

CHAPTER I

INTRODUCTION

1.1 Background of the Study

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

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

Nepali society is a multi-culture, multi-ethnic and multi-linguistics society and among the different ethnic groups, Magar is one of the indigenous ethnic groups of Neapl. Magars have mongoloid

characteristics of yellowish color and belongs to Tibetan-Burman language speaking family. Indeed their mother tongue is Magar, which is originated from Tibetan-Barman family. According to the census of 2001, the total population of the Magar of Nepal is 162242 and among them now, 351 Magar people are living in ward no 6 of Gunjanagar, Chitwan.

Marriage is the union of a man and a woman who makes a permanent and exclusive commitment to each other of the type that is naturally fulfilled by bearing and rearing children together, and renewed by acts that constitute the behavioral part of the process of reproduction. We further argue that there are decisive principled as well as prudential reasons for the state to enshrine this understanding of marriage in its positive law, and to resist the call to recognize as marriages the sexual unions of same-sex partners which exists in every society from tribal to civilized society. It is apparently essential for survival of man as a species: marriage makes a stability and continuity of the social order and for a regulation of kinship relations.

1.2 Statement of the problem

Different scholars both native and foreign have done a lot of research on the ethnic group of Nepal such as Gurung, Tamang, Magars, Bramans, Chhetri and Tharus. Specially the ethnographic study of each groups of Nepal is most important for introduction in the world, in this way many people around the world have desire to know about the socio-cultural and economies feature of different ethnic groups.

Magars have their own culture as other ethnic groups. In Chitwan, Magar, Gurung, Chepang, and Tharus are the ethnic groups who have been living since one hundred years ago. Magar is one of the ethnic

groups and they have settled there and developed their own type of customs, traditions, and socio-cultural organization.

Magars are found to practice cross cousin marriage. It is contradictory situation for being Hindu and marrying cousin therefore the Magar women who practice cross cousin marriage are not Hindu or the Hindu religion and tradition is the synergetic practice, though it is not representing the whole community but a fraction of it. Sharma (1995)

All the ethnic groups have their own culture and tradition. Some of them practice cross cousin marriage which is not taboo in the community though they know it is in the society. Magar, Gurung, Tharus are some of the ethnic population found to practice cross cousin marriage even to the date and Brahman is exception of caste group to practice cousin marriage. Therefore, it was not as easy as presumed to find the real reason behind the practice without annoying the community. Though traditionally Magar are animist but they are most influence by Hindu culture. The Magar were amidst Brahman and Newar and in time they were influence by their culture. The young generations of Magar are educated and modern, aware of their environment so they want to marry of their choice. Magar people of urban setting observe Hinduism and the cross cousin marriage practice is not Hindu character therefore Magar people refrain to answer some question or open about it especially, cross cousin marriage. There are some problem of the Magar people in the study area, therefore the problems is narrated down and specified in the following question.

- a) What is the marriage structure in the present and past?
- b) What are the factors of change in marriage practices of Magars?
- c) What are the perceptions of Magar towards Marriage?

1.3 Objective of the study

The general objective of this study is to provide a short description of Magar living at Gunjanagar VDC of Chitwan district. The specific objectives are:

-) To examine the socio-cultural features of Magar population at Gunjanagar VDC.
-) To find out the change in marriage practices in Magar community.

1.4 Rational of the study:

The study has found out the way of the Magar people to study help for further researcher and also help to planning to micro level plans/development and programs to improve the economies and social condition of Magar in Gunjanagar VDC.

This study has contributed the knowledge of Magar people as the culture of Magar has significant role in the national cultural building activities. Therefore Marriage is an important series of institution. This part of practice must be recognized by law and draw the line for it. The practice must be recognized or banned according to its effect to the society. Though the practice is not outlawed, it is regarded as abhorrent by other culture. The traditional culture must be allowed to practice or banned if it is irrational. There is no evidence that cousin marriage poses birth defect to their offspring.

The academicians and researchers interested in the study of the Nepalese society to get new inputs to compare and go to deep in the problems. The society which lacks academic pursuits of social problems remain

undeveloped therefore it is essential that all problem of the society is uncovered. It provides new set of literature in the status of Magar women and their attitude which makes the way towards this search process more easily in the future. This study focuses on the marriage, customs, tradition, occupation, language, religion, and several other aspects of the Magar people in Gunjanagar VDC.

1.5 Organization of the Study

There are altogether six chapters. The first introduction chapter deals with the background of the study, statement of the problem, objectives of the study, rationale of the study. The second chapter is about the review of general overview and the relevant literature. The third chapter deals the methodology, which was adopted during the fieldwork. It describes the various techniques of data collection and the analysis. The chapter four describes the geographical location, population, economic and socio-cultural practices, of Magers. Chapter five elaborates marriage practices of Magar, describes details. In this area study which includes the structure of family, life cycle ritual as well as festivals and traditional customs, economic organization of Magar in the study area and the social and cultural change of Magar and in chapter six, summons the summary and conclusions of the study.

CHAPTER II

LITERATURE OF REVIEW

2.1 Literature Review

There are numbers of publications on Magars but there are separate publications on socio-cultural change among the Magars. The following literatures are reviewed to assist the present study.

The early writers Hitckcock (1965,1966), Hamilton (1819), Hodgson (1847) all have written about Magar's origin, historical background, social, economic condition as well as the cultural status are regarded as the references of the study. Likewise in the Nepalese context of writer, the studies of Bista (1967, 1973), Shrestha (1987) and Sanju Magar's articles (2011) are also important source which deal with Magars and their ethnographic characteristics from various angles.

In additional to the works mentioned above, relevant journals, unpublished dissertation and articles are also reviewed as the source of literature.

This chapter is divided into two sections. The first section discussed social and cultural changes and general overview of the marriage in Nepal and second presents various research work done by native and foreign scholars on the marriage practice on Magar of Nepal.

2.2 General overview

The relevant literature regarding Magar people do not consist in the manner of their attitude but an attempt is made to include the studies on this topic. The overview is focused on people as a whole and come to Magar people later on. The influence of Hinduism in urban area is at the most optimum compared to the rural and remote area where the state rule

is not followed strictly. The changing trend of marriage practice has influenced the cross cousin marriage as well and traditional influence. Even though the study of Magar from indigenous community, the life style of urban setting and the traditional Magar people are two blend in one. The Hindu system, following the media in the tremendous way and modern trend has influenced the marriage practice altogether as change in the law of nature (MacIver, 1982).

The Magar is one of the indigenous ethnic groups of Nepal. The Magar is a tribe widely distributed in the country with its firm demographic grip over a vast tract of land around Chitwan region. Historically the Magar are considered to be the settlers of Margaret over mid and far west Nepal: Dailekh, Jajarkot, Rukum, Dolpa, Rolpa, Salyan, Syangja, Chitwan and so on. (Sanju Magar, 2068)

According to Sanju Magar (2068), The Magars are endogamous who usually marry within the relative circle such as mother's brother's daughter known as *mamaki chhori* is often chosen specially in Chitwan, Gunjanagar VDC as a preference. People also go to other clan to seek a partner. There is arranged and *capture* marriage prevalent among Magar community. In the form of *capture* marriage, the boy with the help of his friends or relatives captures and takes away his favorite girl. The boy may or may not have asked his parents for his approval. If the boys' parents have not been informed, the couple has to stay in the friend's or relative's house until their acceptance. Within some days some of the elder people from boy's side go to girl's house with a *theki* curd and sagun. That is said as *sodheni jane*. They talk about marriage with girl's family and fix the date of marriage ceremony. In the marriage ceremony, the groom's side goes to bride's home with the wedding procession accompanied by the musical band of damais (Panche Baja). First the swayamber is

performed. During the night, Kanyadan ceremony is performed. All the marriage rites are conducted by the Brahmin priest in most of Magar community. During the marriage, feast, pork, *batuk* with home made beer, *chhang* and *raksi* becomes the main menu for the guest. After passing few days, the couple again goes to the bride's house as *Duran Pharkaune*. After spending few days there, they return back to their house.

According to Sharma (1997), in the Magar community remarriage system now is common in practice. A woman can get remarried if her husband left her and if she is widow. The woman, who remarried, can enjoy the same social privileges in Magar society. It shows that the status of woman in Magar society is better compared with the status of other women in higher castes like Brahmin and Cheetri society whereas remarried is strictly prohibited among Brahmin and Cheetri castes.

The *Jari Bibaha* is practiced in Magar community. A man marries with another woman if he dislikes his first wife and kept more than one wife. But if woman dislikes her first husband, she elopes with another man. Her previous husband can complain about it if later on would not play *Jari* (Taken some expenses in marriage). This cost paid by a man to his wife's previous husband is called *Jarri*. Such practice is in existence today. For *Jarri* People cost them as cash, ornaments and clothes and the amount of the *Jarri* is determined by the leader of the society.

At the time of research in the Gunjanagar VDC of Chitwan in Magar Community, some Magars are compelled to get married more than one time because of the regular divorce, wife ran away with another lover and death of the spouse. A woman when dissatisfies with her husband, picks up a new lover and runs away to live with him. This method is more

prevalent among Magar in this district. But this method lots of problem in the societies like bad relations among the people, noise, fights and so on.

2.3 Cousin Marriage

Cousin Marriage prevalent in Magar community. The Magars are usually marry within the relative circle such as mother's brother's daughter known as *mamaki chori* or "*mama cheli, phupu chela*" marriage. Chitawan Gunjanagar Magar marries the *phupu's* daughter as well. But they do not encourage the marriage of son of maternal uncle to the *phupu's* daughter. If anyone get physically involvement to the paternal aunt's daughter then the persons are punished by the society. They have to leave their homeland as a punishment and they cannot come at home. The daughter of maternal uncle is called '*bato ko Sali*'. The son of sister's had the right to marry '*bato ko Sali*' and if the son of sister would marry other than daughter of maternal uncle, the person is called '*bato biraye ko*' and have to give fine to the maternal uncle (Thapa-Magar, 2059).

2.4 Remarriage

Remarriage is popular in Magar communities. In general terms remarriage means to get married more than one men or women. The first time a girl leaves her husband, she is called a *jari* girl or wife. If she leaves second husband, and marriage a third she is known as *sari*. If she marries a fourth, she may be spoken of a *fudi*, a term of opprobrium connoting sexual useless. If she suffers disability, it is in the ritual sphere. At the time of funeral, she separated from girls married as virgins; she can not make of rice to dead, and many persons would not eat black pulse or ground millet that she had cooked regardless of what rituals she may have observe in their preparation (Kawakita Jiro, 1974).

In a *jari* or *sari* marriage, the essential ceremonies are the same as for a virgin girl. The same kind of affiant relative is asked to come and sacrifice the chicken, and parents of the new husband give the new wife *tikkaa*, though as a rule the linkage brothers of the groom's father are not expected to give *tikka* as they are expected to do in the case of a virgin girl. Second wives and widows are given bangles by their husbands but are not given red powder. The couple must go eventually to the girl's house to receive *tikka* from her parents, but they must not go before the new husband has paid compensation for his new wife. It is said that if they do, the parents, who have recognized the union by giving *tikka*, become responsible for paying the compensation. It is felt, too, that a wife should not meet her ex-husband before the compensation is paid (Sanju, 2011).

Cross cultural Marriage:

Among all the Magar people, the marriages pattern are basically of the two common kinds – arranged and elopements, though there were cases of forcible or latrine marriages also. Marriages of arrangements occur when the boy reaches a mature age of 25 and female is also about 20-22. Usually parents look around for a suitable bride for the son (if only his multilateral cross cousin is under age or not that suitable to get married) and once the girl is located the relatives of the prospective groom go to the house of the girl's parents and present them a *theki* of curds, fruits and alcohol like *jaad* and *raksi* and talks take place regarding the agreement of the match. After the girl's parents agreed called *kura chhinne* number of *janti* (friends and relatives) and the musicians, whether *pancha baja* or *naumati baja* or *athara baja* (eighteen musical instruments) go to bride's house along with groom on the other hand Magar people get married with

other Chhetries's or Brahman's daughter or with culture that is called love marriage or *bhagi bibaha*. (Asoke K. Thapa-Magar, 1994)

2.5 Family Structure

Family is a universal institution and it fulfills the emotional and physical needs of the members of the family. Family usually begins when a person gets married and he/she does have parents, wife and children. Family means a group of persons whose relationship based on consanguinity and who are therefore kin to each other (Davis, 1948)

The family system can be divided into three types; nuclear, joint and extended. In a nuclear family there is a man and his wife who live together with or without their married off springs. In a joint family there are married brothers and their wives live together with or without their children. Likewise the extended family means married brothers and their wives living together with or without their children; live together under single roof with sharing common property, common residence and common kitchen.

During the field survey, two types of family were found in Magar community, they are nuclear and joint and they have the patrilineal families. These descendants are traced through the line of father i.e. sons and not the family outer activities. But most of the families of Gunjanagar VDC consist only of father, mother, and unmarried children and that is also called as nuclear family. Such families begin with the marriage of a couple, or soon thereafter. First marriages almost always are arranged by the parents, especially the parents, especially when the marriage is the first for both the boy and the girl. The boy and girl can be married at a very early age but as a rule the boy is over fifteen and the girl at least twelve or thirteen (Kawakita Jiro, 1974).

2.5.1 Economy

Bista describes the Magar have been depend on agriculture for their subsistence economy. They grew corn, millet, wheat and barley in the dry terraced field (Bista 1976:64) Bista also explained about the occupation of Magar working is a craftsman for their living. The Magar living in northern parts have become quite prosperous by engaging in long range trading that takes them near to the northern border of the Tarai. Shrestha and Singh have analyzed (1987:104) the occupation of the Magar people. Their economics based on agriculture but they are also working as minor digging, basket weaver, painting, engraving design of flowers by round slender bamboo pens and have manufactured Nepali paper.

Hitchcock (1966) found that population growth in this community was excessive and the land was limited due to the pressure of population. To meet the demands of Magar families most of the younger males have to join in army both Nepal and British and India. The Magar community of Gunjanagar of Chitwan district, their farming system, their socio-cultural practices and the environmental condition of the area. He also tried to describe slash-burn system in agriculture practice hunting, fishing and various Pooja and the consequences reflected in relation to their traditional attitudes, beliefs on supernatural power and their activities. (Shepherd, 1982)

The Magar, seem to have received the Rajput chief with much cordiality and now have adopted great part of the ferocious costumes of mountain Hindu. They eat copiously the flesh of hog's goats, sheep, ducks and fowls, but now abstain from beef. They have, in general, submitted to the guidance of the same and Sanyasis that instruct the Rajput, but formally had priest of their own tribe called Damis, and worship god is in his part

of services to remove the ghost. (Hamilton, F.1819). Historically, Magar who belonged to Kaniwale clan, worked as smiths, miners diggers. They were looked as a lower class people such as the Gharti and Shepherds. The Magar are outstanding as former and are known as the Pakali Magar. They also collect berries, roots herbs and everything edible from the wood (Hermanns, 1954). Gurung has analyzed relationship between natural resources management of local institutions and their ritual practices of Tarami Magars Tarami Magar has the communal ownership of land, forest and water resources through the local institution. The communally preferred their ritual practices like *Marti Brune Parma*. These rituals explicitly intended for religious purposes operate to lesson and restrict the impact over natural resources in the area. (Gurung: 1996)

Baral-Magar (1994) describes the various social and cultural features of Magars of Palpa, Tanahu and Syangja district. He shows the traditional homeland of Magar is western hill of Nepal. They speak three types of Magar languages. They still comprise their own traditional institution and custom but the impact of Hinduism is more powerful causes for the social changes among them. They use their traditional wears like *bhoto*, *kachad*, *pang* and *vangra*. In few scale the westernization and modernization has effected on their traditional economy, structure and function of the family and kinship.

If the child is in infant and if the child is daughter the Magar call their nephew in 11th day *nauran* and put *dhago* on the wrist of the child. By doing this the children later on won't die, it is the belief among Magar community. This kind of child girl is not considered as *kanya* or pure in ritual, or she is consider married. If the girl and the boy in their marriage age do not like each other, they can marry whom they like. But if the girl get married to another man then the husband should give Rs 60/- to the

bhanja, the maternal uncle has to give compensation to his *bhanja* in case the girl marry with other man (Nepali, 1988).

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

CHAPTER III

RESEARCH METHODOLOGY

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

3.1 Selection of the Study Area

There is very few studies have been done on *Magar* of *Chitwan* District especially their attitude of cross cousin marriage. Therefore, there was limited research findings available relating to these societies that the *Magar* people inhabit *Gunjanagar* Village Development communities. So it has easy for research to conduct research procedures.

3.2 Research Design

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

3.3 Nature and Sources of Data

Primary and secondary data were used in this study. Primary data was collected from fieldwork using various methods, tools and techniques. The secondary data has taken from various studies such as books, published and unpublished documents from related literature and government documents from different libraries and institutes. Both qualitative and quantitative data have been used in this study.

3.4 Universe and Sampling Procedure

Gunjanagar of Chitawan district was the universe of the study. Out of total household from Gunganagar, from 351 of total was selected for detail study and among them 61 household are in total. The census survey was done with the structure question.

3.5. Observation

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

3.5.1 Interview

Interview with head of family was conducted so as to find out overall of the family. The interview schedules were both structure and unstructured type. Quantitative information was taken from structured interviews and qualitative information was taken from unstructured interview. Structured interview was used to collect the data about the history, the rites and rituals, socio-cultural organization relationship of the other communities' people and their culture, and tradition accordingly. The unstructured interview adopted with people at any time span whenever they were free to discuss. This method has used to collect the information about their social cultural practices like marriage practices.

3.5.2 Group Discussion

The group discussion was conducted by the researcher to get the information on marriage practices. The group discussion was done with local people. According to the course of study of Gunganagar Chitawan group discussion were held. It was used to collect the information above

common perception on marriage, marriage practices in the part on changes in its function and structure over the time.

3.5.3 Household survey

The household survey was done through the structure of questionnaires for collecting data historical background, personal identification, culture, age, sex, income, and various activities.

3.6 Data Processing, Analysis, Interpretation

The key data collection and tool-questionnaire were pre-tested and later distributed among the sampled respondent. Since researcher was acquainted with some of the family, personnel approach was also adopted in generating genuine data through proper follow-up.

For the questionnaires filled off-handed was followed up personally where possible to gather complete information. Before the questionnaire survey, key informant data was acquired through interviews. The coherence in the data gathered was maintained through cross checking the responses from the sample family. The data gathered through observation, and interview was tabulated manually using dummy tables and then comprised. The data was then summarized and aggregated using Microsoft Word and Excel programs for further analysis and meaningful presentation of the collected data.

The level of awareness to the people was informed by the data and they were also compared. It had attempted to describe attitude of Magar women on cross cousin marriage practice.

3.7 Limitation of the Study

The study faced limitation as it relied heavily on interview and observation. Some respondent answer out of obligation rather than of

interest and in some cases few detail were left unanswered, misunderstood. Whence, the information may not be as valid and reflect the true perceptions of the respondents. The study focuses on those families having access at all of resources. The respondent represents a different class of affluent citizens compared to other Magar people of village. Again, the mindset of the Magar people could prove to be far from the reality of majority of the rural Magar people.

The study was on Magar people. The researcher has made use of social network in finding appropriate agenda following up the research in the sample. This initiative could have a partial influenced the respondents to collected the data. The research findings would be provided as a set to all studied for their organizational reverence as well as a compliment to all the respondent involves in the study.

CHAPTER IV

ANALYSIS AND PRESENTATION OF THE EMPIRICAL DATA

4.1 Geographical location of Chitawan District and The Gunjanagar VDC

Chitawan district is one of the 75 districts of Nepal. It lies in Narayani zone which is in center development region of Nepal. It is surrounded by Makwanpur and Parsa districts from east and Nawalparasi and Tanahun from west. In the north there are Gorkha and Dhadhin districts and these districts lie in the border of India and Bihar and in North, there is the Hemisphere. It is located between 83.55'-84'48' of Northern altitude and 26'21'-26'46' Eastern latitude. The average altitude of the district is 144m-1947m from the sea level. Chitawan district has 36 VDC and 2 Municipality. Its headquarter is Bharatpur which lies 80km south from Kathmandu. The total area of this district is 2238.39sq km.

The total population of this district is 472048 (2001CBS) where the number of female are 236964, and males are 235084. The total number of houses in this district is 92863. Different ethnic groups are living in this district like Brahmin, Chettri, Gurung, Newar, Kami, Tharu and Magar.

Gunjanagar is one of the VDC of 36 VDCs of Chitawan. The VDC is located in the southern part of the district from its Headquarter and it takes an hour by bus to reach there. In the east and North of Gunjanagar, there is Shardanagar, in south, Divyanagar and West the Narayani River. The total houses of Magars in this VDC of ward no 6 has 61houses and total population is 351.

This chapter focuses the analysis and discussion of empirical data obtained from the field survey and bio-socio characteristics have been kept in the discussion. Similarly the process of socio-cultural and

economic life of Magar people on the basis of empirical data has been taken place.

4. 2. Characteristics of Status in population

4. 2.1. Age and Sex Composition

351 Magar people are living in ward no 6 of Gunjanagar VDC. Table 1 below shows the age and sex composition of total Magars population.

Table -1
Age and Sex composition

Age Group	Male	(%)	Female	(%)	Total	(%)
0-4	18	10.00	26	15.20	44	12.53
5-9	16	8.88	26	15.20	42	11.96
10-14	28	15.55	18	10.52	46	13.10
15-19	30	16.66	19	11.11	49	13.96
20-24	26	14.44	20	11.69	46	13.10
25-29	10	5.55	8	4.67	18	5.12
30-34	10	5.55	8	4.67	18	5.12
35-39	12	6.66	10	5.84	22	6.26
40-44	7	3.88	12	7.01	19	5.41
45-49	5	2.77	4	2.33	9	2.56
50-54	5	2.77	6	3.50	11	3.13
55-59	6	3.33	6	3.50	12	3.14
60+	7	3.88	6	3.50	13	3.70
Total	180	100	171	100	351	100
% fromTotal	180	51.28	171	48.72	351	100

Source: House hold survey, 2011

The above table 1 shows that the total population of Magar is 351, and among them 180 (51.28%) are males and 171 (48.72%) are females.

While analyzing the data according to sex composition, the population of male below 15 years of age is 34.43% (62). There are 100 (55.55%) males between the ages of 15-49 years. The proportion of the population in the age above 50 years is 10.00% (18) which is very less in the comparison with the proportion of young and adult age groups. Thus, the majority of the male population belongs to adult age group between 15-49 years.

Likewise, among the total population of females below 15 years of age group is 70 (40.93%) age group of female population between 15-49 are 81(47.36%). 60 + age group females are 6 (3.50%) . Thus, the majority of the female populations belong to adult age group.

4.2.2 Distribution of Total Magars According to Family Type:

Among the total 61 households in Gunjanagar VDC-6 of Magars. Generally there were two types of family i.e. nuclear and joint family. The number of joint and nuclear families are given below.

Table no-2:

Distribution of Magars According to Family Type in Gunjanagar VDC-6, Chitwan

Type of Family	No of Household	%	No.of members	Family %
Nuclear	34	55.73	161	46.9
Joint	27	44.26	190	54.1
Total	61	100	351	100

Source: House hold survey, 2011

The table 2 shows the number of families in which among the total population 351, 46.9% of them are nuclear family and 54.1% are joint family in Gunjanagar VDC-6 Chitawan. Similarly, the number of

households of nuclear families are 34 (55.73%) and joint families are only 27 (44.26%) which is less than nuclear family households.

4.2.3. Educational Status of Magar

Education plays a vital role to build up the career. The general education status of Magar people in the Gunjanagar VDC is poor than other ethnic groups. The illiteracy proportion is higher among female than male. According to area study people most of the males leave the school before their secondary level education and they go to foreign countries to earn the money or join to the Army or police force.

Comparatively there can be found significant different in literacy on education status between father and child generation. Regarding the condition of acquiring education more than eighty percent people replied that poverty is the main reason in educating their off springs. Other replied due to household tasks, they cannot send their children to school for higher education. In the past, except Brahmin, other caste people did not send their children to school.

In the past era, only Rana family obtained education. However, the Magars are backward in educational field. Even today they are behind in the field of higher education. Though, almost all new generations have sent to school. The literacy rate and level of education for both males and females have been shown in the table 3 below:

Table No. 3**Distribution of surveyed population according to educational status**

Age group	Illiterate		Primary		Lower sec.		Secondary		I.A.		Total sex wise		Total
	M	F	M	F	M	F	M	F	M	F	M	F	
<15	8	18	34	35	22	14	-	-	-	-	64	67	131
15-24	8	25	30	22	12	8	9	5	3	2	62	62	124
25-34	8	16	6	2	-	-	2	1	2	1	18	20	38
35-44	10	8	-	-	-	-	-	-	-	-	10	8	18
45+	18	22	-	-	-	-	-	-	-	-	18	22	40
Total	52	89	70	59	34	22	11	6	5	3	172	179	351
% by sex wise	30.23	49.72	40.69	32.96	19.76	12.29	6.39	3.35	2.9	1.67	-	-	-

Source; House hold survey, 2011

Note: M = Male and F= Female

The given figure indicates that more number of female are illiterate than male at the age group of below 15 years where males illiterate is 52 (30.23%) and female is 89 (47.72%) accordingly. Likewise, 6.39% males and 3.35% females have passed secondary level education and 5 males and 3 females have only passed certificate level.

According to age group, among the total male and female, adult age group (between 25-34 years), 8 males and 16 females are listed as illiterate. The household survey proved that after age of 25, females have got married and they involved in the house hold activities. Likewise, among the total young age group of 35-44 and above 45, they are not involved getting schooling education because of the age. It appears that the proportion of the Magar people having achieved school education is in descending order from younger generation to older generation.

4.2.4 Distribution of surveyed population according to present occupation

In Gunjanagar VDC-6 Different level of people involve in agriculture, masonry, and business and other fields which is shown in the figure below.

Table- 4

	Male No	%	Female	%	Total No	%
Agriculture	60	30.77	70	44.87	130	37.03
Masonry	32	16.41	-	-	32	9.11
Foreign service	8	4.10	-	-	8	2.27
Carpentry	6	3.07	-	-	6	1.70
Business Industry	8	4.10	4	2.56	12	3.41
Nepal Service	2	1.02	1	0.64	3	0.85
India person	12	6.15	-	-	12	3.41
House wife	-	-	30	19.23	30	8.54
Farm labour	2	1.02	10	6.41	12	3.41
Student	65	33.33	42	26.92	107	30.48
British person	4	2.05	-	-	4	1.13
Total	195	100	156	100	351	100

Source: Household survey, 2011

The table -4 shows the highest frequency occurred in agriculture which is major occupation for 37.03% of them. This followed by students which is 30.48% of the total population. Magar people involve 9.11% in Masonry, house wife 8.54%, Foreign Service 2.27%, India and farm labour 3.41%, carpentry 1.70%, British pension 1.13%, business/industry 3.41% and

Nepal service 0.85%. While examining the data according to sex wise, 30.77% of the total populations of males are engaged in agriculture. This is followed by student about 33.33% of male who are engaged in school and campuses. Masonry is in the 3rd position. 16.41% of the total male population is engaged in masonry which is the main source of cash income.

Similarly, 44.87%, among the total population of female are generally involved in the agriculture and housewives and rest of the time they go to forest to collect firewood for their own use. Farm labor is also an important occupation for females and in this sector also 6.41% females were involved.

4.3 THE ECONOMIC AND MATERIAL LIFE OF MAGARS:

4.3.1 Traditional Occupation of Magar

Fifty years ago, Magars at Gunjanagar VDC are supposed to be engaged in mining and sheep keeping, as well as agriculture. Now most of their economy is supported by their traditional occupation like agriculture. Economy means incorporation of various subsistence on the adaptive strategy of people to make a conformable living with their environment. Economic organization is the securing of sufficient production to satisfy the desire of societies. Therefore, economic organization is an evolutionary process and the ages are attached to indicate the development of an economy, while discussing the general feature of Nepalese economy, it is found that Nepal is an agriculture country. Most of the people live in the rural areas and adopt agriculture as their means of livelihood. The economic condition of people of Gunjanagar is poor. The major crops of this village are Rice, wheat maize and millet.

4.3.2 Foreign Service

Foreign Service is the main source of income for Magars. India and Britain are the main choice country for them. The majority of the young is seemed more interested in this occupation. According to respondent of Dhan Bahadur Magar of Gunjanagar VDC, Most of Magars get service in army or police. Specially, the Magars are engaged as an army or clerk in Britain. Because of the lack of education, they are involved in government service in Nepal. Magars showed an extraordinary bravery in the 1st and 2nd world war. So, even now India and British Government choose them for army therefore Magar people give first priority for British and Indian army than Nepalese army and other sector.

Besides above them, carpentry, small scale of business and cottage industry, and farm-labour are the local area's occupation of Magar. The table 5, below shows the occupation of Magars according to age group.

Table no-5
Traditional occupation according to age group

Age group	In Favor	(%)	Not in Favor	(%)	Total	(%)
Below 30	4	33.3	8	66.0	12	100
30-49	14	46.7	16	53.3	30	100
50-59	14	7.8	5	26.3	19	100
60+	32	53.3	28	46	61	100

Source: Household Survey, 2011

The table 5 shows that out of 61 respondents, 53.3% are in favor of their occupation. The remaining 46% are not in favor of traditional occupation like agriculture. Likewise traditional occupation between the respondents below 30 years of age group of 12 respondents, 66% are not in favor of their agricultural occupation. They justify that it is because of irrigation

problem and lack of new method of cultivation, they can never improve their economic condition. But those in the age of 50 years and above, 77.8% Magars are satisfied with it, and they want to continue their agriculture. Similarly, of those between 30 and 49 years age, 53.3% showed their negative attitude towards their traditional agricultural occupation. On the whole, it appears that among the Magar community there is decreasing tendency in the practice of their traditional occupation from older to younger generation. The table 6 shows the distribution of surveyed population according to present occupation.

Table 6
Occupation of Magars Children at Gunjanagar VDC

Occupations	For Son	(%)	For Daughter	(%)
Agriculture	6	9.8	3	4.9
Masonry	7	11.5	-	-
Foreign Service	20	32.8	-	-
Carpentry	2	3.3	-	-
Govt.service	16	26.2	4	6.5
Wage Labour	2	3.3	2	3.3
House Wife	-	-	49	88.3
Children's own choice	2	3.3	2	3.3
Business	6	9.8	1	1.6

Source: House hold survey, 2011

The table shows the preference for children's occupation separately for sons and daughters. Out of 61 respondents, 9.6% prefer their sons to be in agriculture. Similarly, 11.5% of the respondents want their sons to be engaged in masonry of the total, 9.8% and 32.8% respondents wanted to engage their sons in the foreign services, especially in military force.

There are 26.2% respondents who prefer their sons to be involved in government service. Thus, it appears that most of the fathers do not want their sons to be involved in household before and after marriage.

4.3.3 Livestock

Livestock is also an important source of income of rural population. It supports the farming activity. It is also a source of protein for people. The importance of domestic animals is not limited only to economic aspects. Some animals are socio-culturally and religiously more important in Hindu society. In Magar community, they raise different types of domestic animals but in a few numbers of domestic animals and birds is given in table no7 below.

Table No : 7
Livestock keeping

Livestock	Number	%
Cow	10	2.28
Buffalo	86	19.60
Ox/He Buffalo	70	15.95
Goat/Sheep	40	9.11
Pig	83	18.90
Chicken	150	34.16
Total	439	100.00

Source; House hold survey, 2011

The table 7 shows the number of livestock per household is unevenly distributed. Six different types of domesticated animals are kept i.e. cow, buffalo, ox, he- buffalo, goat/sheep, pig, hens etc. these animals are tempt only for domestic purpose but not for the commercial purpose. Among these domestic animals, Margars of Gunjanagar VDC, tempt more

chicken which is the highest number than others. It was found that these animals specially kept for cultivation and meat.

4.3.4 Annual Expenditure

The Magars earn money from different sources. The main sources are agriculture, masonry, foreign services (*India and Britain*), and farm labor. Though it is difficult to obtain exact data about family's budget, the effort was made to elicit accurate data of family budget through observation and in-depth interview with household heads.

In the Magar community there are various expenses on feast and festivals and different ritual ceremonies. The range of expense is different according to the economic status of the person to perform. The expense in various feast and festival depends on the family's according status. The families whose earning is higher, they spend lots of money on *Raksi*, *Jand*, meat and rice. The affluent people spend approximately Rs 50,000 to 60,000 in Dashain festival. Likewise, their expenditure in Tihar is about 30,000 and in *Sakranti* they spend almost 10,000 to 15,000 as their ritual ceremonies.

However, the poor family cannot spend as the rich people to celebrate festivals but by taking loans from rich people they buy pigs, chicken, ducks and he-goat's meat. They spend approximately Rs 15,000 to 20,000 in Dashain, Rs 10,000 to 15,000 in Tihar, Rs 5000 in Sakranti and Rs 2000 in Pooja. The expenditure is different in feast and festival in different households.

a)Birth

Birth is a universal phenomenon of human life. When a man and woman get married, they are socially permitted to have sexual relations. After the conjugal life they give birth to child, and their social life starts. When the members of the family know that one has become pregnant, they begin to prepare for days of delivery. They start to collect more chickens for feeding to the mother after delivery and during the period of pregnancy, the woman does not get any special care. The pregnant woman is required to eat enough rice. In matter of sexual intercourse, no ritual restriction exists during the period of pregnancy. But pregnancy woman is not allowed to touch the dead body.

During the time of delivery, they do not take any help of care taker or health worker. When she gives birth to a child she is considered as impure called, *sutkeri*. Her family or clan members observe birth pollution for 9 days for female child and 11 days in the birth of male child. This shows the status of son is always remains higher among Magar society. The birth of a daughter is considered to be ritually lower and gives less social status on the eleventh day after the male or ninth or seventh day after the female child. The name giving ceremony called *nawaran* is performed on the 11 day. To purify the birth pollution some Magars called phuphu (Father 's sister) to purify the pregnant home and some called Brahmin priest and they use Cow's urine (*Gaunt*) is supposed to be the thing which can purify the pollution. It is sprinkled on the mother's bed, around the houses of father's blood relations. The child is named by a Brahmin priest consulting astrologic calendar.

b) Chhaiti (Sixth day Caremony)

Generally, on the sixth day, they observe Chhaiti. They believe that on Chhaiti, God comes and writes the destiny on the childs forehead. They

maintain whole night of sixth day by singing and dancing with lighting lamp.

c) Pasni (Frist food eating ceremony)

It is the ceremony of initiation of grain solid food giving the child to eat for the first time. It is observed when a boy becomes six months old and if the child is female it is celebrated at the age of five months. The first rice eating ceremony is called *Bhat Khuwai* for fixing the date for ceremony by the rules of astrology. During this time fish meat is necessary to good health and to make strong. The baby receives a new set of clothes from the relatives. Before this ceremony the child wear used clothes by someone else in the family. It is prepared by a female tailor (*Damini*). A feast is organized and very close kin person are invited to the ceremony.

d) Chhewar (Frist hair Cutting ceremony)

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

e) Death Rite

Death is an inevitable phenomenon in human life. Magar society recognizes two types of death natural and unnatural. Natural death is called '*Kalgatile Mareko*. Natural death is called *Akalle Mareko*. Natural

death is when a person dies at his old age without any accident or murder. Unnatural death occurs in various ways like falling, drowning, committing suicide or by murder. When a person meets with unnatural death it is supposed that his soul cannot go to heaven early and remains as an evil ghost that creates troubles for the living ,especially for the close relations. When a Magar dies, the funeral is wrapped in a white cloth and tied to a green bamboo. The dead body is carried to cremate place by the relatives and neighbors. They cremate dead body at the bank of holy river Narayani River which is one hour walking from their residence Gunjanagar.

The son of deceased is responsible to carry certain rituals for 13 days. They have to perform their daily activities like going to the stream, hatching, paying homage to the soul of dead body and cooking their food. On the 13th day, they have to feed those persons who had attended to carry deceased body. It is called *Malami* (Mourning ceremony).After the completion of rituals; they will be eligible to mix with society. The relatives should not take salt for 10 days. When a husband dies, the wife should mourn and do all the death rituals. She also restricted from wearing red clothes, flowers, red *tika*, *sindur*, and *chura* (bangles) for all her life. Death pollution is purified by the Brahmin priest by sprinkling *Gaunt* (cow's urine) and *Soon Pani* (Gold touched water) and *Jau-Till* (assort of grain). From the discussion on the rites of passage of Magars especially employment of Brahmin priest worships Hindu god and goddess using the materials, *Gaunt*, *Jau-till*. *Achheta* (grains) and *Sun-Pani* are also the symbol that they are imitating the Hindu cultures to which they regard superior.

4.4. LEVEL OF MATERIAL LIFE

4.4.1 House structure

The house does not only give shelter for people but also the glimpse of religious and ritual function. The Magars' houses consist with a yard, and around land, it may be garden or agricultural land. Most of the houses are in two floors. The ground floor is mainly used for setting fireplace where people cook their food and manage their bedroom. There are not separate room for family members and guest. However, now some educated and service holders have made separate room as kitchen, bedroom and guest room. But in general, all the members of the family both married and unmarried sleep around the hearth. When their relatives or guests visit the household, he/she also has to sleep near the hearth. The upper floor of house is used as a store for their food grains and other goods. The Magar keep their family deity (*Kul Devata*) in the main pole of the upper floor. Small pieces of white and red clothes (*Dhoja*) are tied around this pole as symbol of *Kul Devata*. Most of the house of the Magar are colored (outside the house) with special kind of white clay in the upper and with red clay in the bottom part. The house coloring process is generally observed either in *Dashain* or in *Tihar*.

4.4.2 Settlement pattern

The Magar are seen living in a cluster. Chettries and kami are also living together. The Magar live mostly in high altitude, where the settlement pattern is mainly the endogamous leaving some exception. In ward no 6,7 (Bhuban basti, Raigunja) Brahmans and Magars are living. There are few *Chettri* and *Dalit* and *Ghartti* in ward no 1. In other wards no (2, 3,4,5,8 and 9) there are mixed caste, which are Brahamin, Chettri, Sarki, and Newar. The more number of Magars live in ward no 6 and 7 in Gunjanagar VDC. In the VDC the house in the cluster are compacted that

a way, every house is within easy to reach, via network of footpath to another house in the settlement. If one family have lack of oil, salt or sugar while they are preparing the food at that time, they borrow such goods with nearby neighbors. During agricultural season, neighbors exchange labour. The neighbor are also invited in weddings, birth and death rites. The house and Buffalo sheds are built at the top of their cultivated lands, that helps them to harvest their crops and carry organic fertilizer to the land easily. According to Khattri, (1992) water and forest resources are other components that determine the settlement pattern; cultural affinity is still another component that determines the pattern.

4.4.3 Dress and Ornaments

Dress and ornaments are the important indicators to distinguish an ethnic group on a whole society in Nepal. Generally, in this study area, old aged Magar's wear black-cap, shirt with black waist coat, line-cloth (*Kachhad*), white turban (*seto-pheta*), Bhoto, *pakhee* (Rug), *Khadi*, *Khurpeto* (an instrument of putting sickle), and white *patuka* (white waist tied cloths). But the type of dress with regards to the younger is different from old aged generation. They wear shirt, jeans pants and jeans jacket vest sport shoes etc. In short, they use only kinds of dress, which they get in the market according to their choice.

The dress of Magar women is similar to that of all the Nepalese women. The married women and mature girls wear *Dhoti*, *Cholee*, *Sari*, *Blouse*, *patuka*, *Patticoat*, *Lungi* etc and they are made in foreign countries as well as in Nepal. They also wear *sari* in place of *lungi* and *sweater* and *pachheura* during winter season. Some of the old aged women wear *Magetro* for covering head but the new generation girls are seen in their *frocks*, *miniskirts*, *Salvers*, *Kurta-suruwar* and *pant*. Traditionally, Magars like black color, but at present, it depends on their choice. A

widow couldn't wear red colored clothes. The Magar women wear *Dhungri, Madbari, phuli, Bulaki, Tilari, ring, jantar, Naugebi* and colorful bangles but the widows wear a bronze or silver bangle. The poor women wear the ornaments made up of brass, silver and plastics. But in the new generation of the Magar girls wear according to their choice. These facts show that the Magars of this study area are affected by changing culture.

4.4.4 Development infrastructures

Gunjanagar VDC is backward in the case of development infrastructure like road, communication, health and electricity. An education facility in this VDC is satisfactory. There is a higher secondary school in Raigunj Gunjanagar. Every ward of the VDC is not primary schools. There is two lower secondary school and 3 primary schools in the VDC but to get higher education (Inter,Diploma and Degree) the student must reach to Bharatpur Bazaar, Pokhara, Kathmandu and other parts of the country.

The facility of health in the VDC is poor. There is a sub health post in Bhubanbasti-6 but the service of skilled doctors and medicines are not available. There are agricultural and livestock service centers in Bharatpur but the service is not adequate and satisfactory. In the study area people still believe in conservative practices like *Dhami* and *Bokasi* and they still to the *Dharmi* and *Jhankir's* house for the treatment instead hospitals. They have not properly made bridges to cross the stream and People have still fear to cross the bridge in the rainy reason. But the road for the bus is still in developing stages in the VDC.

Drinking water and irrigation facilities are available in normal condition. Normally every ward has got drinking water supply. The program was launched by Lutheran world service and that also helps for construction of toilets. It has improved the health condition of people by making pond

for drinking water for cattle. This has become the trend of the people from the past generation.

4.4.5. Relation of Magar with Orther Caste People

According to Hindu philosophy (caste system) Magar belongs to touchable caste. So, they can participate almost all the social opportunities in the Hindu society. Brahmin and Chhetri do not eat food cooked by Magar with water and all kinds of food made of millet, but all kinds of fried and roasted food made by Magar are accepted by Brahmin and Chhetri. However, there can be found good relations between Magars and other caste people. Traditionally, Magars were associated with mining, keeping sheep, agriculture and masonry. It is because of mining, carpentry and masonry, there is good relationship and interaction with other caste people. Magars are simple, gentle and white hearted people, and they are skillful to pursue their clients. So the relation of Magars with other caste people is really a good and notable.

Nowadays, due to the various economic factors, Magars are gradually shifting from their traditional occupation. They seemed skilful in building house and carpentry. So the other caste people have necessary to come to close contact with Magars for various reasons. They have to hire people for farm-labour, other contract works and parma (Labour exchange system). Magars are strong, honest and skillful. So during special rituals or social programmes such as marriage, homage or pooja, local fair or Mala, they are invited by other caste people for help. They are invited by Brahmin and Chhetri in their religious function as their guests, and they are permitted to enter Bramin's house too. *Parma* and also has continued the good relation between Magar and other caste people. The Blacksmith serves with making and repairing agricultural instrument and utensils which are the materials generally used by the other ethnic groups for their

own adaptation with immediate environment. The tailors serve sewing new clothes and repair old and musical service (*pancha Baja*) in the social ceremonies and festivals. The points discussed above indicate that socially and economically there can be found good relation between Magars and other caste people.

CHAPTER V

Marriage Practices in Magar Community

5.1. Marriage

5.1.1 Perception of Marriage

Marriage is socially recognized institution for having legitimate sexual relationship between a man and a woman, for protection, upbringing, maintenance and socialization of children through establishing a family marriage is popular in the world. All the societies exist of one or other form of marriage. According to Hindu religion, marriage is a secret union of society. According to Hindu religion marriage is a secret union indispensable event in all Hindus life. Magar marriage is quite different than other religion in which they prefer bhagi *bibaha* than *magi bibha*. But other Hindu people prefer Magi bibaha.

5.1.2 The Aims of Marriage

Marriage is inevitable factor in Hindu societies. To share the ideas and feelings and problem of the life, life partner is necessary. Therefore for legitimate sexual relationship between a man and a woman, for protection, upbringing, maintenance and socialization of children through establishing a family, marriage plays important role in the society. In the ancient Hindu society the main purpose of marriage was to fulfill sexual desires and continuing their ancestors. People believed if they had daughter and married her with another boy before her minsurance period they would get *dharma and punya*. But now suitable time for marriage for boy is above 24 and for girl above 22 years old. If both boys and girls are matured for married, it would not be any problem in the future and they will always be healthy.

5.1.3 Age at marriage

In order to find out the changes in marriage practices of any community, it is necessary to take into account the age factor for this purpose at

marriage in practical life and opinion or altitude regarding age at marriage should be examined separately. It was the duty of every parent as well as the communities to let their children married at a proper time and proper age. In the Magar society children were married at earlier age. Specially, a girl child was married at very early age. Nowadays the practice of early marriage is undergoing change.

To know the changing trends, let us examine the attitude of the respondents towards age at marriage according to age group. This has been illustrated in the table below

Table-8
Attitude of respondents towards age at marriage according to age group

Age group	No of respondents	%	Approved age at marriage(Boys)	Approved age at marriage(Girls)
Below 30	13	20.0	23	16
30-49	30	50.0	19	15
50+	18	30.0	18	16
	61	100	19	15

Source: Household survey 2011

The above figure 8 shows that there is slightly different in attitude towards age at marriage among three age groups. The average marriage age for a boy is 19 years and for a girl, it is 15 years. While the majority of the men were married at the age between 15 and 20 years and women at the age below 15 years.

Comparatively speaking there is small difference in attitude towards age at marriage between the respondents below 30 years and between 30-49

years age groups. According to respondents, below 30 years of age is the average age and boy should be 23 years and for 16 years. Similarly, according to respondents between 30-49 years of age the average age marriage for boy should be 19 years and girls 16 years.

But there is different in the attitude towards age at marriage of the respondents below 30 years age group and those above 50 years age group. Those who are 50+ years of age prefer to have the average age marriage for boy 17 years and 15 for a girl. Thus, it is seen that a bride should be 4 or 5 years younger than bridegroom as possible.

The above description shows that the attitude towards age in marriage is different from the practical. The trends of late marriage among Magar may be due to partly to sociological and economic problem.

5.1.4 Restriction on Marriage

There is clan restriction for marriage among the Magars, one can marry with the same clan (unit) or other. But inter cast marriage is prohibited. If someone gets married with outer as regards the restriction on marriage, it is based upon the consideration of blood. A man may not marry a woman who is related to him through blood. But there is full right to marry with *Mama-Cheli*, *Phupu-Cheli* (Maternal cross-Cousin marriage) in Magar community. They follow the taboo for all the sexual relations between brothers and sisters.

5.1.5 Forms of Marriage

a) Magi Bibaha (Traditional or arrange marriage)

In the traditional marriage systems among Magars, the initiative is always supposed to take place from the bridegroom's side. When a boy attains full age for marriage his father and some relatives look for a suitable bride for him. A mediator, called '*lami*' from the boy's side is authorized

to request for the hand of the girl for the prospective room. In the beginning the marriage proposal is put forth from the side of male candidate. If the family of female (girl) candidate accepts the proposal, they call to the members of the family of male candidate to fix the marriage date. Then some Persons from the side of male candidate go to the house of female candidate with some wine and meat. Some persons from the side of female are also assembled and they eat and drink the things brought by the persons of male candidate and fix the data of marriage. This process is called '*Theki Phukaunem*,' on this occasion the family of female candidate may also demand some wine, bread and meat for the marriage ceremony.

On the very day of marriage, early in the morning two persons from the bride's home come with some curd and wine. They are called '*Bhatkeru*' who prepare food for marriage procession (*janti*). And other people come with bridegroom at the evening. They eat and drink all through the bride's home and spend the night with merry-making. They employ Brahmin priest to perform the marriage ceremony. At the next morning, the family of bride sends their daughter with the bridegroom with some *Garduwa* (dowry). The *Garduwa* are of copper and steel made utensils for domestic usages. They also provide some amount of money to the bride calculating the price of demanded things.

Some marriages are operated with cultural bands (*Pancha Baja*) and some without them. A lot of wine meat and food is needed during this ceremony.

After one or two days of marriage the bride and groom go back to the maternal home. It is called '*Duran Pharkaune*' The frist Dashain after marriage is taken as great importance. On this festival new couple go to the maternal home with a lot of wine, meat and bread and celebrate it staying there two or three days. The points discussed above shows that, in

marriage process, they are sanskritised from other higher caste people; Brahmin and chhetrai. From the above process it appears that marriage is much expensive for them. Therefore, Most of the parents prefer elopement marriage for their children. They explained that they do not have enough money to meet the arrange marriage expenditure.

b) Bhagi Bibaha (Elopement or Love Marriage)

Love marriage by eloping, is the most common among Magar communities. The eloping or love marriage starts when a girl and a boy fall in love. They themselves manage everything for marriage then they run away from home together. The boy takes her somewhere else, mostly to his relative's home or city area. When boy's parents are in the mood to accept that marriage they are asked to return home. And the formal process begins which is almost the same as in the arranged marriage. But it is quite short-cut and economically comes to be very cheap.

In Magar society most of the boy and girls involve in '*Jhamre*' (traditional culture of singing folk song together at night in a special social ceremony). The status of woman who becomes a wife by elopement, is in no way of diminished, in the Magar society, She enjoys the same social privileges and legal rights.

c) Jari system

The Magar society practices and accepts polygamy one after another or simultaneously. A woman can marry with multiple husbands at different times. It seems that there is no social barrier for such practices. Nevertheless, many married men and women, especially young girls and boys might change their spouses. Such changes of spouses occur when one of them dislikes the existing spouses. The causes for disliking can be various. A man can marry another woman if he dislikes his first wife and

keeps more than one wife. But if a woman dislikes her first husband, she elopes with another boy and he can claim an expenditure he made while marrying her from

This cost paid by a man to his previous wife's husband, is called '*jari*' such practice is in existence even today. The cost or Jarry may comprise cash, ornaments and clothing.

Nowadays, though the term Jarry itself is not used in legal term, give and take is considered as the compensation for the expenditure of first husband. The amount of such jarry or compensation is determined by the Mukhiya or leader of the community. Therefore, there are no fixed rules for it. It depends upon the whim of decision makers or Mukhiyas who belong to the dominant sect of people of the community.

Attitude of the respondents towards love marriage according to age group

Table 9

Attitude towards love-marriage

Age group	In favor	%	Against	%	Total (%)	%
Below 30	13	100	-	-	13	(100)
30-40	26	86.7	4	13.3	30	(100)
50-59	18	64.2	10	55.6	28	(100)
60+	46	76.7	7	23.3	53	(100)

Source Household survey 2011

The above table 9 shows the majority of the respondents are in favor of love marriage of the total 61 respondents. 46(76.7%) are found in favor of love marriage and rest 7 (i.e.23.3%) are against It.

When we calculate the attitude towards love marriage of different local people, none of the respondents below 30 years are against the love marriage. But there is high difference below 30 years age group. There

are 55.6% respondents of 50 years and below age group who are against the love marriage, it is because they may be even today affected by conservative thinking.

On the whole, it appears that there is changing trend with respect to love marriage from old to young age groups. When they were asked about their approval of love marriage, the majority of them replied that economically it is very cheap, And they said, they could not meet the expenditure for traditional marriage. So majority of them prefer to have love marriage. And some of them justified that love marriage helps to grow intimacy and understanding between spouses.

5.1.7. Authority in Mate Selection

In traditional Magars societies, while selecting a marriage partner, the father considers the reputation or socio-economic status of the family and the generation. The father had full rights and obligations to find the mates for their children. And children had to accept the parent's decision. But nowadays this type of trend of Hindu norms is not followed by the younger generation. This means the responsibility of parents to select mates to their children has been undergoing change.

Magars are considered as Buddhist in their religion. But now they also accept the Hindu philosophy. In the Magars society, there is not rigid rule in selecting marriage partner. Regarding the responsibility of mate selection when the respondents were asked about the decision maker in selecting marriage partner, the majority (i.e.43.3%) respondents reported that children should be independent in selecting marriage partner. the Table No:10 clarifies the opinion of the respondents relating to the authority.

Table 10
Authority of mate selection

Age group	Authority									
	Parents		Boys and Girls themselves		Parents consulting With boys and girls to be married		Parents and relatives		Total	
Below 30	3	16.7	10	76.9%	-	-	-	-	13	100%
30-49	8	26.7	12	40.0%	10	33.3%	-	-	30	100%
50-59	8	44.4	4	22.2%	6	33.3%	-	-	18	100%
60+	19	30.0	26	43.3%	16	26.7%	-	-	61	100%

Source Household survey 2011

The above table 10 shows that among 61 respondents, 43.3% of them preferred the children's own decision in selecting marriage partner. Similarly 30% of the total respondents favored parent's responsibilities towards mate selection and out of 30, 23.1% said parents need to consult the boys and girls in deciding the marriage partners.

Comparatively speaking there is high difference in the attitude towards authority in mate selection between the respondents below 30 years age group and 50 and above age group. Out of 13 respondents (below 30 years of age), 76.9% of them said the right of the selection of marriage partner should be provided to the boys and girls themselves while only 22.2% respondents (50 years and above) out of 9 are in favor, it appear that parents authority in selecting marriage partner for their children is

gradually losing and the children are becoming independent to select their marriage partner.

5.1.8 Inter-Caste Marriage

Though the Magar caste is not strictly opposed to exogamy but elder persons even now have the conservative caste. And it is still existed in the society in the different ways. Therefore, to examine the question, is inter-caste marriage good or bad?

The majority of them (i.e.60%) replied in favor of inter-caste marriage while 40.0%of them replied against it. The attitude of the respondents towards inter-caste marriage is shown in the table:

TableNo-11

Attitude of the respondents towards inter-cast marriage according to age group

Age group	In favour	(%)	Against	(%)	Total	(%)
Below 30	13	100	-	-	13	100
30-49	20	66.7	10	33.3	30	100
50-59	4	22.2	14	77.8	18	100
60+	37	60.0	24	40.0	61	100

Source: Household survey 2011

The above table 11 shows that there is a high difference in attitude towards inter-caste marriage among three age groups. There is no respondent below 30 years of age against inter-caste marriage. Among 66.7% of the respondents between 30-49 years of age are in favor of it. But the total 18 respondents in the age of 50-59 years and above 60 +, 77.8% of them are against inter-caste marriage. Thus, it shows that caste exogamy is not strictly prohibited as it was in the past. Nowadays,

education, mass communication, state laws, close interaction with other caste people etc are playing vital role in minimizing the cast-based discrimination.

In Magar society, the attitude is in favor of inter-caste marriage is increasing from older to younger generation. In the observation, it was found that there were seven cases of inter-caste marriage. But there was not a single case of boy Magar who married with other caste girl. It is because Magars take themselves as high-caste or superior. It is so, because, they don't want to marry with lower caste people and the upper caste girls don't like marry with them. The mentioned cases show that they are inspired from other higher caste people and their culture.

5.1.9 Divorced\Separation

Divorce marriage is traditionally accepted among the Magars' ethnic groups. Every Magar family would inspire the stability of conjugal family. As a norm of divorce is both socially and legally accepted where divorce process is taken as informal, and they do not go to the court for their separation.

When there is no good relationship between wife and husband, they get divorce. Divorce between husband and wife in the Magar family can be occurred into two ways. First by resorting to regular divorce procedure and secondly wife's running away with her another lover. Under the system of formal divorce, both the parties mutually agree to break the marriage bonds by gathering some seniors and the chief of the community with divorce paper called "*Chhod Patra*". But none of the parties can affect a divorce by his or her own unilateral decision. But the second method gives enough liberty to the women to dissolve marriage.

When a woman dissatisfies with her husband, she goes to new lover and runs away with him. This method is more prevalent among Magars.

Regarding the attitude of the respondents towards divorce, they were asked, whether they were in favor of divorce or not, the table below illustrates it clearly

Table no 12
Attitude towards divorce according to age group

Age group	In favour	(%)	Against	(%)	Total	(%)
Below 30	7	53.8	6	46.2	13	100
30-49	10	45.5	22	68.7	32	100
50-59	2	22.2	14	87.5	16	100
60+	19	31.1	42	68.9	61	100

The table above shows that among the total respondents 42 (68.9%) considered that the divorce is not good and only 31.1% of them accepted divorce is good. Even the younger generation shows their negative attitude towards it, (i.e.46.2%) similarly, of the respondents between 30-49 years age group, 68.7 % are not in favor of divorce. The majority of the respondents (all age groups) disclosed that the affairs are not full accepted in the society. But few of them justified that there should be legal rights for women to divorce because it may help the women to get away from treachery of husbands.

Thus, it appears that there is liberal thinking among younger generation than the older. In this study only 4 (4.5%) males are found to have divorced who are below 30 years of age.

5.1.10 Widow Marriage

Widow does not occupy a good place in the traditional Nepali society. In ancient times, she is considered to be a bad woman, and was compelled to perform '*sati*'. So marriage of a widow woman was far from the reality in

these days. Nowadays, however, it is legal right of a widow to resort a second marriage. The respondents were asked whether a widow can marry or not. The attitude of the respondent has presented in the table below:

Table No 13
Attitude of the respondents towards marriage of window according to age group:

Age group	In favor	(%)	Against	(%)	Total (%)	
Below 30	11	84.6	2	15.4	13	100
30-49	11	73.3	8	26.7	30	100
50-59	10	55.6	8	44.4	18	100
60+	42	70.00	18	30.0	61	100

Source Household survey 2011

The table shows that among the total respondents (61), 70.0% of them are in favor of widow marriage. They replied that if a widow is not old and is in the age for second marriage she can take part in the marriage. Out of 13 respondents, 84.6% respondents in the age group 30-49 years and 55.6% respondents in the age group of years and above respectively are in favor of window marriage.

It shows that younger generation have a mere liberal thinking than the adults and old aged and it also appears that the widow marriage is not looked down upon practice in Magar society so, it can be said that widow marriage is a common in practice. It can measure Magars people's attitude on widow marriage is gradually changing in a affirmative point of view.

CHAPTER VI

SUMMARY AND CONCLUSION

6.1 Summary

The Magar is one of the indigenous ethnic groups of Nepal. Historically the Magars are considered to be the settlers of Margaret over mid and far west Nepal. They have mongoloid characteristics of yellowish color and their mother tongue is Magar, which is originated from Tibetan-Barman family.

Gunjanager is one of the VDC of 36 VDCs of Chitawan. The VDC is located in the southern part of the district from its Headquarter and it takes an hour by bus to reach there. The total houses of Magars in this VDC of ward no 6 has 61houses and total population is 351. The Magar consists of heterogeneous society and they have adapted their own culture, and customs.

The total populations of Magar people in Gunjanagar VDC are 351 and among them 172 are males and 179 are females. The total numbers of households are 61 in the VDC. The families basically are two types which are nuclear families and joint families. The number of households in nuclear families are 34 and total members are 161 and in the joint families total number of households are 27 and number of people are 190. The number of people of nuclear families is less than joint family but regarding the households, nuclear families is greater. They worship various gods and goddess mainly Kulpooja and pitri pooja. In the day of kulpooja the all clan members gather at the temple of kul. The pooja performed by the Magar is the typical feature of the Magar community.

The traditional cross cousin arranged marriage practice among ethnic group is recognized by the law of Nepal but it is generally regarded as abhorrent by other cultures. The Magar people told that it may be the

changing trend to marry other than cousins though if it is traditional culture, it must not be look down at them. The Magar were forced to observed Hindu religion after the unification of Nepal, despite of their own belief and tradition. The Hindu caste system classified them as Shudra, which had no right to education or learn the philosophy of Hinduism. The Magar people were married to their cousins and continue the traditional custom. Therefore despite of being Hindu, the philosophy is not follow as they were ignorant about it. The traditional arranged cross marriage was practice continue among the Magar who had conventional attachment with their relatives.

The natural resources of the VDC are forest, wild animal preservation center, Narayani River and Souraha. These provide fully entertainment the visitors. In these areas, all the restaurants and hotel offer chickens, pigs, and mutton meat for their guest and during the Dashian and Tihar festival they sacrifice pigs, hens and he goats in the name of gods and organize a small pary for their relatives. The clans have equal social status cultural role in which they respect oldest male persons and old persons have been asked to perform rituals and rights according to their culture.

The main festivals of Magars are Dashain, Tihar and local festivals are Saune Sankariti, Maghe Sankaranti, and Kulpoja. Besided this they worship different kinds of ancestor sprits like Bai Lago etc. There is a good relationship between Magar and other caste groups in the study area.

Agriculture is the main occupation of Magar people in Gunjanagar VDC. Their economy is based on agriculture. They grew various grains like rice maize, paddy, wheat, potato, pulses, beans etc. They also sell these crops buy some clothes for the family. In the study area there are various labour

like Parma, wage labour etc. In every week local people open local markets and they sell some vegetables like cauliflower, beans, pumpkins, tomatoes, potatoes and different kinds of green and dried vegetables; meats like pigs, chicken, fish, pork, goats and so on these are also their source of income as well.

Likewise, Magar people sell their production like local jand, rakshi, yam, bananas. Not only this, they also sell and buy domestic animals like pigs, ducks, buffaloes, hens and so on.

In the Gunjanagar VDC, the society of Magar people are changing due to the causes of various factors. The changing can be analyzed in various aspects like family, marriage, kinship, education and economic organization.

In order to find out the changes in marriage practices of Magar community, first marriage almost always are arranged and their parents find the girls for their sons. The boy and girl can be married at a very early age. The girl only nine and the boy twelve but they have changed the trend as the boy must be over fifteen and the girl at least thirteen or fourteen.

6.2 Conclusion

By birth Magars are Buddhist but they are influenced by Hindus and celebrating Hindu's festivals like Dashain, Tihar, Teej, Maghe Sakranti, Saune Sakranti and so on. Magar people represent the silent culture. They don't come in front of the people for their rights. Because of illiterate, they cannot develop their own community rapidly as other Brahman and Cheetry's Communities. The high degree of Magars illiteracy may be because of lack of knowledge regarding importance of education and the alternative works are more beneficial and give quicker returns than the education.

The family tie is strong among the cross cousin marriage people. First they give more priority their own kinship and later on if the boy does not like them, they only go out of their kingship to get the girls for the marriage.

Magar women were free in the tradition community compared to the modern society strict on women, as it is not found in the origin place of Magar community. Magar daughter always enjoyed equal freedom and sometimes this was exploited and misguided by other community which has no such freedom.

Cousin Marriage is very famous in Magar community. The magars are usually marry with in the relative circle such as mother's brother's daughter known as *mamaki chori* or "*mama cheli, phupu chela*" marriage. Chitawan Gunjanagar Magar marries the *phupu's* daughter as well. But they do not encourage the marriage of son of maternal uncle to the *phupu's* daughter.

Love marriage by eloping, is the most common among Magar communities. The eloping or love marriage starts when a girl and a boy

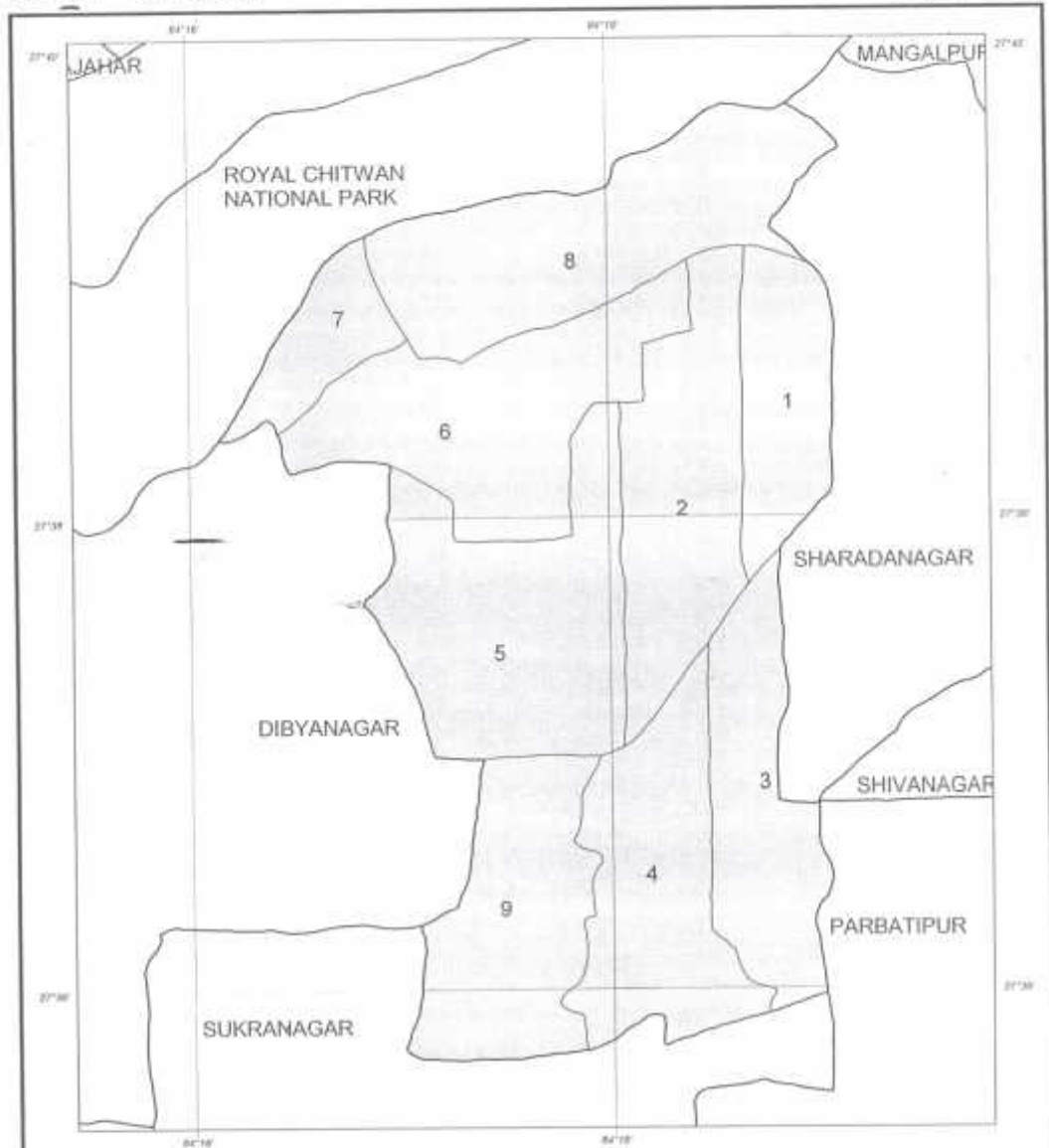
fall in love. They themselves manage everything for marriage then they run away from home together. The boy takes her somewhere else, mostly to his relative's home or city area. When boy's parents are in the mood to accept that marriage they are asked to return home.

Most of the Magar People in the study area are lack of higher education and Magar girls are compelled to marry with the boys chosen by their parents but they cannot go against their parents. As most of the Magar people involve in the British and Indian army force, they chose army persons for their daughters because they thought that army boys would have permanent jobs rather than other boys they might provide happiness for their daughters.

GUNJANAGAR VDC

DISTRICT : CHITAWAN

VDC Code : 35015



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SCALE 1 : 45000

CHITAWAN DISTRICT
VDC Location Map

LEGEND	
	VDC Boundary
	Ward Boundary
BUKHEL	VDC Name
5	Ward Number



HORIZONTAL DATUM
 Spheroid Everest 1830
 Projection MUTM
 Origin Longitude 84° E., Latitude 0° N.
 False coordinates of origin 500 000 m. Easting, 0 m. Northing
 Scale Factor at Central Meridian 0.9999

Map compiled from National Topographic Database at scales 1:25 000 and 1:50 000. Internal administrative boundaries are not demarcated on the ground. Map produced by the Survey Department, National Geographic Information Infrastructure Programme, (NGIIP), Kathmandu, 2003



GUNJANAGAR VDC
Area :22 Sq.Km.(Approx.)

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HOUSE HOLD SURVEY

And socio-Cultural practices:

**Respondent Male/Female.....Cast/Ethnic
group.....Religion.....Natal
village/Total.....VDC.....Gunjanagar.....Ward
No.....District.....**

**Please provide some information on individuals who belong to this household
(Begin from the persons).**

Individual ID(full name)	Relation to respondent	Sex	Age	Marital status	Occupation	Education	Residential status

1. Do your family members work as daily wage labor or monthly wage labour?if yes.provide information:

S.N	Name	Sex	Sources of income	Average monthly income	Waking place

Source of income Service pension, wage labor, etc.

1. Had any member of your family gone for foreign employment or outside for last ten years? i. Yes..... ii. No.....

If yes in which country and what was the occupation.

Country's name.....Type of occupation.....

1. Do you have own land?

i. Yes..... ii. No.....

2. Do you have own land?

i. Yes..... ii. No.....

2. If yes, please provide the information in the table below:

Land Type	Occupied land in Katta
Khet	
Bari	
Kharbari	

3. Is yours farming production sufficient for the year round?

i. Yes..... ii. No.....

If, not sufficient. How many months?

4. Have you taken other land for share-cropping?

i. yes..... ii. No.....

If yes, mention the occupied land? And inform the owner name? Occupied land in Kattha..... Owner name.....

5. Have you given your land for share-cropping?

i. Yes..... ii. No.....

7. What do you grow in your land?

Grain	Cash Crops	Main Vegetable	Fruit/Roots

8. Do you sell your cereal or cash crops?

i. Yes..... ii. No.....

If yes, which crops and how much?

Name of the Fruits/Vegetables	Quantities(annual)

10. Do you plant trees in your own land?

i. Yes..... ii.

11. Have your own forestland?

i. Yes..... ii. No.....

2. Do you collect, please provide information:

S. No.	Type	Use for	Use part	Use period	Use method

13. Do you have cattle?

i. Yes..... ii. No.....

If yes, please provide information:

Name	No.	Name	No.	Name	No.	Name	No.
Cow		Buffalo(H)		Pig		Hen	
Ox		Goat		Horse			
Buffalo(s)		Calf		Sheep			

14. Do you have house?

i. Yes..... ii. No.....

If yes, what types of house?

- a) Bamboo and mud wall b) Wooden wall(thatch grass)
c) Wooden wall (corrugated roofed) d) Stone/break wall.

15) How many stories does it have?

- a) One b) Two c) Three

16) What is the source of drinking water?

- a) Well b) Tap c) Spring

17) Do you have facilities of electricity?

Yes..... No.....

18) Do you have toilet?

Yes..... No.....

19) From where have you migrated?

20) How long have you been living in the place?

21) Why a person should marry?

- a) To have son for continuing the family lines.
b) To satisfy sexual need
c) Social norms
d) Religious duty
e) For the support in the old age
f) Economic partnership

22) Is necessary to get married? A) yes b)No

23) What is the best age for marriage?

- A) 10-15 yrs b) 15-20 yrs c) 20-25 yrs d)above 25 yrs

24) Are there inter caste marriage in your family?

- a) Yes b) No

25) If yes, which caste?

26) What do you think about the widow's remarriage?

- A) Good b) bad

27) How many types of marriage followed in your society in the past and present?

Describe:

28) Educational status of respondents

- a) Illiterate b) primary
c. Up to metric (Secondary) d. above metric (Intermediate)

- 29) What is your social class?
a) High class b) High class c) Middle class d) Low class
- 30) What are the main festivals celebrated by your ethnic group?
- 31) What do you do in various festivals (Is it different from others)?
- 32) In which language do you speak with other member of the households?
- 34) In which language do you speak with the members of others Caste/ethnic groups?
- 35) From where have you migrated?
- 36) How long have you been at present place?
- 37) Would you like to stay with your married son? a) son b) No
- 38) Do you like small/big family?
a) Yes b) No
- 39) What occupation do you refer for you children?