with depressions in the centre are made. These are called panda (a ball made of cooked rice). They are put into a pot of boiling water and the lid tight and then boiled. This is done in the dark interior room of the house.

An oil lamp is lit in the corner of pooja garne thaun (place of the worship and remembering the pitrees names and the pooja is done to the Kula Devata on the floor with achhta and phool pati) (flowers).

The words which are chanted during this pooja are Pahila bhayou manau ko rup dhile bhayan deota ko rup. Lau parmeshori hami lai kunai ghach ghacher nadeu. This means at first you were a human being now you are god, please don't give us any sort of trouble.

Thus chanting the poojari (priest) pours water on a fowls and the slaughters one after another and offers in the name of the pitree. All the name of the pitree are called out one after the other and the boiled rice balls are placed in the respective places. The five muthis of cooked rice is offered rice is offered only in the name of dead parents. The rice balls can be given to the other pitree, next jad raksi and chicken are offered to the pitree and finally incence. This pooja has to be done either by the son of the deceased or by his brother in the case of no male heirs. While offering food to the pitree, many things have to be chanted and so it is essential to have a presiding priest or person who know what is to be chanted. If the chant is mistaken by the priest, there may occur some misfortune in their belief. The process of pooja takes a long time period started at afternoon and ends at the evening. On this occasion they invite the son in law daughter, etc. When the pooja ends then the rice balls, jad raksi is called Prasad (complacency) distributed to the invited guests. It is the custom to feed all these presents with jad raksi rice meat and such things this pooja is a highly expensive ritual.

4.10.8 Bayan Pooja

When a man is dead, they believe that within year that deceased person comes as a Bai and gives us trouble. So, they perform the Bai pooja (Bai worship) on the Mansire purnima or Baisakhe purnima nearby the house. They make a than (worship place) under the tree and embed the pati (a kind of surb).

They suppose the stone as their deceased person. For space are made and with each square lines are drawn to construct nine squares, which 36 squares, called rekhi halne (rice flour). The priest makes kunda (cow dung) on the than and filled cow' milk. Then pooja is performed with achheta, phoolpati chandan, lava (fried paddy) and dhaya (emblem). In the case of male Bai, the pooja items include cock and white dhaja but in the case of female Bai, the pooja items include red dhaja and hen.

The words which are chanted during this pooja are some thing like this: Timi maryou hami jiundai chhou, timiharule bhog pooja khau, lami lai sukha santosh le bachna deu. That means as you died, we are alive now you enjoy with his bhog (worship), please do not give use any sort of trouble.

4.10.9 Sema Pooja

Sema is regarded as the deity of the animals and worshiped so as to gain favour of the protection and security of livestock. Here, stones are embedded in the earth and four spaces are made and within each space, lines are drawn to construct nine squares, which total thirty -six squares. Then pooja is performed with a cock. Each of the four squares have to be filled with bow and an arrow, a khori (container which is made up of sal tree leaves) of cow milk and four pices of bread made from rice flour. A thread has to be tied five times round a stone image. Eight dhajas have to be tied on the pati. This sema pooja is done in the months of falgun (February - March) and Baisakh.

4.10.10 Dhami Jhankri

If any Kumal people sick, mostly they started dhami jhankri instead of going hospital in Kumals society. During any sickness, the proclivity to immediately estimate the cause as being or certain deity like Bhawani or

Bhairab or kula Devata, kot Devata or any such according to the symptoms. And they make bhakal that should enable the sick persons to recover. Instead of carrying the patient to a nearby hospital the diagnosis shows the case to be bhut or pishach (an evil spirit). The Kumals people still adhere to the beliefs in lako, bhago boksa, boksi etc. (spirit demons withch, and wizard). These shamans come to chant mantras and tell the evil power within the patient to appear and speak through the patient.

If any one falls sick firstly he is sent to the lamas (sharmans) for herane koraune. The lama looks at the aakhat (rice grains) and immediately says the cause of sickness. He treats the patient in his own way.

4.11 Language and Education

A language is a system of arbitrary vocal symbols by which members of a social group cooperate and interact. Language is the system of arbitrary vocal symbols because each and every social groups or in context of Nepal, every ethnic group has its own language or mother tongue. Each language has symbols which can be understood by own group and they communicate to each other. So, language is the vehicle of culture. Through language man has been able to devise, continue, and change the great variety of his material and not material cultural institutions (Herskovits 1974: 287)

Kumal have their own mother language know of Kumal Bhasa. As the Darlamchaur VDC has the mixing composition of different castes with massive majority of the castes speaking Nepali language in school offices and every where Kumal are forgetting their own language. Most of the young boys can not speak their language though their Nepali language speaking style is quite different (or unique).

The Kumals language is one of the dialects of 40 dialects of Nepal. In the case of Kumals language, Bista, writes "Kumals are the Tibeto Burma and their dialects is also Tibeto Burman family. But sharma does not agree with this argument he writes "Kumals are Aryan stock and their dialects is also from the Indo-Aryan

Though the Kumals language has perished in some parts of their habitations there are other places where the language has been preserved and nourished through usage. They use Nepali language while communicating with other ethnic groups but within their society and home of the Kumals language is practiced. Samples of Kumals words are listed with their approximate equivalents in Nepali and English.

Kumals	Nepali	English
Min/mai/Muke	Tapi	I
Tui/Tuke	Tan/Timi	You
Ago	Ago	Fire
Panie	Panee	Water
Maatai	Mato	Mud

Source: (Sharma: 1986: 36)

In the case of study are an elderly key information said, Our ancestor told us, we have our language but I don't know He had listened that Kumals of Palpa and Arghakhanchi practiced the language. Therefore in this area, the Kumals language is out of use

On the realm of education of Kumal people of Kumalgaun what we can say is that the people are not literate in comparison to other groups such as Brahmin and Kshatriya. Kumals are backward in the realm of education. Their economic condition does not support all the children to be education

in this way why didn't you send your children in the school . They said we can eat by studying (if we do not plough the fields we can't eat) if we work we can solve hand to mouth problems. They exemplified some neighboring boys and girls. Education makes a man lazy and bring a social disorder (thief, cheat), etc. They can not get job for their subsistence and unemployment creates problems. Education should be made vehicle to create consciousness on the Kumals community. If we talk about the literacy the persons who can write their name can be counted on literate. There is now going on an adult literacy program in a village where women and children are taking aprt. Now they are slowly attracted towards both formal and informal education.

4.12 Dhikur

Dhikur (rotating credit associations), although apparently popular in Ghaisu in the past are not existent only on Ghaisu villager presently participates in a very small credit association of a neighboring village. Rotting credit seems never to have been as important here as elsewhere among the neighboring Tikali and other ethnic group (Messerchmidt 1976:18)

Dhikur appears as the adaptive system of Kumals. Unlike the other neighboring communities, they have also practiced Dhikur but not in cash because they have not cash in lieu of cash they collect grain like millet once a year. They collect five pathi millet during harvesting season and follow gola pola (lottery) for the turn.

Land is the determining factor of social status of Nepalese society. Major population of the study area,s Kumals have nominal land holding pattern. So, they have food deficit every year. To get rid of this problem, they have manage Dhikur association for 12 years. Dhikur association is the saving

system of their society. They have not problem to collect five pathi millet during harvesting season. Those who do not have sufficient land are seen to have participated in Dhikur. The person who gets chance to collect millet in golapola, he stores it and a small part of it is distributed as a chaupange he gives four pathis of millet for a year but in return time the borrower should be given five pathis of millet in the months of Baisakh and Jestha which are called *anikal ko mahina* (hunger). This system goes round the year. This is a recent a recent socio-economic phenomena in their society.

4.13 Fishing

Finishing is another means of adaptive system of their locality because their settlement is nearby the river of valley. They do not pay any kind of taxation for finishing in the river. They also fulfill protein deficit by the fish. If they have leisure time, they take JAL (net piece of this for catching fish) and go into the river. They themselves make the *jaal*. On the auspicious occasion of Dashain, the headman of can bless when putting *tika* on the forehead like *pahilo bad nabiraunu* (don't miss the first food). It is obvious tat fishing is on part of their culture. So, all of the 39 households have *jal*, *tapi* (a case made of thin thread), *dhodiya* (a kind of basket for catching fish) and *perungo* (a kind of bamboo basket). When they are fishing they fasten the *perungo* in their waist and keep the fish into the *perungo*.

4.14 Hali Pratha

The Kumal are compared with the Tharu people of Terai region. Previously, they liked to plough the fields, in lieu of ploughing, they get paddy once a year in the month of Mansir. They have not *khert*. The paddy is needed on the occasion of festivals. Now a days, the hali (plough man) system is obliged for them. They also get to pland\t maize, potato, mustard,

buckwheat and wheat except paddy on a small terrace *khet* of *malik* for their services.

4.14.1 Change in Hali Pratha

Previously, they themselves lied to plough fields because there were not other opportunities to earn money. Their family size was small and their needs were also limited. But now, time has changed Population has increased day by day and land also divided into small portion. Their needs are unlimited. So they can not fulfill their needs want they get from the *hali*. Those who are not in debt do not like to plough field and seek other types of work.

4.15 Wage Labour

Some of the Kumals people of the study area are engaged in wage earning activities for their subsistence. Even under aged (below 16 years) are forced to go for wage earning. The young male earns more than the women. The males are engaged in agricultural works such as ploughing and digging of the land, porter and the females are engaged in agricultural work from where they earn cash and grains for their subsistence. Basically, the women are engaged in paddy plantation and harvesting, wheat harvesting, etc. These people earn more in agricultural season by working in the land as a wage labour.

Wami Taxar is the second oldest market of Gulmi district and settled by the Newar. They follow business. Previously, the Kumals worked as a porter from long distance Tansen. It takes seven days walking route up and down. They carried the daily necessities on their back rear. Before years, they served at Tamghas, Bhuwachidi and Ulliknola lack of transportation facilities at that time. They earn their labour as per Kg. Rs. 2 only, but, now they carried the daily necessities for western of Gulmi from Thadunga

small market centre and in the rainy season they get chance to carry from Tamghas to Thadunga and other market centre as labour taking 4 to 5 Rs per kg.

CHAPTER FIVE

SOCIO-CULTURAL SYSTEM

This Chapter deals with the demographic feature, age-sex structure, family size structure, literacy, occupation, land holding size and income level of Kumal.

This chapter analyses the field data and presents the findings of the field study. The findings are systematically presented, described and analyzed in the subsequent subheadings. Particularly, this chapter deals with the people and their ethno- history, settlement pattern, family, kinship, marriage, religion, festivals, life cycle ceremonies, dances and songs, dresses, ornaments and food habits, language and education, utensils, social relationship with other ethnic groups, health income distribution and occupation..

5.1 Age and Sex

Total population of 520 was found living in 65 households. Distribution of population by age and sex is shown in Table 1.

Table - 1
Distribution of Kumal Population by Age and Sex

Age Group	Male		Female		Total	
	No.	Percent	No.	Percent	No.	Percent
0-4	47	18.8	58	21.49	105	20.77
5-14	65	26	61	22.60	126	24.23
15-59	108	43.2	114	42.40	222	42.12
6 and Above	30	12	37	13.51	67	12.88
Total:	250	100	270	100	520	100

Source: Field study

The above table 1 shows that the male people below five year have occupied 18.08 percent of total male population whereas 21.49 percent occupied the female population of total female population. It reveals that in that very settlement of Darlamchaur VDC the trend of population growth

was higher in female than male. The male people between 5 to 14 years age which are growing and are also considered to be the symbol of change have occupied 24.23 percent of total population 520 the people aged between 15 to 59 years as known as economically active and most of the people of this age are independent. The male people of this group occupied 43.2 percent of total male population and the female people between 14 to 59 years have occupied 42.4 percent of the total female population known as dependent and economically inactive. According to the table 1, the male people of this group has covered the 1.89 percent of total male where 2.01 percent occupied the female of total female population.

The above table reveals that female population is comparatively increasing with higher proportion than male. The aged people (5-14) are the backbone of the development of tomorrow has occupied about quarter member of total population if they are trained and educated properly the overall remarkable positive change can be carried out tomorrow.

5.2 Population

Population is the basic element of the country or any place. Without population there is not any significance and meaning of the area or land. So population should be literate, skillful, knowledgeable and qualitative to develop the country or any place.

Table - 2
Population of Darlamchaur VDC, Ward wise Male/Female Population
Composition

Ward	House No.	Male	%	Female	%	Total population	%
1	125	306	11.15	331	11.12	637	11.13
2	115	270	9.83	294	9.87	564	9.86
3	95	223	8.12	241	8.09	464	8.11
4	105	251	9.14	271	9.10	522	9.12
5	103	310	11.29	336	11.29	646	11.29
6	135	330	12.02	357	11.99	687	12.01
7	130	312	11.37	338	11.35	650	11.36
8	147	352	12.82	383	12.86	735	12.84
9	165	390	14.26	425	14.33	815	14.28
	1120	2744	100	2976	100	5720	100

Source: VDC Record.

The above table shows that the densely populated ward is No. nine and the sparsely populated ward is three Ward. No. 9 is densely populated due to enough cultivable land in comparison to other wards. Kumalgaun settlement has 520 total population of Kumal in which 79 (48%) are males and 85 (52%) are females.

Darlamchaur VDC's settlement is heterogeneous in terms of caste/ ethnic composition. The major caste/ ethnic groups are Brahmin and Kshatry followed by Kami, Damai, Kumal, Sarki and others. Among these caste/ ethnic groups Kumals are the indigeneous inhabitants of this area.

The following table shows the ethnic/ caste composition of the population of the study area Darlamchaur VDC.

Table 3
Caste/ Ethnic Distribution of Population

S.N.	Ethnic Group	Population	Percentage
1.	Brahman	1690	29.54
2.	Kshatry	1760	30.76
3.	Kami	580	10.13
4.	Kumal	520	9.09
5.	Sarki	650	11.36
6.	Damai	470	8.2
7.	Others	50	0.92
	Total	5720	100.00

Source: Field Survey

The above table 3 reveals that about 1760, people of total population are Kshatry. The more caste/ ethnic group of that VDC are Kshatry. Similarly after Kshatry about 29.54 (1690) people of total population are Brahmin. In this way other minorities group followed by Sarki, Kami, Damai and Kumal. In that VDC Kami has 10.13% Damai 8.2%, Kumal 9.09% Sarki 11.36% and others only have 0.92 occupied. The Kumal occupie only 9.09% in the whole VDC which is in the study area ward no. 5, 8 and 9. Darlamchaur VDC. This table shows that the major dominant caste of that VDC are Brahmin and Kshatry. Study caste Kumal have very little population which is only 520 population in 65 households. Kumal people occupied only 9.09% of total population.

5.4 Occupational Distribution of Population

Nepal is a predominantly agricultural country where about 80 percent of economically active population are engaged in farming or agriculture activity. Kumal are popular through out the kingdom as the pot-makers.

Though agricultural is the main source of the households, there are also other sources to earn livelihood. Main sources of family income are divided into six categories- agriculture, potter making, service, business, daily wage in agriculture and daily wages in non-agriculture sectors.

Table - 4
Percentage Distribution of household's by Major Occupation,
Darlamchaur VDC

Occupation	No. of Respondents	Percent
Agriculture	22	56.41
Potter making	2	5.12
Service	6	15.38
Business	2	5.12
Labour	7	17.94
Other		
Total	39	100

Source. Field Survey

The above table 4 reflects that more than fifty percent of the total household were engaged in agricultural activities. About 56% households were dependent on agricultural for everything. About 5.12% of the total sampled households were adopting their own occupation which is known as potter making but new generation were losing their own occupation due to, difficult /hard work, lack of mud, lack of market, replace of plastic's pots to these pots, lack of firewood, low price etc. very less households 5.12% were carrying business and another 15.38% were carrying service as their livelihood by earning money. It shows that out of 39 households 7 were very poor and had to earn for livelihood from labour.

5.5 Income Distribution

The level of annual income plays an crucial role and also determines level of living standard and other economic activities.

Table - 5

Distribution of Annual Income of Kumal, Based on Agriculture

Income Rs. In Years	No. of Respondents	Percent
Rs.500-1000	3	7.69
Rs. 1000-2000	5	12.48
Rs. 2000-4000	11	28.20
Rs. 4000-6000	13	33.33
Rs. 6000-8000	5	12.82
Rs. Above 8000	2	5.12
Total	39	100

Source: Field Survey

The main occupation of Kumal people is agriculture. However, they are also engaged in daily wage in agriculture and non -agriculture sectors, service business, potting and others.

The above table 5 show that the income level (economic status) of Kumal people of Darlamachour VDC about 33.33% respondents have earned 400 to 600 Rs annually. Similarly about 28.20% people income is 2000 -4000 Rs. From the total respondents. 12.84% have earned 1000-2000 Rs yearly. In this way 7.69% have earned 500-1000 Rs. only. It reveals that the income level of Kumal of Kumalgaun have very poor and weak. It is very difficult to survive one month from their annual income. About 12.82% respondents have earned 6000-8000 Rs yeaely. At last from that study it is found that only 2.12% people have earned above 8000 Rs

5.6 Family Structure

Among the Kuaml of DarlamchaurVDC there are 39 households for the present study observation was made with the help of questionnaire on the family types.

Table -6
Family Structure

S. N	Types of Family	No. of Family	Percentage
1	Nuclear	22	56.42
2	Joint	12	30.77
3	Extended	5	12.82
	Total	39	100

Source: Field Survey

The table 6 reflects that the majority of Kumal people are living in nuclear family. About 56% of Kumal people are living in nuclear family were as about 30.77% of the people are living in joint family. About 12.82% of people are living in extended family.

This higher number of nuclear family structure proves that the influence of modernization is growing in Kumal community.

5.7 Religion

different people have different religion in the world it is built according to the man's interest or desire religion makes people faithful one- sighted as well as it creates we feelings' it plays the role of unification and fragmentation.

Table -7
Religion

Religion	No Of Respondents	Percent
Hindu	32	88.06
Buddhist	3	7.70
Christian	4	10.24
Islam	0	
Others	0	
Total	39	100

Source: Field Survey

Nepal is diverse in many things. Nepal is diverse in religion i.e. Hindu, Buddhist, Christian etc. most of the people of Nepal are accepted the Hindu religion. The above table shows that above 88.06% people are Hindu. And 10.24% respondents are Christian and only 7.7 are Buddhist that study area Kumalgun.

5.8 Age at Marriage

Marriage is the universal acceptance into the world. In any people marriage is essential to survive their life peacefully, comfortable and easily. Form marriage there have been one solu from two solus.

Table 8
Age at Marriage

Years	Number	Percentage
13-15	7	17.95
15-18	18	46.16
18-21	10	25.65
21-24	4	10.26
Total	39	100

Source: Field Survey

Marriage is the universal acceptance and essential things in each and every society. The above table 8 shows the age at marriage of Kumal people of Darlamachaur VDC. Kumal people of that study area found that they started to marry from 13 years to 24 years. It proves that their marriage is started from early age the cause may be lack of education and poverty about 17.95% (7) people of total respondents married at the age of 13 to 15 years. From the total respondents of that study area found that about 46.16 Kumal people (boys and girls) married at the age of 15 to 18 years. Similarly, about 25.65% Kumal married at the age of 18 to 21 which is the second highest number of marriage age, about 10.26% only marriage at the age of 21-24 years. In 25 respondents all marriage below

24 years. It reveals that Kumal people of that very study area Kumalgun married from 13 to 24 years.

5.9 Household Head

As the have partiarchal system, in almost all the household the eldest male member of the family plays the role of household head. But in some family the role was also found played by female. The below table 9 show the distribution of household heads on the basis of gender.

Table -9
Distribution of Household Head on the Basis of Gender

Sex	Household number	Percent
Male	35	84
Female	4	16
Total	39	100

Source: Field Survey

The table 9 reveals that in the male dominated community also women are playing the main decisive role. This table shows that out of 39 household 35 (84%) were handled by man as the head and 4 (16%) were handed by the women as the head. This shows in Kumal community women are not playing only accessories role but playing vital decisive role of the household driving it in right track. The leading person who drive their home and decide all the decision in their home is the household head.

5.10 Educational Status

Education is the only one dynamic means for the overall development of the community. It is said that education is the heart of any ones life who wants to make bright. It attainment can effect occupation, income, expenditure, reproduction, health living standard and dressing and behaving table 10 shows the level of education in Kumal community of Darlamchaur VDC.

Table - 10
Educational Status of Sampled Household Population

Status of Education	Male		Female		Total		Remarks
	No.	Percent	No.	Percent	No	Percent	
Illiterate	68	35.24	90	56.25	111	31.45	
Literate	81	41.96	43	26.88	171	48.45	The person who can write there name is counted on literate
Primary	38	19.69	24	15	62	17.50	
10 class pass	6	3.11	3	1.88	9	2.55	
Total	193	100	160	100	353	100	

Source: Field Survey

The above table 10 reveals that about 31.45% of total sampled household are illiterate. Among total male about 35.25% were illiterate and in female 56.25% of total female were illiterate. It clears that women illiteracy rate is higher there it may e the cause of social discrimination. About 48.45% of total populations were literate. The literate rate was higher in male comparison to total male than in female. About 17.50% of the total sampled household population had done primary education. Only 2.55% of total had done 10-class pass. Hence the number of people goes on decrease with increase of education level. But form that settlement it was found from field survey that two person passed or reading in higher education.

5.11 Food Sufficiency From Own Production

Due to small holding size all Kumal cannot produce the goods sufficient to them throughout the year. This below table 11 shows the sufficiency of the land production.

Table - 11
Distribution on the Basis of Food Sufficiency

Sufficiency	NO. OF Household	Percentage
0-3 months	11	28.21
0-6 months	16	41.03
0-12months	9	23.08
More than 12 month	3	7.68
Total	39	100

Source: Field Survey

The above table 11 shows that about 28% of total households produced from their land were sufficient only for three months. It means more than quarter of sampled population were very poor. About 16 households (41.03%) produced from their farm sufficient to six months. It means that more than 50 of household could not produce sufficient food for throughout year. Only 9 number of households (23.08%) produced sufficient throughout year. The least number (3) could produce foods that sufficient to them more than 12 months. It proves the miserable economic condition of the majority of Kumal Darlamchaur VDC.

5.13 Settlement Pattern

Most of the Kumals settlements of Gulmi District are of semi scattered style. But the settlements of sampled area (Darlamchour) are somewhat agglomerated. People of various castes are living here. In ward no Kumal occupy only 65 households with the 520 population. Among 65 households more than 60% (39) households were taken as sample to analysis the socio-economic and cultural condition of Kumal people.

Table - 13
Types of Roof of House

S. N.	Types of Household	Number of house	Percentage
1	Roofed with Tin	5	12.83
2	Roofed with slate	12	30.72
3	Straw	22	56.42
4	R.C.C Building	0	0
Total		39	100

Source: Field Survey

Most of the Kumal house are made up mud, stone and wood roofed with tin, slate, straw (dry grass). There were not found any R.C.C bulding (cement Contcerdt). Most houses are 1 to 2 floors and only most of the house have 1 to 2 rooms in whole house. One to two families are sharing each house. The Kumal's houses are not so different than of other simple normal caste people's house. The above table 13 reveals that out of total sampled households only 12.83% (5) houses have roofed with Tin and just 30.72% (12) houses are made up of with straw (dry grass). These houses are called thatched from this. It can be said easily that most of the Kumal people of Darlamachaur are living in poor condition and economically miserable situation.

5.14 Preferred Treatment

Health is said to be the wealth of people. So to be healthy everybody goes to see the doctor, health assistant or which doctor (Dhami, Jhankri), herbal Medicine etc. whenever gets sick. Below table 14 gives the detail about the faith of Kumal people for the recovery whenever get sick.

Table - 14

Division of Respondents on the Basis of Preferred Treatment

S. N.	First priority	No. of Respondents	Percentage
1	Doctor Of Health Assistant	24	61.4
2	Dhami /Jhankri	8	20.52
3	Herbal Medicine (Traditional healer)	4	10.26
4	Home remedies	3	7.7
Total		39	100

Source: Field Survey

Table 14 shows that 61.54% (24) of total respondents gave first priority to the modern medicinal approach. In this way majority of Kumal go to the health post or hospital whenever they felt sick. Out of 39 respondents about 20.52% (8) believed to the traditional pain healer (Dhami and Jhankri) and went to see them when got sick. It means nearly quarter of people in Kumal community still have more faith in traditional superstitions treatment system. About 10.26 % (4) went to see the Herbal medical shop (*Aayurved*) as they had more believe upon it. Least number of people believed in home remedies. It shows that home treatment is going to disappear. But they compel to treatment at home by home remedies because of poverty.

5.15 Size of Land Holding

According to the old respondent most of the land of Kumalgaun of Darlamchaur VDC at about 20 years back was in the hand of Kumal. But due to the growth of population and it was parceled into deferent brother's causes fragmentation of land. Because of traditional poor farming system the production rate couldn't increase led to the insufficiency for livelihood. So they began to sell their land to the immigrants to get daily needs. In this

way their land holding size goes to decrease. The below table -15 give the picture of land holding size of sampled households.

Table -15
Distribution of Household According to land Holding Size

Land holding Size in Ropani	No. of Households	Percentage
0-1	8	20.52
1-3	11	28.21
3-5	7	17.95
5-7	6	15.39
7-9	4	10.26
Above 9	3	7.7
Total	39	100

Source: Field Survey

The above table reveals that about 20.52 percent of the sampled households had 0-1 *Ropani* it shows that 28 percent (11) household had very less (1-3 *Ropani*) for agriculture production. About 17.95 percent (7) of household had 3-5 *Ropani* land and 10 percent had 7-9 *Ropani* land. Above 9 *Ropani* land only had occupied 7.7 percent (3) household of the total sampled. The above reveals that majority Kumal had not sufficient land farming.

5.16 Family Size

In total 65 households, the survey was done in 60 i.e. 39 households. The family size varies from 2 to 15 members. The family size is show in table 16.

Table -16
Household by Family Size

Family Size	No. of Household	Percentage
1-4	6	15.39
5-7	17	43.59
8-10	13	33.34
11 and above	3	7.7
Total	39	100

Source: Field Survey

The above table 16 reveals that out of total sampled households, the family size of 1-4 members was found 15.39 percentages. This family size is generally known as small and good. The family size with family members of 5-7 can be categorized in to medium which one was found occupied 43.59 percentage of total sampled household. In such household to carryout educational economic activities are harder than in above small family size. The family size with members of 8 to 10 is considered medium larger size was found covered 33.34 percentage. In such household to provide all the modern facilities is not easily possible as it requires huge amount of income, which is not observed in the Kumal community of Darlamachaur VDC. About 7.7 percent of Kumal Households were found of extremely larger size having the4 members more than 11 in number. The above table reveals that about 43.59 percent of Kumals are living with members of 5-7 in the family size.

CHAPTER -SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

The present study deals with the socio-economic and cultural characteristics of Kumal community of Darlamchaur VDC. It draws its attention on the study of socio-cultural patterns and changes occurring on it by the influences of modernization. It focuses the changing economic condition and factors responsible for it tries to pootrait the over all picture of Kumal community of Darlamchaur VDC ward No 5, 8 and 9 where the study was carried out. The Kumals or ethnic group is lest studied group by native and forging sociologists. The objective of this study is to provide short ethnographic history, factors and forces responsible for socio-cultural change of Kumals. Various books and articles, reports relating to ethnographic studies have been reviewed before carring out the field work. Relevant ethnographic ideas have been presented to support this research work.

Descriptive research design has been followed for the purpose of the study. Census method was used for the data collection. It is an sociological study. It is mainly based on qualitative data but both qualitative and quantitative data have been collected through techniques as direct sample participant observation, unstruced interview, structure questionnaire and stduy and they have been analyzed using descriptive method of analysis.

The entire output of the study is based on the field work with the application of field survey. The main attention was drawn to find out the socio-cultural and socio-economic characteristics of the Kumal community at Darlamachaur VDC ward No. 5, 8 and 9 through one and half month long field visit. The research design consists of the combination of both

qualitative and quantitative data collected from both primary and secondary sources.

Purposive sampling tool was used to select the respondents (households) of about 60 percent of total 65 households on the basis of economic status, age, gender and occupation. The primary data were collected from the respondents with the application of structured and open-ended interview schedule. Teachers, village headman, social workers, political leaders, household wives were interviewed to find out the reliable information about the social, cultural and economic condition of Kumal community.

The main objective of this study was to investigate and examine various socio-economic and cultural condition of the Kumal community of Darlamchaur VDC of Gulmi District.

Darlamchaur VDC of Gulmi district has been selected as the study area where 5720 people are living. Among them 2744 are males and 2976 are females. The VDC has households in which households belong to Kumal having 520 (250 male, 270 female) population. 39 household out of 65 were selected on the basis of systematic random sampling.

OUT OF 65 HOUSEHOLDS OF Kumal at ward No. 5, 8 and 9 of Darlamchour VDC. 39 households (60%) were selected for the study. Darlamchour VDC has the heterogeneous ethnic composition such as Brahmin, Kshytry, Kumal, Damai, Kami, Sarki.

Out of 520 population of Kumal at ward No. 5, 8 and 9 male had occupied 250 and female 270. The population aged between 0 to 4 occupied about 8.08 percent, which denotes the rapid growth of population still now. Out of sampled households of 39 households 43.59% were found of moderate family size (5-7 members). Small family size (1-4 members) were found in 13 number (33.34%) of total sampled households. Some very large family size (above 11 members) were also found in Kumal community. Out of 39

sampled 22 households (56%) were found nuclear, 121 household (31%) were joint and 5 households (13%) were extended family. It gives the increasing trend of nuclear family with decrement of joint and extended family.

Among the 39 sampled household 35 (84%) were found given leadership by male and 4 (16) by female. Among overall sampled household population of 353 (31.45%) were found illiterate, 48.54% literate only 17.50% was found reading I primary education, 2.55% 10 class completed. There are only too Persons are reading in higher education in gender study, male position was found better in education than female.

Out of the total household of 39, 22 households (36.41%) were dependent on agriculture 2 (5.12%) in pottery making. 6 15.38% on service, 2 (5.12%) on business, 7 (18%) on labour work and Among the 39 respondents majority of people about 62 percent gave first priority to modern medicine, 21% percent to traditional pain healer, 11 percent to herbal medicine and 7 percent to home remedies. It reveals that about quarter population still believes on traditional superstitious system. Most of the Kumal people are marginal farmers.

Out of total 39 households about 21 percent had 0-1 ropani land, 28 percent had 1-3 ropani land 18 percent had 3-5 ropani land, 16 percent had 5-7 ropani land 10 percent had 7-9 ropani land and 8 percent had above e 9 ropani land. It proves that the Kumal had small land holding size even living in village.

Out of 39 households with 5720 population in Darlamchaur Culmi district about 29% were Brahman which has the major domination 30% percent were Kshatry, 10.30 percent were Kamai, 8.2 percent were Damai, 90.09 percent were Kumal, 11.36 percent were Sarki and res 0.92 percent were

others. From this it reveals that Kumal caste/ ethnic were only 9.09 which is very low number of population.

Out of 39 households, 7.69 percent have 500-1000 Rs annual income, 13 percent have 1000-2000 Rs. 28.20 percent have 2000-4000 Rs. 33.33 percent have 4000-6000 Rs annual income. Similarly only 12.82 percent have 6000-8000 Rs. annual earned of the Kumal people and last 5.12 percent have only annual income above 8000 Rs. It reveals that most of the Kumal people have very low income from which they can't fulfill their desired. Out of total households 39 (82.06%) households were found Hindu and only 4 (10.26%) households were found Christian religion and only 3, (7.7%) were found Buddhist.

Out of 39 households, 84 percent male were found household-head and only rest 16 percent were female head in the house. Out of 39 household (56%) were found not sold their land. It proved that due to poverty and debt of landlords and moneylender they compelled to sold their land in the past.

Out of the total 39 households 12.28 percent have found Tin roofed house, 30.72 percent have found slate roofed and about 57 percent house were found thatched. From this also proved that Kumal people of that settlement named Kumalgaun are poorer who are surviving their life in miserable condition.

6.2 Conclusion

The Kumal are Mongloid in appearance but retain a religious and culture adopted from the Aryan and belong to Matawali caste into the social hierarchy. There are some socio-cultural features or traditions such as 13 days death ritual performance, worship of their home and village deities, Hyampai and Bhailo nanch, typical dress pattern and cluster type of

settlement patterns that both Kumals and other recognize them as exclusively Kumals.

The socio-cultural and economic system followed by them are not more different than with other Hindus. But they have their own socio-cultural and economic system too. They are still quite far from the test of modern civilization. With the infrastructure development of VDC they are also slowly changing their social and economic behaviour into modernity. By origin the Kumals are the mud-pot makers. But giving up their traditional occupation they are engaged in agriculture at present. Continuous interaction with the other caste people some changes in dressing styles, social institutions like marriage, thinking pattern, behaving pattern etc. can be noticed. There is increase trend of faith in medicine education and modern farming system and decrease of faith in superstitions and fate.

The Kumals are agriculturists but the land holding pattern of Kumals is nominal due to increasing pressure of population. They maintain their households mostly by working as agricultural labour, share-croppers, porters and hali of the Kshatry, Brahmin and Newar.

Economic status of Kumal is pulling down due to lack of ideas and techniques to compete with the clever immigrants in changing modern environment. The cultural entities like language, rituals, festivals etc. are their assets losing without gaining suitable ones to adopt to the changing environment.

Socio-cultural practices of Kumals are continuously changing. For example, they have changed their dress patterns and started to wear shirt, pants, shoes and they have forgotten their mother tongue and have started to speak Nepal language. They have considerably subsidized their consumption and expenses during marriage and observance of rite and rituals.

6.3 Recommendations

On the basis of the in-depth study of the Kumal community following recommendations have been made for the betterment of the Kumal with the preservation of their special tradition.

1. Kumal are the backwards ethnic group of the country. So different awareness programmes related to health, education, farming etc. should be provided.
2. Education is the only means for the overall development of the society. So some special programmes should be launched by making compulsory them to send their children to the school.
3. Different types of training oriented to income generation should be launched to uplift the economic condition.
4. Modern technologies, should be introduced to make mud pots to rehabilitate their original occupations.
5. Domination and exploitation of other castes upon them should be checked with providing new job opportunities to make equality.
6. Social scientists have not paid keen attention in identifying Kumal people and their problems. So, research and development programme should be launched to make them forward.

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Appendix - II

Questionnaire

Namaste!

This questionnaire is for a research in the partial fulfillment of thesis to be submitted for master level Rural Development, Department of T.U. your response would be very much valuable and helpful to collect relevant information regarding the very important socioeconomic and cultural aspect of Kumal community of Darlamchaur VDC of Gulmi district. Thank you very much.

Mr. Rabi Chandra Bista

Researcher for Thesis

M.A. Rural Development

1. House No.:

2. Respondent's personal description:

a) Name: b) Age:c) Sex:.....

d) Religion..... e) Language:.....

f) Marital Status:.....

3. Respondents relation with family head.....

4. Number of family member and description:.....

5. Number of family member and description.

S.N.	Name	Sex	Age	Education	Marital Status	Occupation
1						
2						
3						
4						
5						

6. What type of family do you have?
 - a) Nuclear
 - b) Joint
 - c) Extended family
7. What is your income source?
 - a) Agriculture
 - b) Animal husbandry
 - c) Job
 - f) fisher
 - e) Labour
 - f) Others
8. How long does your own production be enough for your family?
 - a) Throughout Year
 - b) Three months
 - c) More than one year
9. If your production is not sufficient to throughout yea, how do you run the remaining time?
 - a) Fishing
 - b) Wage labour
 - c) Animal keeping
 - d) Talking loan
 - e) others
10. What is your historical occupation?
11. Is there change in occupation between you and your father? If yes, what are the causes?
12. What is your regular source of income?
 - a) mud-pot making
 - b) Fishing
 - c) Farming
 - d) wage labour
 - e) Other
13. What are main festivals that you celebrate with in a year?
 - a)
 - b)
 - c)
 - d)
14. How do you celebrate these festivals?
15. How do you observe birth rites?
16. How many types of marriages are these in your society?
17. How is the wedding ceremony carryout?
18. Would you tell me about your death rites?
19. Who makes the decisive role in your household?
 - a) Male
 - b) Female
 - c) Both
 - d) Don't Know
20. To which treatment do you give first preference wherever you get sick?
 - a) With -doctor
 - b) Home remedy
 - c) Doctor

d) Herbal Medicine e) wait for self recovery

21. What are the causes responsible for the economic backward of your caste in your opinion?

a) Caste inequality b) Poverty c) Lack of Education

d) Social discrimination e) Other if.....

22. What sort of changes has brought the modernization in your family?

a) House construction b) Life style e) caste discrimination

d) Role of women e) Economic activities