

# **Socio-Economic and Cultural Condition of Chhantyal Community:**

**(A Case Study of Adhikarichaur VDC of Baglung District)**

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**By**

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**April 2012**

9 April 2012

## **RECOMMENDATION LETTER**

This is to certify that the Thesis submitted by **Gobinda Chhantyal** entitled “**Socio-Economic and Cultural Condition of *Chhantyal* Community: A Case Study of *Adhikarichaur* VDC of *Baglung* District**” has been prepared under my supervision and guidance as partial fulfillment of the requirements for the Award of Master Degree of Arts in Rural Development. Therefore, this is recommended for the final evaluation and approval.

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## APPROVAL SHEET

This is to certify that the Thesis submitted by **Gobinda Chhantyal** entitled “**Socio-Economic and Cultural Condition of *Chhantyal* Community: A Case Study of *Adhikarichaur* VDC of *Baglung* District**” has been accepted for the partial fulfillment of requirements for the Award of Master Degree of Arts in Rural Development.

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## Abstract

*This study based on Socio-Economic and Cultural Condition of Chhantyal Community: A Case Study of Adhikarichaur VDC, Bagling District is mainly built-up of primary data. The data were obtained using structured questionnaire, field observation, key informant interview, group discussion as major tools. Out of 47 households, 24 households were sampled by using the simple random sampling under the probability sampling. In addition, it was discussed with 28 respondents of different walk of life in different places excluding study area. The people were from diverse occupations such as; teachers, cultural show groups members, leaders, homemaker women, heads and members of association, experts of ritual practices and veteran persons.*

*This study revealed that the educational status of respondents is 78.9 percent literate and 21.1 percent illiterate in the study area. The literacy rate of the respondents is seemed higher than the national literacy rate. The land holding of the respondents of the area, 20.8 percent people have 0-5 Ropani and only 12.5 percent have above 21 Ropani. The 29.2 percent households have only good sufficiency of the food grains. They get additional support from different income of teachers, wage labor such as carpenter, mason, foreign employment etc. The highest contribution is from the income of foreign employment, which represents 33.3 percent.*

*In the study area, there were 47 households with population of 285. The males were 142 (49.82%) and females 143 (50.18%). The average household size was 6.06. The health status of the study area, the 37.5 percent of respondents go to allopathic, 16.7 percent of the respondents go to Dhami/Jhakri (shaman), while 46.67 percent go to both allopathic and traditional healer. Occupational status, 66.7 percent people rely on agriculture and 33.3 percent non-agriculture. The cultural programs of Chhantyls are rarely found regarding on wearing of cultural dress especially by the youths, which means those cultural songs and dances such as Sorathi/Purkhyauli Nach and others, are going to extinct. The changing pattern of dress by Chhantyal people is growing high. Most of respondents agreed of changing their cultural dresses. The active age group of people, 16-59 years were 64.9 percent whereas most of them were out of country in search of job as foreign employment.*

*The culture is the moral fiber of the recognition of Chhantyal community. Therefore, Chhantyal people have their own culture which completely differs with others indigenous peoples of Nepal. The Chhantyal have different types of festivals with abundance of entertainment. They have their own tradition, cultural practices, rituals, custom, songs, dances, ornaments, dresses etc. The changing pattern of wearing cultural dress stands as a problem of protecting culture and distinct identity of Chhantyal. They do not speak their mother tongue 'Chhantyal Language' in study area.*

*The religion of any group of people is the belief system on life and life related matters. Religion in broader sense consists of faith, devotion, love, spiritual yearnings, intensive divine feeling, and all that is associated with the heart of people. The Chhantyal practices their own tribal deities, which consists of worship a number of spirits. As a matter of faith, Chhantyal worship nature and their ancestor's spirits. Therefore, they are follower of Bonism or Shamanism. However, their religion is also influenced by later Tibetan Buddhism, Hinduism and Christian etc.*

*The history of Chhantyal people is non-written but orally situated based on mythology. The Chhantyal indigenous peoples have not still found authentic facts and truths about their history of origin although acceptable subject matter is explicitly linked with the history of copper mines. The several mines found nearby the people living in this area also helps to prove that the mines were used to be their means of occupation for their survival. This becomes clearer from the work 'Khani' means mine name of added behind their every village Therefore, the people of this indigenous peoples and mines should not be separated with each other. After 1981 B.S., as the mines were stopped to be excavated, the history of mine and the ethnic people have been neglected by the state. Thus, mines and the Chhantyal history are absent.*

*The present study has found the essentiality of protection of socio-economic and culture of Chhantyal and potentiality of the cultural identity in the study area. The chhantyal are quite different in their culture and way of life. Their life style and*

*cultural practices are quite related too. They are rich of rites and rituals with special functions all year round. They are going to rely on the income of foreign employment.*

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## ABBREVIATIONS/ACRONYMS

CBS	-	Central Bureau of Statistics
CNAS	-	Centre for Nepal and Asian Studies
CPA	-	<i>Chhantyal</i> Pariwar Association
DDC	-	District Development Committee
ed.	-	edited/editor
eds.	-	editors
et al.	-	et alii/alia (from Latin)
etc.	-	etcetera
ft.	-	feet
GDP	-	gross domestic product
GNI	-	Gross National Income
HDI	-	Human Development Index
HDR	-	Human Development Report
HHs	-	Households
INF	-	International Nepal Fellowship
km.	-	kilometer/kilometre
LDCs	-	Least Developed Countries
m.	-	meter/metre
MS	-	Microsoft
NCA	-	Nepal <i>Chhantyal</i> Association
NCARD	-	National Coalition Against Racial Discrimination
NCSA	-	Nepal <i>Chhantyal</i> Students' Association

NFDIN	-	National Foundation for Development of Indigenous Nationalities
NEFIN	-	Nepal Federation of Indigenous Nationalities
NHDR	-	Nepal Human Development Report
No.	-	Number
NTG	-	Nepal Tamang Ghedung
PCL	-	Proficiency Certificate Level
PhD	-	Philosophy of Doctorate
PPP	-	Purchasing Power Parity
RIPP	-	Regional Indigenous Peoples' Project
SAARC	-	South Asian Association for Regional Cooperation
SINHAS	-	Studies in Nepali History and Society
SLC	-	School Leaving Certificate
S.N.	-	Serial Number
TU	-	Tribhuvan University
UNCTAD/LDC	-	United Nations Conference on Trade and Development
UNDP	-	United Nations Development Programme
UNESCO	-	United Nations Educational, Scientific and Cultural Organization
VDC	-	Village Development Committee
V. S.	-	Vikram Sambat

# **CHAPTER I**

## **INTRODUCTION**

### **1.1 Background of the Study**

Nepal is a Himalayan, landlocked, secular, federal democratic republic lying between the People's Republic of China in its north and the republic of India in its south, east and west. Nepal is very much rich on its multi-ethnic, multi-culture, multi-lingual and multi-religious people. This small country Nepal, as a multi-ethnic nation, has in its fold people of great variety distinguished by his or her own cultural system and values. Therefore, it is a state of spectrum. Here are more than 100 caste/ethnic, 92 languages, and 8 religious groups in Nepal (CBS 2001). The Preliminary Result of National Population Census 2011 reveals that 118 caste/ethnic groups are in Nepal (CBS, 2011).

It is clear that Nepal is a country of different tribes, castes, and indigenous peoples who has their own language, culture, faith, tradition etc. Nepal is rich in diversity such as physical diversity, socio-cultural as well as biodiversity therefore it itself proved that Nepal is a garden of the world. It is located in southeastern part of Asia between two huge countries India and China. It is a country of numerous and diverse villages having different three ecological regions running from south to north namely Terai, Hill and Mountain. It is located between 26° 22' to 30° 27' north latitudes and 80° 4' to 88° 12' east longitudes. It covers an area of 1, 47,181 Sq. km with 885 km east-west length and 193 km mean width. Its population is 26,620,809 that which shows an increase of population at the rate of 1.4 percent per annum. The preliminary result reveals that the population of male and female in Nepal is 12,927,431 and 13,693,378 respectively. Accordingly, the result shows that the sex ratio of Nepal has decreased from 99.8 in 2001 to 94.41 in 2011 which supports the scenario revealed in the proportion of absentee population (more male are leaving the country than female). The average population growth rate is 1.4 percent and average household size is 4.7 (CBS, 2011).



Out of total population, 83 percent people live in rural areas and 38 percent, peoples are under poverty line. The Gross National Income (GNI) per capita PPP of Nepal is \$ 1,201 and the GDP per capita is \$ 438 (HDI Report, 2010). The gap between haves and haves not is still increasing. Although Nepal is developing country situated on the southern slope of Mid Himalayan with two third of land occupied by Hills and Mountains, it is a land of multiple cultural diversity and multiple ethnic groups which has a long complex and diverse history and social and cultural life of the peoples has unique features.

Tony Hagen has called Nepal the 'ethnic turn table of Asia'. History, environment and social acculturation have blended various shades of micro-culture even within the broad ethnic composition in Nepal. Broadly, the caste/ethnicity of Nepal can be categorized into two groups (i) Indo-Aryan or can-casoid and (ii) Tibeto Burmese of Mongoloid. (Gurung, Harka, 2004). Therefore, most of indigenous peoples Nepal are Tibeto-Burman. This group is still considered socially, educationally, and economically backward in Nepal. Among them indigenous peoples of *Chhantyal* is also included.

### **1.1.1 Introduction to *Chhantyal* Indigenous People**

The government has identified 59 indigenous nationalities in Nepal, which comprises 37.28 percent population of Nepal. *Chhantyal* is one of the minority groups among 59 identified indigenous nationalities. It has 9,814 populations, which is 0.04 percent of total population. It has 4,545 male and 5,269 female. *Chhantyal* are living almost 32 districts of Nepal. Myagdi is the highest densely populated district of *Chhantyal* peoples and Baglung is after Myagdi (CBS, 2001).

The *Chhantyal*s are the minority indigenous people of mid-western hilly area of Nepal. They are really marginalized and excluded but they are rich in culture, language and customs. It causes of backwardness and exclusion of *Chhantyal*s will be actually recognized and uplift them they can play vital role in decision making and nation building process, which will be social inclusion.

Nepal Federation of Indigenous Nationalities (NEFIN) has divided into five categories to 59 indigenous nationalities. *Chhantyal* is in Disadvantaged Groups

among five categories. *Chhantyal*s have been recognized as a simple, polite, honest, brave, and sacrificial in nature. *Chhantyal* community is one of the indigenous peoples. They have their own religion, language, typical culture, tradition, ritual dress, indigenous knowledge, and skills. The *Chhantyal*s have mongoloid features and yellowish color. They have their own mother tongue, dress, codes and culture, which are doomed to extinction. Their language is originated from Bhot-Barmeli (Tibeto-Burman) family and is called '*Chhantyal Bhasa* or *Khambhasa/Khamkura*'. The numbers of *Chhantyal* language speakers are only 5,912, which constituted 60.12 percent of total *Chhantyal* population (CBS, 2001).

The *Chhantyal*s certainly do not worship idols of God as other Hindus, Christians, Buddhists, Muslims do. Various forms of their ancestral worship are *Priti Pooja* (*Kool Pooja*), *Banjhakri Pooja*, *Sidhda Sikari Pooja*, *Bhoom Pooja*, *Goth Pooja*, *Khetbari Pooja* etc. every such *pooja* has legend history related to the history of their forefathers. For *poojas*, they generally choose a hilltop in the middle of the pristine jungle nearby village. Goats, fowls, sheep, hens and cocks are sacrificed in such *poojas*.

They have a custom of marrying among their kith and kin. A man can however, marry his mother's brother's daughter and father's sister's daughter although it is considered proper to avoid this relationship. Nowadays some *Chhantyal*s (Men and Women) do marry outside of the group also but it is called inter-caste marriage. *Chhantyal*s have formulated an organization name "*Chhantyal Parivar Sangha*" in 1987 AD (2043 V.S.) in Central level which later converted into "*Nepal Chhantyal Association*" in 1995 (2051 V.S.). There are wings associations under this in district and village level too. It has its youths, women and students wings organizations too. The major objective of this organization is to unite and develop the *Chhantyal* community in respect of political, social and cultural development. Some extend of organization has succeeded to gain their objectives.

The *Chhantyal*s were skilled miners known as 'Khanal' (engineer of mine). They used to mine copper ores. Most of the mining was done with little or no scientific tools but based on the knowledge handed down the generations. They could survey the area with taste and smell of the soil and rock to locate the copper ore. When found, they used to go far inside the hills and it took many years to complete. There are many

caves, with long and big holes inside mountains, landslides, and cut hills which were made during the mining time. So most of the *Chhantyal* villages are named after the mine (khani) that was found there. They left their original profession a century ago because of the Nepal Government's high tax rate which made mining less sustainable. Today, farming is a major occupation. Foreign remittance also plays a vital role. British and Indian Gurkha army, gulf countries, Japan, USA, Australia and Europe have been some of the destination for foreign employment in recent years.

### 1.1.2 *Chhantyal*s and Clans (*Thars*)

The people of this race mainly living in Baglung and Myagdi write their caste *Chhantyal* at present. It is found that they used to write '*Chhantel*' before four or five decades ago. The legal documents and papers of the period also show that they were written as '*Chhantel*'. Later the word '*Chhantel*' degenarised and became '*Chhantyal*'. Different people still write '*Chhantel*' in reports and representation at present, whereas foreign scholars have written '*Chantel*' or '*Chantyal*'. They might have written '*Chhantel*' or '*Chhantyal*' because there is no sound pronounced as '*Chha*' in English. This caste also consists of clans or sub-castes. There is also a bitter truth hidden that some of them are living changing their identification.

The clans of *Chhantyal* people are mentioned in different ways in different articles. Dr. Shastra Datta Panta (1996) defines that the main four clans 'Bhalanja, Gharabja, Jhingraja and Tathapja were later divided into fifteen clans. These are as follows:

- |                          |                     |   |
|--------------------------|---------------------|---|
| (1) Dudh Bhalanja        | (2) Kag Bhalanja    | (3) Singe Bhalanja Patneri, Kanchi Pareli |
| (4) Kukur (Nau) Bhalanja | (5) Sijali Gharabja | (6) Baudha Gharabja                       |
| (7) Maya Raja Jhingraja  | (8) Thapja          | (9) Potlange                              |
| (10) Purane              | (11) Dandamare      | (12) Budhathoki                           |
| (13) Khadka              | (14) Ghyapchan      | (15) Shree Bhakta                         |

Panta also says that Shree Bhakta is fifteenth sub-clan that was introduced after *Muluki Ain* but it is not present now. He has mentioned Singe among of the Bhalanja and Gharabja has two types or sub-clans at present. He has not pointed out the Gharti

clan.

Dil Bahadur Chhantyal (1988) puts a bit different view about the presentation of clans of *Chhantyal* people than the opinion of Dr. Panta. He has stated mainly twelve clans and Bhalanja, Gharabja and Thapja have different sub-clans (Upathars):

(1) Bhalanja: (i) Dudh Balanja (ii) Kag Bhalanja (iii) Kukur Bhalanja

(2) Gharabja: (i) Jethi Payar Gharabja (ii) Kanchhi Payar Gharabja

(3) Tathapja : (i) Eghar Bhai (ii) Barha Bhai

(4) Budhathoki (5) Dandamare (6) Gharti

(7) Ghyapchan (8) Jhingraja (9) Khadka

(10) Potlange (11) Purane (12) Singe

In addition, Manichan Chhantyal says that *Chhantyal* caste has not any sub-caste (Upajati) and sub-clan (Upathar) except twelve clans. According to him, 'there were only six clans while the ancestors lived in *Chhyantung* area in ancient times. They were: (1) Bhalanja (2) Dandamare (3) Gharabja

(4) Potlange (5) Singe (6) Tathapja

He further says that these six clans gave birth to other three extra clans and because people migrated towards Myagdi and Baglung. The three clans Budhathoki, Gharti and Khadka are much similar to other indigenous peoples and non-indigenous peoples sub-castes whereas the remaining nine clans do not resemble with others. (Chhantyal, H., 2008). It can be surely stated that this caste contains twelve different kinds of the following clans:

(1) Bhalanja (2) Budhathoki (3) Dandamare

(4) Gharabja (5) Gharti (6) Ghyapchan

(7) Jhingraja (8) Khadka (9) Potlange

(10) Purane (11) Singe (12) Tathapja

### **1.1.3 Wedding Practices in *Chhantyal* Community**

The *Chhantyls* are formed of twelve different clans, which are as follow: Bhalanja Budhathoki, Dandamare, Gharabja, Gharti, Gyapchan, Jhingraja, Khadka, Potlange, Purane, Singe and Tathapja. Traditionally they marry inside their twelve clans. One of the major distinct characteristics of the community is the marriage tradition. Cross Cousin marriage is allowed but has to be outside one's own clan. They marry within their own community among their kith and kin (*mama chela and phoopu chela*). Boys are at liberty to choose a girl and girls are equally free to decide whether to spend life with the boy in question or not (Chhantyal, 2008). It was also practices the marriage between a man and the widow of his elder brother can take place if they mutually agree. Marriage between a man and a woman outside family relations and having different *thars* (clans) is also possible either by arrangement or by mutual consent of the boy and the girl in question.

The marriages are mostly eloped by boys with girls and sometimes arranged by parents too. When a boy elopes with a girl then after five or seven days, from bridegroom's house should go to bride's house taking alcohol as omen (*sagun*). Moreover, they basically demand alcohol, a red cock, round wooden vessel with curds (*dahi theki*) and Nepalese loaf of rice-flour (*sel roti*) from bride's house as tradition. Relatives give white rice with curds called *tika* to bridegroom and bride with blessings. It has described in detail about marriage ceremony of *Chhantyal* in later on section.

### **1.1.4 Mines and Miners (*Khanel*)**

The history of *Chhantyal* people is non-written and orally situated. These people have used their certain land for their living. They are familiarized in their geographical situation. They are found to be survived depending on occupation of miner using their skills, intelligence, experience, art and technology. The several mines found nearby the people living in this area also helps to prove that the mines were used to be their means of occupation for their survival. This becomes clearer from the work 'Khani' means mine name of added behind their every village.

The history of this people is attached with the mines because the people have dug

adequate amount of mines in their ancient territory '*Chhyantung*'. The ancestors of this people dug mines without any developed, scientific knowledge, skill and technology or tools. They have used their own aboriginal skill and knowledge with the help of color of mud, taste, smell and qualities to find the mines and racial fundamental technique, tools and equipments. The metals found by them are especially copper and few are Glass and Iron after digging mines.

These classes of people are found migrating from '*Chhyantung*' to Baglung, Myagdi and Gulmi etc in seventeenth century for the search of mines (Chhantyal, 2009). The non-written and oral sayings are only source of history and information because there is no evidence of written proof. These people were expert or specialist of mines from primitive age. It is said that based on knowledge and discretion they had capability of indicating the depth of metal. The ancestors used to find the copper bruise in different places while in the hunting and they used to move to those areas. They dug mine in '*Jhinkhani*' after '*Chhyantung*.' Apart from the aboriginal land, *Chhantyls* migrated to the Myagdi, Baglung, Gulmi, Rukum, and Pyuthan for the operation of mines. Therefore, there is no settlement in '*Chhyantung*' at present.

This tribe has dug mines especially in the sloppy region of rocks and hills as the glance of geographical situation. They tried to collect more copper digging numerous holes in the same place so many mines were found. The mines are dug from the height of 800 m to 3000 m. For instance, Kuinekhani and Jhinkhani also lie in height above 1500 m. However, the copper utensils made by them are found rarely with these people which they have obtained after such laborious job in the high hills. (ibid, 2009).

This tribe has followed the occupation of digging mine until 1981 V.S. for their survival. The some of the places where the mines dug are buried under the shrubs or landslides erase some. Although, some are remained as the alive historical fact. The circumference of the hole is nearly 2 m to 4/5 m. While digging mines they used and made different types of local equipments. They were usually made of copper, iron. Those tools were *Tho*, *Horto*, *Chhino*, *Ghan*, *Tanga*, *Gal* etc. They used *Sarko*, *Korko*, *Jabo* etc tools for replacing mud, stones and copper ore. The other tools like *Soli*, *Thunse*, *Dali*, *Jaale*, *Lisnu*, *Jhankhuri* etc were also used. (ibid, 2009). The copper ore taken out from the mine converted into pure copper using coals of different

trees such as; *Katuj, Kharsung, Salla* etc. The *Bhang* or *Jhir* is deeped in the pond for six or seven days. After taking out form the pond, they used it after heating again as the light or torch inside the dark cave of mine.

If the tunnel becomes large by sitting or if the hole is small and they lay out a jute and lie horizontally to carve or engrave the hole with the help of *Tho, Horto, Chhino, Ghan, Tanga*, etc. While working such a way, there was risk of being wounded, accident or the being buried under the mine. It is said that while working in the Jhinkhani many workers died in the collapse of the tunnel while engraving. The copper are taken out from the tunnel after the risky job were broken into pieces and cleared with water. Then the dung of animal or powder coal is mixed to make around lump. The lump is again heated in the fire for two or three days continuously washing away the sediments for obtaining pure copper.

The children aged below 15 years and old people above 60 years were included in this occupation of this caste. They used to work in different divided groups. The group divided for digging stone, mud, and ore inside the tunnel was 'Khandel' (known as engineer of copper mine). They were strong and included as experiences personalities. The same way, the group who takes out the mud, stone and ore from the tunnel and make the ores into pieces were represented as 'Sili'. Mostly females represented this group. The group who melted ores to change them into pure copper were 'Afare'. The group which judged the metal as pure or impure and gave security were known as 'Agri'.

The copper collected from the mines after the hard jobs were divided equally among the groups. But the state of that period started collecting tax for digging mine. The half amount of ore was submitted to the representative of government or contractor as tax and the remaining were distributed equally in the groups. This paying of fifty percent share to the government created negative impact in the economical condition of this caste. Small quantity of sold copper was the means of this class for buying essential goods in their daily lives as the survival.

Of also the mines were excavated the whole year in some of the places. The work was risky and laborious as the excavation used to continue whole year. There was the right upon the copper mine of these people. But, after the unification of Nepal, the

territory of these people was refuted and though they had the ownership of the land, they had to pay tax for using the mines. The people worked in the 22 former mines lying in Myagdi and Baglung and 22 lower mines lying under Gulmi. They worked under their *Taluki* (province). This shows the right and ownership of the mines among this class. (ibid, 2009).

During the excavation of mines, the management of the family appeared to be triangular where the males head of family worked in mine for copper, females looked after the family members and do the job of ‘Sili’. The chief of the village managed the essential food and clothing. The administrative related duty was the responsibility and under the leadership of *Mukhiya* (chief). The *Mukhiya* made the rules and regulations about the mines with the help of *Chautare*, *Jimmuwal*, *Subba*, *Panre* and *Mijar*. He helped to settle the dispute in the village, divided the labor, and determined the measurement of copper. He also helped maintaining good relationship among the neighbor villagers and their chiefs for making collective rules and regulations about he mines and collection of payable tax to government as well.

The people had paid sufficient copper as tax to the related states of the village from the medieval period while paying tax. This class had to submit five or six *dharni* of copper yearly by each house to the government. The *Chhantiyals* did not determine the payable tax. The government determined for them and they had to pay whatever claimed. If failed to pay tax, they were suffered to be punished or fined or had to escape in order to be saved the establishment of unfair tax system by the state made the rich *Chhantiyals* economically poor, as they had to pay heavy amount of their earning. As the mines started to end, they started to pay tax by liquidating the copper utensils at their homes.

At last, when the time came for them to leave the mine, they had left over only the holes of mine and the fireplace for cooking. Leaving the parentage occupation due to various reasons, the *Chhantiyals* have embraced the occupation of agriculture, animal husbandry. Some have also migrated abroad for employment whereas some are in the native land for better employment. Some of the *Chhantiyals* have also shown interest in their ancestry job or occupation but they are showing more awareness in the risky excavation so that they would be more secure in sake of their lives. They do not want to respect the condition of being buried, suffocate or falling in accidents like



dangerous life taking situation as their ancestors. They want to follow their parentage occupation in better, advance and in way that is more scientific. (ibid, 2009).

This way the history of this people is perceivable through the senses. The people used their own skill and experience relying on environment and their own handmade tools for working in the mines of their emergence or foundation ground. Therefore, the people of this indigenous peoples and mines should not be separated with each other. After 1981 V.S., as the mines were stopped to be excavated, the history of mine and the ethnic of people have been neglected by the state. Thus, mines and the *Chhantyls* history are absent.

### **1.1.5 Religion, Customs, Traditions and Festivals**

#### **a) Religion**

As a matter of faith, *Chhantyls* worship nature and their ancestor's spirits. They give animal sacrifices on trees, hills, sources of water and other special places like farms and at the altar inside a house etc. Some of the gods include Barah, Kuldebata, Sime Bhume, Mandali etc. The *Chhantyls* are nature lover and worshiper. They certainly do not worship idols of God as other Hindus, Christians, Buddhists, Muslims do. Some traditional Gods are *Kul devata*, *Sime devata*, *Bhoome devata*, *Sidda-sikari*, *Mool devata*, *Bawu Devata*, *Baraha devata*, *Deurali devata*, *Nag devata*, *Ban-jhankri devata* etc and goddesses are *Jhankreni*, *Sireni*, *Dulawa*, *Deurali devi*, *Chureni* etc. Therefore, they are follower of Bonism or Shanism. However, their religion is also influenced by later Tibetan Buddhism, Hinduism, and Christian etc.

#### **b) Customs and Traditions**

The *Chhantyls* have their own customs and traditions evolved through centuries and are leading their distinct way of life. The rites and rituals that govern the life of *Chhantyls* and the customs that govern the social relationships also tried to deal in the context of various rites of the life cycle. Various forms of their ancestral worship are Priti Pooja(Kool Pooja), Banjhakri Pooja, Sidhda Sikari Pooja, Bhoome Pooja, Goth Pooja, Khetbari Pooja etc. every such pooja has legend history related to the history of their forefathers. For poojas, they generally choose a hilltop in the middle

of the pristine jungle nearby village. Goats, fowls, sheep, hens and cocks are sacrificed in such poojas. Because of Hinduism's overwhelming pressure in the 19th century, *Chhantyal*s have adopted a mixed worshipping style.

### c) Festivals

The *Chhantyal* peoples celebrate various festivals round the year with harmony, peace and entertainment. They celebrate traditionally their own festivals those festivals are historically importance. Either best seasons for the celebration of festivals are the beginning of harvesting or cropping time in winter season or the beginning of rainy in summer seasons well as mid-winter and mid-summer season. Various traditional ceremonies are organized during these seasons. Main festivals among them are *Maghe Sankranti* called as *Chhar Mheng* (first day of the month of Magh), *Srawane Sankranti* (first day of the month of Shrawan). They are presented as follows:

***Maghe Sankranti (Chhar Mheng):*** *Maghe Sankranti* is the main festival among *Chhantyal* it is celebrated as *Chhar Mheng* (New Year). Summer season starts slowly from this day and ends slowly winter season as well as summer harvests are collected and winter harvests are cultivated then *Chhantyal*s regard as the happiest moment. Therefore *Chhantyal* males celebrate playing archery and females do entertainment as singing, dancing etc. Houses are cleaned early morning in this festival. Males give spiritual deed to daughters and sisters after bathing in the morning.

***Shrawane Sankranti:*** *Shrawane Sankranti* is one of the main festival among *Chhantyal*s. Basically rainy season starts from Shrawan in Nepal and natural disasters like Floods, landslides, hailstorms, and other hazards may result in this season.

So they celebrate it jointly with family members as well as they worship and wish with nature as never be an unexpected miserable events in upcoming time.

***Kul Puja (Worshipping Ancestors):*** *Chhantyal* peoples pray their *Kul Devata*, which is called *Kul Puja*? They pray their *Kul Devata* basically in *Mangsir Purnima*. They scarify while sheep, red cock in *Kulpuja*. They believe that *Kul Devata* helps the well condition of house, family, animal and agriculture etc. They pray in different period. Some pray either per three year or some are annually.

***Others:*** *Chhantyal* peoples celebrate *Dashain, Tihar, Janai Purnima, Teej, Chaite*

*Dashain, Holi Purnima, Buddha Purnim* etc too. They celebrate these festivals differently than others do. According to old *Chhantyal* peoples, we adapted later Hindu religion related feasts and festivals.

## **1.2 Statement of the Problem**

### **1.2.1 Socio-Economic Context**

Nepal is a land locked mountainous country consisting of more than eighty percent of the land with Hill area which contains more non -arable land and less cultivable land and less than twenty percent of the land with the plain and arable land where farming stands as a main occupation of more than eighty percent people of a country whereas it covers more than forty percent GDP of the country. Nepal is a developing country where more than eight five percent people are living in the rural area depending on agriculture and only rest of the people are living in urban area with more or less in good condition. Industrialization has been taking very slow pace in a country because of the lack prerequisites of development such as Road, Railway, Airway, Communication, Banks and the lack of other requirements for industrialization as advance Technology, Skilled manpower, capital and Markets etc. and it is said to have contributed only around eight percent of the total GDP in a country.

The poverty situation in Nepal is not only very serious it has vicious circle of poverty. According to government estimates, 38 percent of the population around nine million people live below the poverty line till today even if the (CBS, 2006) shows that 31 percent of the people in Nepal are living under poverty line. The Gross National Income (GNI) per capita PPP of Nepal is \$ 1,201 and the GDP per capita is \$ 438 (HDI Report, 2010), which is also very low as compared to other developed countries and even to the context of SAARC countries. Economic growth rate is 2.5 percent where the neighboring country India has economic growth rate of around 8 percent, Literacy rate of people above 15 years is only about 54.1 percent, production of electricity is 560MW which is only 2 percent utilization of the total hydropower potentiality of a country and life expectancy at birth is 63yrs in Nepal according to CBS report 2004. Unemployment rate in a country is highly increasing in which 15 percent of the youths are employed and 22.8 percent people are remained

economically passive and rest of the people is unemployed.

Human Development Report 2010 has ranked our country Nepal in 138 of the world's countries with regard to Human Development Index. These are some of the major socio-economic figures and indicators to reflect the picture of the real social condition of people of any of the countries in the world. It shows that Nepal is underdeveloped and majority of Nepalese people are suffering from poverty and lacking access to education and health. Even within which there is wide variation with regard to development of people of different castes and ethnics living in different part of a country with harmony and respect and love since centuries ago.

Very least people are developed who are enjoying political power and other state's facilities and services and who are educated and employed in the both governmental and non-governmental sectors. Most of the *Chhantyal*s resides in the rural areas. Their major occupation is farming. The people still follow the traditional way of farming as a result of this; production is also very low which the result of low income is obviously. Literacy rate is very low as compared to other so-called high castes people like Brahmin, Chhetri. Therefore, employment rate in government sector of *Chhantyal* peoples is negligible. Usually they have large size of family. The poor condition of income and health can be felt due to lack of education. Their participation in political scenario is as zero. They are rarely aware of politics because of lack of political awareness and education. There is not concrete policy to represent or participate for minority groups of Nepal with any political parties. So they have no access in decision making process.

Good social condition of any group of any area determines the strong access to infrastructural facilities such as education, health, communication, transportation, employment etc. but the condition of *Chhantyal*s of this area is not under the good access to these elements. Social condition has a strong correlation with ecological condition as well as socio-economic variables such as caste, occupation, sector of employment, education level, composition of income and family size. The incidence of poverty tends to be highest among *Chhantyal*s.

Thus, socially *Chhantyal* peoples are backward and their condition is not good. There is wide gap between people of different communities in terms human development

and social condition therefore that needs to be minimized reasonably which only brings peace, prosperity and welfare in a country in true sense and contributes in national building process or in the building process of New Nepal. Most of people of indigenous peoples and other castes of people called untouchable are not themselves lagged behind but made backward they become just ruled not ruler so they suppressed, exploited and got deprived of government priorities in the sense of enjoying government facilities for a long run in the history.

### **1.2.2 Cultural Context**

Though Nepal is a poor country contains the multiplicity of culture, caste, geography, climate and occupation. Nepal is a country of mosaic culture and a land of diversity in terms of ethnicity and so on. Each culture gives the actual identification of every group and their life style for subsistence and existence. Nepal is a special model of mosaic culture where more than fifty mutually unintelligible ethnic groups, so all cultures are properties of Nepal.

Culture manifests continuous and constant change, then it can be said that every culture is the result of the particular experiences of its population, past and present, the culture cannot be understood unless its past is taken into account. E. B. Tylor (1973) states that 'culture is the way of life which includes knowledge, belief, art, moral, law, custom and any other capabilities and habits acquired by man as a member of society.' In fact, the culture of Nepal is diverse where rhythm of beauty and unity is of its own and it is necessary to expose this cultural beauty for doing anthropological study on different regions of Nepal.

Culture feels and determines the course of our life while there are some aspects by which culture can be changed i.e. cultural diffusion, cultural assimilation, acculturation etc. All of the indigenous cultures of Tibeto-burman originated people, no doubt which are really emerged by their advance interaction with their environments of Nepal, which is the way of their life and means of National identification and National integration and which is also essential for political stability and socio-economic development of a country. But due to the negligence of the government on their culture, traditions, rites rituals, norms and values, they do not

have any promotional opportunities to protect their original culture and traditions. This study mainly attempts to search the answer of the following common problems of *Chhantyal*s of this area:

- The original culture of *Chhantyal*s is in disappearing condition.
- Literacy rate is low and most of the children left school before SLC and the dropout rate after SLC is increasing.
- The social condition of *Chhantyal*s of this area is low compared to other so-called elite castes such as Brahmins and Chhetris.

Afore mentioned issues are the major problems of *Chhantyal* community of this area to have been intended to study, analyze and present to the concerned individuals, communities and agencies etc. for the further improvement and betterment.

Every sector of the socio-cultural practices and traditions are going to be interchanged due to global world. Similarly, others have influenced the cultures, customs, traditions, beliefs, and lifestyles of *Chhantyal* peoples. As a result, their cultures, customs, traditions, this is common property of whole nation also. It has now been endangered due to acculturation, westernization, modernization etc.

Today there many people are living in society facing so many problems for their basic needs fulfillment. Population in everywhere is increasing day by day but resources are limited so it has been challenging to the people. It well known to us that Nepal is one of the poorest countries in the world. Among the total population 25 percent population are below the poverty line according to the CBS data (2010-2011), which is provided by the government although experts do not believe on it so there might be more than 25 percent of population below the poverty line in reality. In such a condition, some castes and ethnic groups are bound to give up their traditional occupation. They are unable to meet their basic needs (food, clothes and shelter). The government and non-governmental agencies implement the developmental program to the poor people, but such types of programs could not reach to the needy people.

Most of the indigenous peoples are economically poor and marginalized. Because they are bound to give up their traditional occupation for not being to meet their basic needs. *Chhantyal*s are economically poor and marginalized because almost of them

are enjoying in agriculture and practice of primitive farming system. They need to change their traditional farming system for their overall uplift. But they have no knowledge about the modern farming system. To cope with changing environment they should adopt different strategies.

Agriculture, abroad labor, service in army/police or recruit and physical labor are the major sources of livelihood of *Chhantyal* peoples. Most of Chhanyals are employed as unskilled wages laborer and paid very low. They spend their little money on their unproductive activities like traditional feast, and festivals. These factors reflect the depth of poverty of *Chhantyal* peoples. There is co-relation between poverty and living standard. Because of the poverty, they cannot send their children to school and college.

Although government has implemented the development program to uplift the living standard of the rural people. There is not special program to uplift the *Chhantyal* community of *Adhikarichaur* VDC. Hence, the research will focus on socio-cultural and economic condition of the *Chhantyal* peoples in *Adhikarichaur* VDC of Baglung District. More especially the research will address the following research questions.

- 1) What is the socio-cultural and economic condition of *Chhantyal* in *Adhikarichaur* VDC of Baglung District?
- 2) Why the *Chhantyal* peoples of *Adhikarichaur* VDC are living in miserable condition?
- 3) Do they have their own indigenous skills and practices?
- 4) What problems are facing by *Chhantyal* community and how to solve these problems?

### **1.3 Objectives of the Study**

The general objective of this study is to assess the present socio-economic and cultural status of *Chhantyal* people in *Adhikarichaur* VDC in Baglung District. The specific objectives are;

- 1) To explore the socio-cultural practices of *Chhantyal* community.

- 2) To examine the socio-economic condition of *Chhantyal*s.
- 3) To identify some ways and measures to reduce the current problems regarding socio-cultural practices of *Chhantyal*s.

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

The socio-cultural condition of each ethnic group of Nepal is most important for introducing Nepal itself in the world. *Chhantyal* community is one of the ethnic minority groups in terms of population among 59 ethnic groups. From the very beginning different cultures, beliefs, traditions, norms, values and socio-cultural practices are the foundation of society passes in generation-to-generation but *Chhantyal*'s social-cultural and indigenous practices are going to be decline. Nowadays *Chhantyal*'s are facing challenges for their existence to conserve their own cultures, beliefs, traditions and behaviors pattern. If there is continuous change and loss of culture of *Chhantyal*s it will come such time that were there such cultural practices in history of *Chhantyal* will be the discussion topic. The loss of cultural identity can't be brought by any amount of money. Due to the immense diversity, Nepal is considered a very rich country in culture, language and life style because of different castes, tribes and ethnic groups. However, it is important to mention that unity in diversity is the key feature of Nepalese society, which has contributed in national integration and development of Nepal.

In the case of socio-economic and cultural change, the modernization is not a single reason, but the social and cultures aspects are equally responsible. This research paper might be guideline material in the process of future new structure of the state to encourage not only the participation of minority groups in nation building process but also establish a sense of ownership. In the very content, this study is significant.

This study focuses on social-cultural and economic condition of the *Chhantyal*s. Social and cultural conditions of them are not studied well up to now. So, this study will be helpful to expose the hidden deteriorated condition of the social and cultural condition.

No study has been done in socio-cultural and economic aspect of *Chhantyal* in this



study area. The socio-economic change represents the living condition of particular community. Therefore the findings of the study will help planners, policy makers, researchers and development agencies to conduct development programs and further research in similar areas. Moreover, this study will be of more important for recommending to the plan and policy makers to formulate appropriate plans and programs related to socio-economic and culture of *Chhantyal*s.

### **1.5 Limitations of the Study**

Each and every study has its own limitation. This study is conducted by student only for the partial fulfillment in requirement for master degree course of Arts in Rural Development. So this study is limited to the *Adhikarichaur* VDC of Baglung District. The study is concentrated to explain the socio-economic and cultural condition of *Chhantyal* residing in different settlements of *Adhikarichaur* VDC.

The study area was small in which a single community group *Chhantyal*s has been selected. As a result, it may not represent the *Chhantyal*s of the whole area. This research has focused only on the objectives of study of this particular area. It may not match all over the *Chhantyal* family of whole Nepal, as there can be some differences on cultural activities and language and so on.

This study is a case study of *Chhantyal*s, so the conclusion drawn from this study will be mere indicative rather than conclusive. The conclusions might not be generalized for the whole. But the inference might be valid to some extent to that area which has similar *Chhantyal*s' socio-economic, cultural and geographical setting.

However the general situation discussed here is expected to provide a picture of *Chhantyal* community in general. Due to the shortage of the time and resources this study has been confined to selective aspects of *Chhantyal* society and culture. It is a preliminary exploratory research study; it has not tried to test any working hypothesis. It is purely empirical and descriptive in nature.

Basically the limitation of this study is mentioned below pointwisely.

- The study is limited within *Adhikarichaur* VDC of Baglung District, which may not represent the socio-cultural and economic condition of whole *Chhantyal*

community of Nepal.

- The study focused on socio-economic and cultural condition of *Chhantyal*s of *Adhikarichaur* VDC.
- The respondents of the researcher were only from *Chhantyal* community.

## **1.6 Organization of the Study**

This dissertation constitutes eight chapters. The first chapter deals with the introduction of research study including background of the study, the statement of the problem, objectives and significance of the study and limitation of the study. The chapter two reveals some books and dissertations that were reviewed for the preparation of this dissertation. All the literatures, which were reviewed, were written about the *Chhantyal* and their culture. The third chapter is related to the methodology, which have been applied in this dissertation. The chapter four consists of the general introduction of *Adhikarichaur* VDC, geographical setting, environmental, cultural, social, political and educational backgrounds have been briefly described. Chapter five, six and seven are the major part of the study. Chapter five, six and eight may aggregately be termed as socio-economic and cultural condition respectively. This chapter aims to perform critical analysis to *Chhantyal* culture and social condition with help of data, information and opinion survey.

Chapter eight is the ending chapter which concern with the suggestions for preservation and reformation in existing socio-economic condition and cultural values of *Adhikarichaur* VDC. In the beginning, major problems and defects in the existing situation have been identified. Then the potential measures for preservation and reformation in the existing situation have been suggested.

Appendices and bibliographies have been presented in the last part of the dissertation. Thus the dissertation completes its formation.

# CHAPTER II

## LITERATURE REVIEW

### 2.1 Introduction

Nepal is a model of diverse culture of the world. Numerous writers both indigenous and foreign have carried out various ethnographic studies in Nepal. But very few attempts have been made to trace the root of the *Chhantyal* peoples of western part of Nepal. Some of the relevant studies have been reviewed in this chapter. Most of those reviewed studies have focused primarily on the demographic behavior, socio-economic, cultural heritage and history of *Chhantyal* peoples of Nepal.

The brief review of the previous studies and research on the socio-cultural condition of *Chhantyal*s has been done with the objective of clarifying the concepts to be used in the research, identifying the research gaps and obtaining a general guideline to precede the present study in the right academic track. Research cannot be completed without reviewing the related literature. For this, different books, journals, previous research works, reports, acts, articles, plans and policies, other published and unpublished documents related to study or to the subject will be reviewed.

### 2.2 Origin and History of *Chhantyal* People

The description of chronological written history is appreciation history of ruler but oral proverb is the preceding memory of ethnic group. (Gurung, 2004). Different books and researches have proved that human beings have been crossing different steps from the primitive age to this modern stage. It is truth that human beings have started their lives since Paleolithic (Stone Age) living in the caves. Though few of our ancestors since Paleolithic (Stone Age) down to Neolithic (metallic age) heavily relied upon local stones and minerals for their arms and weapons, tools/utensils to survive. They are in this stage after leaving behind the ages of hunting, gathering and farming. In this way, they started to learn and live in communities. They gradually learnt to speak the same languages, started living in the certain areas, practicing same

kind of cultures and behaviors. It is believed that transition of social condition gave birth to the castes.

In the certain, it seems difficult to study about the history and origin of *Chhantyal* Peoples. This is a big challenge to find out the facts about the *Chhantyls*. Some information can be found of these people according to the books published, articles in magazines. Some piles of important information are also defined by the rituals, social behaviors, cultures, language, religion and old people. These kinds of information are directly or indirectly linked with the origin and history of the *Chhantyls*. The aged people declare themselves as the Mongolians. According ancestors, they have entered from northern part of Nepal, living temporary in different places while hunting.

Wolf D. Michl writes that ' The *Chantel*, are one of the smallest groups among the Tibeto-Burmese population in Nepal. In the minds of their neighbors they are closely associated with their former occupation: they were exclusively engaged in copper mining. Although they started some agriculture around 1900, the definitive change took place in 1930-31, when the government closed the copper mines. Nearly, all my information on shamanism was obtained from the eastern *Chantel* of Ath Hajar Parbat. This region is broadened by the Myagdi Khola to the south and west, the Dhaulagiri Range to the North, and the Kali Gandagi to the East. In the lower parts of the hills there are mostly Magar settlements, some Jaisi Brahman and Chhetri and a few Kami, Sarki and Damai. In the higher regions there are only Chantel villages (between 6,000 and 8,500 ft.) which always include some Kami households. (Michl, 1976).

Anne de Sales states that 'the *Chantel* seem to present a kind of limiting case in the sense that originally their members probably had little in common besides the same occupation. All are the descendants of copper miners. They are almost unrecognized as a caste or ethnic group not only by anthropologists but by the Nepalese themselves. The formation of the *Chantel* group involved a double movement, a process which is illustrated by their behavior towards inter-caste marriages. (Sales, 1993).

Old people say ancestors of *Chhantyls* used to live in the place called *Chhyantung* in the mines nearby. They gradually started to scatter in search of mines from Myagdi, Baglung and then gave continuity in the same occupation as digging mines.

Nowadays there are several tunnels of mines alive in the areas lived by these people. There is no availability of truth evidence, archive heredity or other manifestos about these people. It can be easily inference that when and where the people started living and digging mines by the study of the village mines and tunnels existing among *Chhantyal*s. (Chhantyal, 2008).

It is very less recorded that people have studied about *Chhantyal*s. Some researchers and researches have declared that *Chhantyal*s are from 'thakuri' dynasty whereas some proves they are from Mongolian dynasty. While studying these people Dr. Shastra Datta Pant writes, "*Chhantyal*s were thakuris from Sinja state of Karnali." There was battle between Bikram Singh of *Dhaulashree* state and Jhappan of Sinja. The *Chhantyal* served king Jhappan so Jhappan gave service to *Chhantyal* in the palace. After sometime the war began again. Bikram Singh defeated Jhappan. Bikram Singh punished them insulting the holy thread, made them eat inedible substance and made them slaves due to anger and revenge. This is the reason they came to live in remote areas of Baglung and Myagdi district. (Panta, 1997). Mohan Bahadur Malla writes, "Ancestors of *Chhantyal*s were Thakuri dynasty. These people migrated from Sinja and started living in different parts of Myagdi and were known as *Chhantyal* later." (Malla, 2005).

According to Panta and Malla, "Ancestors of *Chhantyal*s were *Thakuris*." Hindu religion is to be occupied its space from 13<sup>th</sup> century and spread in Western part of Nepal. Hindu Religion has influenced and has occupied its space as the main religion of the country from 4<sup>th</sup> century to till date. The religion has divided the society according to the colourism. Hinduism has been established as the main or national religion because if own heredity or caste is not powerful, the people should be insulted. There was strong situation of destitution or inferiority creation among them. This is the bitter truth of bearing deficiency including cultures sectors by the religions. This is only Castes created were in the condition of presenting themselves as super castes. The sayings were powered down according to them. (Chhantyal, 2008).

Yam Bahadur Pun argues that ancestors of one group came from *Chhyantung* and next group came from *Mustang* and they mixed up in Malkabang and Malampar named *Chhantyal* villages of Myagdi. Therefore, they spoke language those who came from Thini of Mustang and it became known as *Chhantyal* language later. Other

hand, he further raises a question that the relationship among 'Chhatyal' of Karnali who claim Khas-Chhetri and 'Chhantyal' may be a research option to extort their correlation because *Chhantyls* assert that their ancestors came from western of Nepal. In addition, the word '*Chhantyal*' and 'Chhatyal' are seemed closely relative based on word formation. (Pun, 2010).

As the next, it is not that both writers have studied physical structure, their bottom nose, medium height, their simple behaviors and speaking language of *Chhantyls*. In the same way aged people refuses to accept the truth written down by both Dr. Panta and Dr. Malla and they love to declare, "History is maintained by winners not by losers." (Chhantyal, 2008).

Kevin Chhantyal writes that *Chhantyls* are one of the backward tribe that dwells in land as aborigines among the primitive inhabitant of Nepal. They are similar to Mongol dynasty people ancestors were. They settled in western part of Nepal. (Chhantyal, 2005).

Prof. Dr. Michael Noonan and Prof. Dr. Yogendra Yadav have stated that language spoken by *Chhantyal* people lies under Tibeto-Burman. However, the most of the people living in Northern parts are seen to be Mongol offspring and Thimaha (hybrid) breed. There is thick settlement of *Chhantyls* in Gurjakhani, Kuine-Mangalekhani of Myagdi and Lammelakhani of Baglung, excluding this *Chhantyls* also live in Ghyasikharka, Chaurkhani, Bongkhani, Mangalekhani, Thadakhani, Khungkhani etc. (Noonan, 2005b).

Dil Bahadur Chhantyal writes, "Michael Noonan, Win. Pagliuca and Anne De Sales state that ancestors of *Chhantyls* came down from Tibet to Himalaya regions. They got red seals from his Majesty the king as the expert of miners. They started nomadic life and dug mines from far western region to western regions of modern Nepal. (Chhantyal, 1999).

Madhusudan Pandey writes, '*Chhantyls* dug mines from ancient times. Later the mines seemed to be distinct and the people started living around the areas of mines.' (Pandey, 2003).

Most of the thoughts and sayings are linked and similar to Mongols, which helps to declare *Chhantyls* as Mongolians. However, it is also not seen that they have studied

the cultures and behaviors deeply. As per the physical structure, language, family, behaviors and cultures there is no doubt that *Chhantyal*s are Mongolians. The occupation followed by the *Chhantyal*s also makes clear that they are aborigines of Nepal.

Nanda Bahadur *Chhantyal* of Myagdi says, "*Chhantyal*s are not Thakuris nor they are Kshatriyas or Aryans. It was said that ancestors of *Chhantyal*s came from China crossing Tibet and Tibet was called Bhot. They came to Dolpa's highest region and settled down in Kulu region or area for some period. Again, they came down from Kulu. When they reached *Chhyantung*, two brothers Chandrakote and Bajrakote lived there. They were skilled in hunting and making bow and arrows while hunting they found mines in the jungles. Being skilled in mine work, they started digging mines. Bajrakote had two wives. The children bore by eldest wife used to be called as 'Jethi Payar Gharabja' and the children from younger wife were called 'Kanchhi Payar Gharabja'. The children of Bajrakote were unknown about hunting and used to stay at home so they were called Gharabja. The children of Chandrakote and Bajrakote were spread widely. Children of Bajrakote came to dig mines to Kuinemangale, Malkabang of Myagdi. Same way children of Chandrakote came to Baglung, Rukum, Gulmi and some went to Bongkhani, Narjakhani and Gurjakhani. As they were skilled in digging mines they got red seal from government and started digging in 22 mines in upper and lower part of Myagdi, Gulmi and Baglung. They were also known as *Khanel* or engineer of mine (diggers) as they followed this occupation. (*Chhantyal*, 2008).

In the same context according to Tal Bahadur *Chhantyal* and Saha Bahadur *Chhantyal* (Ghaiyakhani, Adhikari Chaur-3, Baglung) say, "Our people (*Chhantyal*s) entered from Tibet to Chharka Bhot and settled down after they reached *Chhyantung* and they lived their lives by hunting and digging mines. During the regime of Bhure Takure king, the war took place among the kings of Karnali and Gandagi regions. They helped kings of Gandagi regions building walls and fighting the enemies with the help of bows and arrows and Khukuri. As the war took place many times among the kings. Then these people felt insecure. The mines in the surrounding gradually were in the process of vanish and being unsecured they started moving towards east-southern regions in search of mines for their betterment of lives. They came to Baglung and Myagdi later for settlement. Our people came from *Chhyantung* through Saapmarne

and dug mines in 'Khiwang', the place where the mines dug used to be called 'Opa'." (ibid, 2008).

Manichan *Chhantyal* (Lammelakhani, Baglung) says, "The ancestors of *Chhantyal* were the children of king of 'Bajrakot' (Tibet Bhot). The king had two sons 'Ansman' and 'Bansman'. They came down from Himalayas and settled down in Takla Chaur, Sinja of Karnali. 'Ansman' and 'Bansman' were skilled in mines. Their children were also skilled in this occupation. Therefore, they helped the king in increment of states revenue. The battle took place between the state kings a most of the time. Progeny of the 'Ansman' and 'Bansman' started to move towards the safe regions crossing the Bheri Karnali River to the 'Dhor' in order to save themselves from the battle. During that period, they were known as 'Chhantel'. (ibid, 2008).

Six clans (sub-castes) among *Chhantyal* ran towards the shore of the Dhor river in the Saano Bheri. Gharabja, Tathapja, Bhalanja reached Dhor in the beginning. Dandamare and Potlange came at last. They started digging mines as they were well known about this work. They dug several mines. The people, living around this region tells that there is still existence of hole of mines, Gagri, Taulo shaped stones etc as fossils. The class of these people living place was known as *Chhyantung*, which now lies in the Western part of Baglung district. During the settlement of *Chhyantung* these battle used to take place between the King of Arnakote and king of Jumli. They helped king of Arnakote in the battle. The mines nearby the surrounding gradually vanished and their lives became unsecure due to war. Therefore, they migrated to Baglung. There are still the evidences of several holes of mines in Myagdi and Baglung. He added that *Chhantyal* entranced to Myagdi and Baglung crossing four extremely of path. Large numbers of the people came to Myagdi whereas a few numbers in Baglung. (ibid, 2008).

Above mentioned definition helps, the confirmation of migration of *Chhantyal* people was from Bhot and Karnali as the miners. It is found that the people of his class has dug the copper mine. The above-mentioned information from old people including Noonan and Pagliuca proves that *Chhantyal*s are not *thakuries*. They are found to be offspring of Mangolians. The religion, language they speak, behaviors, cultures and physical structure puts more effort to prove them as Mongolians. They are started as Hindus but temples are not found in their living areas. They worship *Sime*, *Bhume*,



*Siddhasikari* etc. traditional way using wines and alcohols.

These classes of people came from southern region of Himalayan region. They lived life by working in mines and found to be seen in the surrounding of mines. It is sad to say that still there are not strong evidences or written documents found except those tunnels of mines in the villages. The study needs to know about them further.

In the present time, *Chhantyal*s are found scattered in the north of mid-western region Myagdi, Baglung, Pyuthan, Gulmi etc. There is a bit difference seen in the saying of Nanda Bahadur and Manichan *Chhantyal*. One of them said the ancestors were Bajrakote and Chandrakote whereas the other says the name of ancestors were Ansman and Bansman. After then Maniram, Gajaran and Bast were forefathers.

Nanda Bahadur also says that during the time of Maniram there were lots of copper in Jhingkhani of Kuine-Mangale. Therefore, the copper mines were derived establishment in the village. Then they gave continuity in the mines as the head of the mines. Due to illiteracy the so-called experts of the mines or *Chhantyal*s still some more information about their occupation and ancestors are not clearly studied.

The *Chhantyal* is culturally, economically, educationally and politically excluded and disadvantaged minority indigenous group. Being mountainous country most of the territories of Nepal are rural and remote where is the prevalence of agrarian society and complex geographical condition. Consequently, people's condition is very poor and bizarre living style. System of implementation and exercise of power, authority, policies and law is top to down from unification period of Nepal to multi party democracy to present time, which is not useful and proper in such geographical and multi-social structure. Hence, minority groups cannot get opportunities to participate and represent proportionally in governance and decision making process. Its effects are also on the *Chhantyal* peoples. (Chhantyal, 2005).

Baglung and Myagdi districts are the main settlement and origin place of *Chhantyal* peoples, which are on the lap of Mt. Dhaulagiri. Ancestral occupation of *Chhantyal*s was the excavation of the mine and taking out iron, lead and copper from the mine. So ancestral of *Chhantyal*s were traditional mineralogist who could know where is the mine by testing, smelling and observing color of the soil. Later it became very difficult to live by depending on mining profession. Then they started to cultivate the

near hilly area of mine as profession to sustain. Due to poverty and difficulty to live sustain some *Chhantyal* peoples gradually migrated other places to quest for betterment of life (Panta, 1996).

Some extent with the migration and owing to bias policies of state domination of one Khas language, Hindu culture, religion of so-called higher caste groups, *Chhantyal*s had to faced identity crisis of own caste, culture, language etc and began to vanish such wealth of *Chhantyal* peoples from society. Because of remoteness, unawareness, low level of income, lack of education, the backwardness and exclusion prevailed in governance and other sectors of state, which is continued till the present time. Therefore, there is null representation in government and non-government institutions. Due to the low level income and education *Chhantyal*s have been pushed into the vicious cycle of poverty (Chhantyal, 1995).

'Education for all ' and 'Student Admission Campaign' have not touched sufficiently to *Chhantyal* children in remote village areas where dense settlement of this community is. Most of the *Chhantyal*s are illiterate and uneducated only some countable persons have studied SLC and higher education that are economically rich and migrate to urban area. Without good education nobody can complete and get opportunities and chances for participation representation in anywhere of government sectors at present time. *Chhantyal* peoples are such condition; they do not understand properly the importance of culture, language, and inclusion. So these all are in the verge of extinction with identity. Therefore, *Chhantyal* peoples have to be proportionally participated by providing good education and opportunities (Chhantyal, 2005).

Limited studies have been done on *Chhantyal* community. Some countable foreign scholars and Nepali sociologists/anthropologists, researchers have conducted research on it. Some of them have been reviewed and presented their opinion here to understand the socio-cultural and economic trends of the *Chhantyal* community.

# **CHAPTER III**

## **RESEARCH METHODOLOGY**

### **3.1 Research Design**

The research has carried out on the basis of descriptive cum exploratory research design because this study has focused on to investigate the socio-economic and cultural conditions of the *Chhantyal* and to understand better about their lives. Besides, it is descriptive in nature because researcher has intended to present vivid picture of phenomena under investigation. This study has helped to analyze the socio-economic and cultural condition of *Chhantyal* and intend to provide appropriate strategy to improve their living standard.

This chapter deals with the type of research design under which the research had been carried out, the method of data collection deployed, the mode of analysis and the interpretation. This chapter gives the overall insight of procedure of research for the study under investigation.

### **3.2 Rationale of the Selection of Study Area**

For the study *Adhikarichaur* VDC of Baglung district have been selected because of several reasons as:

- Nobody has conducted study about socio-economic and cultural condition of *Chhantyal* in this area.
- For the study socio-cultural and economic condition of *Chhantyal* peoples who are living in this VDC.
- These VDCs are remote area so socio-economic and cultural condition of the *Chhantyal*s of this VDC is miserable.
- Being a resident and from the particular community of a VDC, the researcher feel familiar with the local peoples and language.

### **3.3 Sampling Procedure**

Among 59 VDCs of Baglung district only *Adhikarichaur* VDC has selected for the study. The population of *Chhantyal* people in *Adhikarichaur* VDC is 220 (District Profile 2007). Recently, the population of *Chhantyal* people in *Adhikarichaur* is 285 and there are 47 total households (HHs). Out of 47 households (HHs), 24 households (HHs) have selected for sampling, which is more than 50 percent. Systematic random sampling method had used to select samples.

### **3.4 Nature and Sources of Data Information**

The analysis and outcome of the study has based on primary as well as secondary data. The primary data has collected using various tools such as household survey, observation, focused group discussion, informal interview, key informants interview, questionnaires, case study etc. The secondary information has gathered from various sources i.e. VDC profile, District profile, publications, reports, books, journals, articles and relevant literature from other individuals, experts and other organization as well as other published and unpublished related research documents.

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

In other to get desired information and data for the study, both Primary and Secondary data collection tools and techniques had used.

#### **3.5.1 Household Survey**

The household survey has conducted through questionnaire in the sampled households. The researcher has tried to gather general to specific information about the condition of *Chhantyal* people.

### **3.5.2 Observation**

Observation as a systematic viewing, coupled with consideration of the seen phenomena. The main and mostly desired tool of collecting information, ultimately understanding the social process and its relation to natural process is obviously the participant observation. It is the best method without any doubt that could gather as much information as required. Keeping this view in mind, this study has conducted by observing the marriage practices, festivals celebration with local people through the non-participant observation.

### **3.5.3 Key Informant Interview**

Key informant interview had conducted in order to collect information about the socio-economic and cultural condition of *Chhantyal* community of *Adhikarichaur* VDC. The information that has gathered from the selected people who were considered very reliable in many aspects, like aged people, teachers, local leaders, VDC members, youngsters those are studying above SLC, male and female for gender balance purpose, member of civil society from the study group as well as from outside.

### **3.5.4 Focus Group Discussion**

The focus group method of interviewing has become popular as an intensive technique. It is the effective way to get the reaction of a small group of people regarding the focused issue. The focus groups discussion was held in separate VDCs with the active participation of old age, women, men school children and poor to know about their perception on social structure, culture, tradition, norms and values, social institution and the challenging factors. The discussion was focused more on participation of old age men and women of *Chhantyal* community.

### **3.6 Secondary Data Collection**

Secondary data were obtained through various Books, Journals, VDC profile, District profile, publications reports, survey reports, related newspapers, dissertations, articles and previous published and unpublished researches. Various libraries were visited in Kathmandu. This included the Library of TU, Martin Chautari, National Library of Pulchowk, Archaeology Department of Singhadarbar, the Library of Nepa School Chabhil, NFDIN (National Foundation for Development of Indigenous Nationalities), NEFIN (Nepal Federation of Indigenous Nationalities) and NCA (Nepal *Chhantyal* Association).

### **3.7 Data Analysis/Interpretation**

The help of computer programme has been taken and simple statistical tools like table, graphs, pie-charts, bar diagrams, measure of central tendency, dispersion, correlation and regression analysis, as well as MS Excel programme have been used for data analysis. Qualitative data have been analyzed descriptively. Quantitative data have been analyzed statistically and descriptively also. The simple statistical tools and techniques have been used in the study.

# **CHAPTER IV**

## **SOCIO-ECONOMIC CONDITION OF CHHANTYAL COMMUNITY IN STUDY AREA**

### **4.1 The Setting**

#### **4.1.1 Baglung District**

Geographically Baglung district is located in between 28° 15" to 28° 37" north latitude and 83° to 83° 36" longitude. The average altitude of the district is 8500 ft. above the sea level. The map of Baglung district is same as Nepal. It is known as Suspension Bridge by its sub-name. District headquarter of this district is Baglung lies in Far East of the district. Administratively, Nepal is divided into five development region, 14 zones, 75 districts, 3 municipalities, 3,915 VDCs. Baglung is one of the 75 districts of Nepal lies in Dhaulagiri zone of Western Development region. It is bounded on the east by Parbat, Rukum and Rolpa in the west Myagdi in north and Pyuthan and Gulmi in the south. The headquarter of this district is Baglung. The major rivers in the district are Kali Gandaki and Badigad. Uttarganga, Nisi, Bhuji, Taman, Daram, Kathe Theule, Jaidi, Hugki and Lungli are the sub-major rivers.

Administratively Baglung is divided into 3 electoral area, 13 ilakas, a municipality and 59 VDCs. The total area of the district is 1784sq.km with average length and wide 82.5 km and 23.82 km respectively. Total population of the Baglung is 2, 68,937 with 1, 23,528 (45.93%) male and 1, 45,409 (54.07%) female. Population growth rate Baglung is 1.46 percent. Total literacy percent of district is 61.70. Among them male literary percent is 73.10 and female is 52.30. The ethnic composition of the district is heterogeneous. The Caste/Ethnic composition are Magar, Dalit, Bahun, Chhetri, Thakuri *Chhantyal*, Newar, Gurung, Sanyasi, Thakali, Kumal, Gharti, Muslim, Tamang and others. Basically, above one percent Caste/Ethnic groups represent Magar, Dalits: kami, Sarki, Damai/Dholi, Brahman Hill, Chhetri, Thakuri, *Chhantyal*. Although, people of *Chhantyal* represent 1.5 percent of total population of Baglung district. People of Baglung district are found speaking in 12 different languages as their mother tongue such as Nepali (90.05%), Magar (7.95%), *Chhantyal* (0.59%) and

Newar (0.53%), Gurung (0.16%), Tamakng, Thakali, Maithili, Urdu, Bhojpuri and Bantawa etc. People follow different religions as Hinduism, Buddhism, Islam, Kirat, Jainism, Christianity and Sikh.

#### 4.1.2 Population Composition

Total population of the Baglung is 2,68,937 with 1,23,528 (45.93%) male and 1,45,409 (54.07%) female. The caste/ethnic wise population composition of Baglung district is as:

**Table 4.1: Caste/ethnic wise population distribution of Baglung district.**

S.N.	Caste/Ethnic	Population	Percent	S.N.	Caste/Ethnic	Population	Percent
1	Magar	74550	27.72	21	Unidentified Caste	345	0.13
2	Hill Bahun	59532	22.14	22	Teli	204	0.08
3	Chhetri	51871	19.29	23	Raji	179	0.07
4	Kami	35150	13.07	24	Gaine	156	0.06
5	Sarki	11699	4.35	25	Chepang	144	0.05
6	Damai	10623	3.95	26	Majhi	143	0.05
7	Thakuri	4117	1.53	27	Rai	116	0.04
8	<i>Chhantyal</i>	4047	1.50	28	Tharu	106	0.04
9	Newar	3370	1.25	29	Jirel	104	0.04
10	Unidentified Dalit	2282	0.85	30	Koiri	69	0.03
11	Gurung	2057	0.76	31	Sherpa	68	0.03
12	Sunar	1935	0.72	32	Kayastha	57	0.02
13	Sanyasi	1281	0.48	33	Yadav	46	0.02
14	Thakali	903	0.34	34	Baniya	26	0.01
15	Kisan	748	0.28	35	Thami	23	0.01
16	Kumal	730	0.27	36	Sunuwar	22	0.01
17	Gharti/Bhujel	621	0.23	37	Rajput	21	0.01
18	Muslim	493	0.18	38	Limbu	18	0.01
19	Chamar	492	0.18	39	Hajam	15	0.01
20	Tamang	440	0.16	40	Others	134	0.05

**Source:** *Baglung District Profile, 2007*



#### **4.1.3 Brief Introduction of *Adhikarichaur* VDC**

*Adhikarichaur* is a Village Development Committee (VDC) of Baglung district among 59 VDCs. This VDC is located western part of the district headquarter. *Adhikarichaur* VDC is surrounded Burtibang and Bongadobhan in the east, Bongadobhan and Gurjakhani VDC of Myagdi in the north, Bobang in the west and Devisthan and Boharagau in the south. The total population of the VDC is 6189 with 2852 (46.08%) male and 3337 (53.92%) female. The population growth rate is 1.38 with 0.85 gender ratio (Census: 2001). The total number of household is 1176 with the average family size 5.26. There are 9 wards with different villages. The area of this VDC is 114.96 Sq. Km. *Adhikarichaur* VDC is a study area one of the 59 VDCs of Baglung district located at 3 days walking distance with 28 *Kos* far west from district headquarter, Baglung bazaar. Total literacy percent of VDC is 29.12. Among them male literary percent is 40.06 and female is 20.12. There are seven primary schools, a lower secondary school and a Secondary School, a Higher Secondary School in VDC.

The *Chhantyal* of *Adhikarichaur* VDC mostly has a nuclear type of family including Husband, wife, and their unmarried sons and daughters only. The type of family in the community is patrilineal (the lineage of children is drawn from the male side of percent). There are almost 24 caste/Ethnic groups in VDC although Dalit, Magar, Bahun/Chhetri and *Chhantyal* are dominant group of VDC. There are clans under the heading of the *Chhantyal* in the study area such as *Dandamare*, *Potlange* and *Tathapja*.

#### **4.1.4 The *Chhantyal* People of *Adhikarichaur* VDC**

The *Chhantyal*s have Mongoloid physical features and are Tibeto-Burman language speaking family but the *Chhantyal* peoples of these VDCs speak only Khas Nepali language. The most of the *Chhantyal* people's house is two storeyed with stone roofs and some of them have thatched house. Wall of houses are made of stone. Because of poverty, some family members are not found as properly settled and lack of the ordinary facilities like shed for animals. But many of them have separate shed of animals, which is called Goth. Many have only two rooms one for kitchen and

bedroom, other for grain store.

The type of family in this community is mostly seen patrilineal (the lineage of children is drawn from the male side of parents) whereas some of families are found to be practicing matrilineal. In the study area, marriage ceremony is if preferred within the circles (endogamy types) as far as possible and also intercaste love marriage. Their main festivals are Maghe sakarnati and Saune Saraknti but also they celebrate Dashain, Tihar, Holi Purnima, Chaite dashain, Tij and so on.

#### **4.1.5 Settlement and Dressing Pattern**

Settlement pattern includes not only the geographical location and position of houses such as clusters or scattered and so on, but it also includes the whole way of living such as housing condition, dressing pattern, food habits etc. The settlement of the *Chhantyal* of *Adhikarichaur* VDC is found typical. The area of *Chhantyal* peoples' Ghaikhani village in *Adhikarichaur* is located at uphill facing south. It consists sloppy land, as well as somewhere the land is plain.

The positions of the houses are mostly agglomerated but some houses are only scattered. Every household has shed for livestock and cattle nearby their houses. The villagers migrate temporarily during mid of summer season until the end of rainy season to the higher altitude. They migrate in order to grow the seasonal crops suitable in the same region such as potatoes, maize, phafar (buff wheat), Sakkali, arums and beans etc. The *Chhantyal* peoples of this VDC live in the house roof made of stone and *khar* (thatches) slate. The walls are made of stone and mud, wooden planks, bamboo. The lower part of roof or a doorway of the houses is used to welcome the guests and visitors. Most of the houses are two storeyed. A low doorway leads to the main floor is for storing. There is no good system of ventilation and chimney. Most of the houses face southeast to get sunlight.

The traditional costumes among men is Dhoti, Bhoto, Chaubandi, Kachhad, Kajbandi, Patuka, Pheta, Hadula, Ghum, Docha and Ghalek, Gunyu, Majetro, Cholo, Patuka, Lungi are for women. However, at the present men and women are influenced by other types of costumes. The traditional ornaments of *Chhantyal* women includes Dhungri, Maruli, Yalung, Ear Ring, Chepto Sun, Tap etc in ear, phuli, bulaki, tuki,

mundri adds beauty to their nose, Charaane, Naugedi, Hambel are the necklaces worn, Raiya, Balo, Chura are the bangles worn by them, and golden rings in finger. The utensils they use are Kasaudi (an almunium or brass pot), Karai (iron pot), Tawa (iron frying pan) and Gagri (used for filling water made of copper).

## 4.2 Social Characteristics

### 4.2.1 Demography

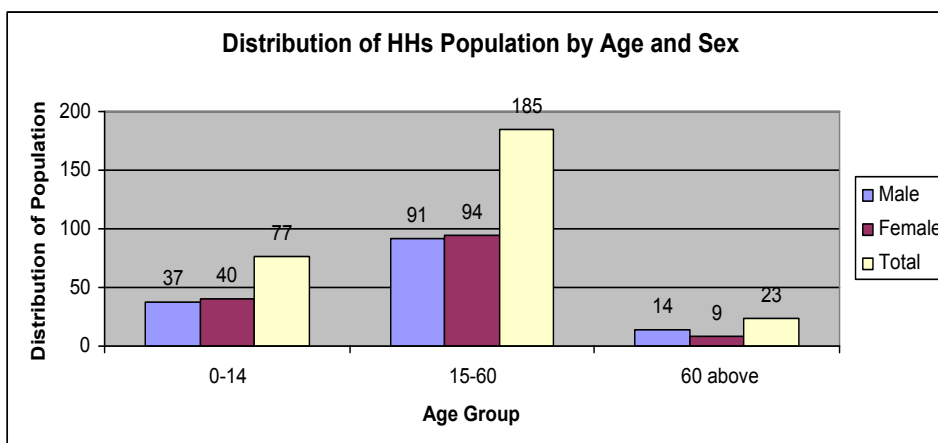
Population problem is a genuine problem and there is very high rate of population growth in Nepal. The annual growth rate is 2.25 percent (Census: 2001). The total population of *Chhantyal*s in all over the Nepal is 9,814 (0.04%) with male 4,545 and 5,269 (CBS: 2001). The total population Baglung district is 2, 68,937 whereas 1, 23,528 male and 1, 45,409 female and total population of *Chhantyal* in Baglung is 4047 with 1866 male and 2181 female. The total population of *Adhikarichaur* VDC is 6189 and total population of *Chhantyal* is 220 (District Profile: 2007). In the study area, there were 47 households with population of 285. The males were 142 (49.82%) and females 143 (50.18%). The average household size was 6.06.

**Table 4.2: Distribution of all Households Population in Study Area by Age and Sex.**

	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
0-14	37	13	40	14	77	27
15-60	91	32	94	33	185	65
61+	14	4.9	9	3.1	23	8
<b>Total</b>	<b>142</b>	<b>49.9</b>	<b>143</b>	<b>50.1</b>	<b>285</b>	<b>100.00</b>

Source: *Field Survey, 2011*

**Figure 4.1: Distribution of all Households Population in Study Area by Age and Sex.**



The above table and figure show composition of total population by age and sex. The table 4.2 and figure 4.1 give the age and sex structure of *Chhantyal* population of *Adhikarichaur* VDC. It shows the young population (the age group 0-14 years) comprises 27 percent. The economically active population (age group 15-60 years) are 65 percent and eight percent population are 61 years and above.

#### 4.2.2 Age and Sex

Population is the human capital, which plays a significant role in the development of a country or a VDC. It depends upon the types of population a VDC or a nation, where there is more skillful population. It makes greater impact in the change process of the VDC.

During the survey, different age group of people was interviewed. The distribution of respondents of different age group is shown in the table now.

**Table 4.3: Distribution of Respondents by Age and Sex.**

	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
0-15	0	0	0	0	0	0.0
16-25	1	4.2	2	8.3	3	12.5
26-35	1	4.2	2	8.3	3	12.5
36-45	2	12.5	2	8.3	4	16.7

46-55	5	20.8	3	12.5	8	33.4
55+	4	16.7	1	4.2	5	20.8
<b>Total</b>	<b>14</b>	<b>58.4</b>	<b>10</b>	<b>41.6</b>	<b>24</b>	<b>100.00</b>

**Source:** *Field Survey, 2011*

During the study, different people of different age groups were interviewed. None of the respondents was from age cohort of 0-15. Rest of the respondents was from all age cohorts. The highest number of respondents was eight from the age cohorts of 46-55, which held 33.4 percent and the lowest percent of respondents were 12.5 percent, which is there in number, who were 16-25 and 26-35 age cohort. There were five respondents who were 36-45 and above 55 comprise 20.8 percent each in total. There were 14 male respondents, which is 58.4 percent of the total respondents where as there were 10 female respondents, which held 41.6 percent. The highest numbers of respondents were five male and three female from the age cohort of 46-55 and the lowest percent of respondents were 1 male and 2 female from the age cohort of 16-25 and 26-35.

#### **4.2.3 Family Structure and Size**

Family means a group of people where relationship to one another is based upon consanguinity and who are therefore kin to each other. Family regarded as the primary stage of social institution where every child enters into the process of socialization of the community. During the field visit, two types of families were found in *Chhantyal* community i.e. nuclear and joint. The nuclear family consists of married couple and their unmarried children. The join family is a group of brothers' families living together in which there are in a joint resident, kitchen and property.

The table below gives the scenario of the family structure of the respondents.

**Table 4.4: Family Structures of the Respondents.**

<b>S.N.</b>	<b>Family Structure</b>	<b>No. of families</b>	<b>Percent</b>
1	Nuclear	15	62.5
2	Joint	9	37.5
<b>Total</b>		<b>24</b>	<b>100.00</b>

**Source:** *Field Survey, 2011*

The table 4.4 indicates that majority of sampled families live in nuclear family system. Out of 24 sampled families, 15 (62.5%) were nuclear families whereas there were only 9 (37.5%) respondents from joint families. The data above shows that nuclear family system in *Chhantyal* community of *Adhikarichaur* is also common.

The family size of the respondents varies from small with 1-3 family members to as bigger as with more than 10 family members which shown in the table below.

**Table 4.5: Family Sizes of the Respondents.**

<b>Family members</b>	<b>Households</b>	<b>Percentage</b>
1-3	3	12.5
4-6	11	45.8
7-9	7	29.2
10 and above	3	12.5
<b>Total</b>	<b>24</b>	<b>100.00</b>

**Source:** *Field Survey, 2011*

The numbers of households with 1-3 and 10 and above family members are three that is 12.5 percent of the total respondents. Similarly, there are 11 (45.8%) family with 4-6 family members. In addition, seven (29.2%) families have their family size of 7-9 members. The table shows that majority of families (45.8%) have 4-6 members, whereas 12.5 percent families have 1-3 and more than 10 family members of family.

#### **4.2.4 Kinship System**

The household kin relation is very smallest unit and primary in kin relation. Kinship is a system that also helps to identify the social position of an individual in the family and progressively through the kin relation and it is called Nata Pata. The rights and duties are sanctioned by the kin position as well. The material giving and taking of cultural patterns verify the kin identified in kin relations. The kinship as structure enhances the relation with a particular socio-economic status holder family or in a household; it can change the position of the person in particular dynamic livelihood.

The *Chhantyal* Indigenous Peoples have strong kinship system, which has made them very cohesive in social behaviors as they got together in their rituals and festivals. They have mainly two types of kinship system in their society. The relationships, which exist in their society, are mainly either by blood or by marriage. Thus, they have both blood and marital relationship in the society. The other type of relationship called 'Miteri' fictive as also found in their society. Now a day it is not so much in practice. The remarkable point in their kinship system is that they do not have discriminatory feeling and practices between rich and poor like in some other caste

and ethnic groups. The respect and pay good regards to all irrespective of their economic status and gender. They equally behave to rich and poor.

The relationship established due to marriage is called affinal kinship and the relatives thus related are called affinal kin. The affinal kin are '*Buhari*' for daughter in law, '*Bhauju*' for elder brother's wife. Likewise, '*Bhanja*' for son in law daughter's husband, '*Mawali Baje*' for mother's father and '*Mawali Bajai*' for mother and *Mama* for mother's brothers and *Phupu* (Maiju) for Mama's wife and usual words. The relationship due to blood is called '*Had saino*' (blood relation) means consanguinity. They are '*Bau*' to father, '*Ama*' to mother, '*Baba*' for elder brother of father and '*Kaka*' (uncle) to younger brother of father. Similarly *Baje* and *Bajai* are to grandfather and grandmother respectively. Similarly, '*Bahini*' is called for younger sister and '*Nana*' for elder sister. '*Bhai*' and '*Dai*' for younger and elder brother respectively. They respect to all sorts of kith and kin.

In the study area, some of the younger have few fictive kin called *Mit* (if male) and *Saina* (if female), which is a special kinship system. The fictive kin is considered respective. Special care and attention is given to fictive kin. Such fictive kin is established among other caste groups of almost of the same age groups it is believed that the *Mit*, if he or she were in *Bishwokarma* (Dalit caste) would help to get rid of from prison (difficult situation). In the same way if *Mit* is from a member of *Majhi* community, it is supposed that he would help to cross the river and ocean in trouble. There is a practice of adoption son of brothers or others of the same caste or class if they do not have their own son or child. The reason of adoption is the assumption that only son can be the stake for their parents and helps to open the door of heaven after the death of parents. In the study area, a family was found such type of case.

#### **4.2.5 Gender Roles**

Gender situation and roles in the respondents' families were also tried to look at in the study. There were seven areas in which women roles were tried to look at in their family level. The *Chhantyal* community mostly belongs to patria lineage family because the lineage of children is drawn from the male sides of parents. However, male and female have almost equal decision-making process. Men and women go



hand in hand in the fieldwork. It is thus seen a gender sensitive family at *Chhantyal* community in *Adhikarichaur* VDC. The table below gives the data on the gender roles among the respondents' families.

**Table 4.6: Gender Roles among the Respondents Households.**

		Decision Making Process			
		Male	Female	Both	Total
1	Farming activity Agricultural work	6	5	13	24
2	Buying goods and daily expenses	7	6	11	24
3	Buying and selling land	6	2	16	24
4	Decision Making of Children	4	3	17	24
5	Children's education	7	2	15	24
6	Property right	12	4	8	24
7	Joining local/ Indigenous social group	18	3	3	24
8	Joining political parties	19	2	3	24

**Source:** *Field Survey, 2011*

In the general *Chhantyal* women have much liberty as compared to the women of others castes. They have some decision-making roles in the families. They can influence the families to some extent. However, they are also influenced by the patriarchal mentality at the same time. The table above shows that the role of women is not much, still the power lies either with husband or with the eldest son. They have very little pay in children's education and sale of land become members of social group and children's marriage. It seems that their participation in social and political sphere is weak.

#### **4.2.6 Relation with Other Castes/Ethnic Groups**

The *Chhantyal*s are known to be honest, brave and hard working people and do not want bother others. They do not trick and intrigue on others. They concentrate just as their work only. They do not raise any unnecessary concern on other's issue. However, they are friendly, but straight and very social. It is observed that *Chhantyal*s in *Adhikarichaur* VDC have very good relations with other castes.

#### 4.2.7 Literacy

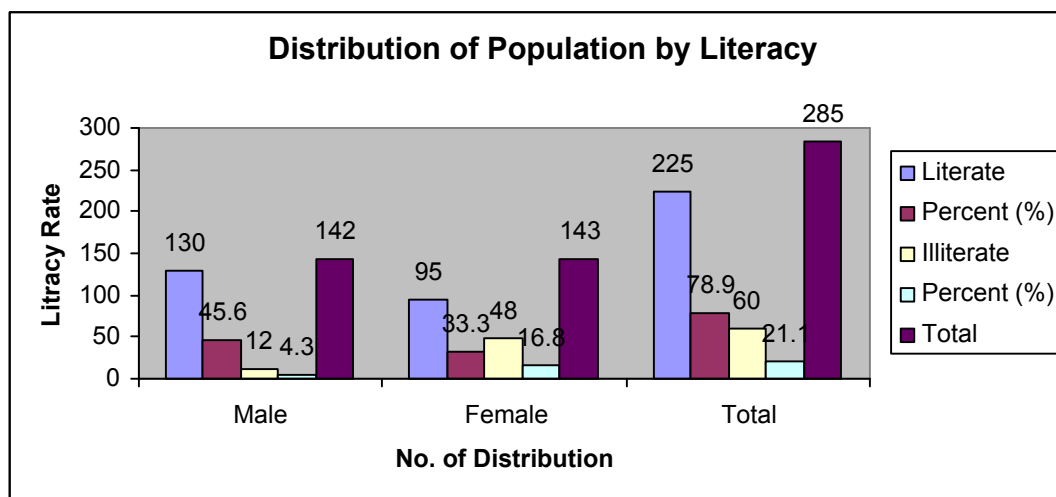
The ability of reading and writing is called the literate in Nepal. The CBS office of Nepal also suggests the ability to read and write one's own name as literate. Total literacy percent of *Adhikarichaur* VDC is 29.12. Among them male literary percent is 40.06 and female is 20.12. The literacy status of *Chhantyal*s in *Adhikarichaur* VDC has been presented in table below.

**Table 4.7: Distribution of HHs Members by Literacy and Sex.**

	Literate	Percent (%)	Illiterate	Percent (%)	Total
Male	130	45.6	12	4.3	142
Female	95	33.3	48	16.8	143
<b>Total</b>	<b>225</b>	<b>78.9</b>	<b>60</b>	<b>21.1</b>	<b>285</b>

Source: Field Survey, 2011

**Figure 4.2: Distribution of HHs Members by Literacy and Sex.**



Above Table 4.7 and Figure 4.2 present data on the literacy by age and sex of

*Chhantyal* peoples in *Adhikarichaur* VDC. The national figure shows 65.5 percent males and 42.8 percent females are literate. In *Adhikarichaur* VDC, Out of total population, 225 (78.9%) *Chhantyal* peoples are literate and 60 (21.1%) are illiterate. The figure shows the literacy rate of *Chhantyls* are high than national literacy rate of Nepal in the study area.

#### 4.2.8 Educational Attainment

Education is a means through which human being may bring a better life. Education attainment is more worked for the younger age groups than for the older age groups. However, literacy rate of *Chhantyls* of study area is not low. Although, most of the *Chhantyls* parents are not well educated so they do not understand the well value of education. Before some years ago, many of female students used to bind to look after children, cutting grass, taming goats and to help the parents at agricultural field. There are seven primary schools, a lower secondary school and a Secondary School, a Higher Secondary School in VDC. The educational figure of *Chhantyls* in *Adhikarichaur* VDC has been presented in table below. . It seems that the first person passed SLC in 1987 (2044 V.S.). The Janta primary School was established in 1991/92 (2048 V.S.).

**Table 4.8: Educational status by Sex of HHs.**

S.N.	Educational Level	Male	Female	Total
1	Illiterate	95 (42.2)	62 (27.6)	157 (69.8)
2	Under SLC	6 (2.7)	4 (1.8)	10 (4.4)
3	SLC	17 (7.5)	21 (9.3)	38 (16.9)
4	Intermediate (10+2)	8 (3.5)	7 (3.2)	15 (6.7)
5	Bachelor above	4 (1.8)	1 (0.4)	5 (2.2)
<b>Total</b>		<b>130 (57.7)</b>	<b>95 (42.3)</b>	<b>225 (100.00)</b>

**Source:** *Field Survey, 2011*

The table 4.8 shows the literacy level of sample HHs by sex of *Chhantyls* in *Adhikarichaur* VDC. Educational attainment until certain level of this area is not bad. The literate is 78.9 percent whereas male is 45.6 and female is 33.3 percent literate.

The illiterate is 21.1 percent. Among them, 4.3 percent are male and 16.8 percent are female.

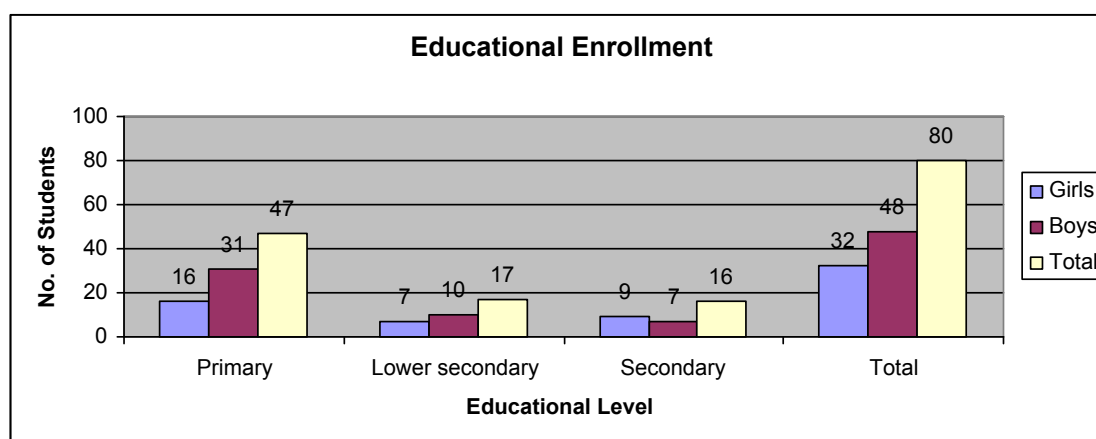
According to above table, enrolment of education until intermediate level is not bad. Nevertheless, the attainment of above bachelor is not satisfactory. Since 1987 to 2010, five people only have completed bachelor above, which is 2.2 percent only. In the study area, 15 (6.7%) and 38 (16.9%) people have completed intermediate (10+2) and SLC respectively. The SLC passed female are 21 (9.3%) and male are 17 (7.5) which shows that female are serious in education in recent days.

**Table 4.9: Educational enrollment**

S.N.	Educational Level	Girls	Boys	Total
1	Primary	16 (20)	31 (38.8)	47 (58.8)
2	Lower Secondary	7 (8.7)	10 (12.5)	17 (21.2)
3	Secondary	9 (11.3)	7 (8.7)	16 (20)
<b>Total</b>		<b>32 (40)</b>	<b>48 (60)</b>	<b>80 (100.00)</b>

Source: Field Survey, 2011

**Figure 4.3: Educational enrollment.**



Above table and figure show the enrollment of education of *Chhantyal* students in

study area from primary to secondary level. The enrollment of education in primary level is not bad; nevertheless, the attainment of above level is not satisfactory. It does not seem vast enrollment difference between girls and boys. In the study area, the total 80 students are studying primary to secondary level out of 47 households (HHs). Among them, 47 students (58.8%) study in primary level in which girls and boys are 16 (20%) and 31 (38.8%) respectively. Similarly, 17 (21.2%) and 16 (20%) students are studying in lower secondary and secondary correspondingly. The above table clearly shows that students are increasing to admit in education in recent days which also means that most of *Chhantyal* households are serious in education manner.

#### **4.2.9 Language**

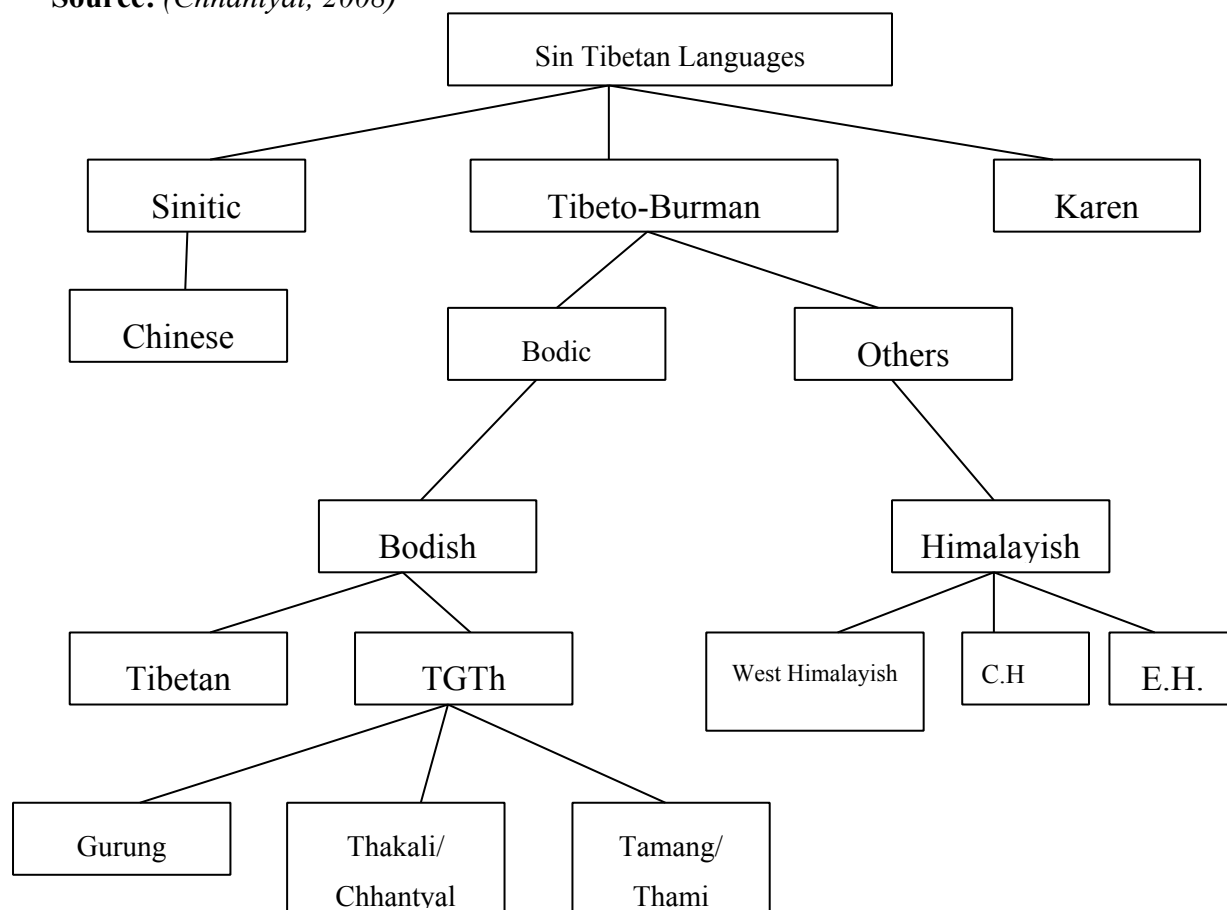
Mother tongue is the identification of *Chhantyal*s in the recognition as the indigenous people. Language is the subject, which has direct relationship with history of those matters. 'The Chantyal language belongs to the Tamangic group of the Bodish languages, which in turn constitute a branch of the Bodic Division of Tibeto-Burman. The other Tamangic languages are Gurung, Manangba, Nar-Phu, Tamang, and Thakali.' (Noonan, 2005). According to Yogendra Yadav (Linguist), there are 75 different kinds of languages spoken by aborigine people of Nepal. Dr. Harka Gurung also stated in his report 2002, that there are 39 types of Indigenous language. (Gurung, H., 2002). The CBS 2001 shows 92 different languages. The same way the survey done in 2002 by UNESCO has shown the existence of 57 different Indigenous languages. All these report shows that there are practice of various aboriginal languages in Nepal.

The *Chhantyal*s also have their own mother tongue. The language they speak is recognized in three different names Chhantel Bhasa, Chhantel *Kham Bhasa*, and *Chhantyal Bhasa* (*Chhantyal* language). This is one of the national language, which is going to be extinct. The minority speakers in mother tongue among *Chhantyal*, extinct condition of mother tongue by new generation, migration, primary level of education in other tongue (Khas Nepali and English), discrimination in the state by language, etc. shows the causes of extinction of *Chhantyal* mother tongue. The relationship of this language is with Tibeto-Burman.

According to Michael Noonan, the language is categorized in the group of Tibeto-Burman family like Thakali, Gurung, Manangwa Narfu and Tamang. The same way Dr. Rudra Laxmi Shrestha says, 'This language is more similar to Gurung than Thakali but it is also difficult to declare with these limited words. Dr. Yogendra Yadav also says that the language is more likely to be of Thakali people. This lies in the group of Tibeto-Burman. He states the ancestors of *Chhantvals* in the following ways:

### Diagram 4.1: Sign Tibetan Language

Source: (Chhantyal, 2008)



The settlement of this tribe is in the rural area of the geography. Though they are settled in different parts of the country, they do not speak their mother tongue. The migrated people to Pokhara, Dang, Kathmandu, Rupandehi etc. from Myagdi are found speaking mother tongue in few numbers. However, the linguistic group of people shows that the village in the north-west of Myagdi district is the origin place of *Chhantyls*. According to the use of language, Mangalekhani, Gyasikharka, Chhaurkhani, Kuinemangalekhani, Malkabang, Gurjakhani, Malampar, Thadadakhani are the major places as the settlement of *Chhantyal* people.

The people in this region speak the mother tongue of *Chhantyls*. Different VDCs have the following numbers of people speaking in their mother tongue. The highest numbers of people speaking in their mother tongue are in VDCs of Kuine Mangale of Myagdi district and simultaneously in Malkabang, Gurjakhani, Pakhapani, Bhakimle, Baramja etc.

#### **4.2.9.1 Condition of Language**

The census report of Nepal 2001 shows that out of 9,814 *Chhantyal* people only 5,912 *Chhantyal*s speak in their mother tongue. This shows the minority of mother tongue speakers there is no difference found in the language between the people migrating from one region to another region. The people of this community is more likely to be found speaking Nepali language as their main language .Nepali words are mixed up while speaking the mother language .There is no evidence of written inscription or script found about their origin till the date. Therefore, it is difficult to know about changes taken place in the chronology or history.

The language does not consist of different script for publishing books. Therefore, books related to language, magazines and dictionaries are found using Devanagari Script. Michael Noonan has published the dictionary of this language in 1999. The same way the organization of indigenous people is in the process of collection of words in Devanagari script of Nepali-*Chhantyal* and *Chhantyal*-Nepali. Nepal *Chhantyal* Association of central committee has also published a book like some words of knowledge and grammar pattern book. Dil Bahadur *Chhantyal* has also published the book called "*Chhantyal Bhasama Kurakani*". Similarly, NFDIN, CNAS and Central Department of Linguistics in TU have jointly worked for documentation of *Chhantyal* language. Nevertheless, this is not published yet.

However, in the study area, researcher found that none of the *Chhantyal* people can speak the *Chhantyal* language. They speak Khas Nepali language in their daily life. They have eagerness to learn their language especially to child and they are worried for the extinction of their language.

### **4. 3 Social Services**

#### **4.3.1 Health and Treatment Pattern**

Nepal is developing country as well as mountainous with full of remote areas. Nepali people do not have any facilities who live in remote areas. Among them health service is one. People living in remote areas have less access to health facilities due to lack of awareness. Even in the case of emergency, they do not get proper treatment.



### 4.3.2 Health Status and Treatment

Baglung district has a district or zone hospital, 12 health centers (including nine health post) and 49 sub-health posts (District Profile: 2007). Though district hospital is a major source of health care of the people of Baglung district, people of far west VDCs of Baglung visit to Tansen hospital of Palpa district for major and serious case because it is nearer than district hospital. In *Adhikarichaur* VDC, there is one sub-health post. In the sub-health post, health workers are not available all the time.

Due to the lack of education, awareness and not supply of sufficient medicine and well equipment people visit the sub-health post from the distance villager rarely. They go to health centre, sub-health post and medical only after serious illness otherwise they use local herbs for their treatment. The nearest health centre is in Burtibang VDC, which is two and half hour far from their settlement. The health status of the people is greatly determined by many features such as the way of living, supply of safe drinking water, health knowledge, sanitation etc. Some of the people of *Adhikarichaur* VDC prefer to get treatment from *Dhami/Jhakri* (traditional healer or shaman).

**Table 4.10: Treatment Pattern in Illness in *Adhikarichaur* VDC**

Service providers	No. of HHs	Percentage
Dhami/Jhakri	4	16.7
Sub-health post/Health centre/Medical	9	37.5
Both	11	45.8
<b>Total</b>	<b>24</b>	<b>100.00</b>

**Source:** *Field Survey, 2011*

The above table shows that 16.7 percent of the respondents go to Dhami/Jhakri (shaman), 37.5 percent of respondents go to allopathic and take services while 46.67 percent go to allopathic and traditional healer. It shows that *Chhantyal* people have faith over Dhami/Jhakri for some extent. In the study area, people of old age group

prefer traditional healer and people of young age prefer allopathic treatment.

### **4.3.3 Sources of Drinking Water**

In most of villages of Nepal, there is no supply of pure drinking water. In those villages, people get water directly from kuwa and local tap. Some of the villagers have public tap and people get water from it. In *Adhikarichaur* VDC, many water taps were made with the support of an international organization name International Nepal Fellowship (INF) in 1995/96.

District development committee supported next project for drinking water in 2008. All taps of were not in well condition due to weak management, monitoring, evaluation, and careless of local people. Similarly, people use again traditional local tap and *Kuwa* (well) for drinking water when they migrate temporarily for cultivation in high land area. The distance between house and source of water is not far more than 10-15 minutes to walk at settlement area.

### **4.3.4 Sanitation**

Sanitation is also main component of development of village. Most of *Chhantyal* people use toilets in the study area. Some has made fine toilet near their houses and some of them dig the bit pit which is used as the latrine. But, some of people practices defecation either in the side of road or open field. Therefore, the condition of sanitation in households is as well for some extent. If they practice to improve their behavior pattern, than the result comes well.

## **4.4 The Economy of the *Chhantyal* Community**

The traditional occupation of *Chhantyal* people was based on copper mine which was main source of economy till 19<sup>th</sup> century. (Shrestha, 2002). Gradually mines came to an extinct condition, the land in the area of copper mine was not suitable for agriculture as the remaining part of cultivable land was also occupied by some others because of this *Chhantyal* people shifted in search of other kind of occupation for their survival. They started husbandry and agriculture. (Panta, 1996). At present, 85 percent of population of this community depends on agriculture and husbandry, 14

percent depends on internal and foreign employment and only two percent are seen to following other businesses. (*Chhantyal* Gobinda, 2009). The factors related to the economy of *Chhantyal* community of *Adhikarichaur* VDC includes the land and the food production, family and animal husbandry, salary, and wages, and income and expenditure system of *Adhikarichaur* VDC.

According to Oxford dictionary (2005), 'economy' refers that relationship between production, trade and supply of money in a particular country or region. While discussing the general feature of Nepalese economy, it is found that Nepal is an agriculture country. Most of the population live in the rural areas and adopt agriculture as their means of livelihood.

Actually Nepali economy is agrarian. Almost two third of the total area of the country is covered by hills and mountains. The cultivate lands are confined in Terai and inner Terai parts of the country. Nepal is facing more constrains on the way of development. Geographical and topographical feature of the country presents a big barrier, which has always created obstacles in the development process. In the field of industrialization, the country also has not achieved significant progress. Therefore, the level of poverty varies from village to village because of the topographical and land shape variation.

The economic condition of *Chhantyal* people of *Adhikarichaur* VDC is whether too much poor or wealthy. The major crops of this village are maize, wheat, millet, mustard seeds, rice, potato and vegetables. There is under employment and unemployment. Therefore, the young people have to go far away in search of employment. Most of the young people have to go out of country for unskilled wages labor. They get only unskilled work and earn very low amount because of unskillness and low education.

#### **4.4.1 Active and Passive Population**

Based on economy, a person who is under 15 years of age is called infant and person who is above 60 years of age is known as ageing person. People of those two cohorts are known as economically inactive though they might be working at their home situation. Similarly, those who are physically weak and incapable do not engage in

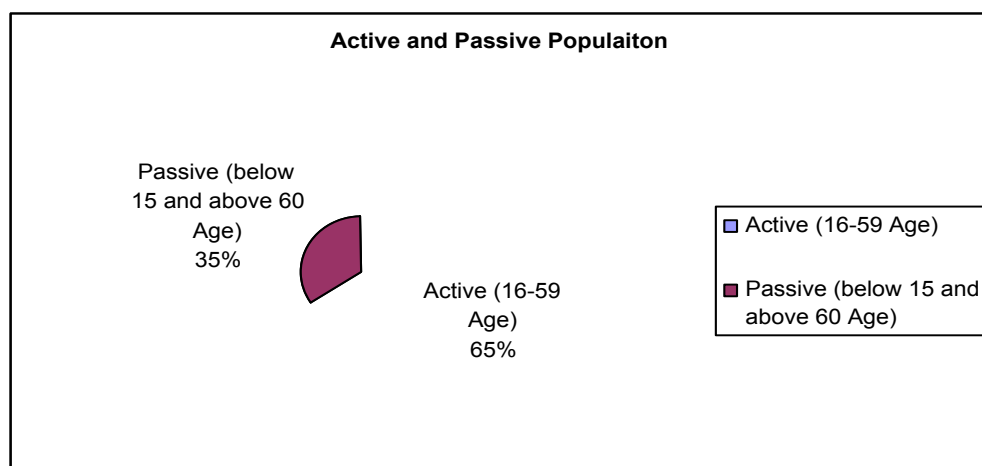
work. Thus, these groups who are incapable of working in either agricultural activities or any other income generation activities are known as passive population. Rest of the people of other age cohort in considered fit for work and they are considered fit for work and they are considered to be economically active. *Adhikarichaur* VDC.

**Table 4.11: Active and Passive Population.**

Age Group	Total Population	Percent	Remarks
Children (0-15)	77	27.0	Passive
16-59	185	65.0	Active
60+	23	8.0	Passive
<b>Total</b>	<b>285</b>	<b>100.00</b>	

Source: *Field Survey, 2011*

**Chart 4.1: Active and Passive Population.**



There are 77 children, who are under 15 years of age. This age cohort represents 27.1 percent of total *Chhantyal* population in *Adhikarichaur* VDC. They contribute indirectly to their family income to some extent, but they are categorized as young, which is passive population only in economic basic. The age of above 60 consists 8 percent of whole *Chhantyal* population where both represents 35.1 percent of total

passive population. Economically, active population of this age cohort represents 64.9 percent. Though, *Chhantyal* who are above 60 years at age, are strong and work hard to contribute their daily family income. Even though, economically they are called passive population.

#### 4.4.2 Occupation

According to Oxford dictionary (2005), 'occupation' refers a job or occupation that the way in which you spend your time, especially when you are not working. The occupation is a factor, which reflects the socio-economic status of a person. Occupation of an individual refers to the kind of work done during a selected refers to the kind of work done during a selected reference period Almost, two third of the sample families involved in agriculture.

**Table 4.12: Main Occupation of Respondents**

S.N.	Occupation	No. of Respondents	Percentage
1	Agriculture/husbandry	16	66.7
2	Services/Teachers	3	12.5
3	Labor/Wage labor	2	8.3
4	Sales/Business	1	4.2
5	Carpenter/Mason	2	8.3
<b>Total</b>		<b>24</b>	<b>100.00</b>

**Source:** *Field Survey, 2011*

The table 4.11 shows that 16 households (66.7%) of the sampled families involve in agriculture and husbandry. There are two (8.3%) families, work as wage laborer for their livelihood. There are three (12.5%) families, who involve in services as teacher. Similarly, a family that represents (4.2%) has involved in Business/Sales and two (8.3%) families work as carpenter and mason. This table indicates that *Chhantyal*s in the study area are mainly farmers. Most of *Chhantyal* people are involved in agricultures.

#### 4.4.3 Agriculture Practices in *Chhantyal* Community

The agriculture is the backbone of the Nepalese economy. The agriculture civilization has been started after the stage of hunting and gathering which has been running up until now. It is regarded as the primary means of subsistence people within the environment, which includes food grain production, cash crops, livestock and their products. That is natural that every means of production required labor. Since in

Nepal, the agriculture is highly labor consuming activity, also particular in the traditional agrarian community. The topography, climate, irrigation facility and the economic conditions and technical advancement of the area determine the agricultural practices of any places in general. However, agricultural practices of *Adhikarichaur* VDC are still traditional and ancient type. Most of the farmers plough their land with iron tipped wooden plough, which is very traditional tool. Oxen are usually used to plough field as draught animals, which is less efficient. All the agricultural activities are carried out manually from land preparation to harvesting crops.

The characteristic of farming is subsistence in nature. There is no even semi commercial type of farming. Therefore, the method of cultivation of *Adhikarichaur* VDC is technologically traditional. They have few agricultural tools and equipment such as iron tipped wooden plough, sickle, spade and axe etc. Most of their tools are made up of from wooden/bamboo and iron. Agricultural activities of *Chhantvals* in *Adhikarichaur* VDC are highly influenced by the seasonal cycle. The major seasons are rainy and winter. They cultivate to crops in the favorable season. Maize, millet and paddy are grown in rainy season, whereas wheat and mustard are grown in winter. Most of the people of *Adhikarichaur* VDC do not produce vegetables in winter season as well but they produce pumpkin, squash, potato, cucumber, bean and other vegetables in rainy season. Major crops cropping calendar are shown in the table below.

**Table 4.13: Cropping Calendar in the Study Area.**

Major crops	Planting month	Harvesting month
Maize	Falgun/Chaitra/Baisakh	Saun-Bhadau-Asoj
Millet	Asar-Saun	Kartik-Mangsir
Paddy/rice	Jestha/Asar	Asoj-Kartik
Wheat/barley	Kartik/Mangsir	Chaitra-Baishakh
Mustard	Bhadra-Asoj	Magh-Falgun
Potato	Falgun/Chaitra	Saun-Bhadau-Asoj
Buff wheat	Bhadra-Asoj	Magh-Falgun
Kitchen Garden	All round the year	All round the year

**Source:** *Field Survey, 2011*

The table 4.12 shows the planting and harvesting of different crops. The table indicates that *maize* is sowed in the month of Falgun to Baisakh and harvested it in the month of Saun to Asoj in the area of *Chhantyal's* settlement. The *millet* is sown in Asar to Saun and harvest in Kartik/Mangsir. The *paddy* or rice is sown in Jestha/Asar and harvest in Asoj to Kartik. The *wheat* and *barley* are sown in Kartik to Mangsir and harvest in Chaitra/Baishakh. The *mustard* and *buff wheat* are sown Bhadra to Asoja and harvest in Magh or Falgun. The *potato* is planted in Falgun to Chaitra and harvest in Saun to Asoj. Most of people grow in their terrace field except paddy. For the kitchen garden, they plant and sow different types of seasonable vegetables in all seasons, which help to use in kitchen. The planting and harvesting rotation process depends on season which is based on practical knowledge and traditional ideas.

**Table 4.14: Major crops cultivated by HHs in Study Area.**

Major Crops	No. of HHs	Percentage
Maize	24	100.0
Millet	24	100.0
Paddy/rice	4	16.7
Wheat	24	100.0
Mustard	11	45.8
Buff wheat	9	37.5
Potato	24	100.0
Barley	10	41.7

**Source:** *Field Survey, 2011*

The table 4.13 shows that maize, millet, paddy, wheat, mustard, buff wheat, potato and barley are main grains. It seems that all households produce the maize, millet, wheat and potato. They produce paddy 16.7 percent, mustard 45.8 percent, buff wheat 37.5 and barley 41.7 percent. The maize and millet are sown in the same land. Similarly, maize and potato also grow in same land and same time. Maize, millet, and wheat, mustard have good relation and rotating process. The maize, millet, wheat are also used to make alcohol (*Jand* and *Raksi*) which are used in the celebration of the rituals and festivals.

#### **4.4.4 Ancestor Land/Territory**



The '*Chhyantung*' is located at *Dhorpatan* of *Baglung* district, which is said to be the traditional originic place of *Chhantyal*s. The *Chhantyal*s are rarely found in '*Chhayantung*' at the present. People of dalit community '*Bishwokarma*' and n Tibetan refugees are settled there. In the present days, *Chhantyal*s are mostly living in Baglung, Myagdi and Gulmi district. There are the evidence of tunnels of copper mines. '*Kuinemangale*' of Myagdi holds the largest number of population of *Chhantyal*s. The total numbers of people living in there are 1027. Apart from this Gurjakhani is only one place where indigenous aborigines of *Chhantyal*s are settled. Others castes like Gurung, Magar, Thakali, Bauhun, Chhetri, Dalits also live around the settled area of *Chhantyal*s. This is why it is difficult to figure out the boundary of the ancestral land area of *Chhantyal*s. The administrative assembly established by the state and the measurement of land portrait made in the ancient time has shown that these tribal people living area is in highest to lowest altitude. According to the aged people, the *Chhantyal*s have used the land in the four directions in the following description ways:

**East:** It followed Himalaya of Dhaulagiri and south flowing river named Rakhu. It ends at the shore of Rudrabeni of Kali Gandagi river.

**South:** From the west of Badighad, Rudrabeni, passing through the shore of the border at the Pyuthan district and then Baglung to the border of Rolpa.

**West:** From the border of Rolpa to Rukum passes the border of Baglung touching the border of Dolpa.

#### **4.4.4.1 Present Condition of Land**

The people have lost their land due to the measurement for area resolution by the administrative sector of the government. The land registered personally only are leftover. The lands apart from the possessions are present as the property of the government. The land of these people is seen to be proprietORIZED by the state. However, the state has confiscated the collective land of these people.

Some other tribal people have also ownership in the origin place of *Chhantyal*. The state has given the testimonial document with red seal for land ownership. The residual land is as the property of the state. The formal land is now used by non-

*Chhantyal*s: Magar, Thakali, Gurung, Brahmin, Kshatriya, Dalit, Newar etc. People living there are using the land in which they do not have rights. The state has seized the formal land of *Chhantyal*s in the practice of displacement by force. The land is only seized because of the measurement basis for nationalization. Because of this, people are restricted from using the land and ownership of land like in ancient times.

Land ownership is still the most important measurement index of wealth in Nepal. Those who possess large amount of land is wealthy and if not they are poor. However, the possession of land is greatly valued among the *Chhantyal*s of *Adhikarichaur* VDC or in study area. Land is continuous source of income and social security but not only as a factor of production. Land indicates the social status and prestige also.

Topographically, the study area is situated at the foothill. The soil of this area is yellowish brown in color. There are rock stones in the *Adhikarichaur* VDC as well as in the field.

#### **4.4.4.2 Types of Land**

The lands of *Adhikarichaur* VDC could be classified into two categories, viz.

1- Khet                      2- Bari

##### **1- Khet**

These fields are terraced and fertile. In this type of land, water could be reserve. On these land paddy, wheat and maize are cultivated and some potatoes also. But, some people cultivated wheat and some other maize and potatoes. People cultivated paddy in Jestha/Asar and harvested in Asoj and Mangsir. After that some sown wheat and some sown maize. In a year, two different seasonal crops can be possible for cultivated.

##### **2- Bari**

This type of land is situated a little bit higher compared with Khet. Therefore nature of Bari is dry. Seasonal crops can be cultivated here. Farmers product maize, millet, mustard seeds, wheat, potatoes on this area. In these lands, two seasonal crops maize/ millet in summer and wheat/mustard in winter are grown. According to the

government land categories Bari belongs to Doyam and Seem, which could be ploughed by oxen.

In the study area, distribution of land is unequal. Most of *Chhantyal*s have little land but there are some *Chhantyal*s, who have more than 20 ropanies of land. The VDC does not have irrigation facilities for all farming land. The farming depends mainly on monsoon. That is why farming is of rain fed type. Therefore, the productivity of the VDC is not satisfactory although the land is fertile. It has made *Chhantyal* people alive with very difficult as they work hard for the whole year, but they get little return about of it.

At the study area, the respondents have one to more than 20 ropanies of land. Who have more land, his condition was good and less have weak condition. Therefore, the land holding size represents the condition and status of people at the study area. The table below shows the status of land holding and ownership of the *Chhantyal* people of the study area.

**Table 4.15: Status of Land Ownership of the Sampled Households.**

	Bari		Khet	
	Number	Percent	Number	Percent
0-5	5	20.8	3	12.5
6-10	7	29.2	1	4.2
11-15	6	25.0	-	-
16-20	3	12.5	-	-
21 and above	3	12.5	-	-
<b>Total</b>	<b>24</b>	<b>100.00</b>	<b>4</b>	<b>16.7</b>

**Source:** *Field Survey, 2011*

The table 4.14 shows that out of 24 households 20.8 percent have 0-5 ropanies Bari whereas 29.2 percent have 6-10 ropanies, 25 percent have 11-15 ropanies, 12.5 percent have 16-20 and 21 and above ropanies Bari. As regards the Khet, only 16.7 percent have their own. Among them 12.5 percent have 0-5 ropanies Khet whereas only one household has 7 ropani which is 4.2 percent. There is no land to all the households in Khet.

The productivity of Bari and Khet is different. Very few lands have irrigation facilities. So, they have to depend on the monsoon for agriculture. There is no practice of modern agricultural technique and due to the sloppy land and fertilizers are swept by rain. All these are the factors directly responsible for the low production, which results the poor economy of the village.

#### **4.4.4.3 Sufficiency of food**

The agricultural production in any region generally depends upon the existing ecological belts. The quality of soil, amount of manure used, irrigation facilities and timely cultivation and continuous care of plants determines the quality and quantity of crop production. The *Chhantyal* people of *Adhikarichaur* VDC use traditional methods of agriculture. They use only a few agricultural tools namely spade, plough, oxen etc. The family members are principles productive sole sources of labor supply. They use their crops on their traditional rituals, festivals, feast and other religious and cultural practices.

The staple food of *Chhantyal* is Dal, Bhat (rice, maize and pulse) / Tarakari (curry) in their daily mean. They use maize and wheat etc. for their daily meal. Most of the *Chhantyal* people's economic condition is not well in this area. Some of people's life is miserable condition. They work hardly on agricultural farm whole year, even though they do not get enough food to eat and feed two meals a day to their family for the whole year. During the survey, it was found that over 50 percent families have food shortage in July to September. As they have food shortage in these months, most of them have borrowed loan either from neighbors/relations or local moneylenders. They do not borrow money from bank, as the process of borrowing money is lengthy and far away. Because such financial institutions situated in district headquarter. So, they have not been able to utilize the opportunity. Most of the respondents said that the family has to buy grains for their family's livelihood, although they produce more compared to their family livelihood, although they produce more compared to their neighbors. The food security situation among the *Chhantyal* will be much better if they manage well. If they could produce cash crops it would help to improve better lifestyle.

**Table 4.16: Food Sufficiency of HHs in *Adhikarichaur* VDC.**

<b>Food Sufficiency in months</b>	<b>No. of HHs</b>	<b>Percentage</b>
0-3	2	8.3
3-6	2	8.3
6-9	4	16.7
9-12	9	37.5
Surplus to sell	7	29.2
<b>Total</b>	<b>24</b>	<b>100.00</b>

**Source:** *Field Survey, 2011*

The table 4.15 shows that two households (8.3 %) have food sufficiency for up to three months. It is meant that those families have to depend on wage earning for more than nine months. This is the sign of food insecurity among 8.3 percent of sampled families. Similarly, two households (8.3%) have adequate food only for 3-6 months. Likewise, four families (16.7%) have their own food grown for more than 6-9 months. They also have to work for other business to manage their livelihood for the rest of the year. The other 10 (37.5 %) HHs have adequate food security situation for almost 9-12 months. They have to earn to their livelihood from other business for rest of the months of the year. There are seven families among the 24 households, which accounts 29.2 percent of the sampled families have food security throughout the year. It indicates that the degree of food deficit in the *Chhantyal* community of *Adhikarichaur* VDC is not secure.

From the above data, more than 33.3 percent of sampled households had good grains insufficient for whole year. A question arise her how to do they manage their livelihood in case of insufficiency of food grains. The following measured help them to run their normal livelihood in case in insufficiency.

**Table 4.17: Source of Livelihood of the Respondents.**

Sources	No. of Households	Percent
Agriculture	7	29.2
Services/Teachers	6	25.0
Business/Sales	1	4.2
Wage labor	2	8.3
Foreign employment	8	33.3
<b>Total</b>	<b>24</b>	<b>100.00</b>

**Source:** *Field Survey, 2011*

The above table shows that only seven households have good sufficiency of the food. In case of insufficiency of food grains of the six households 25 percent get additional support from different income of teachers, a household that represents 4.2 percent does a shop, and 8.3 percent from wage labor such as carpenter, mason etc. The highest contribution is from the income of foreign employment, which represents 33.3 percent. Every household have to depend upon additional resources during insufficiency of food grains.

#### **4.4.5 Animal Husbandry**

Animal husbandry was the backbone of the economy of simple societies. Therefore, primitive societies were fully dependent upon animal husbandry. Several studies have emphasized the importance of animal husbandry in human civilization many groups of agriculture people shared their inhabited area to cattle raising. Human beings were fully dependent meat, milk products from animal in the hunting, gathering period. It is a general fact that the animal husbandry has an important role in economic cultural and ecological aspects. It is one of the main economic components of Nepali farmer and animal husbandry in closely associated with forestland. Animal husbandry also directly supports to agriculture. So, both are complementary to each other. Animal husbandry is important not only to raise their economical condition but also from the cultural and nutritional point of view. The people of *Adhikarichaur* VDC keep livestock primarily to fulfill the necessities of milk, milk product, ghee, meat and compost manure. Except them, oxen are used to plough the field and chicken are used

both for meat and for eggs or sold on cash.

**Table 4.18: Birds, Cattle and Buffalo in Sampled Households**

S.N.	Birds, Cattle and Buffalo	HHs	Percentage
1	Oxen	1	4.2
2	Cow	1	4.2
3	Oxen, Cow	2	8.3
4	Oxen, Cow, Buffalo	3	12.5
5	Oxen, Buffalo	3	12.5
6	Buffalo, Goat	2	8.3
7	Goat, Cow	2	8.3
8	Buffalo, Cow, Goat	4	16.7
9	Buffalo, Cow	6	25.0
10	Poultry/hen	Almost all	-
<b>Total</b>		<b>24</b>	<b>100.00</b>

**Source:** *Field Survey, 2011*

The table 4.17 shows that they keep different type of animals and poultry birds. Out of sampled households 24, a family has only oxen and next has only cow. Similarly, two different six families have oxen and cow, buffalo and goat, goat and cow respectively. Likewise, three different six families have oxen, cow and buffalo, oxen and buffalo correspondingly. Four families have buffalo, cow and goat whereas six families have buffalo and cow. In the same way, almost all families have birds which are mostly local hens or chickens. It shows that most of households have mixing husbandry system and they keep animals and birds. According to data, 90 percent above households have animals and birds both. Indeed, they keep either animals or poultry, which they think their social security and helps for their livelihood.

#### **4.4.6 Labour**

Labor is one of the important factors of production. Labor is consumed in both agriculture and animal husbandry. Therefore, the economy of *Chhantyal* community is labor consuming. The term ‘labor input’ means the fulfillment of required labor as per necessary. Most of numbers of family are directly or indirectly engaged in

agriculture or animal husbandry. Animal husbandry needs regular labor compared to agriculture. Almost every members of the family are sharing their work such as preparing food, carrying manure to the field, sowing seeds, collecting firewood, fetching water and fodder from the forest.

Family is the main source of labor supply. All the family members contribute during planning and harvesting season, which needs additional labor. As such occasion, they invite labors from their relatives or neighbors. They practice a labor exchange system, which is known as '*Parma or Parmo*'. Under '*Parma*' there is no discrimination in respect of age and sex. Every individual can join it but the return of his or her work expected on the same basis. The next type of labor exchange system is '*Jyaladari*' called as '*Khetala*'. On this system, whether the some rupees or amount of crops is provided them which is fixed on the basis of societal rule and regulations. In the daily work, even economically inactive populations also help hands of family. Boys and girls are allocated different jobs based on their age and capacity. A boy of 12-13 years helps his father in the field and a girl helps her mother in household activities as lighting the fire, bringing water, preparing food and taking care of younger children. They start working as apprentices within the range of 5 or 6 years old.

The agriculture land is insufficient for the production as well as lack of modern technologies. Most of the people must do alternative job. The *Chhantyal* people who have skill of carpenter, mason etc. they work for wage labor and those are unskilled they go for labor during the plantation and harvesting season in agriculture farm. The people who have insufficient food and do not have service always participate in wage labor. Therefore, it has played great role in the economy of *Chhantyal* people.

#### **4.4.7 Skill**

Although, agriculture is the backbone of the national economy, it cannot alone increase the economic status of the people. People do some certain skilled works like weaving (*Doko, Namlo, Damlo, Mandro, Thunse*) and carpentry etc. which might be additional source of income of *Chhantyal* VDC.



**Table 4.19: Micro Enterprise Using Skills of Respondents.**

<b>Types of skill</b>	<b>No. of respondents</b>	<b>Percentage</b>
Doko weaving	4	16.7
Dalo weaving	1	4.2
Namlo/Damlo	6	25.0
Knitting	3	12.5
Carpentry/Mason	3	12.5
None	7	29.1
<b>Total</b>	<b>24</b>	<b>100.00</b>

**Source:** *Field Survey, 2011*

The table 4.18 shows that among 24 respondents 16.7 percent are engaged in weaving doko, 4.1 percent are in weaving dalo, 25 percent are in namlo/damlo weaving, 12.5 percent are in knitting, and carpentry or mason respectively. It seems that maximum households do not have any skill. It means that this kind of skill is going to lose because of replacement by the goods that are available in local market which can do same function as the product of them. Other hand, the youngsters are not interest to get such kind of skill due to impact of modernization. However, they are not professionals. They utilize their skills to fulfill their domestic requirements. Therefore, the skills of these people do not pay any significant role to bring change in the economic status.

# CHAPTER V

## CUTURAL ACTIVITIES AND CHANGE

This chapter deals the culture of *Chhantyls* regarding as cultural activities and changes in *Chhantyal* community in the study area. Every tribe has their own fundamental cultures that are passed from one generation to another giving special kind of identification. The cultures are the pillars of tribal acquaintance. This class of people also has their own recognition of traditional cultures.

### 5.1 Religion

The *Chantel* claim to be Hindus but it is obvious that they are less influenced by Hinduism than their nearest neighbors. There are no temples in the Chantel region of Ath Hajar Parbat. Local deities such as Bhume, Bara and Siddha are more important. (Michl, 1976). Though religion is a highly personal thing, yet it has social aspect and social role to play. It has been powerful agency in society and preformed many social functions. The *Chhantyal* practices their own tribal deities, which consists of worship a number of spirits. It is hard to categories them into one particular religion based on religious practices of Nepalese context. Religion is the beliefs in supernatural power and the nature or types of that power/force mainly based on socio-economic and environmental aspects of the believers that may cause to seen different types of religious practices in the world. But the religion help people to find the answer about the meaning of life, fortuitous happening in human life and the death through which people try to manage own livelihood as well as their day to day life.

As a matter of faith, *Chhantyls* worship nature and their ancestor's spirits. They give animal sacrifices on trees, hills, sources of water and other special places like farms and at the altar inside a house etc. Some of the gods include Barah, Kuldebata, Sime Bhume, Mandali etc. The *Chhantyls* are nature lover and worshiper. They certainly do not worship idols of God as other Hindus, Christians, Buddhists, Muslims do. Some traditional Gods are *Kul devata*, *Sime devata*, *Bhoome devata*, *Sidda-sikari*,

*Mool devata, Bawu Devata, Baraha devata, Deurali devata, Nag devata, Ban-jhankri devata* etc and goddesses are *Jhankreni, Sireni, Dulawa, Deurali devi, Chureni* etc. They do not invite the Brahmin/Purohit in rituals. They invite their own priest, who is called '*Paare*' (their sister's or a daughter's husband) in rituals and ceremonies. They offer gifts to priest for doing rituals. Therefore, they are follower of Bonism or Shamanism. However, later Tibetan Buddhism, Hinduism and Christian etc also influence their religion.

## **5.2 The Rituals and Customs of *Chhantyal* People**

Human life is immortal. Birth and death are natural things in every communities of the society. Every ethnic group has their philosophy of life and death, human relationship, importance and their social activities as well as life cycle also. Such ceremonial activities of life cycle are not an expectation to change and modification but cultural contact and dominance of majority groups gradually brings change over minority. They differ from other culture. The cultures can be divided into different rituals as follows:

### **5.2.1 Birth Rituals**

#### ***i) Dhup Garne and Nwaran Garne***

Whenever a child is born in a family, the house is smudged smooth with red mud over walls and floor between five to nine days after the birth. Then the mother and child both take bath. Daughters or sons in laws are suppose to sprinkle the all the rooms is dipped with water, in which a piece of gold. The gold is dipped in water because it is believed that it works as holy water, which removes the impurities hidden within the house. After this process, the house is now said to be made pure. The mother and the newly born baby are brought in the inner courtyard. Some coals, incense of fire tree, *Artemisia vulgaris* (plant having bitter leaves) and (*Dhalchhing*) stone is burnt, in pan in order to purify the spiritual impurities of the baby. The person skilled in astrology gives name to the baby according to the birth time, day, and date. A thread is colored with the turmeric powder and fastened in the wrist of a child and his/her fate. This is

by obliged oath to promise the relationship of father and a child. The son-in-law does this ritual. A cock is sacrificed on this day. The relatives and midwife also get involved in the feast prepared by family on this day. The relatives are allowed to participate in any kind of good omen ping and other rituals whereas, the family members are deprived from auspicious occasions till twenty-two days after the birth of a baby.

**ii) Rice Feeding Ceremony (Bhaat Khuwaai 'Pasni')**

*Chhantyaals* have tradition of rice feeding ceremony. This ceremony is celebrated when a boy child is six months old if a girl child is five months old. This ceremony chosen on the auspicious day. The unmarried cousin daughter of the family feeds the baby food the first time. On this day, the house is smudged smooth with red mud over walls and floor. They worship the clan God of the family. After the completion of this ceremony, the baby is allowed to feed the solid food onwards. The cousin daughter who feeds the baby gets the gift from the parents of the baby being thankful for feeding first time as rituals. In the special occasion of the feeding ceremony, the neighbors and relatives are given feast but it is not taken as compulsory. The people taking part in the feast presents different kinds of toys or gifts to the baby.

**iii) Putpurau**

This is one of the ceremony celebrated in the family when first boy child is born. The tradition is followed in order to bless the first son for the prosperity, success and excellency in the every step of his life. This ritual is specially followed in the Maghe Sankranti (known as Chhar Mheng). It can also be celebrated in Dashain and Tihar but the child should be in the age of old number. Young and aged people from the village gather to accomplish the ritual. Singaru and Purushinge is made for danching Maruni and spelling the worlds for different God and Goddesses and completes 'sake'. The dancers too bless the child for the prosperity and bright future ahead while singing and dancing Maruni. They pray their supreme spirit to give the power to a boy for leading the welfare and prestige of the clan. Before the auspicious beginning of the rituals, the family gives generosity and offer of money for completion of religious deed to the well-wishers (dancers) throughout the hand of boy. They are provided portent (*sagun*). This is handed by the boy himself. The aged people give the

blessings to the boy binding turban around his head and declares the completion of ceremony through the song. At last, they pray the God to gorgive them for the misconception during ritual. The old generation only has enough knowledge about this ritual whereas the modern generation is influenced by western cultures.

***iv) Chhewar/Gunyu cholo (Hair Cutting Ceremony/Gunyu cholo giving ceremony)***

Clearing away the hair from the head of a boy for the first time on the propitious occasion is understood as *Chhewar* in this community. There is a belief that hair cut can not be done till the completion of the Chhewars in this community. But the new generation is not seen to follow the tradition as the old generation. Chhewar is observed among the boy child. This ritual is celebrated when the boy steps in the age of 3-11 (only in the odd). An auspicious day is selected. The boy is taken to the cowshed nearby and tie him with a tether. Some green grass and a type of grass (sacred grass/cynodon dactyl on) is put in front of him. The boy is let to cry as cattles and let him pretend to eat grass. It is believed that the boy has crossed one of the stages of the life cycle and said to be stepped into new process of life.

The son in law of the family or the boy's maternal uncle is given the right or chosen for hair cut tradition of the boy. He then cuts some hair with the help of Dhalchhing stone and afterward uses the knife and the scissors for making him bold. The hair fallen while cutting is collected by the daughters of the family in the plate made of leaves called '*Tapari*'. They do not let them fall on the ground as it is not good symbol of the ritual. The boy receives blessings and offer of gifts from the maternal uncle and then other members present in the celebration of the rituals. The guests are welcomed with the delicious items of food in the feast. Some of the family to celebrate the occasion with the traditional music instruments as well.

The daughters are also bound in the religious culture of Gunyucholo as the Chhewar of the sons. This custom is also chosen on the auspicious day chosen by the Pundit when the girl in between the age of 7-11. The elder sisters handover the Gunyu and Cholo in order to decorate with costumes. This custom symbolize that the girl has stepped into maturity. The girl is then blessed with *Tika* by the elders. She receives sweets and gifts as the boy gets in the custom of Chhewar feast is organized in the same way too.

### **5.2.2 Marriage Ceremony**

Marriage is one of the important phase in human life. Marriage is regarded as very essential and strong relationship between male and female. *Chhantyls* believe in traditional marriage. The twelve clans divided within *Chhantyls* are selected for this purpose. They follow the traditional marriage system as eloping, love and arrange marriage. They have custom of marriage between the cousin brothers and sisters. Both maternal and paternal marriage relationship are accepted among this community. These types of marriages are observed in the following ways:

#### ***i) Marriage by force (Chori bibaha/Bhagaai bibhaha)***

Village people enjoy their life singing song while cutting and collecting grass for their cattle in the jungle. They share their joy, sorrows and romantic feelings through the medium of songs. Sometime the youngsters fall in love as they share their feeling while singing. However, sometime it may happen that the young man fall in love with a lady and pours down his affection to the lady whom he loved while meeting in cattle grazing and collecting woods in the jungle. In other word, we can say that he puts the proposal for marriage. The lady rejects the proposal even though the young man forces the lady and make her agree for marriage. The lady is compelled to marry. This kind of marriage in *Chhantyal* is also observed.

#### ***ii) Eloping marriage/Love marriage (bhaagi bihaha)***

This type of marriage is popular in most of the life of human being. Human beings and other living creatures and are not apart from the word 'love' or affection. The same way the young *Chhantyls* are not far from this marriage. They meet and share their feelings in the time of cattle grazing, collecting grass, market or a stall, which takes place in a particular day. Both of them accept each other as their life partner and elope. The eloping process of this marriage is known as love marriage.

#### ***iii) Arrange Marriage (Maagi Bibaha)***

It is bare truth that the male and female steps into the age of marriage. Parents start to think for their kids to get married. They find the bride or bridegroom for their children. They put the proposal from their sides to the family. They want to make the relationship. If the bride and bridegroom prepared to marry are supposed to like

each other then the marriage is held. The marriage can take place even if one of them (bride or bridegroom) hesitates or is discontent about the proposal because parents' selection is given priority. When arranged marriages take place, caste, clan, lunar mansion should be matched by a priest. One of the auspicious movements is selected for the marriage.

The steps of marriage among *Chhantyal*s are observed as follows:

**a) Entrance of the bride (*Dulahi Bhitrayaune*)**

In the love marriage, when the groom brings his bride in the home, they are not supposed to step inside the house. The family finds the auspicious movement according to augury. The bride is purified by sprinkling water. They fire a gun while the bride and the bridegroom go inside. Firing of a gun gives the symbol of promising and auspicious moment. A copper pitcher is filled with water and placed on both sides of the entrance door during this procession. Flowers are dipped in the water of the pitcher, pretending them as vases. Incense is also used. The main door is covered with a curtain. Behind the curtain stands the groom's sister and she tries to stop both of them as per custom. She allows the brother and sister-in-law only after she receives cash or gifts asked by her. Then the bride takes the first step in the house along with a water-filled tumbler in one hand and the other with an earthenware lamp.

Things carried by the bride are kept safely in the store room or *pujaa* room. The family worships their spirit ancestors, chanting that the bride has entered the clan onwards. The bride and groom offer *tikaa* to each other. The head of family and other members also offer them *tikaa* and accept in their clan.

**b) Ritual of interrogation (*Sodhani Jaane*)**

Within the three days of the bride's entrance into the house, the head of family, such as fathers or brothers and brother-in-law, goes to inform about the marriage. A bottle of wine is presented from the side of the groom while visiting for the attending inquiry procession. They inform that their daughter has become their daughter-in-law of their clan. The discussion goes between both family members. They also fix the day and the date for the procession of a ritual called *pichha*. According to custom, the bride is sent to her house along with some gifts, which include a cock, twenty bottles of wine, new clothes for the mother, sixty pieces of *sel roti* (a kind of circular Nepalese loaf

of rice flour cooked in ghee or oil), curd in a round wooden vessel and a rupee coin. This custom of sending the above mentioned gifts is known as '*Pichha*'. The messenger from groom side gives the message about performing the ritual. The both family then do the preparation as per their discussion. This tradition of carrying *Pichha* may be different in different villages.

**c) *Maaiti Bhetne***

The relatives and cousin gather in the groom's house. The head of the family offers *Tikaa* and blessings to bride and groom. Other elder members in the ceremony also give them blessings and offer gives to the bride. Here the gun is fire as symbol of auspicious moment. After the completion of blessings ritual the members of marriage procession depart and set off for the bride's home for the visit and exchange of mutual greetings custom.

Before they reach for the procession, the son-in-law of the family is sent at first as *Bhatkera* (messenger) along with curd, a cock, a rupee coin to give the information about the arrival and number of people in the procession. The members are then welcomed by the bride's family with rejoice after sometime *lokanta* and *Lokanti* (act of going as maidservant who goes together with the new bride and groom for waiting on them). The son-in-law from groom's side offers rupee one to the parents of bride. Then the groom's father greets parents of the bride by the act of putting forehead onto the feet of them as respect. The bride and groom then do same act to eldest person and others members in the family.

The newly wedded couple presents shawl for mother and turban for the father as gift. After the completion of this custom couples are offered to be seated. The bride's parents offer *Tikaa* and blessings in the beginning and turn comes for other members for blessings. The offer cash or gift to the bride according to their will. There is not system of dowry in this ethnic group. The members of marriage procession spend the night in the same house for that day. The next day they submit the things called *Pichha* to the bride's family. The things included in the *Pichha* are shared equally among the relatives of bride. The following day they get prepare for the departure from bride's house. The bride's brothers carry her on his back a bit far from house. It is supposed to transform clan and the performing of funeral. There is custom of act of



stopping the members of marriage procession when the members reach a bit far from the house. This act is performed by the mate of bride. They give *sagun* (snacks) to them spreading shawl on their way. The groom's give some cash amount to the bride's mates as the gift. They carry the things along given to eat and set off for the home. In the evening, after they reach home they enjoy the meal, drinks, singing and dancing.

### 5.2.3 Death Rituals

Death is certain for every living creature. When someone dies in this tribe, they follow their custom of death. If the family members are to know that the one who is serious or going to die, they make the person drink the water in which a piece of gold is dipped in the names of the family and relatives. They put a rupee coin the mouth of dying person. As soon as the person dies he is placed his head slide downward. This custom is not possible if someone dies of natural disaster or an accident. The *Chhantyal* peoples observe the custom of death in the following two ways:

First, if a child dies without the completion of *Gunyucholo* (if girl) and *Chhewar* (if boy), then he or she is taken to the nearby jungle and burrowed digging a pit. They put a rupee coin as buying mud. They build a wall on the buried child.

Second, if the person dies after the completion of *Gunyoucholo* or *Chhewar* then the dead body is taken to the nearby river. There is a tradition of submitting mud to the dead body in a basket made in a bamboo stripes called '*Dalo*'. The mud is brought by daughters or brothers of the family. But if the death is of the father or mother, then the son brings the mud, if no son, then the daughter or other cousin brothers. The earthenware lamp is placed towards the head of the dead person.

The funeral rite is performed from the first day of a death up to the thirteenth day. A piece of white cloth is placed at the roof of the house. This gives the symbol of the death taken place in the respective house. The neighbors and relatives are also informed about the death. They take part in the funeral procession. The dead body is laid in the stretcher. The stretcher is knotted three or odd figured bamboo in two long pieces of woods. The woods must be of *Chandan* (Haris) tree. The dead body is covered with *Katro* (white piece of cloth) or *Pitamber* (yellow silk cloth) and carried on the shoulders of four people. The sons are the first authorized person to hold and

carry the body otherwise some other relatives or neighbors also can help carrying the body. The dead body is carried to the burial or burning place i.e. near the bank of a river. The son-in-law leads the members in the funeral procession moving *Khukuri* right and left. He also carries incense and burning faggot in his hand. This kind of act is performed because it is believed that the evils, witches, spirits, etc. keep apart or do not trouble the dead body to pass into the heaven. The person who is in relation of son in law again holds the long piece of white cloth, which is pretended as the way for the dead body. The daughter disperse seeds of Barley, mustard and rice behind the corpse till they reaches the bank of a river. It is believed that the corpse should not be touched by any kind of insects or any creatures. It is not good for the soul of the dead body and it is said that the body fails to attain salvation. A piece of land is bought with a rupee coin as custom. The selected place for cremation is purified by sprinkling water. A platform of woods is made for burning corpse. The body is covered with woods in the platform. Ten handful of rice is placed on the chest of the corpse as the travel expenses for heaven. In the death of father the eldest son place fire in the mouth of corpse on the pyre before burning the dead body into ashes. He same kind of act is performed by the youngest son if a mother dies. The ashes are collected into a piece of cloth and flow in the river. The cremated area is sprinkled with water for purification by the cremation torch holder and others as well. The things carried for the purpose of funeral like wooden curd holding *Jar*, spade, axe basket and some personal belongings of the dead person is offered to the cremated area. The son-in-law performs the custom of shaving the head of cremation torch holder. A piece of white head cloth is given to cover his head. As he wears this head cloth, no one is supposed to touch him. Thorns nearby is compressed by a stone. This is done because of belief that if the dead soul misplaces his way this compressed stone reminds the way.

### **5.2.3.1 The Purification Rituals after Death**

When a death takes place in a family, the funeral rites is performed from the first day of a death up to the 13<sup>th</sup> day. After the third day of death son-in-law and daughters sprinkles the water on the bodies of family members except the cremation torch holder. The members have to drink urine of cow. They are then said to be purified.

This is because cow is worshipped as goddess of wealth. These members are allowed to have salt in their food up to 11<sup>th</sup> day. But the other family relatives are not allowed to eat salt until the 13<sup>th</sup> day according to the custom. The members are also prohibited to eat fish, meat, millet, black lentil, a kind of hot spice called '*Timur*' etc. The family and the closest relatives are forbidden to perform marriage ceremony, pray, worshipping, any kind of auspicious occasion.

The main person performing funeral rite (torch holder) is excluded to drink milk if mother has died. He is deprived of eating as in other days. He is allowed to eat only one time a day. He is taken to the nearby river everyday by the son-in-law of the family. The son-in-law of prepares fire for cooking and arranges other things but cannot cook. The person performing funeral rites has to cook by himself after taking bath. Ten handfuls of rice is cooked in ghee for both of them. They eat and return to home.

The family members gather in the house to prepare wine in the evening of the r 11<sup>th</sup> day. The person performing funeral rites puts a clean pot on the fireplace. He drops the droplets of water in the pot. The other members of family touch those droplets of water and pray for the peace of the dead soul. But the neighbors who are not from *Chhantyal* community is forbidden to touch the water. The wine is prepared from the same water. The prepared wine is hung in the place where others cannot touch. This wine is used in the 13<sup>th</sup> day of funeral of funeral rites. The relatives, neighbors and family members again gathers on the 12<sup>th</sup> day as well. The son-in-law collects *Maya* or *Goganko paat* (leaf of a kind of tree), *Patkako daaura* (wood of a kind of tree), *Chhando* (a small shaped doko which is used to filter homemade beer) and a meter long wood. He places all these things on the roof. Other members are avoided to touch these things.

The 13<sup>th</sup> day of the death is the last day to perform funeral rites. The house is smudged smoothly with the red mud and water sprinkled all around as purification. The son-in-law takes the person performing the funeral rites to the bank of a river shawls his head, let him bath and brings him back to home.

A '*Hawan*' is prepared. This is fire offering performed by the son-in-law with oblation of ghee, other collected things the day before by him on the roof are than

used in *Hawan*. The wooden piece is used to oblate, sesame seeds, *Dubo* (a kind of sacred grass, barley) in the fire. *Gagan* leaf is for offering *Saasko Chhando* is used for filtering *Saasko* wine and the piece of wood to hang the wine. The person performing the funeral rites sits together with *Paare as* priest (son-in-law). They pray for the sake of peace for dead soul. This is done for the salvation of soul so that the soul has not to wander around as a ghost or spirit without being emancipated. The circular load prepared by rice flour cooked in ghee, wine, grains and some cash are offered for *Hawan*. A calf is tied in the inner courtyard of the *Hawan Kunda*. The son-in-law plays the role of priest in this ritual and teaches the process of *Hawan*. A calf is asked to be worshipped by the main performer and then by others.

The things offered for *Hawan* and the worshipped cow becomes the generosity for the priest (son-in-law) who performs the activity of the *Hawan*. After the completion of *Hawan* the *Chhantyal*s observe the tradition of '*Pata Sarne*'. If the insects touch the offered things, then it is said to be eaten by the dead soul as per the belief of this community. The priest then gives the cap to main performed and shawl to female. The daughters put *Tika* on the performer's forehead and let him taste salt which symbolize the now onwards he is permitted for eating salts and other avoided foods. At least all the other members sit together and eat the food prepared. The *Chhantyal*s complete the procedures of funeral rites in their own traditional way. It is also found these days that some people follow the tradition in a different way.

### **5.3 Food and Drinking Habit**

The Chhantyal people consume different grain whole of the year. Traditionally, these crops use with the purpose of as following: *kodo* for *dhido and roti*, *phapar* for *dhido and roti*, *ghaiya* for *rice*, *makai* for *aato and dhido*, *dhan* for *rice*, *ghau* for *roti and dhido*, *jau* for *dhido* etc. They also gobble mushroom, *tusa*, *dhokayo*, *niura*, fish, meat, *Sisnu* (allo), green vegetables, milk, *dahi*, *mahi* etc. They eat domestic and wild animals and birds with the purpose of meat such as deer, ghoral, wild pork, jharal, naur, thar, sheep, goat, in addition, hen, cock, pigeon, titra, munal, danphe, chyakhura, haleso, dhukur etc. They culturally do not accept some domestic and wild animals and birds as well which means that they disallow meat items of them in occasion of

cultural phenomena. Those animals and birds are newal, chibe, koili eagle (gidda, chil), kaag, borali, latokosero, hunchil and cow, ox, bull, buffalo (raago, bhaisi), pork (sungur, bhangur, dog, cat etc. They use roots and fruits also. Their staple food is *Aato* (wheat and maize) and *Tarakari* (vegetables/curry. They utilize homemade alcohol in every occasion of ritual and cultural practices drink alcohol. It is sure that the homemade alcohol is necessarily from birth to death rituals. In addition, homemade alcohol is essential in welcome to guest who, come in home. All households of *Chhantyal* make alcohol using traditional method which is made by maize, rice, barley, jhau, gau etc.

#### 5.4 Dressing Pattern

The dressing pattern determines the distinct cultural traits beyond others. It seems that the forefathers of *Chhantyal* wear traditional dresses now days in some villages as well. But, the youngsters love to wear western type of dresses because of this the traditional dress is in the stead of vanish. In *Chhantyal* community, traditional dresses of male are *sutiko bhoto, chaubandi, dhoti, kajbandi, haatle buneko patuka, pheta, hadula, alloko docha and moja, tobe, khadi, gara or bhangra, charaani lagayeko istakot, aithe, baasa, mirgako chhalabata baneko jhola etc.* Likewise, traditional dresses of female are *Chhitko gunyu, kaalo makhmali cholo, seto patuka, lungi, makhmali ghalek, kinarko butta bharieko teki, petikot, docha, gara or bhangra, baasa, jholi etc.* and *kanbhre, dori, chepto sun, dhungri, maruli, phuli, mundri, jhumke bulaki, kande raiya, barhamukhe raiya, tuki, thyangra, tilhari, naugedi, charaani, pote etc* are wore as ornaments.

In study area, some of aged people only wear as traditional dresses so far. Nowadays males wear *shirt, pant, jacket, shoes, socks, sandle, t-shirt or bhest, aaskot, khadi, kajbandi, gara or bhangra, haadula etc.* In the same way, females wear *lungi, t-shirt or bhest, kurta, salawar, sweater, gara or bhangra etc.* Although, most of male wear shirt, t-shirt, pant and jacket etc and female wear lungi, t-shirt, sweater, chedar, kurta-surwal etc. They wear earring on the ear, chain on their necks in nowadays as ornament. Therefore, it can be said that the *Chhantyal* of *Adhikarichaur* VDC are rapidly changing as far as their dress patterns are concerned.

## 5.5 Entertainment: Instruments and Songs

Traditionally, some of entertainment instruments are essential to amuse among *Chhantyal* community. They enjoy with singing and dancing in special occasion whether happy moment or sorrow or trouble instant. They use basically, *madal, piura, khaichadi, mujura, paichan, mauri baja* and *murali and baasuri* (fife) etc.

The *Chhantyal* people sing traditional songs which are related with their cultural ceremonies. Such traditional named songs are *jhamre, lalai, sorathi, maruni* song, *laske salaijo* etc. These songs are going to extinct which are rarely seemed. The Maruni or Purusinge and Danphe dancing have vanished.

## 5.6 Weapons

In addition, some weapons are directly attached with *Chhantyal* community; those weapons are related on their history and culture. Some significant weapons are *ghan, china, tanga, basulo, dhanus, ban or tir* (bow), *kandh, khukuri, khuda, karda* or *chakku* (knife), *bancharo, hasiya, kuto-kodalo, gal* etc. According to a respondent, the ancestors of *Chhantyal* used to build weapons themselves from raw materials of iron metal in the period of mining. They gave up this type of profession because it was fixed by so-called society for untouchable community such as dalits.

## 5.7 Socio-Economic and Cultural Problems of *Chhantyal* Community

The study brings out the condition of *Chhantyal*s in the remote area. So the difficulties that *Chhantyal*s are facing in this area are discussed here.

- The main profession of *Chhantyal*s in this area is agriculture but there is not modern technology, high quality of seeds, fertilizers and the facility of irrigation as well.
- The *Chhantyal*s in the study area are skillful; there is no effective transportation and market so that they are unable to use their skill.
- The male and female both have different useful traditional skill who are above 45 ages but it has not transferred towards new generation. If it could manage well linked with modern, it could be source to earn money as well as an example of

preserving way.

- Most of traditional cultural practices are going to extinct which are enrichment of *Chhantyal* community as well as for country that is needed to preserve it.
- There is underemployment due to the lack of vocational guidance and unemployment problem as well.
- Most of youths are out of village in search of opportunity so it has affected to develop society.
- The agriculture pattern must be adapted convertible into cash harvesting instead of traditional and substantive farming.

# CHAPTER VI

## SUMMARY, CONCLUSION AND RECOMMENDATION

### 6.1 Summary

Nepal is a country of cultural mosaic in the world. It is small but beautiful in natural phenomena. Nepal is landlocked country but rich with resources. More than 118 caste/ethnic groups live in different areas in this country. They have their own culture and language. Among them *Chhantyal* is one of the minority groups. This study has based on socio-economic and cultural condition of *Chhantyal* people of *Adhikarichaur* VDC in Baglung district. The *Chhantyal* people inhabit in western hill-mountain region mostly in Dhaulagiri zone of Nepal.

Almost half of the people speak *Chhantyal Kham* or *Chhantyal* language that lies in Tibeto-Burman language group. The *Chhantyal*s have their own way of performing birth, marriage and death rituals. The main sources of livelihood of them are unskilled wage labor, agriculture, service and animal husbandry. They hold small land areas for farming. The socio-economic condition shows that they are not in well condition. It does not mean that they are too much in miserable condition although their lifestyle and economic condition is struggled.

The main objective of the study is to identify socio-economic cultural condition of *Chhantyal* people of *Adhikarichaur* VDC. Due to the time and other limiting factors, the detail study of all aspects of *Chhantyal* became impossible. So, some problems are specified as a form of research question and specific objectives.

This study is based on descriptive analysis cum exploratory research. Both primary and secondary data have been used for the support of this study and in the case of nature of data; both quantitative as well as qualitative data were used. The findings on demographic characteristics in the study area are as follows.



## **Demography**

- The total *Chhantyal* population of *Adhikarichaur* VDC is 285 whereas female is 143 and male is 142.
- The average family size of *Chhantyal* in *Adhikarichaur* VDC is 6.1.
- The sex ratio of *Adhikarichaur* VDC is 0.85 and population growth rate is 1.38.

## **Literacy**

- Out of total population of *Chhantyal* people in *Adhikarichaur* VDC, 78.9 percent are literate and 21.1 percent illiterate where as total literacy of *Adhikarichaur* VDC is 29.12 percent whereas male is 40.06 and female is 20.12 percent.
- Female illiteracy rate has found 33.6 and literacy rate is 66.4 percent.
- It has also found that 16.7 percent of respondents are dependent on the treatment by *Dhami/Jhakri* (Shaman), 37.5 percent by allopathic and remaining 45.8 percent by both.

## **The Economy**

- It is found that maize, millet, wheat, barley, paddy are the major crop productions. All households commonly produce the maize, millet, wheat and potato.
- It has found that 29.2 percent population produces sufficient quantity of food grains for whole year. About 8.3 percent have food grains sufficient for less than 3 months only.
- It has found that the main contribution in economy has based on the income of foreign employment, which represents 33.3 percent. Similarly, it has also found that almost all families have domestic animals for the purpose of manure (organic fertilizer), milk, meat, eggs to sale and consume by themselves.

## **The Culture**

- The *Chhantyal*s are follower of Bonism and Shamanism and they worship to

nature based sacred-symbols, and their ancestor's spirits. Although, their culture is highly influenced by Hinduism.

- The Chhantyal prefer cross cousin marriage. Their life cycle ceremonies are distinct than others. The Chhantyal of Adhikarichaur VDC do not speak their language.
- They make local homemade alcohol (Jaad or Raksi) as regular in their home to welcome guests and with the purpose of ritual practices.

### **Mine and Miners (*Khanel*)**

The history of *Chhantyal* people is non-written but orally situated based on mythology. The *Chhantyal* indigenous peoples have not still found authentic facts and truths about their history of origin although acceptable subject matter is explicitly linked with the history of copper mines. They are found to be survived depending on occupation of miner using their skills, intelligence, experience, art, and technology. The several mines found nearby the people living in this area also helps to prove that the mines were used to be their means of occupation for their survival. This becomes clearer from the work 'Khani' means mine name of added behind their every village. Therefore, the people of this indigenous peoples and mines should not be separated with each other. But, after 1981 V.S. as the mines were stopped to be excavated, the history of mine and the ethnic people has been neglected by the state. Thus, mines and the *Chhantyal* history are absent.

## 6.2 Conclusion

The main objective of the study is to examine the socio-economic and cultural condition of Chhantyal people of Adhikarichaur VDC of Baglung district. The literacy rate is higher than national literacy rate. However, in comparison with male, the female literacy rate is low. The literacy rate is high but also highly educated persons are low. The educational enrolment is sound until SLC and 10+2 (intermediate) as well but it seems low representation above it. Because of the alternative works are more beneficial and give quicker returns than the education. Having higher education, they do not get opportunity to do good jobs. Therefore, their socio-economic condition has not found sound.

The Chhantyal spent their major sources of earning on the unproductive activities. Agricultural pattern is traditional. They could not develop animal husbandry as professional occupation. They keep animal husbandry for the purpose of manure, milk and meat etc. The family size (6.1) is higher than national level (5.44). They utilize their indigenous skill to fulfill their domestic requirements since the skill at these people do not play significant role to bring change in their economic status. The Chhantyal of the study area has some traditional skill at weaving Doko, Dalo, Namlo, weaving clothes by wool of sheep and goats etc. All these above-mentioned reasons reflect their root cause of backwardness.

Besides farming, Chhantyal people of Adhikarichaur VDC engage additional source of their income such teachers' profession, foreign employment, etc. Although, it could not succeed to play significant role to bring change in their economic status. The Chhantyal of Adhikarichaur VDC had their own way and performing, birth, marriage and deaths ceremonies. However, their performing life cycle ceremonies are highly influenced by Hinduism.

Most of the Chhantyal people lack higher education; not trained with any vocational education or trainings. So, they were compelled to go abroad without skill to solve their hand to mouth problems. All the reasons have adverse affect on their socio-economic condition. Therefore, it can be said that socio-economic condition of Chhantyal people of Adhikarichaur VDC is not in proper way.

### 6.3 Recommendation

Researcher would like to focus his recommendations towards the policymaking as well as program implementation that are not only crucial parts of the community development but also the parts of national development.

The economic condition of Adhikarichaur VDC is low than average. The people in this VDC are living in struggling condition. To uplift socio-economic status of the Chhantyal community of Adhikarichaur VDC of Baglung district following recommendations are essential to follow:

- For the overall development of the Chhantyal, they should take incentives from community level. They should have prior informed and should guarantee the participation in decision-making level by development agencies to launch development programs in their community level.
- The majority of female are illiterate in the study area. Therefore, formal and informal adult literacy classes are required to conduct through government sector and NGOs, which will help them to push one-step forward for the adult of their community. That automatically will give the incentive to their young children also.
- The agriculture pattern is traditional. Thus, some sort of intensive type of farming scheme should be encouraged in this area. Agriculture inputs are essential to make easily available in time and market facility is essential for vegetable production and sale. JT and JTA should go to their area for their regular help, so that they could convince about intensive commercial type of farming.
- Loans for livestock, agriculture production and domestic industry through bank or finance are essential to provide at cheaper rate of interest.
- They have found not trained by any vocational trainings or guidance. So proper training for mobilization of internal resources is required. It should adapt for the development as 'encourage participatory management approach.'
- The government should launch an effective income generation programmes, vocational guidance or skill development trainings, so that they can easily fulfill at least their basic needs (food, cloths, shelter, education, medicine etc).

- Government should address the issue of social inclusion through the mainstreaming at all level (from policymaking level to grassroots level) as a restructuring of the state for prosperous Nepal.
- They are less conscious in politics. Thus, it is necessary to motivate to take part in local politics. They should have self-rule legal provision, which can guarantee to preserve their customary laws, customs, cultural practices etc.
- Road construction and other infrastructural facilities are essential to be developed and local health institution should organize a documentary and pumplating.

In order to preserve and promote the culture and language of *Chhantyal*, broadcasting of their language and culture through making the program diversified to local, regional and national media and awareness programmes are essential, so that they would come into the development mainstream.

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## QUESTIONNAIRE

Date of information:

Schedule No.:

Ward No.:

Household No.:

1. Name of the Respondents:-

Age ( ) Sex ( ) Education ( ) Occupation ( )

2. Marital Status

Married ( ) Unmarried ( )

3. Family Structure

Nuclear ( ) Joint ( )

4. Total No. of family member.

Sex	Age		
	0-16	16-59	60 above
Male			
Female			
Total			

5. Level of education:

6. (a) Literate (b) illiterate

7. If literate, (a) Under SLC ( ) (b) SLC ( ) (c) PCL ( )

8. (d) Bachelor ( ) (e) Masters and above ( )

Educational Enrolment

Sex	Education		
	Primary	Lower Secondary	Secondary
Male			
Female			
Total			

## Occupation

### 9. Questionnaire regarding occupation

Occupation	Main	Subsidy
Agriculture		
Foreign employment		
Business		
Wage Labor		
Service		
Teachers		
Others		

## Income

10. What is the major source of income of your family?

.....

11. How much is your family annual income?

.....

12. How much do you earn annually?

.....

13. Family's income from other sources.

Foreign employment	Number of family member engaged	Annual income
Service		
Pension		
Other if any		

14. Is this income sufficient for your family?

Yes ( )

No ( )

15. If no, what do you do?

.....

16. What is the wage rate for male and female for the similar type of work?

Similar ( )

Different ( )

17. Where do you spend your income?

Food ( ) Clothes ( ) Agriculture ( )

Others ( )

18. Priority on making expenditure

<b>Expenditure</b>	<b>Rank/Amount</b>
Food	
Education of Children	
Treatment	
Clothes	
Purchase of ornaments	
Other(Specify)	

19. Is the production sufficient to meet the annual food requirement of the family?

Yes ( )

No ( )

20. How much land do you have in your own name?

21. What are the major crops you cultivate in your land?

Paddy ( ) Maize ( ) Millet ( ) Mustard ( ) Others ( )

22. Do you sell your agricultural product?

Yes ( )

No ( )

23. If yes, how much?

Muri ( )

Pathi ( )

24. Is the production sufficient to meet the annual food requirement of the family?

Yes ( )

No ( )

25. If No, how long?

Months ( )

26. What kind of domestic animals do you have?

Buffalo ( )      Cow ( )      Goat ( )      Chicken ( )

27. What type of house do you have?

Jhupadi ( )                      Kanchee ( )

28. Do you have latrine?

Yes ( )                      No ( )

29. If yes, what type?

Loan

30. Have you ever borrowed loan?

Yes ( )                      No ( )

31. For what purpose do you take loan?

Food ( )              Business ( )              Agriculture ( )              Other ( )

32. From which source did you get loan?

Individual money lender ( )              Banks ( )      Credit cooperatives ( )  
other ( )

### **Health and Nutrition**

33. Have you ever fallen sick?

Yes ( )                      No ( )

34. Where do you go for treatment?

Biddya ( )              Dhama ( )              Hospital ( )              Others ( )

35. Number of family members use to?

Smoke ( )              Drink ( )              Gambling ( )

36. What is the source of drinking water in your area?

Ground Water ( )      Pipe Supply ( )              Others ( )

37. How much times do you take food within a day?

.....

38. Have you ever practiced family planning?

Yes ( )                      No ( )

39. If yes, which type?

Temporary ( )                      Permanent ( )

**Culture and Festivals**

40. What are the main festivals?

.....

41. Is there is change in celebrate of festival?

Yes ( )                      No ( )

42. If yes, what kinds of changes are there?

43. At what age people get married in your community?

44. What sorts of rituals do you perform during marriage ceremony?

45. What sorts of rituals do you perform after a birth baby?

46. Generally, what sorts of marriage do you in practiced?

Arranged ( )      Love ( )      Other ( )

47. What sorts of ritual do you perform for death ceremony?

48. Religion:

(a) Hindu ( )                      (b) Buddhist ( )                      (c) Bonism ( )

(d) Christian ( )                      (e) Islam/Muslim ( )                      (f) Kirant ( )

(g) Others ( )

49. Language:

(a) Chhantyal ( )                      (b) Khas Nepali ( )                      (c) Others ( )

**Decision and Making Process**

50. Who is the head of your family?

.....

51. Have you ever given vote or not?

Yes ( )                      No ( )

52. What type of programs do you wish government should implement for the upliftment of your community?



**Questionnaire for key informants:**

1. When and where you or your forefather did come in this village?
2. What is the period of mourning?
3. What types of practice do you followed for corpse?
4. Do you have your own traditional dress pattern?
5. What mother tongue do you speak?
6. Do you have your corpse?
7. What is the attitude about treatment, control and care in your community?
8. What is the agricultural system in your community?
9. Is there animal husbandry in your community?
10. What are your major income sources of the community?
11. What is the role and status of *Chhantyal*' in the society?
12. Is there labor division between male and female?
13. Are there differences in wage rate?
14. What are the problems in your community?
15. What should be done for solution?
16. Are there any differences for celebration festivals in the society?
17. How is the educational situation in your community?
18. How is the age of marriage and marriage system in your community?
19. Do you know about *Chhantyal* settlement in this area?
20. Do you belief on God?
21. What are the main ornaments of women?
22. Do you have any idea about *Chhantyal* instrument?
23. What are the potential problems of *Chhantyal* ?
  - a) Illiteracy/lack of sufficient education
  - b) Lack of opportunity for education
  - c) Conservative attitude of family
  - d) discrimination in job opportunity
24. What are the main ornaments of men?
25. Have any NGO/INGO's work in your area before?