

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Nepalese society is diversity with disparity. There is wide gap between rich and poor people Nepali is having ,multiethnic, and multi-cultural features so late king Prithvi Narayan Shah had said 'Nepal is a common garden of four castes and thirty six sub castes '. It is clear that Nepal is a country of different tribes, castes and ethnic groups who has their own language, culture, faith traditions. Nepal is rich in diversity such as physical , socio-cultural diversity as wall as bio-diversity therefore it is itself proved that Nepal is garden if the word .Although Nepal is a small landlocked 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 group which has a long complex and diverse history and social and cultural life of the people has unique features .

The Bantawa is one of not identified cast legally. Bantawa are subsumed under the term.'Kirat'. It is clear that Bantawa are enlisted under **Kirat** which encompasses at least 28 kiranti groups each of them has their own language, culture, customs and homeland "Kirat Rai Yayokha "a is representing on behalf of these diverse groups . Bantawa people inhabit in their traditional area situated on the border between Majh Kirat and Pallo Kirat 'East Kirat, i.e the region of mountains east of the Sapshu Khola and Majh Kirat 'Middle Kirat' , the mountainous area immediately to the Arun. The traditional settlement of Bantawas lie on the southwest side of Udaypur and Sunsary district, east part of Dhankuta and west part of the Bhojpur along with the both sides of the Arun, one of the largest rivers of the East Nepal. Communities of Bantawas inhabit (core areas) in Khuku, Chhintang, Originally, Bantawa people reside in upper Arun basin of Bhojpur and Dhankuta district. The land is itself remote. The original inhabitants of the basin and the ancestors of the Bantawa were the Kirat, famous hunter said to have put up a strong fight against the troops of Prithvi Narayan Shah who set up to unify the kingdom in the late 1700s. Unable to defeat the Kirant, they would be allowed to be kings in their own lands. They could settle their own disputes and claim the land of the Arun river (Ann 1999). These rights embodied in the land tenure system of 'Kipat' and sealed in a royal decree.

The Bantawas are one of more than Twenty eight to Thirty seven linguistically and culturally distinct groups subsumed under the ethnonym "Kirat" and numbered among the "autochthonous" inhabitants of

the eastern Nepal hill area, who are generally known as Kirant Pradesh in Nepal mentioned in Koutilya period, In Nepal, there are more than one hundred different types of races and castes. They have different origins and different cultural background. Among them, the government has listed out 59 indigenous ethnic groups all over the country and divided into five categories. Among 63 Bantawa is one of the many ancient indigenous nationalities and marginalized ethnic group of Kirant, in Nepal. according to CBS 2002, the total population of Rai is 2.79 percent of the total population within which the share of Bantawa is 58 percentage. but in the census 2001, the total number of people speaking Bantawa language is recorded 371056. Bantawas have been recognized as a simple, polite, honest and sacrificial in nature. They are widely scattered within Nepal and some other countries as well. whenever and whatever they may be, they love to maintain their cultural identity. Bantawa is one of the indigenous ethnic groups. They are scattered not only all the ritual dress indigenous knowledge and skills. sentiment, culture language of one geographic area is little different from another geographic area. The Bantawas are residing anywhere. Their language of one geographic area is little different from another geographic. The Bantawas have Mongoloid physical gesture with well proportioned facial contours and a yellowish colour. They belong to the Tibeto-burma language speaking family. actually their mother tongue is BantawaBhasa / Bantawa 'Yung'. Bantawas are wanted to be said 'Raddu' themselves, which is originated from Tibeto-Burman family so their language influenced by the Tibetan language. according to the census 1991, the total population of the Bantawas are living in eastern region.

Bantawa people are among one of the Kirat tribes. They have their own distinct cultural identity, traditional homeland, traditional rites and customs, social structure, and written and unwritten history. CHIHANTUNG BANTAWA KIRAWA YUWAHUP NEPALA (CBKYN) is a representative organization of Bantawa community. CBKYN is established with the aim of protecting and promoting rights of Bantawa community along with its language, culture and assisting them in overall development process. It has been registered in the Kathmandu district administration office on 11th July, 2004 under the social welfare act 2034 of Nepal government and also been affiliated with social welfare council. Similarly, it has been affiliated with federation of indigenous Kirant association (FIKA) and NGO federation of Nepalese indigenous nationalities (NGO-FONIN).

Among them, the government has listed out 63 indigenous ethnic groups all over the country and divided into five categories. Among 63, Bantawa Kirant is one of the many ancient marginal indigenous group and 7th largest ethnic group among Kirant of Nepal. The total population of the Bantawa Kirant is

371056 according to the census 2001. Bantawa Kirant have been recognized as a simple, polite honest, brave and sacrificial in nature. They are scattered within eastern parts of Nepal and some other countries like Bhutan and India as well. Whenever and whatever they may be; they love to nature their cultural identity. Bantawa Kirant is one of the indigenous minority ethnic group. They are scattered not only all over the country but also out of the country. They have own religion, language (Yung), typical culture ritual dress, indigenous knowledge and skills. Sentiment, culture, language and behaviors have been unifying all Bantawa Kirant residing anywhere, although Bantawa Kirant of Nepal can be divided into two groups on the basis of origin and cultural practice (i.e. Bantawa Kirant of Bantawa and Rumdali) and into two groups on the basis of language (Hatuwali and Dilpali). Their culture, language norms and values of one geographic area is slightly different from another geographic area. The Bantawa Kirant have mongoloid physical feature with well proportioned facial contours and a yellowish and brown colour. They belong to the Tibeto-Burma Language are speaking in family known as Bantawa Yung. Actually their mother tongue is Bantawa Yung, which is originated from Tibeto-Burman family so their language influenced by the Tibetan language. According to the Census 1991, the total population of the Bantawa Kirant of Nepal is 371056 and regionally the Bantawa Kirant have occupied 58 percent in the eastern region. According to the statistical year book of Nepal (CBS 2002) report, only 64 percent of total population speak Bantawa Kirant language as their mother tongue.

The Nepalese history shows that Bantawa Kirant have gained name and fame being a capable fighter in war unification after Nepal and world war. There are several instances in history where Bantawa Kirant and Shahs have fought together under once banner for one cause to share the victory. Bantawa Kirant are popular in military services in British as well as in Indian army.

After the restoration of democracy in 1950s, the people of Nepal are once again optimistic but overall economic Status of country has not improved. Political parties spend their time struggling for power among themselves instead of trying improvement. On the other hand, numerous seminars are held in the name of tribes castes and ethnic groups to uplift their life and to preserve them who are considered as a "backward" in Nepal. But solutions have not been implemented.

Now Bantawa Kirant has formulated an organization named "Bantawa Kirant Mulukhim which was established in centre level. There are many other associations under this. The major objectives of this organization are to 1. Organize Bantawa Kirants through sensitizing, about their rights and obligations and make involve in their development process. 2. To preserve and promote the language, culture, indigenous knowledge, skill of Bantawa Kirants by increasing awareness about their importance. 3.

Implement social, economical and political development activities for Bantawa Communities 4. Promote and protect the bio-diversity, agro-biodiversity, bio-cultural knowledge and skills, sacred places and natural resources related to this tribe. Some extend of organization has succeed to gain their objectives.

1.2 Statement of the Problem

Nepal is one of the poorest countries of the world. Above 38 percent people are marginalized, disadvantaged and deprived of basic amenities. Social, economical and educational Statuss are unsatisfactory. In Nepal all, the ethnic communities are socio-economically backward. Bantawa community is one of the very beginning inhabitants of Nepal living particularly in this district. Bantawa community is also socio-economically backward. This is particularly due to limited access to education and exclusive policy of government in various sectors. Besides that, lack of awareness, blind faith in tradition values, unavailability of income generating activities and following traditional method of farming, they are socio-economically poor. Thus the common problem of Bantawa is :

1. Lack of education and employment opportunities.
2. The productivity of Bantawa is quite low.

In this way, it can be said that the lower socio-economic Status of Bantawa in Nepal is a very serious problem. Today there are a lot of people living in society facing so many problems. Every sector of the socio-cultural practices and traditions are going to be interchanged due to globalize world. Similarly, the culture, customs, tradition of Bantawa Kirant people have been greatly influenced by others. As a result, their cultures customs, traditions and norms and values which are common properties of whole nation too. It has now been endangered due to acculturation, westernization, modernization etc. Nepal is unity in diversity. There are 108 castes and ethnic group (CBS, 2002). Among them 63 indigenous ethnic groups are identified in Nepal (NDDN 2058). Most of the indigenous ethnic groups are economically poor and marginalized, culturally alienated, politically dominated in perspective of the development are backward. They are bound to give up their traditional livelihoods for not being to meet their basic needs. Bantawa Kirant are economically poor and marginalized because almost of them are engaging n traditional agriculture practice of primitive farming system. They need to change their traditional farming system for overall upliftment of the living standard. But they have no knowledge about the modern farming system. To cope with changing environment they should adopt different strategies.

Agriculture, service in army/police or recruit and physical labour are the major sources of livelihood of Bantawa Kirant people. Most of Bantawa Kirant 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 Bantawa Kirant people. There is co-relation between poverty and living standard. Because of the poverty they do not send their children to schools.

Although government has implemented the development programme to uplift the living standard of the rural people. There is not special programme to uplift the Bantawa Kirant community of Khoku VDC. Hence the research will focus on socio-cultural and economic Status of the Bantawa Kirant people in Khoku VDC of Dhankuta District. More especially the research will address the following research questions;

- 1) What is the socio-cultural and economic status of Bantawa Kirant at Khoku VDC of Dhankuta District?
- 2) Why are the Bantawa Kirant people of Khoku VDC living in miserable in Status?
- 3) Do they have their own indigenous skills and practices?
- 4) What problems are facing by Bantawa Kirant community and how to solve these problems?

1.3 Objectives of the study

The main objective of this study to assess the present socio-cultural and economic Status and to examine the causes of rural poverty of Bantawa people at Khoku VDC of Dhankuta district. However, this study has the following specific objectives .

1. To find out socio-economic Status of the Bantawa community in Khoku VDC .
2. To find out the causes of underdevelopment of Bantawa community in Khoku VDC .

1.4 Rationale and Significance of the Study

Bantawa Kirant community is one of the minority ethnic group in terms of population among 63 ethnic groups. By the cause of deprivation of rights from centuries, Bantawa community is lagged behind in all spheres of development. As they do lack information and less opportunity to develop their knowledge, skills, they need more exposure or learning opportunities. For this, Bantawa Kiran Mulukhim will make efforts towards capacity enhancement of Bantawa Kirant community. They will be involved in development process from the very beginning by implementing the program activities for them by themselves. From the very beginning different cultures, beliefs, traditions, norms, values and social cultural practices are the foundation of society passes in generation to generation. But Bantawa Kirant's

social-cultural and indigenous practices are going to be decline. Nowadays Bantawa Kirant's are facing challenges for their existence to conserve their own cultures, beliefs, traditions and behavioral pattern. If there is continuous change and loss of culture of Bantawa Kirants. It will come such time that were there such cultural practices in history of Bantawa Kirant 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 point of Nepalese society, which has contributed in national integration and development of Nepal.

The Bantawa Kirants are deprived from privileges. They have their own identity and occupation but they are affected by modernization as well as sanskritization. This study aims to find out their way of life, culture and tradition, occupations and impacts of development process as well as other several aspects of the indigenous Bantawa Kirants of Khoku VDC, 2 Samanglung, 5-Manglamsa (Sattale), 7-Hompurang (Majhoule) and 9-Chhokla (Sunngchakha). The socio-cultural and economic change represents the living standard of Bantawa Kirant community. It will be more important for those groups who want to study about the Bantawa Kirantis.

No studies have been done in socio-cultural and economic aspect of Bantawa Kirant of this study area. The findings of the study will help planners, policy makers, researchers and development agencies, Experts to conduct development programmes and further research in similar areas.

1.5 Limitation of the Study

Each and every study has its limitation likewise; this study too is no exception. In the course of data collection the constraints have always been faced by the researchers. The information about property, land holding, source of income, education, population, and actual income very difficult to acquire from the respondents. They needed a lot of motivation from researcher to disclose such information.

This study aims to study the socio-economic Status of the Bantawa Kirant community of Khoku VDC. However, it is supposed that this study would be representatives of the study related to this area. It is a micro study, which attempts to explore the socio-economic Status of the Bantawa Kirant in Khoku VDC. It can not comprehend the macro view of the socio-economic Status because the socio-cultural and economic Status of the Bantawa Kirant is vague and this reflects some of the variables of socio-cultural and economic Status.

Time and money were the important constraints that made the study unable to carry out in depth. The study was limited to 67 households hence it was difficult to find out all the needed answers from the study. In this study all the information is based on the data collected by researchers. The limitations of this study are given below:

-) This study is limited within Khoku VDC of Dhankuta District.
-) This study will be focused on socio-cultural and economic Status and measures for betterment of the Bantawa Kirant of Khoku VDC of Dhankuta.
-) The respondents of the research will only from Bantawa Kirant community.

1.6 Organization/ Chapter Plan of the study

This study is divided into seven chapters. Chapter one includes the introduction, statement of problem, objectives of the study, significance of the study, organization/Chapter plan and limitations of the study. Chapter two deals with briefly about the review of the previous work or review of literature. Chapter three deals with the methodology adopted for the study to collect and analyze data. Chapter four deals with introduction of the study area. Chapter five introductions of Bantawa Kirant people. Chapter six deals with socio-cultural and economic Status of the Bantawa Kirant people and final chapter seven presents the summary, conclusion and suggests some recommendations for the upliftment of the Bantawa kirant community in that particular area.

CHAPTER TWO

2. LITERATURE REVIEW

Literature review is one of the important parts of any research. Research can not 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.

According to the concise Oxford Dictionary (1996), 'Socio-economic' means relating to or concerned with, interaction of social and economic factors. 'Status' is a complex of many elements including economic, political social, religious and other relationship. It is certainly not easy task to assess the social and economic Status of people. The terms 'Socio-economic' Status means in a system of social stratification, it refers to a combination of various social and economic indexes of rank which without the need for the assumption that there are distinct social classes" (Bhusan, 1989). The socio-economic Status of people is not entirely dependent upon the circumstances of being a wealth, but also upon the circumstances of age, ethnic life style geography and numbers of other variables imposed by the wider national society in terms of constitutional and legal frame works.

Many foreign scholars and Nepali anthropologists 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 Kirant community. But Bantawa Kirant community has still not been conducted research till now.

Rai B.Bahadur. (n.d.). Article of History of Bahing Kirant. (n.p).

Bista. (1976: 64), explains about the occupation of Bantawa Kirant as some Bantawa Kirant also keep sheep and goats and some work as craftman. The Bantawa Kirant are living in eastern parts have become quite prosperous by engaging in long range trading that takes them from near the northern border to the Terai.

Bantawa Kirant constitutes the largest number of Gorkha, Indian, army or Singapore Police outside Nepal. They have been providing active duty in India, Malaysia, UAE and Nepal, getting remitting regular money to their families as well as retired soldiers drawing pensions from various military sources. Quite a number of Gorkha have attained the rank of commanding offices like colonels and majors in India and British regiments as well as in Nepalese Army and Police, where there are even enrolls (Ibid. p. 64).

Rai. Bantawa Kirant, who have their own land, take up agriculture. Some work as miner, some as basket weaver or painter, wine keeping engraving design of flowers by round slender bamboo pens and have bee manufacturing Nepali paper.

Today most of the Bantawa Kirant are Hindu tribe in the country. They worship the Shiva and other Hindu local deities. They celebrates all the Hindu festivals. Like Dashain, Tihar, Maghe Sangkranti, Saune Sankranti, Teej and Nwagi, Taam and Hyong etc. The important source of income is foreign

employment service. In 1815, Bantawa Kirant together with Gurung, Limbu, and Bantawa Kirant from the backbone of British Gorkha brigade. There are Bantawa Kirant soldiers who have decorated with Victoria cross. British highest decoration for bravery. Agam Sing Bantawa Kirant honored as the Victoria cross by British Government. They are also working in Indian army. So, source bring additional incomes. There are pension soldiers as well as has been working in army services.

Their houses are built according to the style of the areas they live in; most traditional is simple house. Many of the smaller houses in eastern communities are round or oval in shape and washed with ochre or reddish mud. Bantawa Kirant houses in the eastern hills are never round and are most often white washed.

The Bantawa Kirant sacrifice (Bhume) which are made at the place where it is believed the god live. The sacrifice are made by an elder male called 'Hopo'. The Hopo worships for the nature. (Article on culture of Bahing Kirant)

The Bantawa Kirant are renowned for their honesty, discipline, courage and good honour which accounts, them success in military services.

Khatali, Dhiren. (2064), Article on 'Introduction to Bahing Kirant' Noted that by nature Bantawa Kirant are Jolly and they enjoy the music, singing and dancing. They have different kinds of dance namely Hong Sily, Tam sily and Dolokum Sily (dance). The hyong sily is the main dance in the community which is known as cultural dance.

Bahing Kirant Mulukhim. (2004), Hong/segro, Dhetam /Tumatam/Tam, Nagle, Mosum/wailinmo: are the main cultural festivals in Bantawa Kirant in community.

Dahal. (2001) studies the development and changes of livelihood strategy of the Baramu community. The Baramus are struggling for survival and adopting to the changing environment. He explains that change is a universal and continuous phenomenon, which is found all over the societies. It means the world is changeable. He deals with the changes in the livelihood strategies of the Baramus from Arupokhari VDC in Gorkha district. He finds that the Baramus were historically Kipat holders but are not now. He explains that some non-baramus in their area have seized the land from them. A few Baramus have managed to take benefit from kipat. He also explains all the cultural and ritual system of the Baramus community. Their Dole system collapsed and Bani system almost is on the verge of collapse. Moreover, he explains the development process such as transportation, market expansion and other facilities, which directly affects their society.

Bhurtel. (2000) has studied changing livelihood of the Kumals living in Pokhara Valley of Western Nepal He describes the Kumal society, economy and cultural aspect from the past to the present. He compares and analyzes their agriculture system, pottery, fishing, wage labour and other alternatives ways from the past to the present. Changes in resource management, both environment and human, have affected their livelihood strategies on their traditional occupation. He indicates that incidents and events have played momentous role in prompting gradual changes in natural, socio-cultural or economic environments of the region.

Bishop. (1990) has studied strategies and seasonal rhythms in the Nepal's Himalaya especially in Karnali Zone. In his research study, **Karnali Under Stress**, he argues three sections of livelihood issues like the subsistence system model, which has constrained the Karnali's fate. In the subsistence system model, he discusses the cultural economic and agricultural outputs or productions. The subsistence system has included cultural attitude and training, ecological balance, agriculture and livestock technology, population and their health. And he includes Niche in Karnali's fate. Subedi and Pandey (2002) have studied the livelihood strategy of Rai community in Sitalpati and Makalu. Sitalpati is low land and Makalu is highland. In these both high land and lowland areas, the Rais have adopted various strategies to earn their livelihoods. This earning livelihood strategy shows continuity as well as change over space as they change over time. They found that in this study of livelihood strategies of the Rais in both locations (highland and lowland) demonstrated similarities.

Goldman. (1998). discusses the decentralization and sustainable rural livelihoods. He believes that decentralization insists sustainability of rural livelihood. He points out decentralization is essentially the transfer of the locus of power and decision making either downwards or to the other units or organizations. Decentralization can have a profound effect on people's access to particular assets like natural, human, social etc. He concludes that if people can have access to the above assets then decentralization will be successful and the rural livelihood will become more sustainable.

Quan. (1998). has studied land tenure and sustainable rural livelihoods. He points out that land also provides an important component of more diverse livelihood strategies for those, who rely at least on a part of off-farm employment income. The importance of land tenure must be seen in a dynamic context of economic, demographic, and agrarian change. He addresses that the land is the basis of small holder agrarian livelihood. He has discussed the vulnerability of tenure issues and their importance by giving examples of different countries like Sub Saharan countries and Latin America countries.

Bhatta. (1995). studies adoptive strategies of the Kumals It is an ecological anthropological study of Chakratirtha V.D.C. of Lamjung. In his dissertation, he mainly focuses on the socio-cultural pattern, ecological, technical activities, interrelationship and interdependence through social interaction with other caste groups. He finds that Lamjung's Kumals are changing their traditional culture and occupation. And they are trying to get involved in the new fields of subsistence. He also indicates that development, changing environment and the contact with other castes mostly influence them.

Bhattra. (2001). has studied about rickshaw puller and their poverty. He mainly analyzes rickshaw puller and their way of earning livelihood in Birtamode, Jhapa. He concludes that the Status of urban poor people is miserable at present. He also observes their pessimistic view and optimistic view regarding their livelihood. The main purpose of his study is to examine the socio-economic Status, working Status, working hour, earning, their income levels, consumption pattern and relationship between income and expenditure of rickshaw pullers in Birtamode area. He also finds that among rickshaw pullers, 22 percent are immigrants and females are also involved in this profession due to low income of their husband.

Rai.(2062). Studies the social and cultural of Bantawa Kirat Group. According to him study, Bantawa kirat has clan, festivals, ceremonies in their culture.

Mukarung. (2009). Studies about the Kirat Mundumi materials and festivals, cultural process. According to him, there are many clans in Bantawa kiratis and their own dress and funeral process.

Regmi. (2000). studies the impact of modernization on the Prajapaties (the potters), one of the Newar occupational caste group of Thimi, Bhaktapur. Her study was descriptive in nature and aims at highlighting the existing situation of occupational caste group. According to her study, modern utensils have replaced the traditional types of products and the people who have been following their occupation are in crisis and they are facing many problems to fulfill their basic needs. Moreover, due to the large-scale production of durable and attractive plastics and aluminum (utensils) goods, their pottery occupation is facing problem. So, she suggests that if the earthen goods are glazed and designed artistically, their market will continue even in future to assure them to have success in their traditional occupation.

Sijapati. (1988). has described about the socio-economic Status of the Sarkis living in Jharuwarasi village, Lalitpur. He studies that socio-economic Status and skills lifecycle of the Sarkis. He finds that

most of the Sarkis are engaged in agriculture. They run their livelihoods from the agriculture, wage labour, masonry, shoe making and basket making. They have not enough land for farming. Most of them have small piece of land. Moreover, their annual income is very low and a few of them are literate. She argues that their Status is very poor.

Pandey. (1987). has studied the livelihood of landlords and peasants. He analyzes about the agriculture, farming, nutrition, health Status of women and children, human resources, renewable resources, food policy, animal agriculture and farming systems in Nepal. He finds that landless peasants started to encroach upon the forest. The small portion of land provided by government for resettlement to the migrants could not support them. The main employment opportunity for peasants is agriculture labour, but it is seasonal and small area of farmland owned by their clients has left them with limited opportunities. However, the number of peasant has been increasing there.

Akroyd & Duncan. (1998). have discussed appropriate framework for improving the sustainability of rural livelihood. They mainly highlight sector approach and claim that it is a means of managing government's role in a sector. They argue that the sector approach is essential to increase the effectiveness of development aid and the sustainability of development projects. Timilsina (2003) has studied impact of Bhimdhunga-Lamidanda Road on the livelihood strategies of rural people. He mainly focuses on rural urban linkage by the road and its impacts on livelihood of rural people. He concludes that development takes place everywhere and every society for changing environment. So, he argues development is needed to improve rural infrastructure like economic, social etc.

Tashi & Pratap. (2000) emphasizes on livestock for sustaining on Tibetan highland. They try to provide an analysis of the trends, issues and options of livestock based food security in the Tibetan highlands. They argue that livestock is the only means of sustaining their food security and livelihood.

Rai. (2004) has studied about livelihood strategies of occupational communities especially *Damai* and *Kami* in Panchakanya and Namsaling V.D.C., Ilam. He analyzes that the so-called untouchable caste (*Dalits*) are subordinated by high castes. He points out that their main occupation such as *Damai* musicians and the *Kamis* are blacksmith and goldsmith. This traditional occupation is affecting the developmental processes and globalization. Basically, they have shifted towards agriculture and other economic activities. He finds that they have changed their traditional occupation into the diverse economic activities like agriculture, wage labour, petty business etc. He concludes that road-

construction, market facilities, imported readymade goods and commercialization of agriculture are the main factors behind the change. However, the development activities have brought positive impact on their ways of life and means of livelihood.

Rai, Mohan Raj (2011). has studied Socio-Economic Status of Bahing Kiarat Community: A case study of Moli VDC, Okhaldhunga District, he describes the socio-economic Status of Bahing communities and cultural aspect from past to present. He indicates that incidents and events have played role in prompting gradual changes in socio-economic or cultural environments of the this region.

Bhurtel. (2000) has studied changing livelihood of the kumals living in Pokhara valley of western Nepal. He describes the Kumal society, economy and cultural aspect from the past to the present. He compares and analyses their agriculture system, pottery, fishing, wages labour and other alternatives ways from the past to the present. Changes in the resources management, both environment and human, have affected their livelihood strategies on their traditional occupation. He indicates that incidents and events have played momentous role in prompting gradual changes in natural, socio-cultural or economic environments of the region.

Hodtson, Brain. (1857). Miscelleneus essay relating to India subject. Bantawa vocabulary, he described about the Bantawa community.(vol,1880)

George Van Drien. (1990). had studed about The Bantawa and The Procho Kirati verb.

Michailors, Blod. (1997) has studed about phonotics symbol in Bantawa.

John ,Appele. (2003) Kathmandu Valley Survey in Bantawa.

Rajendra & Himlal, (2005) Documentation of Bantawa Language.

Kirkpatric. (1880) had described about the Bahing Kirat in Nepal.

Dr. Maurlee. (2005). has studied about the Bantawa social anthropological study and linguistics.

Toba. (n.d.) has studied about the Bantawa community in Dhankuta study.

Rai, Moti. Lal. (2008). has studied Socio-Economic Status of Yamphu Community: A case study of Pathibhara VDC, Sankhuwasabha District, he describes the socio-economic Status of Yamphu communities and cultural aspect from past to present. He indicates that incidents and events have played role in prompting gradual changes in socio-economic or cultural environments of the this region.

The Bantawa Kirant

The Bantawa Kirants, who are supposed to have entered Nepal ahead of the rest of the other communities, constitute the smallest community among ethnic communities spread over eastern part of Nepal. According to the population census of 2002, the Bantawa Kirant occuppies 58. percent of the total population of Nepal. The Bantawa Kirant, who live in the middle part of the hilly region of Nepal, form

the smallest community among various communities having Tibto-Burman origin. While broadly classifying the ethnic communities of Nepal, we can observe two main classes: (1) Tibeto Nepalese race-This clan consists of two sub classes: - (a) Tibetan Group and (b) Ancient Nepalese Group. Tibetan group consists of Bhotas, Sherpas, and Thakalis whereas ancient Nepalese group includes Newars, Tamangs, Bantawa Kirants, Gurungs, Sunuwars, Rais, Limbus, Budhas, Rokas and Tharus. (2) Indo-Nepalese race: It, too, consists of two sub classes: (a) Nepalese Group (b) Indian Group. Nepalese group includes *Bahuin, Chhetris, Khas* and *Thakuries* whereas Indian Group consists of *Terains, Garhwalis* and *Kumals*. Though Bantawa Kirants are found eastern parts of the Nepalese Kingdom, Dhankuta, Bhojpur and Khotang districts are the main habitats of the Bantawa Kirant. On the basis of the ethnic state, Nepal had been divided into Fourteen states: Bantawa Kirantat state, Kirat state, Tamsaling, Tamu, Tharuwan, Limbuwan, Newa and Khasan state. At present the Bihing Kirant live both in the highland and the low land as well as from east to central development region in Nepal. The Bantawa Kirant can be divided into two classes: - (a) Khaliwa (b) Rung. Bantawa Kirant's origins are lost in obscurity and the tribes seem to have been part of the very ancient influx of Mongoloid, Tibeto-Burman speaking people into Nepal, probably from the North and East. The Bantawa Kirant are the easternmost of the smallest ancient Nepalese ethnic groups and live on the eastern and middle flanks of Sagarmatha-massif. They are to be found in the districts of Dhankuta, Khotang, Udaypur and Sunsary. They are also scattered in the Eastern Hill and the Eastern Inner Terai. It has been assumed that they are the aborigines of Tibeto. The Bantawa Kirants seem to inhabit the higher hills than the Newars, the Chhetris and the Brahmans, but lower than the Gurungs, and in the south, however, their settlement stands immediately north of the foothills.

The Bantawa Kirant settlements in the hills are dispersed. Bantawa Kirat houses in neighboring Tibetan settlement are of massive house with flat roofs. But the majority of the Bantawa Kirant living in the Midlands have two storey houses of dry-stone walls with thatch or slate roofs. Marriage is exogamous, but out of their patrilineage. Marriage is by arrangement. Agriculture is the main occupation of the Bantawa Kirant and they are also skilled craftsmen. There are masons, carpenters, stonecutters, bridge-builders and blacksmith among the Bantawa Kirant. Primitive mining, especially copper, is in the hand of the Bihing Kirant. During the winter they move down to the Terai and the Inner Terai and manufacture bamboo materials to sell. The Bhing Kirant are the most famous of the martial races of Nepal and they constitute the number of Gurkha, Indian soldiers and Singapur Police outside of Nepal. The Bantawa Kirants are noted for their honesty, discipline and good humour. The recent migrations of the Bantawa Kirants in the Terai and the Inner Terai indicate that they are the most labourious of the

immigrants. The Bantawa Kirant language belongs to the Tibeto-Burman language groups. The Bantawa Kirant speaking population in the country has declined from 371056 persons. The decline in their number is the result of adopting Nepali as the mother tongue. More than 50 percent of the Bantawa Kirant speaking population is concentrated in the eastern Hill with largest number in the district of Dhankuta, the traditional home of the Bantawa Kirants. Sankhushabha, Sunsary and Udaypur are the other important districts in the eastern part of Nepal. Bantawa Kirant speaking population in the Eastern Nepal is found in the districts of Jhapa, Morang and Sindhuli. The number of Bantawa Kirant speaking population is on increase in Hilly and Terai and the Kathmandu Valley where decreasing in the Hill.

2.2 The Bantawa Kirant Ethnic group

Every country tends to have religious, cultural, linguistic diversities. Nepal, too, is not exception. We can classify the Nepalese people into two categories: Mongoloids and Aryans. Socio-cultural diversity has been manifested in terms of ethnic, linguistic and cultural diversities. The population census of 2002 has enlisted a total 101 caste/ethnic groups. Among these ethnic groups, *Adibasi Janajati Utthan Rastriya Pratisthan* (National Foundation for the Development of the Indigenous Nationalities) has enlisted 59 as indigenous ethnic groups. Before 1991, only 60 ethnic groups had been identified and enlisted. Among them, there were 2 groups in the Mountain region, 29 groups in the hill region and 29 groups in the Terai. Among all indigenous ethnic groups, the Bantawa Kirant is the largest one with respect to population size. It has its own typical language and culture. According to Government Human Development Index 2001 prepared on the basis of literacy rate, building, land ownership, business, language, population, education (Diploma or above), various ethnic groups (as per the classification of the working group formed under the co-ordination of Om Gurung, the general secretary of Nepal Indigenous Ethnic Groups Association) have been classified into following five categories: (1) Endangered group (2) Extremely marginalized group (3) Marginalized group (4) Underprivileged group (5) Advance group. Among these various groups, the Bantawa Kirant community is one of the underprivileged groups. So, it is also known as one of the backward ethnic groups as well.

The Bantawa Kirants are the traditionally well-unified tribal society of Nepal in the sense that they live in their traditional habitats with marked internal social cohesion and unity. Ironically, today the same ethnic group falls under one of the underprivileged groups.

The Bantawa Kirants, who are distributed in all the districts of Nepal, (Annex-I) constitute third most populated ethnic community. In the context of indigenous nationalities, Bantawa Kirants occupy the first position. While comparing the populations of various ethnic communities in accordance with language, Bantawa Kirants occupy the 22th position. The Bantawa Kirant language speakers are most densely

concentrated on Dhankuta. In all, the Bantawa Kirants occupy 0.02 percent out of the total population (Annex-VI).

George Ven Dreim. (1990). argues that the autonyms used by the Limbus, Yakkhas, Yamphu and Lohorung are indicative of a close historical relationship between them. The Limbu call them, Yakthumba; the Yakkha call themselves, Yakkha and Lohorung refer to their language Yakhaba. But, the last one is not so because Yamphu and Lohorung call themselves Yakkhaba and their language Yakkhaba Khab. By construct, the numerous Kirant tribes were small, linguistically hetero-generous groups situated within the sphere of influence of minor Indo-Aryan dynasties to the south and the west. As small and scattered groups, the Kirant may have been more easily subjected to Indo-Aryan linguistic influence than a large and populous group like the Limbu. Furthermore the influx of large numbers of Indo-Aryan colonists in Wallo and Majha Kirant began soon after the Gorkha conquest and has led to a situation whereby several indigenous real groups have become a minority in their own tribal homelands. (George Ven Dreim, 1990)

McDougal. (1979) Produced a comprehensive monograph on the Kulung Kirant of the upper Honku Khola. This study is based on social anthropological approach. In this study, McDougal considers the historical and economic Statuss, but treats more particularly the system of kinship, with special regard to marriage exchange. In connection with this later topic one notice towards the book quite enthralling, even though at the end a number of questions remain open and the work has the air of being somewhat incomplete.

Charlotte Hardman produced a comprehensive monograph on Lohorung Kirant of Pangma village. In this study, Hardman attempts to derive the various domains and conceptual complexes of the culture. This important ethnography study explores the world view of the Lohorung Kirant of the eastern Nepal. In this ethonography, Lohorung people have been described as rice farmers with hunting and gathering. By examining Lohorung concepts and their discourse on self and ancestral influence dominates the daily lives and rituals of the Lohorung Kirant. It explores the other world of the Lohorung within which their concepts about the nature or the person and the natural world can understood.

In this study, social psychology means of explaining, predicting and attempting to control the relationship between the individual and his or her society has been the most fully utilized to explore the self-notion and emotion of the Lohorung Kirant people. She conducted this ethnography being influenced by the 'culture and personality' theory, especially, by the work of Hallowell's work which became most pertinent to her and other writing about the self and emotion in the 1980s and 1990s. The notion of psychological reality being 'constructed' by our understanding of that reality owes much to

Hallowell's concept of the culturally constituted behavioral environment is central to this book, emphasizing as it does the interaction of individuals with the external world, notions about self and other reference, within which notions of self and emotion and notions about self and other must be seen to be bound up with other cultural and social phenomena and with the terms in which people themselves understand their experiences. She used an approach "The participants' point of view" in the field which is central to the focus of her research. (Hardman, 2000)

Another comprehensive study on the Mewahang Kirant was produced by Martin Gaenzle in 1991 in German language and translated in English in 2000. This is a study of ethnic identity in a Kirati community of East Nepal, based on the field in 1984-1985. In this study, the researcher has attempted to examine the traditions and practice of kinship of the Mewahang kirat. The ethnography of Mewahang kirat has shown that "Ethnic Identity" of Mewahang kirat is multi-layered and contextual rather than monolithic. The Bantawa Kirat's closest neighbours, both geographically and linguistically, are the Mehawang and Chamling kirat.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 General Background of the Study Area

Khoku Village Development Committee of Dhankuta District, where the Bantawa Kirat have been living for many years and the population of the Bantawa Kirat is more than those of the other ethnic groups have been selected as the study area. It lies on the southern part of Dhankuta District. This VDC consists of four hamlets: Samanglung, Manglamsa (Sattale), Hompurang (Majhoule) and Chhokla (Sunngchakha). Among these hamlets, Khoku VDC has been characterised by the Bantawa Kirat are living for many years and represent the dominant area of the Bantawa Kirat. In this village, houses are compact in the middle part of the village and scattered in the surrounding (periphery) area. Drinking water was not available in this village.

About the clans of the Bantawa Kirat, Surphong, Nagchhong, Diyam, Awai, Mahatha, Baksibsangson, Mulahangsagson, Gaura, Yipchhing Mutton, Luanun, Khamle, Waling, Khunchha, Lengmik, Sonahang and Hangsing live in this VDC. But in this VDC, there are Kami, Giri, Chhetri and Bhujel live.

After the construction of the Agriculture road Bazaar developed gradually. Now it has expanded and provides service to its periphery area. It provides service to Sunsary district. As the study area of Khoku VDC, enjoys the facilities like electricity, drinking water and road, the present study try to examine the impacts of facilities on people's lifestyle and livelihoods especially of the Bantawa Kirat. The main reason behind selecting Khoku VDC is to find out the causes, consequences of the backwardness of the Bantawa Kirat in relation to government service, education and economic Status as well as social, cultural and economic transformation resulting from transport access with different parts of Nepal and outside, exposure to Hindu and modern culture influences. Some of the famous dances such as Sakela Naach and Lak Luma (Dhol Naach) have disappeared and the Bantawa Kirat of this VDC. So far no study has yet been made regarding the factors leading to and contributing for the process of transformation. The subject matter of the present study is to explore the impacts and changes resulted by all these social factors on the Bantawa Kirat of Khoku VDC.

This study has been conducted in Bantawa Kirat indigenous community in Khoku Village Development Committee, Dhankuta district. It lies in mildest parts of eastern of Nepal and VDC lies in western part of Dhankuta District of Nepal. This VDC is situated upper Arun river, which lies the bank of river. The villages where the Bantawa Kirat from majority are Samanglung, Manglamsa (Sattale), Hompurang (Majhoule) and Chhokla (Sunngchakha). Ankhisalla, Chungbang in east, Chhintang in south, Homtang Patlepani VDC of Bhojpur district in west and Muga in north.

Having majority of Bantawa Kirat caste/ethnic in this VDC, and minority of caste group of people are Kami, Giri, Chhetri, and Bhujel so on. There exists different Status of people determining the situation of socio-economy Status, which is influence by their social and economic activities of people. In the study, area is known as original place of Bantawa Kirat Community. No study has been yet conducted on the socio-economic Status of Bantawa Kirat Community and its impact on rural development, reduction of rural poverty.

3.2 Source of Data:

The study in general is based on primary data generated from the field survey whereas the secondary data are obtained from Dhankuta District Profile, (2066) Khoku Village Profile (2068) and many

published and unpublished sources. The primary data are obtained from household survey of Bantawa Kirat Community in Khoku VDC and 67 household selected sampling method for this study purpose from 813 total households of Ward No.1,2,3,4,5, upto 9 and whole VDC of Khoku. Structured and Semi-structured questionnaire were used for collecting information about rural poverty and its impact on socio-economic Status in Bantawa Kirat Community using interview, Observation and Focus Group Discussion Method. I held on this method on ward wise of VDC.

3.3 Sample Size:

According to Khoku Village Profile (2068), there were 67 households of Bantawa Kirat in ward No. 2, 5, 7 and 9 of Khoku VDC. But when I visited the field where I found 67 households of Bantawa Kirat in VDC. Then from these 67 households as sample is select sampling method to conduct this study.

3.4 Sampling Method:

Census method is an important source of data collection. This method is also divided into two parts: (a) De facto method (b) De jure method. I have used de jure method. Because, in this area most of the Bantawa Kirat are join army and international labour for earning their livelihood. All of the total 67 Bantawa Kirat households in Khoku VDC have been included in this survey.

3.5 Sample Design:

This study is descriptive in nature. However, the analytical approaches have also been used to some extent. The sample size was select based on sampling method.

3.6 Tools and techniques of data collection:

3.6.1 Questionnaire

Questionnaire is the best tool for data collection. A set of structured questionnaire was prepared to get information from the tourists and local people. Such a way, quantitative and qualitative data were obtained.

3.6.2 Household Survey:

The information has been collected from the respondent households during the fieldwork in the study area through questionnaire. Sampling method has been used in this study. All the 67 households of the Bantawa Kirat have been surveyed. Household survey is an important instrument for researcher to analyze the socio-economic Status of the study area. It is an instrument to analyze the social variables that includes population composition, occupational trends, family structure, educational Status, land ownership, and marital Status.

3.6.3 Observation:

Observation as a systematic viewing coupled with consideration of the visible phenomena. Observation of people and natural surrounding is also an integral part. It is a fundamental tool of data collection in social research. From this method, the activities, settlement pattern, lifestyle etc. have been observed. In this study, the observation method is used to study the daily life and subsistence activities of the Bantawa Kirat in the study area.

3.6.4 Focus Group Discussion:

The focus group discussion method is the effective way to get the reactions of a small group of people to a focused issue. It is more useful, when a researcher wants to draw the background information on an issue. It is held to know about traditional, occupational, perception, involvement of new generation and the challenging factors, survival and social institution of the society. During the fieldwork, a formal focus group discussion with the villagers (Khoku VDC), who are active participants during the fieldwork, were conducted. Different age groups from young to old and both male and female are the participants.

3.6.5 Key Informants Interview:

Key informants are those selected persons, who know community well, and take leadership and also have lots of experiences. So, the interviewees are the aged people, teachers and social activists (who are around 30 and above). Eleven informants were selected for this purpose. They provided a great deal of information about historical, socio-cultural, economic activities, and changing environment prevalent in the Bantawa Kirat community.

3.6.6 Unstructured Interview:

It is an idea and informal way of collecting information from informants. During the period of fieldwork, several cross-questions have been asked as per need regarding the issues like socio-economic, cultural, ecological adaptive system and their ancestors' information to examine various dimensions of the changing livelihood strategy among the Bantawa Kirat of study area.

3.6.7 Case Study:

Case study is a rather complex type of study, in which a person, group, part, plan, community, process or policy is considered as a unit while undertaking the study of all of its dimensions. It is a reliable method of data collection for deriving sufficient information. A case study is a research strategy, which focuses on a single organization, institution, event, decision, policy or group. A case study is not the study of an individual. Instead, it is the study of all the dimensions of the individual or the event. In this

kind of study, the title of the study is supposed to be the individual unit. Then all the aspects affiliated to this unit are investigated. The present thesis has undertaken the study of traditional occupation, changing phenomena in the society and survival strategy of the Bantawa Kirat living in Khoku VDC of Dhankuta District. The information essential for the study has been collected from the local respondents.

3.6.8 Reliability and Validity of the Study

In order to increase the reliability and validity of my study, I've done the pretest of the questionnaires, each and every households of Bantawa Kirat community in Khoku VDC have visited by myself; questions relating to objectives have asked to those family member who were capable to answer. And in some cases the some issues have been discussed with different survey tools (i-e structural questionnaire, FDG guideline, Key informant interview etc) After the filling up questionnaires all the questionnaires have been fully edited coded and produced the required data. Finally, the data relating to objectives have been analyzed making table with descriptive method.

3.6.9 Method of Data Analysis:

The quality of any research were depends upon the techniques used to analyzed and present of data. The data have been collected in the fields according to its research objectives, design and crude data has been collected in fields have been one fully coded, checked and edit. There would utilize both simple and advance statistical tools such as:

- (a) Tabulation and Clarification of data.
- (b) Graphical representation
- (c) Percentage distribution
- (d) Use of bar diagram and circle

CHAPTER –FOUR

DESCRIPTION OF THE STUDY AREA

4.1 Introduction of The Study Area.

Dhankuta has a total area of 1074 Sq. km., and lies at the Latitude Longitude between $87^{\circ} 8'$ to $87^{\circ} 33'$, East Longitude and $26^{\circ} 53'$ to $27^{\circ} 19'$ east Longitude. It consists of 35 VDCs, and one Municipality, 2 electoral constituencies regions and 11 areas (Ilaka). As Dhankuta falls in the hilly region, it has subtropical monsoon climate. The average annual rainfall is 145 mm. whereas the maximum and minimum temperatures are 23.83°C and 4°C respectively. The census 2001 indicates that Dhankuta consists of 29222 houses with a population of 168832 persons. Among various ethnic groups living in Dhankuta, Kirat Bantawa, Chhetri, Bramin, Limbu, Tamang, Newar, Kami, Magar, Damai, Sarki, Yakkha, Gurung, Bhujel, Majhi, Other castes, and Bantawa occupy 41386 (25% All kirats), Chhetri 33513, Bramin 9272, Limbu 23910, Tamang 10607, Newar 7721, Kami 6438, Magar 17464, Damai 3519, Sarki 2088, Yakkha 5139, Gurung 1974, Bhujel 1939, Majhi 884, Other castes 2978 population respectively. Kirat Mudhum, Hinduism and Buddhism are the major religions of the people of this district (2002). Out of the total literacy rate 65.32 percent (Male 77.64, Female 57.30) occupied. Arun river, Tamor, Leguwa Khola, Muga Khola, Banchare Khola and Kewa Khola are the major rivers and sources of water. It is bounded on the east, Pachathar, Terhathum while to the south Sunsari on the west Bhojpur to the north Sankhuwasabha. Dhankuta districts are surrounded by these areas. The Dhankuta district in the Pallo Kirat state. These are so popular place in district. The Dhankuta district are dominated by different people groups, Bantawa Kirat, Chhetri, Bramin, Limbu, Tamang, Newar, Kami, Magar, Damai, Sarki, Yakkha, Gurung, Bhujel, Majhi, Other castes, The life style and livelihood pattern of the various caste and ethnic groups in Dhankuta has been largely determined by the environmental Status.

The villages where Bantawa kirat from of the majority are Kholu, Chhintang, Ankhisalla, Chungbang, Dilpa, Anapurna, Chhinamakhu, Kerabari, Homtang, Chisapani, Sawakatahare, Ahale, Bhirgaun, Dhankuta Municipality, Mahabharat, Muga and Ranibas. In another wards, Khoku is 6 kosh far from headquarter of Dhankuta. Khoku renowned for historical and religious places where famous Dhukursing temples and thousands of people are worshipping them and celebrating fair almost one weeks on the occasion during of Baisakh Purnima and Badra purnima. Outside of district pilgrims are come from Sunsari and Bhojpur. One of the important food crop of paddy then maize, millet, pulses, Phapar, wheat, so on. Cash crops are Ginger, Oranges, Lichhi, Mangoes, Banana, Pineapple, tomatoes, fruits as well as vegetables. Orange and bananas are the major fruits of the Khoku VDC. It is bordered with Chhintang one the largest villages of Bantawa Kirat to the eastern with Ankhisalla and Chungbang, southern with

Chhintang, to the northern side with Muga VDC. Khoku covers the area of 2282.47 hectar, which is 2.30% of the district and 0.16% of Nepal.

4.2 Climatic Features

Physical environment of the mountain, particularly latitude, altitude and position in relation to seas and land-masses, determine or limit not only the distribution of plants, animals and natural resources but also the activities of human beings. Many of the most important physical factors of land environment are understood in terms of climate. The climate of an area is generally expressed in various meteorological parameters, considering the whole range of weather Statuss, temperature, rainfall, evaporation, sunlight, wind and so on.

The monsoon starts from April and May in Khoku VDC. The Pre-monsoon rainfall during April and May is more pronounced. It is often accompanied with hailstorms and thunderstorms. During this time, farmers fear their crops of being destroyed. At that time there will be maize and potatoes. However, the pre-monsoon rainfall plays a significant role in initiating the growth and spread of protective vegetable cover of weeds and grasses on land surfaces. Besides, the spring rain is indispensable to agriculture for planting maize, millet, and yam.

4.3 Water Resources

The theoretical hydropower potential of Nepal is estimated to be about 83,290 Megawatt. Hydropower potential of the Banchare Khola at its sites are estimated to be of the order of 40 KW. Banchare Khola is a main river of this study area. The Banchare Khola drainage has formed a number of flat terraces, composed of a alluvial plain deposits. The Banchare Khola Hydro-Power Project (40KW), which is medium project of Dhankuta, is to be built at the base of the Khoku and Tangkhuwa VDC. Besides meeting the domestic power needs, the project was expected to open the possibility of exporting electricity and thus provide a new dimension in the economic development of Dhankuta. The water resources of the Banchare Khola for hydroelectric power have great potential in Khoku VDC.

4.4. The Bantawa Kirat People

Aborigine Indigenous Bantawa people are among one of the Kirat tribes. Their traditional homeland spans from the hilly terrains of southern tip of Solukhumbu district and eastern part of Dhankuta district. They have their own distinct cultural identity, traditional homeland, traditional rites and customs, social structure, and written and unwritten history. CHIHANTUNG BANTAWA KIRAWA YUWAHUP NEPALA (CBKYN) is a representative organization of Bantawa community. CBKYN is established with the aim of protecting and promoting rights of Aborigine Indigenous Bantawa community along with its language, culture and assisting them in overall development process. It has been registered in the

Kathmandu district administration office on 11th July, 2004 under the Social Welfare Act, 2034 of Nepal government and also been affiliated with Social Welfare Council. Similarly, it has been affiliated with Federation of Indigenous Kirat Association (FIKA) and NGO Federation of Nepalese Indigenous Nationalities(NGO-FONIN). These peoples are first people in Kirat land. According to the Kirats' Calender there has been 5070 years till now.

There are four main types of traditional rituals performed in Bantawa communities since the ancient time. They are:

4.5. Sakela Lak:

Sakela Lak is one of the most important traditional rituals performed in Bantawa communities. It is performed every year of time interval or as required. Bantawa priest (Dowa) has a very important role in this function. It is performed in a very systematic procedure covering every small details. Main priest and other general priest will be the well-known and respected person of the society having sound knowledge of Dowa (Bantawa's Sanskarik Saskar). All the living and non-living things are paid a great respect during this ceremony as they have been the only means for the existence of human life in this planet. Things around us, making our lives possible, such as air, water, fire, soil, stone, plants, animals, house, yard, hills, terrains, rivers, springs, lakes, etc are called out aloud in a special and unique name called Fribdim/Freloo as an honor for being the part of our lives. Ancestors are worshiped with a great respect for they were the only means their descendant could see this beautiful world. The deceased souls are worshiped with a prayer that their soul could rest in peace. This function is celebrated with a belief that if the deceased souls are pleased there will be a peace and prosperity in the following generations, there will be good production of grains and cereals, and distance can be kept from the illness/sickness. It reflects the admiration and closeness of Bantawa aborigine indigenous towards the nature and their ancestors.

In Hong/Segro, the sacrifice of domestic animal is indispensable. In the present day male buffalo, pig; cocks are used commonly but in the ancient time even bull were sacrificed to complete the ceremony. The killing of a bull was banned after the declaration of nation as a Hindu kingdom by the then ruler (Killing of a bull is considered as a sin in Hinduism). Some Bantawas were arrested in the charge of killing bull by Rana and Shah rulers. Gorumare of present day Dhankuta is one of the places where aborigine indigenous Bantawa used to sacrifice bull to perform Hong and there are many other places to where bull were sacrificed to perform Hong.

This function is celebrated with great joy and happiness where all the friends and relatives are invited. Sisters of the host get a special invitation and there is a tradition of accepting the invitation with great

honor and pleasure by the sisters. Women are given a special respect and gratitude as they played an important role in development of this custom. Sisters take a liquor of pure millet in a specially designed clay pot (Bhoo) as a gift to the host. Special feature of this ritual is all the ancestors are worshiped with equal respect and gratitude instead of paying attention to a single person.

4.6.Natural worshiper

Bantawa Aborigine Indigenous peoples follow animism & they are Naturalist. They believe that even if the body dies soul remains alive. They are very much linked with their surrounding environment. so, they show deep respect to physical and biological environments of their surrounding in each and every events of religious importance. They worship their ancestors and the nature. These practices of Bantawas are found scientifically significant as they are knowingly or unknowingly helping in the preservation of natural environment. The preservation and protection of nature makes the livelihood easier.(Bal Krishna Bantawa)

TRADITIONAL LANDS

There are different sacred places in Aborigine Indigenous Bantawas' culture. Hearth, part of the house where traditional rituals are performed, areas where Hong is performed, and grave are considered sacred places. Similarly, names of different places which are called out by the priest in special functions have a great cultural and religious significance. Different places starting from the hearth of one house covering mountains of eastern part of Nepal and finally ending at Kathmandu are also the traditional lands of Indigenous Bantawas as mentioned in Fribdim/ Freloo (Mundhum). Gorumare, Dhankuta is also one of the place of great traditional and cultural importance of Bantawas.

4.5 Demography

4.5.1 Size of Population

According to the estimation of CHIHANTUNG BANTAWA KIRAWA YUWAHUP NEPALA (CBKYN), there are around 371056 Bantawas living in different parts of the country as well as out of the country but according to the census 2001 In this course they got dispersed in different directions and in the present day they are found in 22 district of the country. Beyond Nepal some are living in Darjeeling, Sikkim, Bhutan, Singapore, Britain and Hongkong

MARRIAGE RITUALS

Bantawas Aborigine Indigenous peoples have their own and different customs of marriage. Following four kinds of marriage is mostly prevalent in Bantawa communities:

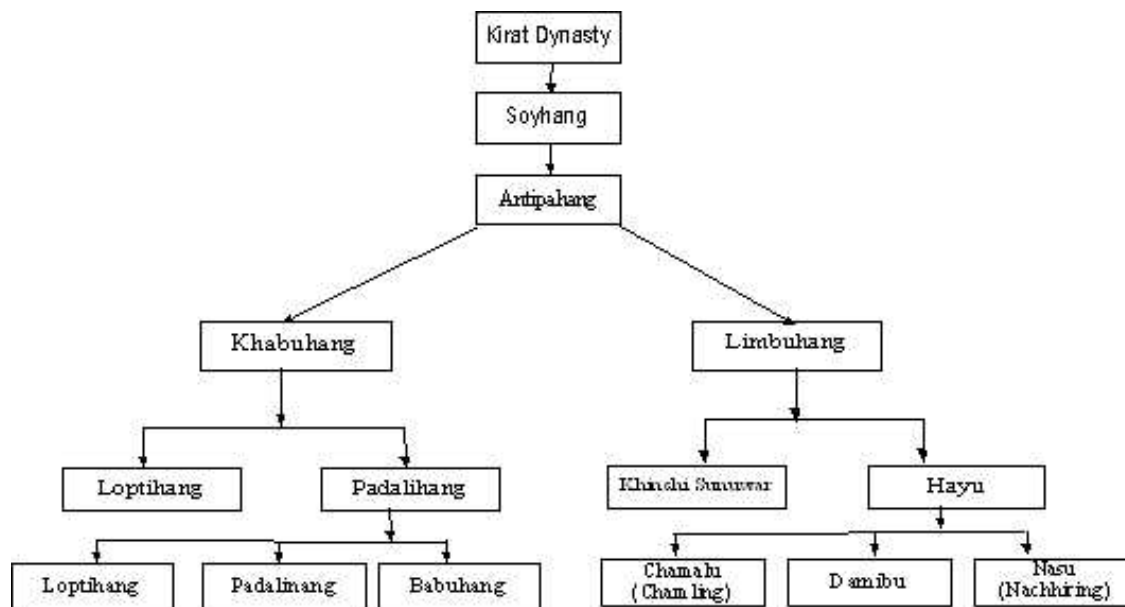
1. Arranged marriage

2. Eloped marriage
3. Love marriage
4. Snatched/Forced marriage

Dynasty OF Bantawa Kirat

Although there is no any written evidence of Bantawa genealogy, saying of elderly people and forefathers are taken as historical evidence. According to them the following are the descendants and Docha of Bantawa ancestor:

Figure :1



4.5.2 Age and Sex Structure of Sample Households.

The breakdown of a population into a various age groups shows the age structure of that population. Bantawa Kirat 16 to 60 constitutes 58% , which is higher economically active population of Bantawa Kirat out of which the number of female is 51% and 49% male. In the case of early and youth population, Bantawa Kirat aged under 11 constitutes 32% and above composition only constitutes 9% in this VDC.

Table. No. 1

Age Group	Male		Female		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
0-15	343	49	359	51	702	32
16-60	657	52	610	48	1267	58
61 and above	91	45	111	45	202	9
Total	1091	49	1080	51	2171	100

Source : Field Survey, 2011

4.5.3 Ethnic Composition of Khoku Village Development Committee.

It is customary to analyze total population by caste/ ethnic composition, since such kind of information can be used for socio-economic, socio-cultural and political planning. According to the census 2001, the study area is inhabited by different Six caste / ethnic groups found in Khoku VDC. Most of the population of Khoku VDC is dominated by Bantawa Kirat. According to the census 2001, total number of household is 813 in the Khoku VDC. According to the census 2001, the total population of Khoku VDC is 5090 out of which 4705, (92.43%) are Bantawa Kirat, 236 (4.63%) Bishwokarm; 46 (0.90%) Giri; 55 (1.08%) Chhetri; 26 (0.51%) Bramin; 12 (0.43%) Bhujel. Based on this data, the majority of the population is Bantawa Kirat and second major group is Bishwokarma and the third group is Chhetri.

Table No. 2

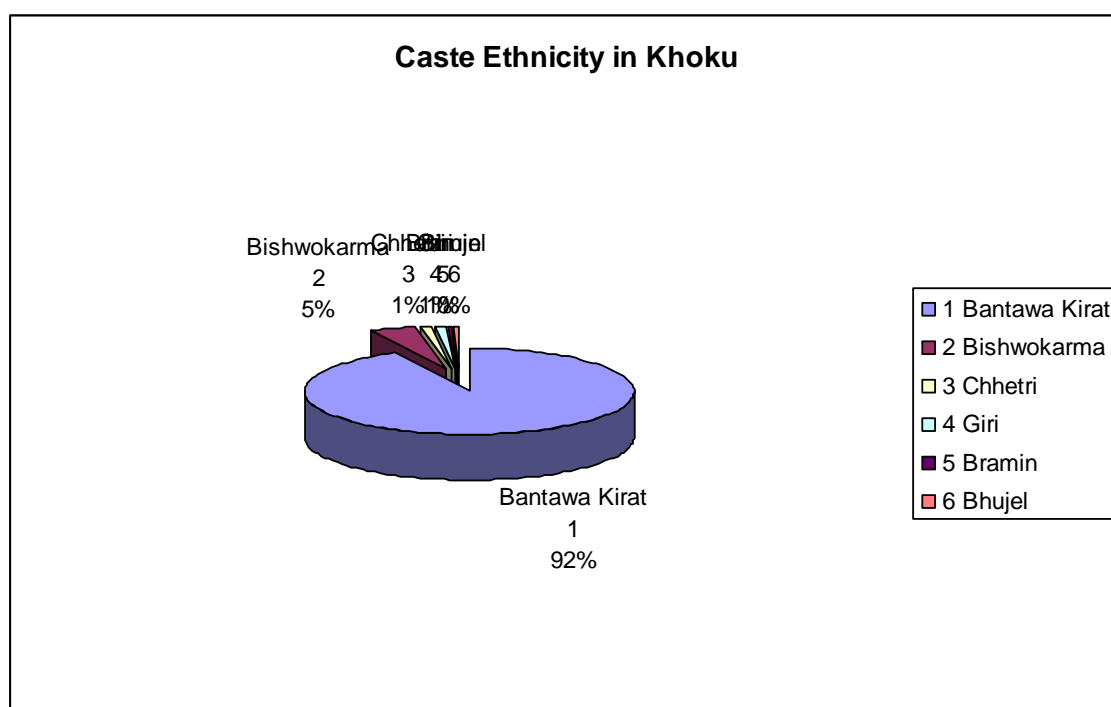
Ethnic Composition of Khoku VDC

S.N	Caste / Ethnicity	Total Population
1.	Bantawa Kirat	4705

2.	Bishwokarma	236
3.	Chhetri	55
4.	Giri	46
5.	Bramin	26
6.	Bhujel	22
	Total	5090

Source: Khoku Village Profile, 2068

Figure: 2



4. 5.4 Ward Wise Population Composition of Khoku VDC.

According to the census conducted in 2001, the total population of Khoku VDC is 5090 of which 2498 (49.08%) are males and 2592 (50.92 %) are females.

Table No. 3

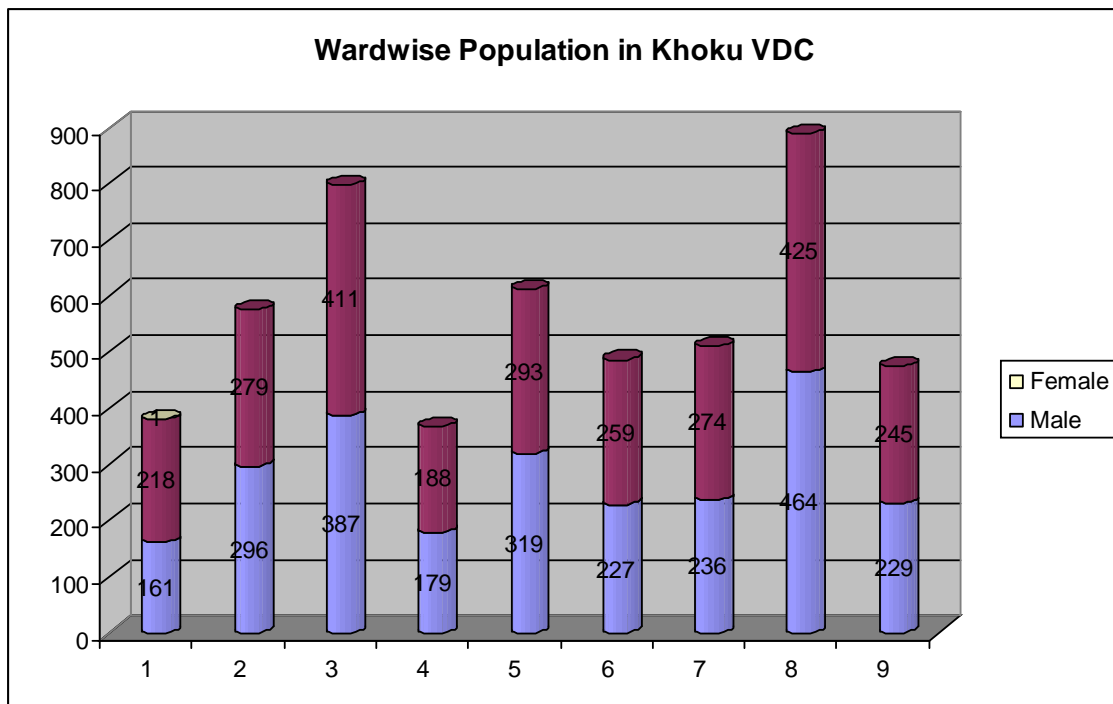
Ward No.	Household No.	Population
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		Male	Female	Total
1	65	161	218	379
2	93	296	279	575
3	129	387	411	798
4	61	179	188	367
5	91	319	293	612
6	76	227	259	486
7	77	236	274	510
8	143	464	425	889
9	71	229	245	474
Total	813	2498	2592	5090

Source: Khoku Village Profile, 2068 (2011)

The above table shows that in most of the wards of Khoku VDC, the population of male and female are slightly equal. The majority populous wards of the Khoku VDC are 3, 7 and 5.

Figure: 3



4.5.5 Educational Status of the Khoku VDC.

Analyzing the school attendance the educational Status above 6 years above of Khoku VDC seems not satisfactory. Of the population 5090, only 71% people have literate and 29% people are illiterate. Majority of the population are in the Status of literate and only can read and people are illiterate.

Table No. 4

Education of the Khoku VDC by Ward Wase

Ward	Literate racy Pop ⁿ	Illiteracy Pop ⁿ	Total Population
------	--------------------------------	-----------------------------	------------------

1	130	195	325
2	391	137	428
3	540	161	701
4	159	155	341
5	452	78	530
6	261	143	404
7	222	133	355
8	576	200	776
9	314	64	378
Total	3045	1266	4311

Source: Khoku Village Profile, 2068 (2011)

4.5.6 Health Status of the Study Area.

Bantawa kirat are basically dependent on traditional healing practices. With exception of some Bantawa kirat individuals, health services are almost beyond access for a great majority of Bantawa kirat people. There is only one health post which does not have sufficient medicine and services to offer the people. As most of the Bantawa kirat people are living in remote and inaccessible/ undeveloped areas, and are illiterate and poor, they are not in a position to reap benefits from the current health service delivery system.

Most of the Bantawa first prefer to go to the Dowa for the treatment. Access to health post of all samples household is within 1 to 3 hours to reach. Access to hospitals are 4 to 6 hours of reach because the only two hospitals of the headquarter of Dhankuta. So Bantawa Kirat people don't get benefit from remote area's hospitals. Which is 5.5 kosh away from Khoku VDC. In emergency case, they have to carry the patient on their back at first. Now-a-days, rural roads links with headquarter from Khoku VDC, Therefore, people have carried patient by ambulance as well as vehicles. Bantawa people are remained at a disadvantage in access to services provided by the government line agencies. But some Bantawa people were found suffering from jaundice, Tuberculosis, and other normal illness. And Bantawa people also suffer seldom from epidemics.

4.5.7 Infrastructures of Development.

Overall, the VDC has been categorized remote, as it lies on the way to Arun and Tamor, the border with Bhojpur and Terhathum. However, some of its wards 4, 6, and 7 are very remote. Khoku is the main market place, where the VDC office, Post office, Health post, School, Clubs, Cooperative office and other office. Only one health post is in VDC. It does not provide health services to people sufficiently. One agricultural road links with headquarter from Khoku VDC. One and two ward's household are generating micro hydro-electric power and using light, watching TV set and There are one PCO telephone line and ward wise CDMA lines set up by VDC. There is one high school and six primary schools. In spite of being schools, Bantawa people are not completely literate in this study area.

4.5.8 Religious Composition in Khoku VDC

Table: 5

Ward Wise	Religious			Total
	Kirat	Hindu	Christian	
1	236	142	-	378
2	577	8	-	585
3	696	14	-	710
4	229	157	-	386
5	621	-	-	621
6	495	-	-	495
7	365	167	-	532
8	784	117	-	901
9	482	-	-	482
Total	4485	605	-	5090
Percentage	88	12	0	100

Source: Khoku Smarika, Dhankuta, 2068

According to the Field Survey 2011, the total population of Khoku VDC is 5090 out of which 4485, (88%) are Kirat religion, 605 (12%) Hindu religion and there are not found other religions in Khoku VDC. The majority of the population is Kirat and second major group is Hindu religion.

CHAPTER -FIVE

5.1 THE BANTAWA KIRAT PEOPLE

The Bantawa Kirat society is completely based on the traditions of respect and honor. Aborigine Indigenous Bantawa people are among one of the Kirat tribes. Their traditional homeland spans from the hilly terrains of southern tip of Solukhumbu district and eastern part of Dhankuta district. They have their own distinct cultural identity, traditional homeland, traditional rites and customs, social structure, and written and unwritten history. of CHIHANTUNG BANTAWA KIRAWA YUWAHUP NEPALA (CBKYN), is a representative organization of Bantawa community. BKM is established with the aim of protecting and promoting rights of Aborigine Indigenous Bantawa community along with its language, culture and assisting them in overall development process. It has been registered in the Kathmandu district administration office on 11th July, 2004 under the Social Welfare Act, 2034 of Nepal government and also been affiliated with Social Welfare Council. Similarly, it has been affiliated with Federation of Indigenous Kirat Association (FIKA) and NGO Federation of Nepalese Indigenous Nationalities(NGO-FONIN). These peoples are first people in Kirat land. According to the Kirats' Calender there has been 5070 years till now.

5.2 Kinship System and Kinship Terminology

Kinship has been a central to anthropology since its origin, and perhaps especially so since the publication of Morgan's "Systems of Consanguinity and Affinity (1870)" (Dictionary of Anthropology, 1986:157) Bantawa includes marriage alliance and relations of affinity. In Bantawa society, father

represents the side of “bone” (had) and the mother represents the side of “milk” (dudh). A unique characteristic feature of Bantawa kinship is the strong bond of relationship between brothers and sisters. For example, a man is supposed to be responsible to see his sister’s interest is safeguarded, shows protective concerns for her and her children even after she gets married. Most of the Bantawa kinship terms are classificatory, so they refer to a whole class of genealogical positions.

5.3 Social Structure

When we look at the Bantawa society, it appears to be based on the beliefs of equality. In this sense the Bantawa society is an egalitarian society. Though they have complex clan organization, yet hierarchy is not found among them. Clan as a system is very important in Bantawa society to maintain social relationship with one another.

The Bantawa society is patrilineal and partifocal in structure. However, men and women enjoy relatively equal status. A woman has equal chances for influencing the household decisions as well as attending all ritual ceremonies. The ownership of the property is common. The group identity as social groupings constitute themselves not only vertically, that is across generations by means of filiations but also horizontally, namely, by marriage relations. The Bantawa society is divided into many clans, further into sub-clans and finally into lineage.

5.3.1 Clan

“Clan” connotes the smallest patrilineal descent groups, a specific name, having a generation depth of at least seven generations also representing, in ideal terms, the agnatic exogamous unit. “In Mewahang, the name of a clan is frequently derived from the name of a son or descendant of the mythical first settler, or else the latter from the former” (Gaenzel 2000:136) One of the most important characteristics of Bantawa is dual process of emergence of clan called Sama Fakchom or Docha fakchom or hardphora (breaking bones) and clan separation due to migration or individual characters. In Bantawa, the name of a clan ‘Tolocha’ is derived from the name of a place- Taluwa gadi which can be assumed due to migration and a son with special characters or from the residential situation. The clan name Diburcha, may be given here: it is derived from the words Di (own) + burcha (friends) and eventually the name of his generations as a clan name are derived. A similar situation exists in the case of Thulung. For example, Duflocha: It is derived from the word Du (nomadic) + flocha (man) which is explained as referring to the origin of the clan through a household residing above the roadside.

The Bantawa are divided into a number of named units as lineage (bansa) which can be considered for the clan. Over the years the clan has become dispersed, and its segments have cleared and claim to virgin lands in a number of areas of Bhojpur, Dhankuta and Khotang.

Table No. 6

The Bantawa Kirat's Clans

Kangmang, Rungmang, Mukarung, Rupabung, surphung, Chhamlung, Phaksung, Tarung, Makrihang, Khimdung, Kharalung, Panglung, Rarahang, Lulihang, Mirahang, Paluhang, Chokhang, Sonahang, Suchcha, Dhihang, Hangsong, Yawai, Dicham, Tamla, Thawa, Khamluwa, Bartam, Choplang, Rongchhang, Tephong, Rangkashu, Deme, Khahong, Hongsong, Ranchhang, Khaklek, Takka, Mengbung, Tuila, Banu, Yunyuwa, Balahang, Tumchha, Lukwahang, Manduppa

Source: Bantawake Mimkha, 2063

The split of a clan group takes place after at least seven generations when a marriage take place between relatives in the agnatic line which is called harphora (incestuous). It is the customary law of Bantawa that marriage between the same clan is not permissible before seven generation. This has to do with the harphora rule, according to which marriage may legitimacy occur “within the clan after seven generations, then leads to a formal split of the clan. But in the time of field survey, respondents said that there was no such practice even after eight generations. However, it is difficult to check, but several clans do indeed seem to have a generational depth of much more than eighth generation.

The Bantawa society shows that the clan system is the basis of social relationship with one another. Clan purity is given high priority. Stated genealogically, the clan is strictly exogamous for seven generations, beginning with the generation of the sons of the founder. It is forbidden for a man and woman tracing common agnatic descent to marry between members of the same clan regardless of genealogical distance. As discussed above, marriage between the same clans before seven generations are considered a serious offensive that pollute the Bantawa individual and his or her clan and he/she involved in such marriage losses one's Status and rights in the Bantawa community. From this point of view, the primary function of the clan member, one should not marry a member of one's mother's lineage.

We can find that some clan groups have other clan groups as brother clan groups. Such system is found among Athapariya Rai of Dhankuta. “Among the Athapariyas sometimes two clan groups are also made ‘social brothers’ and sexual relations between these two groups are then considered incestuous and intermarries is forbidden. (Dahal, 1985:31)

5.3.2 Local Clan Segment

As clan is an exogamous unit, the marriage within clans is excluded up to seventh generations and afterwards, either new clan arise through intra-clan marriage or that is not the case- the old clan retains. Generally, the Bantawa do not want to split the clan and want to have inter-clan marriage. But we can find many segments of one clan having different sub clans within one clan which are still exogamous. For example, Diyam and Yintan. They may not intermarry. We can find this fact which ancestral cuts occur in every year. Some local clan segments are Surphong, Diyam, Gaura and Awai.

This de facto exogamous portion of a clan be termed as “local clan segment”. This, in practical terms, is relevant and most significant dimension of clans. When one clan breaks up into several local clans, it is nothing but the common name that binds the members of these various local clans together.

Before the abolition of the kiptat system, by virtue of membership of such a local clan segment a Bantawa obtains the rights of ownership to kiptat land in the territory with which it is associated. Even if a member of a local clan segment living away from the territory of the group, could exercise his rights to a plot of land.

5.3.3 Lineage

“When segmentation occurs within the local clan segment the unilineal descent groups which emerge can be called lineage.” (Caplan 1960:26) Lineages are emerged from the division of clans and members of which trace their relationship to a common remembered ancestor. In lineages in which a particular ancestor was well-known and prestigious, the members of such lineage may enjoy prestigious life. A particular lineage becomes established as highest by virtue of having had an illustrious or influential founder. Within that lineage, descendants of the founder’s oldest son are highest; decedents of the second son are next, and so forth. This type of social hierarchy also manifests in ritual performance and feast and festivals. The lineage group of Bantawa forms a cooperative unit, both with regard to economic and , more importantly, ritual concerns. It is expected that lineage brothers will come when called together on the occasion of certain kinds of work or particular ritual affairs. The various lineages are organized within clans.

CHAPTER – SIX

SOCIO-ECONOMIC CHARACTERISTICS

Demographic Characteristics of Khoku VDC

This chapter describes with factors related to the socio-economic characteristics of Bantawa community of Khoku VDC. This chapter also attempts to analyze the collected data and information for securing the objectives of the study. It drives the major findings of the socio-economic Status of Bantawa community of Khoku VDC is presented. It also includes social characteristics, income, employment, Land ownership, etc. Such type of data is analysis which show the general information about the Bantawa community in the study area.

6.1 Size of Family

Family is the basic and universal social structure. It fulfills various needs of the members in addition it performs several function including continuity, integration and change in the society. he institution of family has a universal existence. It has existed in every age and in every society and is found in all parts of the world. It is know the people in the rural areas consider more children as a blessing. A woman does not establish herself with her husband and as in-laws until she has children, especially, males sons play important role for any society of ours because son brings strength to the family in location where factions and feuds are current. Family size of the Bantawa population in study area is given below.

Table No. 7

Sizes of Families of Bantawa Kirat in Study Area.

Size of Family	No. of households	Population	Percentage
3	7	21	5
4	9	36	9
5	12	60	15
6	11	66	17
7	13	91	23
8 and above	15	120	30

Total	67	394	100
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Source: Field Survey, 2011

Table 8 shows that 30 percent population have 8 and above persons in their family. 29 percent populations have less 5 persons in their family. It shows 17 persons family member in average. Keeping in a view of relatively low agriculture income of Bantawa people. It is essential to take an effective plans programme towards Bantawa community about family planning, because this stature of family is curse for the Bantawa people in contemporary age.

6.2 Village Economy

The mainstay of livelihood remains a mixed farming system, which concentrates on subsistence production. The main crops are paddy, maize, millet, wheat, pulses and potatoes. There are two basic cropping patterns: Paddy-based for irrigated land, and maize –based for dry (monsoon) land. Livestock and forestry form an integral part of the farming system. There are mode of farming is very simple. The cultivation of wet-field of the most important production is rice among the Bantawa community. Livestock is the principal source of draught power for plugging croplands and for replenishment of soil nutrients.

Paddy has planted in irrigated terraces (Khet) along the mountain-slopes, mainly in the lowlands close to Arun river. In the month of April, Prior to commencement of the monsoon rains, seed-beds are ploughed, swamped, and leveled, after which they are seeded and fertilized. Five to six weeks later, when the seedlings are about 12 inches high, they are transplanted into the paddy terraces, which have in the meanwhile prepared as the seed-beds. During the August, the fields are weeded and the paddy is ready for harvesting in November and October. Most cultivators grow only one paddy crop a year. There is little attempt to plant winter crops for fear of their effects on the paddy yield.

Maize is another main crop grown in dry fields (Bari), generally situated on higher ground and mainly on plots surrounding homesteads. The fields are fertilized with mixture of straw, dry leaves, manure and ploughed in January. In the month of February/ March, the seeding takes place. In the month of April, the fields are weeded and the maize is ready for harvesting in late of August or early September.

Millet is another main crop grown by Bantawa people. Millet seed is grown in seed beds on dry land especially in Khoriya (Slash-burn) in July, and transplanted in the shade of the maize stalks. The crop is ready for harvesting in November and October.

In Bantawa rituals, the millet is of great importance. There is no offering that does not contain millet beer. Millet is cultivated for making beer (Khabkka), which ritually necessary for performing the

rituals, ancestor worship and any other kind of Mangmuma (Puja). Besides, in Bantawa culture, we can not find the culture of having tea, instead, they take millet Khabkka and Hengmawa (liquor made locally from millet, paddy and maize). Khabkka serves as Tiffin and breakfast of a day. It has a great role in the process of serving the guests.

Wheat and potatoes are also another crop grown in irrigated and dry land. The cultivated area are fertilized with a mixture of straws, cow's dung as well as goat and sheep's manure in January. In the month of February, the seeding takes place, In the month of April, the fields are weeded and the wheat and potatoes are ready for harvesting in the late month of May. The Bantawa people are making bread and curry in the their food by using wheat and potatoes.

In the myth relating to the origin of the Bantawa people, the first practice of agriculture is slash-burn agriculture. The east of Nepal's Kirati engaged in slash-burn agriculture until well into the middle of the last century, cultivating, among other things, mountain or dry-field rice. Like Limbu but to a limited extend, the Mewahang occasionally practice cultivation of rice not requiring irrigation on Khoriya (Burnt) fields (See Gaenzle 2000:45). In the past decades, Slash-burn cultivation system was used for farming maize, millet, paddy, wheat vegetable and potatoes for food and cotton for clothes. However, these days Slash-burn cultivation is still in practice among Bantawa for the purpose of growing rice and millet seeds later these grown seeding are planted in the fields. They prefer it because while getting seeds germinated they do not require irrigation. However, this practice is now very much limited because of the Community Forest. Besides, many private forests are covered with cardamom plantation.

6.3 Major Occupation

Nepal is an agricultural country. Most of the people are farmers. In this study also a large number of economically active population are engaged in agriculture. It is the backbone of the economy of this village. Majority of Bantawa people are engaged in agricultural occupation but they do not produce enough food around the year and have traditional agriculture. Some of their agro-based activities are seasonal also. There are many barriers for increasing the production. These are lack of irrigation, improved seeds fertilizer insecticides, pesticides, improved tools, agricultural loan and technology. The major occupation of the Bantawa Community in study area is shown in the table below.

Table No. 8
Distribution of Bantawa People by Major Occupation

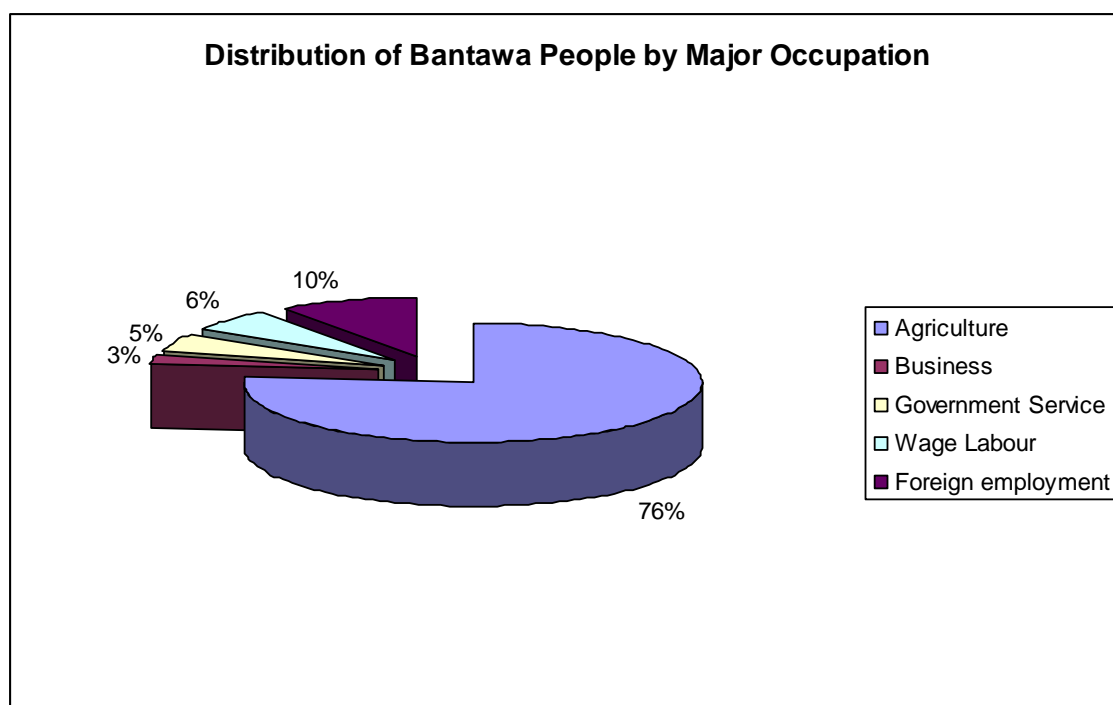
Occupation	No. of Population	Percentage
Agriculture	1146	77

Business	39	3
Government Service	75	5
Wage Labour	91	6
Foreign employment	147	10
Total	1497	100

Source: Field Survey, 2011

According to this survey, Table 6.2 shows that agriculture is the main source of income i.e. 77 percent of the total population of Bantawa community in selective study area are engaged in farming. 3 percent population engaged in business service. 5 population are taken government service. 6 percent population engaged in seasonal wage labour in agriculture as well as construction fields. 10 percent population engaged in foreign employment. This shows that, besides agriculture many Bantawa people work in governmental service and foreign employment.

Figure: 4



6.4 Size of Land Holding

The traditional land tenure system of the Bantawa kirat is no longer in practice. As Khoku VDC has of an overwhelming agricultural based economy, the primary source of economy of the Bantawa is land resource. In other words, their main mode of subsistence is traditional agriculture. Therefore, land resource is essential for a Bantawa household's economy security. Since, agriculture is at present basis of livelihood of Bantawa, those who possess more land control the economy. The size of land one holds raises the Status of a family. Therefore, very often, the land has been one of the major causes occurring disputes between brothers and other relative. As discussed above, every Bantawa takes land as the property inherited by his ancestors. But I found the Bantawa farmers having no exact knowledge of the size of their fields they cultivate. The table presented below shows the size of the fields in ropani after converting one pathi seeds equals one ropani (my assumption).

Table No. 9

Landholding Status of the Household (Land in Ropani)

S.N.	Land Size (in Ropani)	Number of Households	Percentage
1	0-10	15	23
2	10-20	16	24

3	20-30	14	21
4	30-40	13	19
5	41 and above	9	13
6	<i>Total</i>	<i>67</i>	<i>100</i>

Source: Field Survey, 2011

The table shows that total Bantawa have won land, that majority of Bantawa (31%) hold land less than 20 ropani. Only 9 percent respondent have enough land. It seems that being the Kipat holder or indigenous people of this region, today they hold very little land. The Bantawa categorize their land into three land into three kinds: Kheta, Bari and Jungle. The Kheta are of two kinds-irrigated khet and akasepani (depends on the rainfall). Mostly, the irrigated kheta are in the lowlands which is called basin.

Table :10

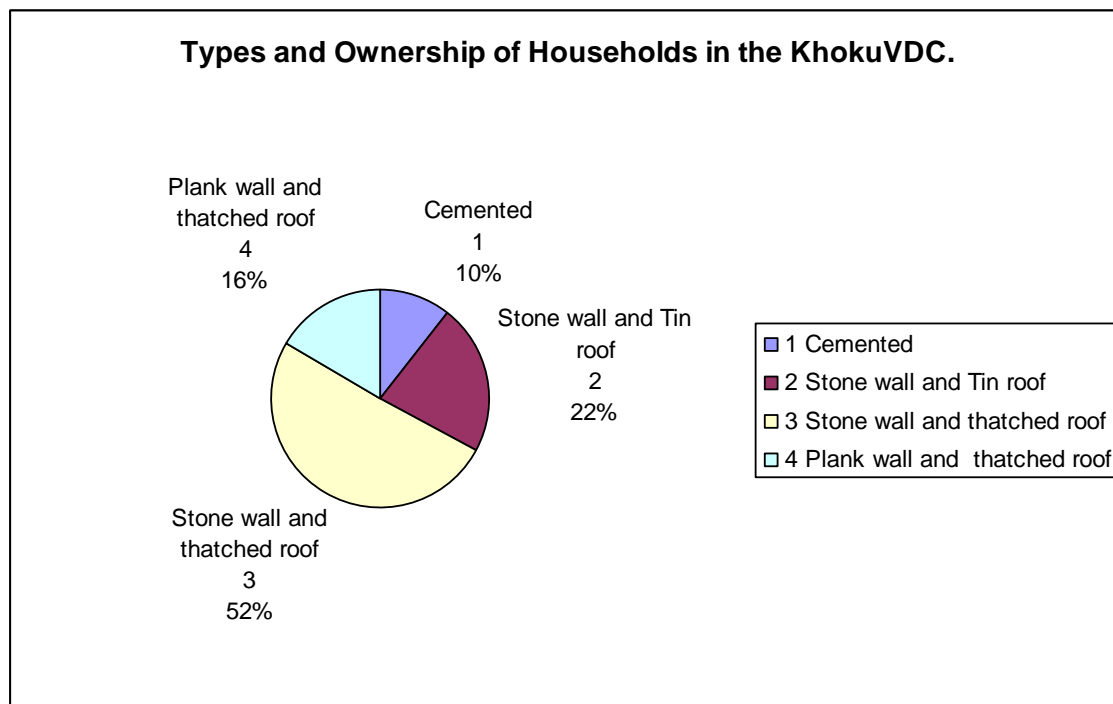
6.5 Types of house

S.N.	Types of households	Number	Percent
1	Cemented	7	10
2	Stone wall and Tin roof	15	22
3	Stone wall and thatched roof	34	51
4	Plank wall and thatched roof	11	16
5	<i>Total</i>	<i>67</i>	<i>100</i>

Source: Field Survey, 2011

It is well known that the type and size of land holding of household indicates poverty or prosperity of that household. Among the sample of Bantawa, households have stone and thatched roof houses (51%), followed by plank wall and thatched roof (16%) and Stone wall and Tin roof (22%). 10 percent household of Bantawa owns a concrete house in Khoku VDC.

Figure: 5



6.6.1 Income and Sources

The average income of the Bantawa seems satisfactory. In another words, If we analyze the income of Bantawa household, it appears good. The table below clearly shows the sources of income of the sample households throughout a year. Maximum income (43%), Bantawa made from cash crop especially from Ginger, tomato and Orange secondly from agriculture, thirdly from Foreign employment fourthly from Gov and Pension. It is clear that these cash crops are the major source of income of the Bantawa people. Other sources of income are very nominal such as 3 percent from wages.

Table No. 11

Income Generation of 67 households from Various Sources

S.N	Kind of Sources	Income Per year	Income in Percent
-----	-----------------	-----------------	-------------------

1	Agriculture	18005	25
2	Cash Crops	30500	43
2	Wage/ Remuneration	2100	3
3	Livestock	12000	17
4	Foreign Employment	8350	12
Total		70955	100

Source: Field Survey, 2011

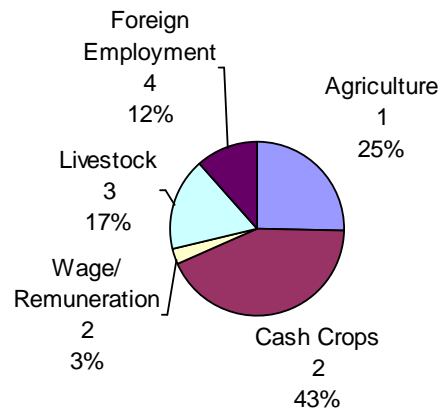
[Note: Detail of income from agriculture, Rice Rs. 1300 Per Muri, Millet Rs 1500 Per Murri, Maize Rs 1400 Per Murri, Wheat Rs 1000 Per Murri and Potato Rs 1200 Per Murri. Similarly, Orange Rs 15 to 20 thousands Per Ton (1Ton = 100 kg)

The table below shows the percent of livestock of the entire households in the study area. Majority Bantawa keep (17%), According to respondents, they keep chicken and pigs for ritual purposes rather than for economic purposes. The rituals Bantawa perform throughout the year require sacrifice of chicken, ducks, pigeons and pigs as well as sheep. However, it is found that the livestock they have been kept one of the sources of household income.

Despite a substantial production deficit, all households budgets regularly include expenditures on a number of consumer goods. Kerosene, cooking oil, tobacco and cigarette, spices, soap, salt and meat are normally purchased from the local market and Dhankuta.

Figure: 6

Income Generation of 67 households from Various Sources



■ 1 Agriculture
 ■ 2 Cash Crops
 ■ 3 Livestock
 ■ 4 Foreign Employment
 ■ 2 Wage/ Remuneration

Table No. 12

Annual Expenditure Pattern of Households in Khoku VDC

S.N.	Items	Expenses Per Households Year	Total Expense Per year	Expense in Percentage
1	Food Item	Rs 556500	Rs 13250	24.5
2	Rituals/ Marriage and Festivals	Rs.518712	Rs.12350.3	22.9

3	Clothing	Rs.356517	Rs.8488.5	15.6
4	Hiring Labour	Rs.218000	Rs.11473.6	9.6
5	Fertilizer & Improved seeds	Rs.15000	Rs.1875	0.7
6	Health	Rs.188298	Rs.5230.5	8.3
7	Education	Rs.397600	Rs.11360	17.5
	Total	Rs.2270727		100

Source: Field Survey, 2011

For those with children at school (Some of the Bantawa households have their children in district headquarter, Kathmandu and Dharan) there are schools expenses to meet. The above table shows that entire households (67) spend 24.5% income on the food item, which does not appear positive. 22.5% in Ritual, Marriage and Festivals. Likewise allow substantial expenditure (17.5%) on education of their children. 15.5% on clothing (each member of the household expects to be provided with a new set of clothing at least twice a year) and so on. The very least portion of the income (0.7) are spent on purchasing fertilizer & improved seeds. Major sectors of expenditure of the Bantawa are food items, marriage and festivals and education. From above data of income sources and areas of expenditure. In this community, total yearly income is Rs-70,955 and total yearly expenditure is Rs-2270727. it has been cleared that there is a vastly imbalance between income and expenditure. Total amount is Rs - 2199772 deficit in this study area of the people.

6.6.2 Food Sufficiency

The table below shows that among the entire households, the heads of (67) households said that they suffer from food deficiency. The table shows that Bantawa (13%) only can sustain for whole year on their production. During the survey, it was found that 28% of the Bantawa households(19) produced food grains sufficient for less than 4 months; 31% for (4-6) months, 31.1% for (7-10) months in this study area of the Bantawa people. There was no household to produce for surplus food grains. It seems mostly Bantawa are subsistence farmers who are heavily dependent on income from cash crops (Orange, ginger and chilly) . The shortage of food is fulfilled by buying extra food from the local market (Hile Bazaar). They buy extra foods and other necessary things.

Table No. 13

S.N	Sufficient to feed	Number of HHs	Percentage	Remark
1	1-3 Months	19	28	Deficit

2	4-6 Months	21	31	Deficit
3	7-10 Months	18	27	Deficit
4	Whole Year	9	13	Subsistence
	Total	67	100	

Source: Field Survey; 2011

Overall cash crops production have been the back-bone of the Bantawa economy, surplus made from the cash-crops not only support them in their own day to day life, as well as for commodities like clothes, salt, kerosene, spices, utensils, and so on but also for some Bantawa household have become able to send their children to the towns like Dhankuta, Dharan and Kathmandu for better education. It has contributed to improve the living standard of Bantawa people.

6.7 History of Land Tenure System.

The land ownership system in Khoku was purely customary, people settled and cultivated in the area based on their respective Niwa. Barren lands were held by the village commonly. As soon as new lands came under cultivation, they were owned by the cultivators. But the new cultivations had to be Bantawa. Since then, land has been divided, bought and sold, but designations referring to original owners have been retained. When Kipat system was introduced in 1774, Bantawa people understood kipat like this as Forbes rightly noted that:

By virtue of being “First Settler”, Bantawa cleared the land and brought it under cultivation by their own hoe. Once the Bantawa’s ancestral land, known as kipat land was not alienable by sale or permanent transfer. Kipatiya in Khokuhad the right to claim as much lands as they could physically clear and farm. “Making” the land (clearing it, and building terraces) was important to its definition as kipat (Forbes 1999:134) According to Bantawa perception, kipat was land that was “made” by the ancestors, land no one could take, that no one else could “touch”. Kiranti distinguish kipat from Raiker (Government land-since the cadastral survey all land in Khoku is Raiker), land that may also have “made” but by non-kipatiya. Once made, government land is surveyed and registered as raiker. Though it may be owned by individuals, if the individuals default on taxes or have no offspring, raiker land reverts to government control. When kipatiya default on their taxes or die heirless, the kipat and reverts to the Jimmawal (another kipatiya) rather than to the central government. Thus kipat is considered one’s own (afno) and raiker is not. (Regmi 1976, 1978 a cited in Forbes, 1999)

It can be argued that the kipat was the basis of cultural autonomy of Bantawa. Kipat seemed as a symbol of ethnic and political identity among the Bantawa. Kipat was first introduced in 1774 and the

government has tried to withdraw these rights by forcing the Kipatiya to abide by national policies and regulations that undermine the autonomy granted in the kiptat system (Caplan,1970, cited by Forbes, 1999). But the emergence of kiptat system is not clear. In this regard, Gaenzle writes, “While the origin of the kiptat is not entirely clear, it already existed under the Sen kings in Karat, as only those plots of land that were held in Kiptat at the time were recognized by the Gorkhalis” (Regmi, 1978:537, cited by Gaenzle, 2000).

The main characteristic of the kiptat system is the inalienability of the land. The kiptat land was tied to the social group and in the course of time, it had become as the socio-political address of the Bantawa community. Besides, the Bantawa of Khokuresponded,” the land is our ancestor gifts and hence it is our life.” This land and territories are the foundation of our existence as distinct people.” This shows that the land for Bantawa is not only

of economic resource, but they also have concept of the spiritual relationship, Forbes writes:

Though the villagers (Bantawa) use kiptat or refer to the specific plots of land they farm, the term means much more than that. Everyone I know on Khoku talks about kiptat with pride and possessiveness. Middle aged men say that kiptat means land their ancestors cleared and made, land that they did not have to buy. Kiptat means old things; It counts them to past that is more glorious than that of other ethnic groups in Nepal. Only those Bantawa Kirat who are the descendants, direct or adopted, of the original ancestors who first settled in the village can hold kiptat rights to the lands in Moli. Kiptat connects them with more than the past grandeur of their kiranti ancestors. They are unlike others, other as well as Magars, Chhetris, Newars, and Kamis who have moved into Moli. Kiptat thus draws a conceptual boundary between those who are rooted in the land and history of Khoku and those who are not (Forbes 1999:199).

The above citation implies the passion the Bantawa feel about their land has to do with more than securing a livelihood. Holding on to inherited land is a way of carrying on a father’s legacy, a way of remembering ancestor’s labour on the land, a way of upholding their place in the family lineage. Land rights express the web of social relations in time and space, and the land itself expresses the character of the household members through the quality and care with which they farm. It is the agency and autonomy that terracing flaunted before the king’s representative. It is their agency and autonomy that Bantawa express in the concept of Kiptat. Forbes concludes:

Bantawa identity appears to be inextricably attached to the land. The land of Khoku is integral to conceptions of an individual and collective identity because of the way villages use and conceive of the

land in the present, not because of some inherent relationship between identity and land(Forbes,1999:130).

In sum, Bantawa people have deep spiritual special relationship with their land as basic to their existence and to all their beliefs, customs, traditions, rituals and culture. In this regard, the land is not merely a possession and a means of production. Their land is not a commodity which can be acquired, but a material element to be enjoyed by the community freely.

6.7.1 Present Situation

The traditional land tenure system of the Bantawa is no longer in practice today. As Khoku VDC has of an overwhelming agricultural based economy, the primary source of economy of the Bantawa is land. In other words, their main mode of subsistence is agriculture. Therefore, land is essential for a Bantawa household's economic security. Since, agriculture is at present basis of livelihood of Bantawa, those who posses more land, control the economy. The size of land one holds raises the Status of a family. Therefore, very often, the land has been one of the major causes occurring disputes between brothers and other relatives. As discussed above, every Bantawa takes land as the property inherited by his ancestors (Pitri Prasad) . But I found the Bantawa farmers having no exact knowlgdge of the size of their fields they cultivate. When asked about the size of fields, they responded in terms of the amount of seeds sowed in the field.

6.7.2 Educational Status of the Study Area.

We know that education is one of the crucial factors, which help to develop every aspect of society and individual. Education plays vital role in the socio-economic Status of the Bantawa community. So, I was included it in my study. In fact, it also affects on various socio-economic Status of Bantawa community and individual as well. Therefore, it is important to know that educational Status of people of the study area. Only the information about education covers for the people whose age is above 6 years. The scenario about education of the study population is as follows:

Table No. 14

Education of the Study area by level

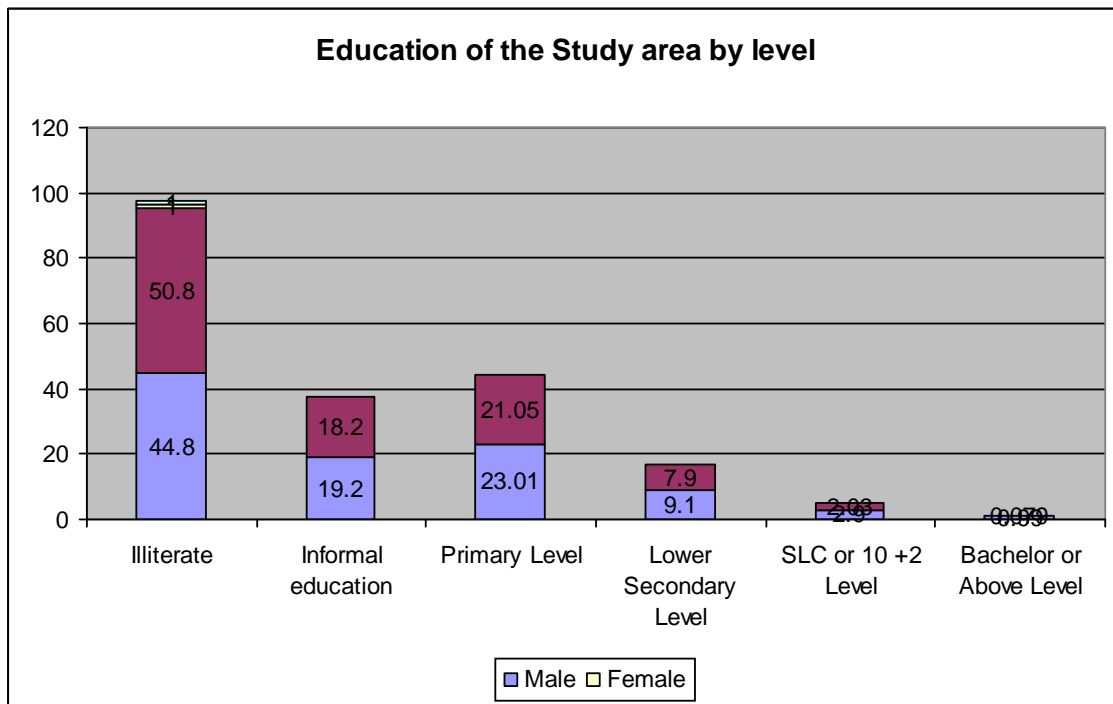
S.N.	Level	Male%	Female%
1	Illiterate	44.8	50.8
2	Informal education	19.2	18.2
3	Primary Level	23.01	21.05
4	Lower Secondary Level	9.1	7.9

5	SLC or 10 +2 Level	2.9	2.03
6	Bachelor or Above Level	0.99	.079
	Total	100	100

Source: Field Survey, 2011

From the above table there are only 0.89% have passed Bachelor or above level (male 0.99% and 0.79% female) out of 1497, Similarly 2.9% male and 2.03% female have passed in SLC or 10+2 level, likewise, 9.1% male and 7.9% female are attended in Lower Secondary Level. Among the total population there are 19.2% male and 18.2% female are in informal level. Again, total population of in the study area, there are 44.8% male and 50.8% female who are illiterate from Bantawa community.

Figure: 7



6.7.3 Causes of Low Socio-Economic Status of Bantawa in the Study Area.

In this study area people from many ethnic groups live here whose socio-economic Status seems to be lower. Bantawa is one of them. There are many reasons for their low socio-economic Status. The causes of low socio-economic Status of Bantawa in study area are given below.

Table No. 15

Causes of Lower Socio-Economic Status Identified by the respondents

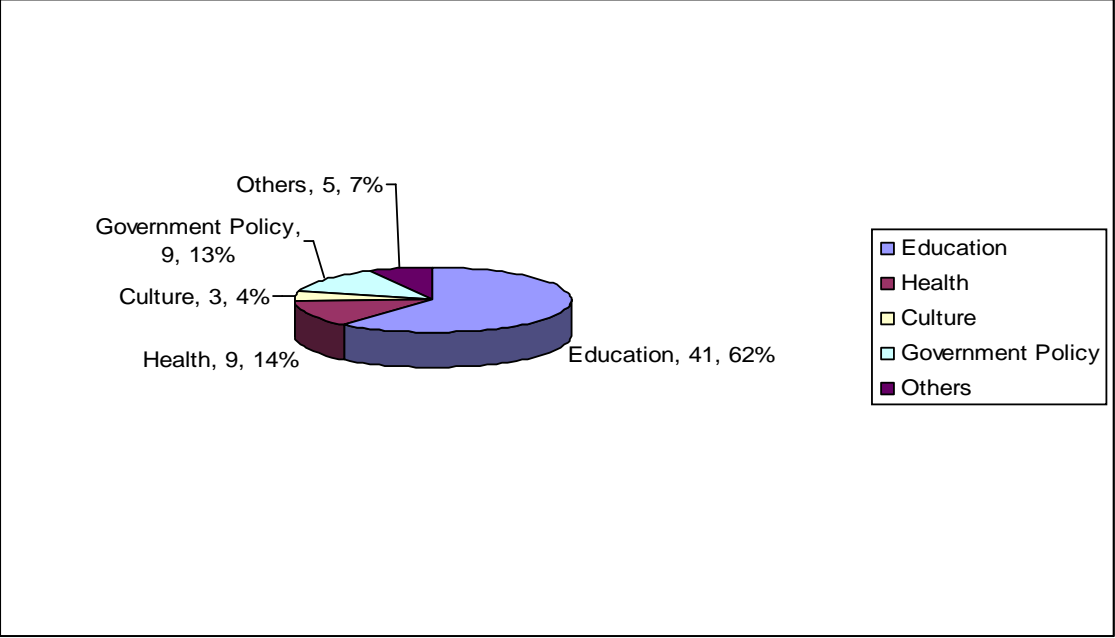
S.N.	Causes	Number of Head respondents	Percentage
1	Education	41	63
2	Health	9	13
3	Culture	3	4
4	Government Policy	9	13
5	Others	5	7
	Total	67	100

Source: Field Survey, 2011

[Note: Asked for the head of the households from 67]

Above table shows that, the higher percentage i.e. 63% head household's respondents answered that main reason of low socio-economic Status of Bantawa is the education, 13% respondents replied that government policy is the cause of their low socio-economic Status, 4% respondents answered that culture, 13% respondents answered that health services and 7% respondents answered that other reasons are the causes of low socio-economic Status of Bantawa community in this study area in Khoku VDC.

Figure:8



Formula :

$$\text{Percentge (P)} = \frac{\text{Given Items}}{\text{Total Items}} \times 100$$

6.7.4 Suggestion to Improve the Socio-economic Status of Bantawa Community.

Table No. 16

Suggestions to provided by the respondent to improve socio-economic Status.

S.N.	Suggestions	No. Head of household Respondents	Percentage
1	Education	30	45
2	Skill Promotion	7	10
3	Priority in the job opportunity	10	15
4	Promotion to Social activities	9	13
5	Improve in traditional Belief	3	4
6	Cultural Improvement	6	10
7	Others	2	3
	Total	67	100

Source: Field Survey, 2011

Above table shows that, most of the respondents suggested to promote the education, which covers 45% of head household respondents 15% head household respondents answered that priority in the job opportunities, 13% respondents suggested that promotion to social activities as well as cultural improvement. 10% respondents suggested that skill promotion. Likewise, 4% respondents answered that Improve in traditional belief and 3% respondents suggested that others can improve socio-economic Status of Bantawa Community.

CHAPTER – Seven

SUMMARY, CONCLUSION AND RECOMMENDATION

7.1 Summary

The study based on socio-economic Status of Bantawa of KhokuVDC. This study attempts to highlight on age and sex structure, demography characteristic, social aspects and economic aspects. According to CBS 2001, census Bantawa population stands 371056 total population, Most of the Bantawa people populate the eastern region of Nepal. The Bantawa people cover 41.02% eastern region out of the total population (CBS,2002).

The study was concluded in the Khoku VDC of Dhankuta district to find out the socio-economic Status of Bantawa community of that village. Among 9 wards 4 wards (2,5,7 and 9) are taken for sampling Method. These wards have 67 households, among all of them are selected. The objectives of the study are to examine the socio-economic Status, causes of Bantawa in community, to explore the measures for the betterment, education attainment and causes of backwardness of Bantawa Kirat community in Khoku VDC.

This study is mainly based on primary data, to collect the data, researcher designed the questionnaire and visited the census method then ask the questionnaires to the main members of the households. For the analysis of data, all the raw data were tabulated as necessary and simple statistical tools like Percentage and Ratio were used. Similarly, secondary data is also collected from different sources. VDC's Record etc.

Agriculture is the main occupation of Bantawa people. They have fragmented land. Out the total selective whole 67 households only 12 households have more than 40 Ropani farming land. However, as this area lies on the middle hilly region. Which is the best known for paddy production of lower part Arun Basin., the harvest from this area seems are not enough for the Bantawa people of this region.

Agriculture is the main sources of income of Bantawa community in study area. It covers 77% income. Foreign employment is another source of income, which is covered by 15% out of total income. Most of Bantawa youth are working in Gulf countries as 3-D (Dirty, Difficult and Danger) and unskilled labour. Housing pattern of Bantawa community is traditional type. Most of the Bantawa people use stone wall and Thatched roof, Plank wall and Thatched roof. The Bantawa people are backward from economic, social and politically perspectives. There are many causes of backwardness. These factor are less income source, lack of productive land, land fragmentation, traditional farming, less access political Status and social religious rigidity. They use their financial contribution for social and ritual gathering. For social prestige, spent on such unproductive activities. Now a days new generations seem to change their tradition. The Bantawa's traditional dress marriage system and food habits have been gradually changed. They are very back in education but child education is gradually increasing day to day. Out of 67 households sampling method, there is only 2.9% male and 1.8% female have passed SLC or above level in selective area.

The Bantawa are the indigenous marginalized group of Nepal. They have varieties of own rituals and tradition, usually old generation wear traditional dress but some younger don't like this type of dress, they wear modern dress. Although, there is no enough facilities of infrastructures i.e. roads, facilities of

electricity, communication, clean drinking water and water irrigation, in this area people don't have any alternatives for income generation.

All over the study, Bantawa community of Khoku VDC has been modernizing day by day. Their culture has been rapidly changing. Young generation should be serious to maintain their traditional culture.

7.2 Conclusion

Nepal is one of the richest member of the cultural diversity. It is a homeland of several caste/ethnic groups of people. The difference in life style of these people, in aggregate, reflects varieties in culture. The culture, festivals, clothing and language of people differ from place to place. While studying the social, economical, educational attainment aspects of a particular community, it is essential to know well about the socio-economic indicator of Bantawa Kirat.

Almost all Bantawa are found to be dependent on agriculture as their chief occupation. Though, the agriculture is the main income source of study area. Present farming is still the means of earning livelihood. But the Bantawa farmers are still continuing the traditional technology and method and the income generation is constant and steady, while in the study area, the average family member is 6.5, which is higher than the rate of Dhankuta District.

Moreover, for majority of Bantawa less portion of cultivable land is available. So, The Bantawas in the study area are socio-economically backward. The main cause of this is lack of education. Lack of education the older Bantawa generation the young generations are showing more interest in education.

The Bantawa people have got their own social and cultural rites and rituals. Their socio-economic backwardness is also the outcome of some of their religious and cultural practices. They are generally spendthrift in their cultural social activities. They do spend most in unproductive sectors like marriage and death rites. They consume huge amount of their crops for making home made wine. It brings shortage in their food. In many occasions of Bantawa, cultural and religion, wine is a must. It is their compulsion.

But now-a-days, many Bantawas are leaving such spendthrift religious practices and have been improving according to the changed contexts of time. It is a good sign for their development. Their expensive marriage system is also getting improved. New generations of Bantawa people have become conscious. It has shown a sign of further upliftment of Bantawa people's social-economic Status. Now, we find a rapid growth of social identity, language and cultural consciousness in Bantawa community.

7.3 Recommendation

This study can form a good reference for future. Any project, workshop, seminars, public awareness program shall find this dissertation as an authentic source of information. Hence, it can be asserted from this dissertation will be considerable.

The following recommendations have been for the concerned on the basis of the field study.

- ✓ In this area, Bantawa people main occupation is agriculture and all of them depend on agriculture. However, the agriculture production is very low. Modernization is required to grow enough amounts of foodstuffs so that socio-economic Status of Bantawa can be uplifted.
- ✓ To modernize the agricultural Status of this area, the government should provide proper irrigation facilities, agricultural loan, market and modern fertilizer and improved seeds.
- ✓ The Bantawa in this area cultivate more home consumed than cash crops. If they are encouraged to cultivate cash crops, that can strengthen their economic Status.
- ✓ Government should be managed market for cash crops (Orange, Ginger and chilly), which are major production of cash crops for Bantawa community.
- ✓ Average family member of Bantawa society in this area is greater than average family number of the district. But, a few Bantawa have well cultivable lands. Which is the reason of backwardness of Bantawa society. So, the awareness programmes like family planning must be carried out to limit the growing population of Bantawa in this area.
- ✓ Small and Cottage industries can be established to reduce the rate of unemployment in this area. The government should special programmes to attend this issue and the rate of dependent or unemployed people can reduced.
- ✓ The Bantawa people have only 7 percent employment in government. The main reason of this is lack of education. Therefore, education awareness programmes should be carried out in Bantawa community.
- ✓ Most spending festivals and customs of Bantawa should be continued with improvement preserving its artistic and original quality intact. They should be reformed in a less-expensive way.
- ✓ Most Bantawa use their food crops for making (Hengmala) wine. In this way they use most of their income for home made wine. This system weakens them physically, socially, economically and mentally. Such practices of Bantawa society should be stopped to uplift their socio-economic Status of Bantawa community

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APPENDICES

Questionnaires for Socio-Economic Condition of Bantawa Community of Khoku VDC.

Name: Age :.....

Sex:..... Date:....

Address: VDC:.....

Tole:..... Ward No:.....

A. Information about the family

1. Name of the head:.....

2. Total number of family member:

Male Female

3. Religion:.....

4. If not your religion: Time started to adopt Reasons to adopt
.....

5. Caste / Sub caste:

6. Period of settlement of the family: Years /Generations

7. If migrated from other place: Place of origin Year of arrival
.....

8. Language:.....

9. Indicate the type of customs which being practice in your family during birth, marriage and death ceremonies?

10. Status of land-ownership, Tick either box

Owner-cultivator Tenant-cultivator

Share croppers Landless

Other (Specify)

11. Members who go to work at the field:

Elderly female Female Women Youth /Children

All

12. Members who look after the livestock:

Elderly female Female Women Youth / Children

All

13. Members involved in household work:

Elderly female Female Women Youth / Children

All

14. Members who make decisions: Head Male Head Female

15. Members participate in rituals, religious functions, social activities, wedding ceremonies, demonstrations, other activities:

Head Male Head Female All

16. Property Ownership: Head Male Head Female Both

17. Access to resources: Head Male Head Female Both

Social Participation

1	How many persons of your family are the members of such NGOs?	1. Man... 2. Woman			
2	In what level are they involved?	1. Leadership and decision Making level 2. Program Operation Level 3. Local Level Implementation 4. Beneficiary and local groups 5. Others (Specify) ...	Yes	No	Don't Know
3	Are of any members of your family are involved in local level communities?	1. Yes 2. No			
4	In which such committees are they involved? Please provide numbers of man and woman	Committees	Male	Female	
		1 .School Management			
		2. Water Consumer			
		3. Forest Consumer			
		4. Road Consumer			
		5. Tol. Reform Development			
		6. Cultural committee			
		7. Youth Club			
		8. Woman Club			
		9. Peasant Group			
		10. Resource Management			
	11.Others (Specify)				

18. Details of the family members.

S N	Age Group	Sex		Marital Status				Education				Occupation / Job
		M	F	Marr ied	Unma rried	Divorc e	Window / Widower	Prima ry	Secon dary	+ 2	Bachelo r above	

Economic Condition:

1. What is the main occupation of your family?

- a. Agriculture
- b. Service
- c. Labouring
- d. Foreign Employment
- e.

Other (Specify)

2. Types of house.

- a. Cemented
- b. Stone wall and Thatched roof
- c. Stone wall and Tin roof
- d. Plank wall and Thatched roof
- e. Other (Specify)

3. Size of the landholding of the household.

Types of Land Ropani

Own Land

Land rented in

Land rented out

4. Sources of Income (Per annum)

Agriculture -Rs.....

Livestock -Rs.....

Services -Rs.....

Wage labour -Rs.....

Pension/ remittance -Rs.....

Business (Shop) -Rs.....

Rent -Rs.....

Other sources -Rs.....

Total Income in a year -Rs

19. Annual Expenditure

Expenditure in Rs.	Food Grain own land	Food grain production	Jand and Raksi	Festivals	Clothing	Education	Smoking	Speci es	Kerosene	Othe r
< 1000										
1000-5000										
5000-10000										
10000-15000										
15000-20000										
20000-25000										
25000-30000										
35000 Above										

20. Does your family's total is enough to couldn't fulfill your family general necessities?

a. Yes b. No

a. If 'Yes' any saving, -Rs.....

b. If 'No' how do you meet your deficit?

i. Bank Loan

ii. Neighbour

iii. Other sources....

21. If your family's total income couldn't fulfill family's necessities, what are the causes among below?

a. Working age family members do not work intentionally _____

b. Lack of employment. _____

c. Lower productivity of agricultural products _____

d. Lack of off-season alternative job in agricultural sector _____

e. Other causes if any _____

22. What types of help should be provided for that?

- a. Loan in low rate of interest.
- b. Income generating programs held by government.
- c. By mobilizing concerned NGOS/INGOS and local organization.
- d. Other.....

23. Do you have your own food habit?

24. Have you any other cultural and tradition in your community?

25. Health Condition:

1	What are the practices of healing ailments / diseases in your family?	1. Visit to Doctor / Medical person 2. Visit to a Dhami / Pujari 3. Others (Specify)				
2	Is any suffering from chronic illness in your family?	1. Yes 2. No				
3	Was any sick in your family during last year?	1. Yes 2. No				
4	What did you do first when person was detected with sickness?	1. Look for health worker / doctor 2. Look for faith healer 3. Offering at temple or places 4. Worship and offering at home itself 5. Other (Specify)				
5	Generally, whom do you visit first for treatment?	1. Doctor 2. Health Assistant/Nurse / CMA 3. Aurvedic/ Kabiraj/ Baidha 4. Dhami / Jhakri/ Pujari 5. Other (Specify)				
6	Did anyone die in your family last year?	a. Yes b. No				
7	What was the reason for the death?	Reason	Male		Female	
		1. Communicable diseases	Reason	Age	Reason	Age
		2. Non-Communicable Diseases				
		3. Accident				
		4. Natural calamities				
		5. Animal bite				
		6. Suicide				
		7. Other				
		8. Don't know				

26. Status of Language.

1. What is your mother tongue? Either tick box.

Bahing Magar Nepali English Other

2. Which language do you use at your home? Either tick box.

Bahing Nepali English Other

27. Finally, what types of programmes do you wish government should implement for the upliftment of your community?

1	Education Programme	
2	Skill Promotion Programme	
3	Priority in the job opportunity	
4	Promote to social activities	
5	Improve in traditional belief	
6	Cultural improvement	

Websites:

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