

CHAPTER -ONE

INTRODUCTION

1.1 Background of the study

Nepal is a small developing country which lies in between China and India. It has its rectangular shape elongated roughly in a north-west to south-east orientation. The country is 147,181 sq km in area. The absolute location of Nepal lies between longitudes 80°41' to 88°12' east and latitude 26°22' to 30°27' north. The country has nearly 800km length and 160km width in its spatial extension (Lehak, 2005). The total population of Nepal is 23,151,423 among them Bote people represents only 7969 of the total population (CBS 2003).

Although Nepal is a small country but it is the heart of the world due to its natural resources, geographical region and socio-cultural diversity. Various diversity found in various sectors like geographical, social, cultural, environmental etc, so we can say Nepal is a natural museum. Here is a big potentiality of tourism. The main occupation of people of Nepal is agriculture where about 80% of the population is engaged.

Nepal is a multilingual, multi ethnic, multi religious country. It is the single garden of various ethnic, tribal and minority groups according to the "Dibyopadesh" of late great king Prithivi Narayan Shah. It says "Nepal is a garden of four cast and thirty six jats". The population distribution of the ethnic group depends upon climatic zones and different geographical settings. In high Himalayan region with altitude range above 2500m there are Bhotiyas, Lamas and Sherpas. In hill region there are Rais, Limbus, Magars, Gurungs, Sunuwars and Siwalik hill with altitude range 300-700 there are Girels, Rawutes, Kusundas etc. In terai the average elevation is 60-300m and it is about 30-40km wide in north south direction along the border of India. It occupies about 17% of the land mass of country. It is the northern part of the Indo Gangetic basin with fertile soil and produces about 60% of the total grain production of the country having cool and hot temperature in winter and in summer season respectively.

In terai region there are Tharu, Mushar, Dhangar, Dhimal, Shatar, Rajbansi, Barntar, Kalwar, Dom, Chamar, Paswan, Yadav, Chettri, Brahmin etc. Among them some are categorized under deprived and minority groups (Action Aid 2003). These various ethnic groups have their own language however they communicate with each others through Nepali language which plays an important role in the national unity.

Caste is the main base of Hindu society in Nepal and caste system based on Varna system. Nepalese social structure is based on individual interact and interdependent upon each other. Caste system is based on five primary social classifications. There are Brahmin, Kshatriya, Vaishya, Sudra. In Nepalese society caste system was began from Licchavi period. But the multiplicity of caste had already replaced the validity of the Varna model of the functional purpose. All recognized caste grouped into four categories is as follows:-

- 1) Tagadhari (twice born caste or literally thread wearing caste:
Upadhaya brahmins, Rajput, Jaisi brahmin, Chhetries etc)
- 2) Matawali (Newar, Gurung, Magar, Rai etc)
- 3) Pani na chalne, Choi chito halnu na parne
- 4) Pani na chalne, Choi chito halnu parne (untouchable castes- Bishwakarma, Sarki, Damaie etc) (Sharma; 1977)

Professor Bista 1985 described it as the phenomenon of "unity in diversity" but in the name of unity in diversity several minorities' caste are being dominated by other. On the sort of socio-economic condition of one group of people is conditional by another sort of socio-economic condition of other group of people. According to Bista "Nepali culture is the syncretism of different cultures, religions, language and people. So Nepal has been the land of multi cultural groups per centuries practicing their own socio-economic and religions activities.

'There are more than 15 different tribal groups speaking about seventy five language in Nepal' (Nepali 1965). Among them Bote (majhi) is one particular ethnic groups and the traditionally occupied occupation is fishing and paddle boats which are used for carries at laborious points along the rivers.

They are from the liquor drinking caste group and also touchable castes. They are scattered throughout the country. The areas of Bote inhabitation are Syanja, Gulmi, Palpa, Nawalparasi, Chitwan, Sarlahai, Gorkha, Lamjung and Tanahun. Bote people are hindu and they belong to hindu caste because they celebrate almost all hindu festivals and believe in sacrad cow and its urin "Gaunth". But Bote people are not in existing hindu caste system and those outside of caste structures defines as ethnic groups. So it will be better to say Bote people as hindu ethnic groups. They speak Bote as well as Neplai language (Bista, 1967). Some Botes claim that they had good link with hindu mythology. Some famous characters like Byas, Sutas, Guha were the family members of Botes. According to census 2001 the total population of Botes is 7969 and 334 Botes live in our study area which belongs to palpa district.

Plapa district lies in the hilly region of western Nepal which is rich in biodiversity, cultural diversity, ethnic and lingual diversity as well. Botes are one of the oldest ethnic groups of Yamgha VDC Palpa District. Some Botes speak their own language but most of them speak Nepali language. They have their own way of life. Bote people are distinct from other groups in terms of life. Fishing and boating are the main occupation of Bote people but nowadays they are seen engaged in agriculture, wage labor, wood cutter etc and this research is an attempt to find out socio-economic aspects of Bote community of Yamgha VDC of Palpa District.

1.2 Statement of the problem

Nepal is multiethnic, multilingual, multi-racial and multi-cultural country. Every ethnic group has its own economical, social and cultural beliefs. The cultural activities have own type of important role in the national culture and nation building activities. Thus, it is impossible to develop the country by separating this ethnic group from the national stream. The late king Prithivi Narayan shah had said "let everyone realize that Nepal is a common garden of four varna, thirty six jats". Unfortunately many of the ethnic groups are still backward and little known.

According to the human development report 2007, the aggregate human condition of the people ranks Nepal in 136 positions in the human development index out of total 192 countries. The development programmes implemented by the government and non government agencies can not reach to needy people.

Bote community is lesser known and backward people of the country. The major source of income is fishing and boating. They are also dependent on farming. Due to the political instability and poor economic condition they are gradually leaving their occupation. On the same way license system has deprived them of their traditional occupation of fishing. Due to the lack of sources of livelihood their condition is very miserable because of which they are bound to do others works as labor, woodcutter etc. They are seen doing all kinds of works. The literacy rate of Bote is very low. They don't send their children school due to poor economic condition. Most of them are employee as unskilled wages labors in their own village as well as in the district headquarters Tansen and are paid very little. They have no awareness about health and hygiene, educational and local development. Botes are the minority group of this VDC. The family size is very high. They are the local people of this area, but due to the continuous interaction with other groups they have been losing their own cultural and social identity.

However the study addresses the following queries:

1. What kind of problem Bote are facing in their traditional occupation?
2. What are the socio-economic conditions of Bote?
3. What all the rites and rituals of Bote?
4. What is the political and educational status of Bote?
5. What is the root cause of their backwardness?
6. What kind of help do they need?

1.3 Objectives of the study

The general objective of the study is to find out the socio-economic condition of Bote at Yamgha VDC in Palpa district. The specific objectives are following:

1. To examine the socio-economic condition of Bote.

2. To analyze the life cycle ceremonies of Bote.
3. To describe the causes of backwardness of that community.

1.4 Significance of the Study

Nepal is a small multi-lingual, multi-ethnic, multi-religious and multi-cultural country. It is also known as the land for all the reasons due to its climatic altitudinal variation along with the cultural diversity. There is vast difference among the ethnic minority and tribal groups in terms of language, apparel, custom, tradition, literatures etc. Many of such communities remain backward and deprived. They are beyond the national mainstream and hence should be brought in the main motto of social inclusion. The emergence of new concept of construction, new democratic Nepal after the mass uprising (Janaandolan -2) has now become the major concern but it is difficult without getting knowledge about their distinguished socio-economic aspect, their religion and their cultural background. No development plans, policies and programme can be designed or implemented effectively without sufficient information about the marginalized groups.

Bote community is one of the marginalized minority communities and is deprived from the mainstream of the nation. They are poor and spend their lives in the hope of light but they are still lingering in the dark.

Their literary rate is nominal. They are far from the services and the facilities provided by the government.

This study is to find out their ways of living, occupation, language, tradition, religion and several other aspects of the Bote people. It should be helpful theoretically as a literature to the fourth coming researches, students, social workers and those who are interested in study in detail about this tribe. This study helps to supply source of information to understand Bote.

1.5 Limitation of the study

This study has some limitation. This research has done by the student researcher for the partial fulfillment of the requirement of MA Degree in Rural Development. So the researcher has limitation in economic source, limitation in time and limited manpower for the extensive study. So, it is not possible to include all Botes of the study who are scattered all over country. Thus the first limitation is that the size of population under the study is very small, only household head are selected as respondents and the study focus only on socio-economic status of Bote of Yamgha VDC, that's why the findings of the study may not be generalized to all the Botes of Nepal. This study is not based on any sociological theories. So, this study also has limitation in theoretical framework. Descriptive research design is applied in this study; other research design is not used.

1.6 Organization of the study

The study has been organized into seven chapters. The first chapter discusses the introductions of the study, statement of the problem, objectives, significance of the study, limitation of the study. The second chapter deals the review of the literature. Third chapter present the methodology adopted for the study in which laborious methods of data collection and analysis are described. Chapter four explain about the study area including geographical location, climate, settlement, natural resources, and caste ethnic. Chapter fifth covers the socio-cultural characteristics of the Bote people. Sixth chapter includes the economic character and socio-economic problems of Bote. Finally, the last chapter represents the summery, conclusion and recommendation of the study.

CHAPTER – TWO

LITERATURE REVIEW

2.1 Origin of Bote

There is not any special written document about the origin of the Bote people. No anthropologists of Nepal have clearly mentioned the origin of this ethnic group. Even Dor Bdr Bista hasn't written about the origin of Botes. He has mentioned this group under the title of Danwar, Majhi and Darai in his popular book 'People of Nepal' 1987. He placed Bote people under the Majhi community. The researches asked with the Bote people especially the key informant about their origin but they didn't give any authentic evidence, which proves their origin. According to Ram Bdr Bote aged 70 years who is the oldest Bote of the study area said that they related with Hindu mythology. In Ramayana Botes are mentioned and they helped Ram, the prince of Ayodhya in his exile. He again said that the greatest poet of Hindu literature 'Bed Byas' was the son of a Bote girl. But it doesn't have enough evidence to prove it'.

Sharma's view about the origin of Bote is more believable and reasonable. He has traced linguistically the origin of their tribal name from Bote (Pronounced as Boat). In Nepal 'Bot' is called a tree also.

Sharma (1985) has the opinion that Botes might have used the tree trunk as a boat before the invention of the boat. Later it denoted these people who were occupationally engaged in ferry service.

According to Karne Bote (Who is 63 years old), the Botes of Yamgha VDC, all are local inhabitants from ancient times but some Botes had come from Gulmi, Rudra Beni, and from western part like mahakhali of Nepal. They came to this place by boating more than 150 years ago. Bote are divided into 2 groups- Paani Bote and Pakhe Bote, according to Suraj Subba (1989). There is an interesting story about their origin of pani and pakhe Bote. Once there lived two Botes brothers who for the livelihood used to depend in rendering ferry service to the people, fishing and farming. One day during lunch hour one of the brothers went home to have his dugout boat (canoe). In the meantime, there arrived a couple who required ferry service. After the service was rendered the brother was asked to spread anything that would hold the gift that the couple desired to offers. In a state of haste he did not get anything but jhyangla (necteal bag). He spread it over and the man threw in it a fistful of sand like dust fell into the river. As the dust fell into the river it shone brightly. Only during this moment he did recognize that the man had offered him gold dust which was respect away by the stream slowly. The man was no other than Lord Vishnu himself in human form. With the intention of collecting whatever was left, the ferryman dived into the river, but to no avail. Meanwhile, his brother having taken his lunch arrived at the bank and found his brother intent on looking for something in the river. His brother asked him what the matter was. He narrated everything to him and again dived into the river. Despite his brother's advice against futile efforts to retrieve the lost gold, he kept on looking for it. In anger and frustration the one who had just arrived after having taken his lunch called him paani Bote or the Bote of water and ordered him to stay in the water. He engaged himself in farming. Later he came to be known as

Pakhe Bote or the Bote of land (Subba, 1989). Botes have their own separate sects (thar) which are as follows:

Sandwua Bote, Thar Bote, Marumi Bote, Kachhare Bote, Chautarae, Gaurau Bote, Mushar Bote, Kushar Bote, Pipal Bote, Pakkha Bote, Handipgore Bote, Tharac Bote, etc.

2.2 Studies on Bote

Previous studies were about different caste but this study is mainly based in Bote to gain out goal.

Dor Bdr. Bista is the first and pioneering native anthropologist who made an attempt to allow an ethnographic map of Nepal. In this book 'People of Nepal' (1967) he has focused only on the majority of different ethnic groups but there is no separate title the Danawar majhi and Darai Bista wrote about Bote (majhi). 'Majhi are almost entirely fisherman or ferryman on the river, where they use small dugout canoes for transport.

Nepali Brihat Sabdkosh defines "Botes are ferrymen on the people who row boats in the river they are also called majhi." (2050 B.s)

Dr. Rajesh Gautam and Ashoka Thapa also described the ethnographic features of Bote tribe in the book "Tribal ethnography of Nepal" (1994). They describe the physical characteristics of the Bote in this way. "When one looks at a Bote, it will seem obvious this person is surely of some neegroid-Dravidean type of sub-racial stock".

However the matter is more complicated than just that, it is extremely difficult to say that these Bote people are exactly of this particular racial stock. They resemble to Tharu, Dhimal, Satar and such type of dark-skinned tribal people.

Gautam and Magar also described the settlement area of the Bote in his book. "In the central region specially the area around Chitwan, it can be seen that these majhis (Bote) live on the bank of river junctions like the one at Devghat some distance north Narayangarh, where the kali and trisuli river merge to form the large Narayani."

Harka Gurung writes in his book "Nepal social demography and expression." "Botes and majhis are counted in the Inner terai ethnic group which is called kachhare." (1998: 46). Again Harka Gurung wrote about their mother language use, "Majhi language belongs to Indo Aryan group. It has 11322 people who speak the language as their mother tongue." (page 88, Appendix Cr) Altogether, Majhis and Botes are more than 61,718 in which only 11322 people speak their language as their first language; others use Nepali language as this first language.

Subba Suraj writes in his book about their economic and social process, "Botes have been holding land for hundreds of year under the kpat system. Pani and Pakhe Botes distinctly follow two different patterns of economic life. Most pani Botes still practice subsistence level of economy". Brahmins are employed to perform pooja (worship), such as satya narayan (1989: 19)

Dilli Ram Mishra writes in his book about Bote “Devghat is a holy place of over country where Botes have been living for many centuries” (2045 B.s).

In 1998 B. R. Thapaliya introduced Bote tribe of Nepal in the book. “Bote Jati Ek Parichaye” On the title of linguistic study on Bote.

Some works concerning the ethnographic study of different parts in Nepal have been done after the establishment of the department of sociology anthropology in Tribhuvan University. But this does not mean that prior to the opening of that department. OM Gurung made an attempt to sketch the history and culture of the Gurung ethnic group. Similarly, another dissertation Khangendra wrote in his article “Bote Jaati (1981)” Botes believe that they are a day older than Gandaki ”and again wrote the features of Bote people.” They can walk in the steeply land at night and in the banks of river is the main characteristics of the Bote people” (Madhuparka 1981).

Nagendra Sharma describes in his book “Nepali Jan Jivan” giving the title ‘majhi’ “fishing and boating is the main traditional occupation of majhi, but now a day’s some are following agriculture as their main occupation. They claim themselves as the descendents of kush son of Ram (1976).

2.3 General Overview

Literature is the mirror of the society. Every society has its own cultural beliefs, rules and regulation that play important role in identifying them in society. Social change is stimulated by the education, social interaction with other communities, advancement of cultural activities and ceremonies they traditionally practice.

There is a scarcity of the literature about the Bote of Nepal. Research and studies on this indigenous group are limited in both numbers and scope. There are a few ecological related anthropological studies, which deals with people, culture and nature. Whatever there is also confined to anthropological sphere. There is absence of studies on the socio-economic condition in the sociological prospective.

The study of sociological and anthropological study though has started along with the rural development programmes. Study of Nepali society on different aspects has been found to be started since eighteenth century by the British civil servant, travelers, missionaries, such as: Cork Patrick, Hamilton, Hudson, Phahar, Guissip etc. with the help of data routed about castes and minority groups.

A numbers of sociologist and anthropologist have started the study about Nepalese society since 1950. Historical anthropological study, the discrimination of caste and historical facts, the descriptive study of minority groups, the dialectal and structural models, etc were studied from the historical point of view.

This particular study is descriptive and analytical type of study upon Bote people which depicts the whole sociological aspects of them in detail.

This term ethnic group refers to those people who has their own language, religion, culture, lifestyle, dresses, own existence and recognition with historical originality (Minority upliftment forum 2052). The study of minority people is the study of sociological and cultural aspects in detail about the people which depicts the sociological and cultural aspects of all the minority groups (Dictionary of Anthropology 1990, Macmillan).

In this basic, the books published about minority group, articles in the related topic are made the basis.

Though interest about the study of minority group was shown since 1955, very few studies about Bote people could be found. Different sociological, Anthropologist both indigenous and foreign have carried out various ethnographic studies in Nepal. But there is very little literature available on Bote. Among them, Bista is that indigenous pioneer scholar, who has given a lot of contribution on the field of ethnographic study. His book "People of Nepal" is one of the masterpieces of literature on ethnography. He has described about a lot of ethnic groups in this book.

2.4 Review of Previous Studies

Bista (1996) in his book 'People of Nepal' has given some account of ethnic groups. He has put them in occupational castes and has given a few description about them.

Sharma, Chandra Datta (1997) stated that every society undergoes changes whether we like it or not. Nepali society is no exception to it. Nepal has undergone rapid change since it opened its door to the countries in 1951. The process of change is quite conspicuous in many caste ethnic groups.

Datta (1997), the majors were also affected by these factors and started to leave their traditional habits along with other caste peoples.

Chhetri (1995), has prepared a thesis on Gaine a singing people of Nepal and Shrestha (1987) has also written on the same caste groups. They two are limited in Koshi district, but Thapa (1995) has written on Gaine of Dang district. Similarly Subedi has written on Badi an untouchable caste whose traditional profession is prostitution.

Gautam and Thapa (1994), books Tribal ethnography (Vo. I and II) are also books of ethnography. These books have traced about untouchable caste of Nepal. Badi, Dom, Gaine, Kami, Mushar, Sarki etc. Untouchable castes are tried to describe in these books.

Subba in his book "Culture and Religion of Limbu" has given a detail account of Limbu culture and religion in very interesting way, several aspects of culture and religion of Limbus are focused in the book.

Holmberg (1996), in the 'order in Para box' has described about myth, ritual and exchange among Nepal's Tamang very nicely.

Sharma, chettri and Rana (1994), entitled, A modest study of the current socio-economic situation of the lowest status caste and tribal communities in Nepal is a book in which all types of problems of untouchables are given well. Caste based discrimination and related matters are given well.

Rana and Malla: (1973) in their book "Nepal is perspectives" is concerned with the nations heritage and problems the definition of Nepal's identity, the problems that are the hurdles in Nepal's chosen path of modernization and total picture that emerges in a stereoscopies view of Nepal.

Gurung (1995), in the book 'Faces of Nepal' also made an attempt to give general ethnographic pictures of warriors ethnic group of Nepal.

Dahal (1975) has made an ethnographic study of social change among the Athapaharia Rai of Dhankuta.

Rajure (1981) explored the socio-economic condition of Tharu of Dang Deokhuri.

Pyakurel (1982) evaluated the sociological condition of four Tharu villages in Chitwan district in his PH.D dissertation work. His study was mostly concerned with the ethnicity and rural development.

CHAPTER- THREE

RESEARCH METHODOLOGY

This chapter has described the various methods applied and adopted for the completion of this research work. It explains the procedures of the study from beginning i.e. selection of the study area to the end i.e. analysis of the data and presentation. It includes research design, nature of data, sampling procedure data collection technique and tools used in the present study and data analysis. It also defines some variables and terms used in the present study.

3.1 Rationale for selecting the study area

Various governmental and non-governmental agencies have launched different programmes for the development process in the name of ethnic groups but may have not able to reach with deprived ethnic group in the remote area. The socio-economic status of a community shows the living condition people in that community. With the great changes in the field of technology, communication, transportation, education and their interaction with different cultural groups they must have undergone certain change similarly, urbanization, modernization, acculturation, migration and population size have affected the socio-economic condition of any society.

The particular area is chosen for study because it was easily accessible for the collection of primary data through different tools. The another reason of selecting this area virgin in term of socio-economic research on the other hand the information deprived from this study will be useful for development plans and programmes and for further study.

3.2 Research Design

This study is based on ethnographic research; the study is descriptive as well as analytical in nature. Being a descriptive work it does not have any formal hypothesis regarding socio-economic status of Botes in Palpa district. The main focus of the study is to find out and analyze the socio-economic status of Bote of a Yamgha VDC of Palpa, through the description of institution, social organization and economic condition of Bote people. This study analyze persons scenario through what and what is process. This study tends to describe the socio-economic condition of Bote people in sequential order. It is descriptive because it has attempted to describe the natural condition of the area an marriage, family, economy, occupation etc. of Bote people of the study area.

3.3 Sampling Procedure

In the study area, Yamgha VDC there are 55 household number of settled Bote. Total population of Bote is 334. Among the total population, male are 148 and female are 166. The simple random sampling has been applied to select sample from the universe. By applying the lottery method as a device of sample random sampling 30 (54.54%) households were selected as a sample from the study area.

3.4 Nature and Source of data

In this study, both primary and secondary sources of information are used. Primary data were collected from the field's survey with the help of interview, schedules, observation, and group discussion. Secondary data were collected through published and unpublished books, thesis, journals, reports, papers, articles, records, etc. for required quantitative and qualitative information.

3.5 Data Collection Technique and tools

Various data collection techniques are used to collect information. The techniques are used in these study are as given below.

3.5.1 Household Survey Questionnaire

For the detail information to identify their living status, to know occupation, education, land holding size, population culture, etc. of the settled Botes, household survey, and questionnaire was used for the households.

3.5.2 Observation

People daily activities, attitudes and behaviors were observed while staying in the field. Such observation were oriented towards food consumption, housing structure, agriculture practices, dressing pattern, food gathering, fishing and their various activities related to socio-cultural behavior.

3.5.3 Key Informant Interview

An informant interview is the kind of information collection way in a short time. The information was gathered from target population such as old people of Bote, neighboring people and social workers. It was used for collection of data to fulfill the objectives of the study.

3.6 Data presentation and Analysis

The data were collected through various sources using different data collection technique and where put together, processed and analyzed manually. The present study attempts to present or describe the data in very simple and communicable terms and language as far as possible. The presentation of quantitative information in tabulation form is carried out by simple mathematical tools such as percentages, graphs, charts etc. wherever qualitative data were analyzed and presented in descriptive manner. Maps and photographs are prepared as far as possible.

CHAPTER – FOUR

INTRODUCTION OF THE STUDY AREA

4.1 Geographical location (District)

Palpa district is a hilly district. It is situated in the western development region of Nepal. District headquarter is Tansen which is a typical, historical place. We can see many historical places including Durbar (Palace) of Baisya chaubisya Raija in district headquarter Tansen.

In the map of Nepal, palpa district is situated at 27°84' to 27°56° latitude to 83°34' to 83°38' longitude. Its total area is 1373 sq.kms. High mountains are found in this district, River, Valleys and small mountains have added more natural beauty to this district.

There are 66 VDC and one municipality in the district. Palpa district is surrounded by Gulmi and Syanja in the north, Rupandehi and Nawalparasi in south Argakachi in the west, and Tanahu in the east.

Population distribution to sex of this deistrict is given below:

Table no-4.1

Population distribution of Palpa district by sex

S.N.	Male	Percentage	Female	Percentage	Total	Total Percentage
1.	125068	46.57%	143490	53.42%	268558	100%

Source: CBS. 2058

The above table shows that the total population of Palpa district is 268558 of which 125068 are males, which is in the percentage 46.57% and 143490 are females which are 53.42% in percentage. The average total number of the households of Palpa district is 53,108 and the average family size is 5.24. 25 ethnic groups live in this district. Population distribution according to ethnic groups in this district is given below.

Table no-4.2

Population distribution by ethnic group of this district

S.N.	Name of ethnic groups	Total	Percentage
1	Magar	13,6750	50.92
2	Brahmin	51,703	19.25
3	Chhetri	21,611	8.04
4	Kami	15,621	5.81
5	Newar	9706	3.61

6	Sarki	6971	2.59
7	Others	26196	9.75
	Total	268558	100

Source: Population Monograph, 1995

The above table shows that the majority of the population of Magars 50.92% following by Brahmins 19.25% Chhetris 8.04% kami 5.81% Newar 3.61% sarki 2.59% and the remaining percentage by others.

4.2 General Introduction of Yamgha VDC

Yamgha VDC is situated almost in the northern part of district. It is bound on the north by Kali Gandaki, Darlamdada VDC in the east and Khanigaun VDC in the west.

According to the census 2001 the total population of Yamgha VDC is 4635. There are altogether 769 households in VDC

4.2.1 Population Composition of Yamgha VDC

Different caste and ethnic group people have settled down here. Ward wise distribution of population is given in the following table.

Table no-4.3

Ward wise population composition by sex

Ward No	H.H	Male	Percentage	Female	Percentage	Total	Percentage
1	83	243	10.50%	255	10.98%	498	10.74%
2	76	237	10.24%	234	10.8%	471	10.26%
3	97	290	12.53%	292	12.58%	582	12.35%
4	78	243	10.50%	246	10.34%	483	10.42%
5	85	256	11.6%	254	10.94%	510	11%
6	92	276	11.92%	270	11.63%	546	11.77%
7	79	232	10.2%	242	10.42%	474	10.22%
8	99	289	12.48%	305	13.14%	594	12.81%
9	77	248	10.71%	229	9.86%	477	10.29%
	769	2344	100%	2321	100%	4635	100%

Source: VDC record 2008

Above table shows the total population of VDC. Male and Female population almost seems equal. In ward no 2 the population is least where as in ward no 8 the population is larger.

4.2.2 Ethnic / Caste distribution of Yamgha VDC

Different caste and ethnic group people are living in these VDC. The following shows the ethnic composition by sex of this VDC.

Table no-4.4

Caste/Ethnic composition of population and study area

S.N.	Caste/Ethnic Group	Population	Percentage
1	Brahmin	2744	59.20%
2	Magar	697	15.03%
3	Kami	389	8.39%
4	Bote	334	7.20%
5	Dhami/Dholi	145	3.12%
6	Sunuwar	142	3.06%
7	Gharti/Bhujel	68	1.46%
8	Chhetri	44	0.94%
9	Sanyali	35	0.76%
10	Sonar	29	0.63%
11	Unidentified Caste	8	0.17%
	Total	4635	100%

Source: VDC profile 2008

Above table shows that the highest population of the VDC is Brahmin and the second highest population is Magar, followed by Kami, Bote, Dhamil Dholi, Sunuwar, Gharti/Bhujel etc.

The Bote population of this VDC is 4635 i.e. 7.20% if the total population if the VDC. Mostly they live in the ward 1 and 2.

4.2.3 The total Bote population of the study area

Following table shows the population distribution of Bote is the study area.

Table no: - 4.5

The total Bote population of the study area by sex

Sex	No of Population	Percentage
Male	148	44.31%
Female	186	55.68%
Total	334	100%

Source: CBS, 2058

According to CBS, 2058 the female population is higher than the male population where female has 55.68% of total population and male occupy only 44.31% .

4.3 Climate

The area of Yamgha VDC is small in the geographical point of view but diverse in climatic condition. The climate of this VDC can be divided into two categories which are warm temperature and local temperature. The temperature can be determined by the attitude. Higher the attitude lesser the temperature and higher the temperature lesser the attitude. Every 165m attitude decreases the 1°C temperature. In the study area different temperature is found due to the cause of different attitude.

The recorded rain fall of Palpa district. 2004/05 was the maximum rainfall 2600mm and minimum 2400mm (district profile, 2005)

4.4 Natural Resources

Nepal is rich in term of natural resources. Yamgha VDC is also the part of the country where there are different kinds of natural resources i.e. forest, soil and water. Forest is the most valuable resources of this village. Generally Yamgha VDC comprises of tropical moist deciduous forest and sub tropical semi evergreen hill forest. Forest surrounds mist of the settlements of the VDC with a rich variety of both evergreen and deciduous plants. *Castanopsis indica* (katus) and *Schima Wallichii* (chilaune) are the most dominant species of the forest in Yamgha VDC. Apart from those, *shorea robusta* (sal), *Toona ciliat* (Tooni), *Bombox Ceiba* (Simal), *Ficus religiosa* (papal), *Ficus bengalensis* (bar), *phyllanthus emblica* (Amala), *fraxinus floribunda* (Lankuri) and *dendrocalan us lemitoni* (Bans) are some of the species found in these forests. *Rhododendron arboretum* (Laligurans) and *spiranthes Sinensis* (Orchid) are the species that have added more attraction to the forest in Yamgha VDC. *Eulouopis spontabinata* (Babiyo), *poa pratennis* (Dubo) and temperate *cylindrea* (Khar) are some of the major grasses found in these types of forest. Wildlife is another importance aspect of the forest. The area does not allow the unique kind of wild animals of the area such as tiger, deer, fox, monkey and wolf.

4.5 Infrastructure Setting

Transportation is one of the most important components of development. There is road facility in Yamgha VDC which is 10-11 km far from district headquarter Tansen. There are schools established in this VDC. There is one health post. The local markets are also near about an hour distance from their areas. There is one NGO in Darpukh village. There are pipe drinking water facilities but is not sufficient for the people. There are small channel for irrigation which were made by local people.

4.6 Literary

“Education means development”, this proverb says that by education people grew knowledge which helps them to live in a better position being civilized. The following table shows the ward wise population distribution by literary rate of this VDC.

Table no-4.6

Ward wise literacy status of Yamgha VDC

Ward No	Total Population	Liberace	Percentage	Illiterate	Percentage
1	498	103	20.68%	395	79.31%
2	471	97	20.59%	374	79.40%
3	582	208	35.73%	374	64.26%
4	483	107	22.15%	376	77.84%
5	510	250	49.01%	260	50.98%
6	546	163	29.85%	383	70.15%
7	474	146	30.08%	328	69.19%
8	594	188	31.65%	406	68.35%
9	477	154	32.28%	323	67.72%
Total	4635	1416	(30.55) %	3219	(69.45) %

Source: VDC Profile, 2008

The above shows that 30.55% people of this VDC are educated. 69.45% people are illiterate. Among them ward No. 5 has 49.01% educated people, which is the highest educated ward No. 2 is the least educated ward where 20.59% people are educated.

CHAPTER-FIVE

CHARACTERISTICS OF BOTE RESPONDENTS

5.1 SOCIO-CULTURAL ASPECTS OF BOTE

5.1.1 Settlement and dressing pattern

Ethnic diversity can be distinctly seen through the pattern of settlements and their dressing sense. The settlement of Bote people of Yamgha VDC is found typical. This area is located at and on the bank of Kali Gandaki river where these people live and go through their daily activities.

The Botes inhabiting in this area live in huts. Huts are small shed-like houses which are made of mud tree trunks and branches. The huts are found scattered and their housing condition is not good. Most of them live in the house with a roof made of khar (thatches) and zinc sheet roofs. The walls of the houses are made of stone, mud and wood planks. Most of the houses are single storied. It is divided mainly in two parts where they occupy one part and keep their cattle in the other. They do not have their separate storeroom, kitchen, bed room and no system of chimney is there. There are not any facilities of bathroom and toilet but in very few houses toilets were found but not in good condition, others use open ground for toilet purpose.

On account of their extremely poor economic condition, the people wear clothes of very ordinary and low quality types. Women's ornaments consist of munga necklaces, Phuli on their noses and also Jhumkae Bulaki, Bala on their hands or wrists and pote mala (glass beads necklaces on their necks.)

The utensils they use are the usual round bottomed pots called kasaundi made up of aluminum, iron deuri or sort of frying pan also called matakerahi, ghainto or water pitcher made of mud and some other utensils to distill 'raksi' the local alcoholic beverage.

Table No: - 5.1

Composition of settlement (Housing Pattern)

S.N	Housing Pattern	No of Person	Percentage
1	Phus (Huts with Khar)	19	63.33%
2	Rachha (Huts with tiled)	10	33.33%
3	Pakka (Made of brick)	1	3.33%
	Total	30	100%

Source: Field Survey, 2011

The table shows that most of the Bote people of the study and live in huts i.e. 63.33%, 33.33% Bote people live in kachha house and 3.33% live in pakka house.

5.1.2 Family

Family is the basic and the social institution. It fulfills various needs of the family members. In addition, it performs survivable function including continually, integration and change in the society. So it is necessary to deal with family type, family size, separation, property, inheritance, decision making process and generation gap. The family structure of Bote is nuclear and joint types. The concept of nuclear family is alien to them and is not the same as it is to the westerners. However, in general practice family is divided into two broad categories popularly known as nuclear and joint family. Joint family is a main sociological phenomenon of the Nepalese society. This is unaffected by caste and ethnicity, religion, language, occupation and urbanization. We define nuclear family as a group consisting of a husband his wife and their unmarried siblings living together. Nuclear family has become an ideal norm since long time back. Some Botes live in joint family also. Nuclear and joint both types of families are prevalent in the Bote community. Father is the head of the family. Most of the families are consisting of husband and wife and their siblings.

Most of the Botes are found to set up on their individual families immediately after their marriage. In Bote society of Yamgha VDC both nuclear and joint families are found. The relationship among father, mother, children, sister, daughter and other members of households are interdependent for their family affairs. Family pattern has been totally changing to a nuclear family.

Table No: - 5.2

Distribution of sample households by type of family

Types of Households	Number	Percentage
Nuclear	21	70%
Extended	0	0%
Joint	9	30%
Total	30	100%

Source: Field survey, 2011

Above table shows that 70% Bote people live in the nuclear type family and 30% live in the joint type family. Extended type family is not found in their community. Their ancestors lived in extended family but today their family structures are changing into nuclear and joint. Nuclear family is the sign of modernity.

5.1.3 Language

The Bote people have their own language that is called "Bote language". Bote language is different from other language. The Botes speak their own language which is related with or categorised as Indo-European and has regarded it as any other independent modern language such as majhi, Darai, Danuwar etc. It has borrowed vocabulary from such languages as Sanskrit, Majhi, Bhojpuri, Danuwari, Tharu, Darai, Kumal, Nepali etc. In Bote language some variations have also been observed but no written literature has yet surfaced.

All the Botes of Yamgha VDC do not speak Bote language. It is no more spoken as their family language but elder people use the language. Most of the young Bote people do not know this language.

Out of 334 very few people know the Bote dialect and rest of them do not know their own language because of the lack of awareness and negligence.

Some Bote words and their translation in Nepali and English are given below:

BOTE LANGUAGE	NEPALI	ENGLISH
Mai	Ma	I
Tan	Tapai/Timi	You
Aagi	Aago	Fire
Manus	Manchhe	Man
Aahkh	Aankha	Eye
Beti	Shrimati	Wife
Kya	Ke	What
Sota	Sun	Gold
Chilo	Jumra	Lice
Birar	Biralo	Cat
Aaubani	Aaunuhos	Come

Some words are similar to Nepalese words: For Example

Pani	Pani	Water
Aama	Aama	Mother
Baa	Baa	Father

It seems that Bote language is similar to Nepali language to some extent. This language needs protection; otherwise we will lose its identity.

5.1.4 Educational Status

Educational status is one of the most important indicators of socio-economic development of the people in any country. Education is Human Right with immense power to transform. Its foundation rests the cornerstones of freedom, democracy and sustainable human development. Annan (UNDP, 1999) education enlightens human beings; it helps one to judge between right and wrong. Thus, socio-economic and political status of people is directly proportional with education with the better education one has the better choices. In every society education plays vital role in creating society well off.

It is a fact that education makes people change their attitude if fewer authoritarians and more resent full of formalized authority. Educated people are open

to criticism, more tolerant of non-confirming ideas and behavior in other and more complex situation. Education prepares one to adjust and readjust in their ever changing life situation. It is not only helping the individual for personal development but it also provides knowledge and skill that gravitates a community towards participation in national building efforts. Lack of education is responsible for economic and social backwardness, breeds ignorance, superstition and rigidity in personality. Lack of education is the barrier of the socio-economic development of a community. It is a major weapon to uplift the poor condition of the weaker people of the society if it is made available to these weaker people.

But, due to the poor economic condition of Bote their children are not being sent to school. But nowadays some Bote have realized the importance of education and have started to send their children to school.

The following table shows the literary state of Bote people of the study area.

Table No: -5.3

Level of literary by age and sex of the study are

S.N.	Age Group	Male		Female		Total	
		Literate	Illiterate	Literate	Illiterate	Literate	Illiterate
1	0-14 years	28 (26.41) %	26 (24.52)%	14 (13.20)%	38 (35.84)%	42 (39.62)%	64 (60.37)%
2	15-59 years	2 (7.69)%	15 (57.69)%	-	9 (34.61)%	2 (7.69)%	24 (92.30)%
3	60 and above	1 (5.55)%	9 (50)%	-	8 (44.44)%	1 (5.55)%	17 (94.44)%

Source: Field Survey, 2011

Above table shows that literary rate of 0 to 14 years age group is 26.41 % of males and 13.20% of females are educated. Total 0-14 year's age group children who is called school age group only 39.62% go to school, 60.37% do not go to school. This fact shows that they do not want to send their children to school.

The following table shows the level of education of the Bote people of the study area.

Table No: - 5.4

Level of education of Bote people.

S.N.	Education Level	Male	Percentage	Female	Percentage	Total	Percentage
1	Primary	17	(37.77)%	14	(31.11)%	31	(68.88)%
2	Lower Secondary	5	(11.11)%	-	-	5	(11.11)%
3	Secondary & above	-	-	-	-	-	-
4	Infomal Education	9	(20)%	-	-	9	(20)%
Total= 45 (30%)							

Source: Field Survey, 2011

The above table shows that education attainment in Bote community is very low. Only 68.88% have got primary education and 11.11% have got lower secondary education and 20% people have got informal education organized by the VDC for 4 months where they learned primary knowledge of education like reading and writing which is submitted here informal education. It can be said that literate but not schooling. This data proves that only 45 persons out of 150 are educated which is in 30% in total sample. It means they do not understand the value of education. In spite of sending the children to school, Bote children are bound to look after their baby sisters and brothers.

The researcher visited a neighbor school of the study area, VDC- 1 & 2 where the principal/ Headmaster suggested that only a few Bote students pass primary level, some have good knowledge but due to lack of the family support they leave the school. Most of the Bote parents are uneducated, so they do not understand the value of education. In spite of sending the children to school, they are bound to look after the children.

5.1.5 Family Planning

Rapid population growth creates many problems in the field of the national development. So the government has made a decision in favor of family planning. A large number of health workers are working in the programmes. Eventhough the

programs are not working properly in the study area. The following table shows the data of family planning uses.

Table No: - 5.5

Family Planning users of the study area

S.N.	Type of Family Planning	Family Planning users Respondents
1	Contraceptives (Temporary)	9
2	Permanent	2
Total:		11

Source: Field Survey, 2011

5.1.6 Health and Sanitation

Health is wealth. Health of the people depends on the prevailing economic, social, educational and physical condition.

Health condition of the Bote people in Yamgha VDC is very poor. They don't have knowledge about good food for their health. They wear dirty clothes and spend most of the time around the river side.

There is no any hospitals in this VDC they have to go to district headquarter Tansen for the various diseases but there is one health post where they get simple treatment. Some time to give vitamin, polio thopa etc. Health counter units their settlements. They believe on witch craft, Dhami and Jhankri which are considered to be the special doctors.

There is not any facility of good drinking water. In summer season they got affected by diarrhea due to the cause of contaminated water and fish too. They don't have any pit latrines. They practice defecation either on forest side or on their own land or the bank of the river.

5.1.6.1 Treatment Pattern in Bote Community

Generally following tables tries to reflect the respondent's choice to get desire treatment for their sickness.

Table No: - 5.6

Treatment Pattern of sickness in Bote Community

Response	Households	Percentage
Dhami/Jhakri	7	23.3%
Hospital	2	6.6%
Teat at Home	2	6.6%
Dhami/Jhakri and treathome	8	26.6%
Dhami.Jhakri and hospital	11	36.6%

Total	30	100%
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Source: Field Survey, 2011

Above table shows that 36.6% households go to the health post (Hospital) and Dhami/Jhakri to get desired treatment whereas 23% households go to or faith only dhami/Jhakri 26% go to dhami/jhakri and treat at home. It is concludeal that their faith over Dhami/Jhakri, traditional village doctor is still constant.

5.1.7 Information facility

The information source plays vital role to make aware. Use of information source such as T.V, radio, telephone etc. could increase knowledge make civilized and change thinking power of the people. Level of knowledge is associated with the available information and level of education.

Table No: -5.7

Source	No of Household	Percentage
Radio	11	36.66%
Television	2	6.66%
Telephone(Mobile)	9	30%
Electricity	21	70%
None	-	-

Source: Field Survey, 2011

Above table shows that there is an access of information facility in Bote community. Due to the lack of job in country Bote people are also bound to go foreign for earning money. Due to that some percent of Bote People have the facility of Radio, television, telephone and electricity.

5.1.8 Cultural Activity

5.1.8.1 Physical Appearance

The Botes Bear semi-melanide features. They are neither too dark as melanide races. Nor are they whitish as Indo-Mongloid stock. It is difficult to define their appearance accurately. It may be so because their facial contours resemble semi-mongoloid and semi-Dravidian characteristics. Some scholars have grouped them within the tharu fold who ethnically belong to mongoloid stock with a little dark skin. They are muscular and of medium height .Their hair is dark and straight. During field work hardly any fat Botes are observed.

5.1.8.2 Food and drinking habit

Botes are liquor-drinking people so they are known as “Matawali”. Rice, bread of maize, millet, wheat and dhido (gluel) are their normal diet. They are non

vegetarian who eat meat of goat, chicken, pig, fish etc. They eat dhido prepared by corn, millet and wheat flour. Dhido is the popular and important food for all Botes. They eat meat on special occasions like feasts and worship of gods. Prok mutton and chicken are the main flesh sources for their festivals and ceremonies. Crops are used to prepare drinks like wine and jaad (a kind of beer). Sometimes they sell it to earn money. In this festival and to welcome this honorable guests wine is compulsory. They need homemade beer to worship their gods and deities.

Now a days they also prefer to eat new kind of food like noodles, bread, biscuits, etc. they prefer tea and they prepare tea if any guest visits their house. They prefer smoking cigarettes and bidi (local cigarettes). 22 household heads out of 30 use cigarettes. They drink less expensive and low quality cigarettes due to this poor economic condition.

5.1.8.3 Religion and festival

Botes are influenced by Hindu religion. Botes worship different gods and goddesses and deities. On one hand they celebrate such Hindu festival as Dashain and Tihar and sometime organize Satyanaryana puja. On the other, they accept the existence of such forces in the form of spirits, benevolent and malevolent, which control the daily activities of their life. Rationally, their religious belief can be divided into two aspects. Firstly, it is equated with pap(sin) and dharma (virtue) and it is ethical in character and secondary it recognizes such forces that control the material world.

As such religion for them is to look after the family and not to betray anyone. It is a sin to lie and slaughter animals. However it is not a sin to sacrifice animals to divinities and spirits. They think it is a traditional practice. So it is not a sin. In this way it is not a sin to catch fish because it is their profession. They do not have much knowledge of rebirth but believe that people go to heaven after death.

They believe that prosperity, misfortunes and diseases are caused by spirits. Their practical religious life revolves around activities of pacification and proposition of these spirits by performing various rituals. Some spirits are given dhup (incense) every month while others are offered sacrifices twice a year.

According to some Botes, no spirits are benevolent nor are they malevolent. It is due to lack of timely attention to them that they make people and their animals suffer to remind them of their religious duty.

5.1.8.3.1 Religious activities in calendarical form

Poush: - No worship is done.

Magh: - The Botes worship Chakravarti Devta. Some Botes worship Jaladevi and a pig or a hen and a rock or a pair of pigeons are sacrificed. The sacrifice is done in the river bank. The Botes who still practice ferry service sacrifice a pig compulsory whereas others offer a pair of chickens or a pair of pigeons.

Falgun: - Botes worship Baje-Bajai (transformed grandmother and grandfather). This worship is collectively done in each the settlements where pig and chickens are sacrificed.

Chaitra: - Aitabare is worshipped in the month of chitra where she goat is sacrificed.

Vaishakh: - Chandikali Mai is worshipped by the Bote settlements. A pig and a pair of pigeons are collectively sacrificed by each settlement. However, each household of a village must offer pair of chickens too. Two pairs are needed for the household which has a vow in her name.

Jeth: - No worship is done

Asar: - Sansari Mai is collectively worshipped by each settlement sacrificing a she goat ,a pair of chickens and a pair of pigeons.

Srawan: - No worship is done.

Bhadra: Naag is worshipped.

Asoj: - Durga puja is done.

Kartik: - Cow is worshipped. Legs and tail of the cow is washed and puja materials are offered. Aitabare is collectively worshipped.

Mangsir: - Aitabare is worshipped by the Botes. A puja is also offered to bayis (Transformed spirits) and new crop or paddy of the season is eaten.

5.1.8.3.2 Festivals of Bote

(a) Dashain:-

Dashain is the greatest Hindu festival which is celebrated for 15 days. It is the most joyous festival, houses are made clean and painted to welcome the goddess 'Durga'. All the Botes manage food and drinks according to their economic capacity. They worship goddess Durga and sacrifice he-goats, chickens, he-buffalos etc. On the 10th day everyone put tika on the forehead by their elders and take blessing from them. On this festival families are reunited, blessings and happiness are exchanged.

(b) Tihar:-

After the 12th day of completing Dashain, another festival, which is called the festival of light, starts and is celebrated for 5 days? From the 1st day to 4th day crow, dog, cow and bull are worship respectively. On the 3rd day people worshipped Laxmi, goddess of wealth in the evening by lighting traditional Nepali lamps in every window, doorway, courtyard and wall of the house. Children enjoy performing Bhailo Nach and Deusire Nach (dance) to collect and other sweets or delicious round bread (Sel roti) visiting houses. On the fifth day of this festival sisters put tika on the forehead of their brothers and give delicious food to eat and brothers also give money and clothes to their sisters. On this festival most of the Bote people eat and drink wine and play cards.

(c) Maghe Sankranti:-

Botes of Yamgha VDC celebrate this festival in memory of their dead persons or (pitri). This festival falls on the 1st day of Magh or on 14th or 15th of January. On this day Bote people take a bath in Kali Gandaki River and worship their 'pirti' offering a fistful of rice, bread, coins, flowers and wine too. The elder persons of the family do this. After worshipping their 'pirti' they eat, drink and dance joyfully.

(d) Chandi Purne:-

Chandi Purne is falls on the full moon day of Baisakha, according to the moon calendar. On this day they worship their 'Kulayan' deities. All Botes gather together and go to their Kulayan 'sthan' and offering different kinds of meals, wine, meat and bread. In the study area, an old man or elder person of the Bote community, Ram Bahadur Bote doesn't eat meat and drinks wine. So he offers fruits sweets to the kulayan. After completing they eat, drink and do enjoy.

(e) Chaite Dashain, Saune Sankranti, and Teej:-

Chaite Dashain is celebrated in the month of Chaitra, accroding to the moon calendar. On the occasion they worship goddess Durga and eat, drink and do enjoy.

Saune sankranti is the 1st day of the month of Shravan. After completing agriculture hard work and as the holiday of fishing and boating due to the rain, Botes celebrates this festival by eating and drinking. No worshipping is done in this festival.

Teej is the special festival of women only females celebrates this festival. It falls in Bhadra Sukra Tritiya according to the moon calendar. On this day women worship lord Shiva and keep fasting in order to get long life of their husbands. They wear good clothes, visit the temples and sing the Nepalese traditional Teej songs and dance. Bote women of the study area celebrate theis festival only for the day.

5.1.8.3.3 Songs and dance

Songs and dances are the essential parts of Bote Socio-culture life. They have not yet left their traditional type of songs to sing and dance on special occasions. So, these songs and dances are not only for their religious and recreational aspect but these activities also indicate their ancient mode of life. The songs and dances of the people reflect their sorrow and happiness. Every ethnic group sings the song in their own dialect. Some Botes also sings the songs in their own language.

5.1.9 The life cycle and change

Human life is not immortal. Birth and deaths are natural things in every communities of the society. Every ethnic group has their philosophy of life and death, human relationship, importance and their social activities as well as the life cycle also. Such ceremonial activities of life cycles are not an exception to change and modification but cultural contact and dominance of majority groups gradually brings change over minority groups.

Marriage, birth and death are the most important events of life. All communities have almost such occasion as special ceremonies. Botes also have their ceremonies during marriage, birth and death.

5.1.9.1 Birth Rituals

During pregnancy the women is required to observe some taboos. She is not allowed to go to forest. Both husband and wife should refrain from killing. Specially ,she should not kill snakes. She is also not allowed to take certain curries such as gahat and kubindo. She should not walk over such fields that have been ploughed only once. It is believed that if this rule is broken, she will have to undergo a lengthy and intensified labour pain. However, most women do not follow these rules now a days.

Birth is carried out in the natal home with the help of a mid wife. The father is not permitted to see his child until birth ceremony. During labor pain the would be mother is asked not to utter aama (mother). After the delivery having the umbilical cord cut off, the baby is cleaned and handed over to the mother.No special ceremony is held in the day of birth. The father is garlanded and tika is put on his forehead, if the first born baby is a boy.

5.1.9.2 Chhaiti

On the sixth day after the baby's birth a religious ceremony is performed this is called chhaiti. This ceremony is celebrated only at a night. Relatives are invited and offered a feast. A whole night vigil is kept singing 'Jhamre' a kind of duet song .Especially young girls or boys above the age of 14 participate in this program. It is common belief that the fate writer (Bhabi) come and writes the destiny of the baby.

5.1.9.3 Nawaran and Pasni

The Bote people observe the birth celebration for 11 days. On odd days like 5, 7, 9, 11 cow urine is sprinkled and purification is done by brother in law (jawai, chela or Bhanja) .On the 11th day the newly delivered mother is cleaned and bath. Barley, Sesme, kus grass and a copper coin are put into a cup of row urine and sprinkled everywhere in the house by Jawai or Bhand. Jawai and Bhanja are the special priest of Bote people. They do not use Brahmin or other priests in their cultural programmers. Aftreer drinking some drops of the gaunth(cow urine) by the new mother the dirty Bhimsen is propitiated with a blood sacrificied of a fowl and worshipped with aksata-pati in the bhandar of the house. A thread colored by turmeric tied to the newly born Childs wrist, ankles and waist. The Jawai/Bhanja gives the name to the new born baby. An interesting thing I learned is that the name of the child is given according to the birthday (Baar). If the child is bron on Friday, which is called sukra-bar, the baby is called sukra bahadur if the baby male, if the baby is female, then she will be called sukra maya .But now a days Bote consult Brahmin priests and make horoscopes for the children. Once the naming is over the child is kept facing toward sun after being taken out of the house.

If the child is male then the pasni or Bhat Khuwai programme will be organized in six months, if the baby is female then it will be done in the 5th month

after the birth. In this ceremony grandfather or the grandmother feeds the initial rice to the child. The child is given a pair of copper bangles. The maternal uncle (Mama) performs the important role in this ceremony. Relatives and neighbors are invited. On this day the baby is first given tika by a virgin girl and then, blessing is given to the baby by elders.

Botes are not the sacred thread wearing tribe people. So they do not perform Bratabandha. But they do chhewar (Hair cutting ceremony). At the age of 5 or 6 the first hair cutting programme is organized. The maternal uncle shaves the baby's hair and gives him sweet food and dresses.

5.1.9.4 Marriage

It is established by the society to control and regulate the sex life and is closely connected with the institution of family. In fact, family and marriage are compulsory to each other. Marriage is an important social institution which admits man and women in a family life. In Hindu culture there are various types of marriage. Bote are not far from these marriage variations.

There are different types of marriage prevalent in this society. Arranged marriage and love marriage is common.

Table No: -5.8

Usual practice of marriage in Bote Society

S.N.	No of Respondent	Percentage
1 -Arrange marriage	19	63.33%
2 - Love marriage	11	36.66%
3 - Court marriage	0	0%
Total:	30	100%

Source: - Field survey, 2011

Above table shows that among the total respondents, 63.33% respondents had done arrange marriage and 36.66% respondents had done love marriage. In Bote society, arrange marriage is mostly percent than other marriage. Court marriage is not found in this society because of influence of other communities. Love marriage has been familiar in Bote community. Bote people are poor they could more expand in marriage ceremony.

5.1.9.5 Age at Marriage

In Bote community there is not fixed age of marriage. In the past child marriage was common. But now a days they do not like child marriage. They think the age of the girl to marry is 15-19 years and the boy 16-21 years. They need good worker or capable to earn money. So, they prefer their daughter over 15 years so that, she can do work. They prefer to marry with the same caste, but they also accept the marriage with their similar caste like Dunuwar, Darae, Tharu and Kumal. They can

marry with their maternal uncle's (Mama's) daughter but they never marry with their father sister's daughter or the niece of the father.

5.1.10 Death Rites

Death is the sorrowful period of human life. At the last period of the person he/she is placed in the Tulasi matha or visil plant and vasil plant touched waters or gold touched water is placed in his mouth. At this period all relatives and neighbor gather together. After the death the corpse is tied in three different places to a ladder made of green bamboo pole. String is made of babiyo of choya and covered by white clothes. The corpse is carried to a nearby riverbank by sons and other close relatives. On their way to the riverbank they throw a fistful of rice with copper coins which is called burki. When they reach the bank they dig a burial pit and is placed in the mouth of the corpse and the elder son light it, which is called 'Daag Batti'. In the grave an earthen pot a mana of rice, a sickle a farm implement and a copper coin is placed with garland of flowers .The sons of dead person shave the hair, beards, mustaches and wears white clothes. Only males are allowed to participate in this funeral process. After completing this process all participants take bath and wash clothes in the river. Thrones of bungara are pressed with stones and left at intersections. It is believed that the spirit of the dead person will be fended off by carrying out this rite. On arrival at the house of the deceased they are sprinkled with gahut (Urine of cow) and sunpani to free them from death pollution. Home made beer is offered to them and they go their respective houses.

Ritual mourning is carries out by the sons or close male relatives and their observance is called kiriya basne. A special place in the Varanda of the houses is chosen. They do not talk with other communities but do talk with Botes. They must not be touched by other communities either .During this period of mourning they remain inside a fishing net which is suspended from the ceiling.

Every morning the mourners go to the river and spend the day there. Meanwhile the brother in law or maternal nephew of the deceased prepares meal from rice and serves it with ghee and ginger. Three dunas (Leaf Cup) of home made beer are also served. Mourning is carried out for twelve days.

On the thirteen days of mourning ceremony mourners including the funeral attendants go to the river bank. They carry mas and khatte with them mourners are again required to shave their heads, eyebrows, moustaches and beards. On this day all the participants of the funeral process or 'Malami' go to the bank of the river and make a mask or puppet of the dead person. They do make up this puppet and sing Argho song. They carry the puppet of the dead person to the river and throw it in to the river. Then they sing Argho song in the dead person's house. It means they have completed the mourning process. After returning home Jawai/Bhanja spread gauta everywhere and everyone takes drops of gauta. They clean house using cow dung. At last they sacrifice he-buffalo or he-goat and sacrifice the blood to the dead person and everyone eats and drinks. If the son wants to stay 'Barkhi', then he puts tika on his forehead and wears cap. During this process they don't use Brahmin priest.

5.2 ECONOMIC ASPECTS OF BOTE

Every aspect of human being is affected a lot by his / her economic condition. A person economically strong is ahead in all the respects. Economic condition directly affects the social aspects of person or a family. In the modern age, it has even more effect on the society. Many examples are seen in our society that economic condition is considered as the means to major the respect of the family, caste and a person.

The chapter deals with the factor related to the economic condition of Bote community in the study area. It includes the land and food productions that is land type, land ownership, occupation, cropping pattern, production, food sufficiency, traditional and non-traditional occupation such as fishing, boating, farming and animal husbandry, salary, wages and income and expenditure system.

The economic condition of Bote people of Yamgha VDC is weak. They do not have enough land to produce sufficient food stuff for a whole year. They do not have "khet" but have only "pakho baari". The main crop of this land are maize, wheat, dry rice, beans, mustard seeds, etc. The young man of the house worked as unskilled wages labor they get only unskilled worked and earn very little money. Some are engaged in "kulli in gadi" and some go to foreign countries for labor work. Their traditional source of income has become less productive or almost insufficient. They are compelled to look for other alternative source of livelihood. So, at present they practice both traditional as well as non traditional modes of subsistence agriculture, boating, fishing, firewood gathering, and gold panning are included under the traditional occupations and wage labor, porter, handicraft, employment in offices are included under the non traditional occupation.

5.2.1 Agricultural Activities

Botes agricultural activities are directly related to the kind of land and they own. As such, these activities have been divided in to two groups-activities that are related to production in pakho or khorja and the other related to khet.

Flat land lying at the foot of the hill near of river having irrigation facilities is known as khet (irrigated land). It has terraces to control water and to irrigate rice plants.

Pakho does not get irrigation facilities and depends on rain fall for water. In Nepal khet is more expensive than pakho. Later the government has further group the khet and pakho in four categories- Abbal, Doyam, Sinm, and Chahar depending upon the quality and the quantity of the harvest produced by them. Among them abbal is the best and chahar is the most inferior. Different kinds of crops and vegetables are produced in this lands. The quality and the quantity of harvests depends of the categories of land and well as the care of the land owner. For example abbal khet may yield more than doyam and doyam may as more then sim and so on in terms of both quality and quantity and the abbal pakho give more crops than doyam and so on. The quality of khet is determined on the base of the availability of the amount of water to it and the quality of soil it possesses. On the contrast the quality of pakho is divided by the amount of agricultural products given by the soil.

In the study area, the land possessed by the Bote in pakho land where they produce different kinds of crops like maize, millet, dry rice etc.

Production activities begin in the month of Baisakh, By the end of Bhadra almost all kinds of crops are harvested. Ghaiyo of tauli, chopo, sindule, and rato varieties are planted. Seto, kalo, rato and pahelo varieties of maize are planted kalo maize is also known as dhende maize despite its bad cook it is considered the best it is ideal for preparing chyankhala and home made beer. When maize begins flowering, bhatta (soyabean) is planted in Jestha in the same field where maize is flowering. Bodi is also sown in the same field. Weeding begins in the jeshth and ends by 15th of Ashad. Maize is weeded twice, while ghaiya is weeded thrice. Maize, soyabean and beans are harvested in Bhadra.

Rainy season production activities begin from the first week of Bhadra. Animal manure is applied. Philinge, mustard and mas are sustiated in Ashoj. Rayo saag, raddish, dhanian (coriander), Cauliflower, beetroot and potato are planted. Mas weding take place in Kartik. For other plantation weeding is not necessary. Mas is harvested in the month of Mangsir and philinge is reaped in the last week of Mangsir.

5.2.1.1 Ownership of the land

"Bote people through out of the kingdom are purely mongoloid and tridal people of Nepal. Available evidences suggested that they have been holding the land for hundred of years under the kiptat system". (Subba 1989)

It is known that kiptat land was given to ethnic racial groups for different purposes. After the revolution of 2007 B.S. the country was administratively divided into various districts. The land administration had also been change as a result in 1964, the kiptat system was abolished and the kiptat land was changed in to rikar. The land was then registered in the name of the individuals instead of the community since all the right of buying and selling of lands were shifted to the individuals. He could sell his land to the people of other socio-cultural groups. They seemed economically feeble to meet their daily expenses, which were caused by the compulsion of living their. So they began to sell their land and now they are living holding a small size of land. Their agricultural products can hardly support them for few months.

The Bote people of the study area own small scale of land, which can be shown in the following table.

Table no: -5.9

Cultivated land area holder by Bote people.

S.N.	Area of Ropani	No of households	Percentage
1	Landless	2	6.66%
2	0 to 1 ropani	14	46.66%
3	2 to 4 ropani	9	30%
4	5 to 10 ropani	5	16.66%

5	Above 11 ropani	-	-
	Total:	30	100%

Source: field survey, 2011

The above table shows that 6.66% Bote people don't have their own land. They are cultivating in their relatives land and they help their land lords in his necessities these peoples main source of incomes in wages labor. 46.66% have their land up to one ropani where they make their house and cottages for their cattle. 30% people have their land up to four ropanis. Within this land they cultivate the harvest for their livelihood. 16.66% people have more than five ropanis to ten ropanis land for agriculture. The above table shows that the Bote people hold small size of land and there is no irrigation system in Yamgha VDC so, they don't grow cash crops.

Bote families of the study area have been holding a very small size of land. Its shows that they have hard livelihood as they are reside in very small plot of land due to the redistribution of land as the time of separation of their married sons. These people also draw loans form the landlords at the high rates of interests at the time of food shortage they can't pay the loans back in the fixed time as a result they are forced to sell the land to the creditors at the low price. These causes play a vital role to reduce the land possession of the Bote people of the study area.

5.2.2 Occupation

The economic condition of the Bote people of the study area is poorer than other communities. They do not have enough land to produce , small size of land can not feed them for a whole year. They do not have khet but they have only pako bari. The main crops of this land are corn, maize, wheat, millet, dry rice, beans, mustard seeds etc. The young man worked as unskilled wages laborer and earn a little money. Their traditional sources of income have become less productive or almost in sufficient, they are compelled to work for other alternatives source of livelihood. So, at present they practice both traditional as well as non traditional modes of subsistence - agriculture, boating, fishing, wood gathering and gold panning are included under the traditional occupations and wage labor, porter, handicraft, employment in offices are included under the non traditional occupations.

5.2.2.1 Traditional Occupation

It is already mentioned that agriculture, fishing, ferry service, food gathering and gold panning are known as their traditional occupations. It is describe in the following table about the involvement of the Bote people in different occupation on the basis of priority.

Table no: - 5.10

Involvement of head Bote people in main occupations.

S.N.	Main Occupation	No of H.H	Percentage
1	Agriculture	4	13.33%
2	Boating	2	6.66%
3	Fishing	6	20%
4	Service	6	20%
5	Wage labor	11	36.66%
6	Other	1	3.33%
	Total:	30	100%

Source: Field survey, 2011

The above table shows that 13.33% of Bote people are following agriculture as their primary occupation. 20% people are involving in fishing where as 6.66% in ferry service, in service 20% people are involved. The highest population that is 36.66% is involved in wage labor as their main occupation. One house holds head has been in Saudi Arabia, which is placed in other occupation.

This primary occupation is not enough for them to live throughout the year. So they have to follow some other secondary occupations, which are in following table.

Table no: - 5.11

Subsidiary occupation followed by Bote people

S.N	Secondary Occupation	No of Household	Percentage
1	Agriculture	16	53.33%
2	Fishing	4	13.33%
3	Boating	4	13.33%
4	Service	-	-
5	Wage Labor	6	20%
6	Other	-	-
	Total:	30	100%

Source: Field Survey, 2011

The above table shows that 53.33% people follow agriculture as their secondary occupation. Four percent of people in boating and 4% people in fishing where no one follows service as their subsidiary occupation. 20% people follows

wage labor as their secondary occupation. In rainy season large percentage of Bote people are involved in agriculture to cultivate their own primary occupation. And in winter season some people are involved in fishing and some percentage of people get engaged in boating because during that period fishing becomes easier than in other season.

So, we can say that people choose their subsidiary jobs according to their choice and leisure they get. Let's discuss about this occupation in detail.

5.2.2.2 Agriculture

Nepal is known as agricultural country. According to CBS, 2058 about 81% of peoples are engaged in agricultural activities. It is one of the important economic sources of Nepalese people. Most of the people of the study are seasonally engaged in agriculture, but their gross economy income comes from other activities, because of the small scale of land.

In the past, more than 200 ropani of land was in the hands of Botes, but now they do not have even 50 ropanis in total. Other culture group people started to settle down here and they bought the Botes land at the low price. Now a day they only have pakho land. There is no facility of irrigation. One old Bote, who is 70 years narrate the story about the losing of their land that they had a very hard livelihood as they reside in a small plote of land. This result has occurred due to the redistribution of land at the time of separation of their married sons. Another reason is that they draw loans from others higher caste people at the high rate of interest at the time of shortage of food or to celebrate feasts and festivals as well as the serious illness of the family members. They don't have the good source of income so they can't pay the loans back within a fixed time. As a result they are forced to sell their land to the loan donors at a low price. The Bote people hold small size of land and there is no irrigation system in the study area. So, they can't grow good crops like paddy and cash crops. Those Bote who have land for production don't use chemical fertilizer. They only use local or organic fertilizer which may not help them to increase the production.

Bote people used similar types of tools as other peoples do in agriculture they use plough which is pulled by a pair of oxen to lose the soil. Kodali (Mattock), kutte (A small mattock), Hansiya (Sickel) or khurpa (A kind of bigger sickel), Karauti (A kind of sickel with saw like beade) are used for different purpose in agriculture.

Major Crops: -

The major crops grown by them are maize, millet and wheat minor crops are dry rice, Sesame, Soya bean, lentils, mustards beans etc. Maize is the most popular crop of this society because it can be eaten in various ways. Fried maize is popular in the study area. Boiled maize is also eaten. It can be used as rice and the flour is used to make dhindo (porridge) and bread. Bote used maize to make home made beer also.

Maize is grown twice a year. Once in a rainy season and in winter season. Millet is also popular food of this society. They love to make its bread and dhindo and also make home make beer.

Due to the lack of irrigation facilities agriculture of this area has to depend upon monsoon. They have not practice to produce cash crop, because of the lack of knowledge of irrigation facility. The following table shows the production unit of the cultivated land.

Table No: - 5.12

Amount of production per unit land in study area

S.N	Crops	Area	Quantity of Production in a Year
1	Maize	In ropani	16 to 20 pathis
2	Millet	„	12 to 16 pathis
3	Wheat	„	10 to 12 pathis
4	Dry Rice	„	10 to 12 pathis
5	Lentils	„	6 to 8 pathis
6	Soya bean/Mustard	„	4 to 5 pathis
7	Beans, Daal, Veg and Others	„	About 2 pathis
	Total:-		68 Pathis in average

Source: - Field survey 2011

The above table shows that they produced maize 16 to 20 pathis in average in a ropani. Secondly, millet in produced in 20 to 60 pathis in a year. Wheat, dry rice and lentils have 10 to 12, 10 to 12 and 6 to 8 pathis respectively. Soya bean and mustard are also produced, 4 to 5 pathis in a year. In other, they produce daal (Pulse) about two pathis per year and they also produce some vegetables like cucumber, snake gourd, pumpkin. In total they produce 68 pathis of crops in a year in a ropani land in average. This agriculture production is not sufficient to full fill their daily need the following table shows the food sufficiency of the house holds of the study area.

Table No: - 5.13

Food sufficiency of the house holds in the study area

S.N	Full Sufficiency (In a month)	No of HH	Percentage
1	Below one month	5	16.66%
2	1 to 6 month	21	70%

3	7 to 11 month	4	13.33%
4	12 and above months	-	-
	Total:	30	100%

Source: - Field survey, 2011

The above table shows the weak condition of the Bote people. 16.66% people can not produce for a month. They follow this occupation as their subsidiary occupation. Their main occupation is wage labor. 70% people produce for six month in agricultural production. 13.33% people produce up to 11 months.

5.2.2.3 Animal Husbandry

In rural area animal husbandry is one of the important economic activities of Nepalese people. Bote people domesticate both animals and birds. They raise their animals and birds for religious, agricultural and economic purpose. Bulls are kept for agricultural purpose; cows and buffalos are for milk, and goat and sheep's for both meat and for selling purpose. Chickens and pigeons are for religious and economic sources. The following table shows the type and number of life stock raised in the study area.

Table No: - 5.14

Types of life stock found in the study area

S.N	Types of life stock	Number	Percentage
1	Cows	11	1.2%
2	Oxen	4	0.4%
3	Goats	144	16.7%
4	Pigs	172	20%
5	Ducks	224	26.10%
6	Chicken and others	305	35.6%
	Total: -	860	100%

Source: - Field survey, 2011

The above table shows that there are only 1.2% cows kept for agricultural purpose. Goats are kept for both purpose of meat and income. There is only 16.7% goat kept. Pigs, Ducks are kept for multi purpose that is religious or cultural ceremonies, economic income and meat. Bote people make sheds for animal near by

the houses. It is made of wood and bamboo with a roof of hay. Some Bote who have goats and cows take their cattle in an open ground in winter and keep them in sheds in the harvest- cultivated season. Those Bote people who have more land than other keep the cattle because of availability of grass. The forest is closed to graze the cattle so the Bote people do not keep more domesticated cattle in the house. So the cattle like cows and bulls which need more fodder than goats in less number.

Cows are raised for milk and religious purpose. It is a holy animal. Its urine is needed to de-pollute a house, which has become polluted either by the death or birth of a child. Cow dung is used to paint the places where religious activities take place or have to be performed.

5.2.2.4 Fishing

Fishing is the most popular occupation of the Bote people. As we have already mentioned that there are two types of Bote, which are known as paani Botes and pakhe Bote. Pakhe Botes are those who spend the time doing the work which is not related with water like agriculture, animal husbandry, working as a porter but paani Botes spend their long time in works related with water like fishing, boating, gold panning, etc. The Botes of the study area are all paani Botes. Fishing is the old profession. In the early Stone Age hunting, a food gathering, fishing was the popular jobs of late stone age. Bote people of the study area use primitive weapons for fishing. It is an interesting game and is practiced by all age groups of male Bote people. Females do not participate in fishing. People say that Botes are all-season fishermen but in the rainy season they stop fishing because of the heavy flood of the river. The fishing activities take place in Kali Gandaki River. Fishing is their traditional occupation. They have vast knowledge of fishes like Baam, Asala, Bhoti, Chuche, Baghi, Sasar, Rewa, Gunch, Chepta, Ghinge, Jalkapur, Gandera, Katle, etc. the common fishes in Kali Gandaki. The modern science and technology has developed different kinds of weapons to catch fish by a big quantity of fish even in the biggest ocean. Botes of Yamgha VDC are still fishing with their primitive methods. They use different methods and equipment to catch fish according to the season. They use the following equipments to catch fish.

1. Using nets (Small and Big both).
2. Using hooks
3. Using hand nets (Called Besari and Bakhajal)
4. Poisoning or electric shock
5. Diverting the river of the water etc.

In the study area the above first, second and third methods are used for fishing. Rest of the methods are used in small streams. The Botes of study area never use poison and electric shock because it disturbs other animals. Fishing is done twice a day, morning and evening. Early in the morning, Botes come out for fishing and in the evening time also they do fishing at near about seven o'clock.

Fishing is not an easy job. It need good experience, silent motion is needed. Fishing using nets needs two peoples, one is wooden boat driver and another is net user. They start fishing from the middle part of Kali Gandaki. They tied gallon of plastic so that it may not sink in the river, and then slowly the net is left in the river, which is more than 50 to 100m long. This net disturbs the way of fish when fish wants to go a head it got trapped in the net. In this way they catch the fish. Another style is the use of hooks and there are different styles a single person can do it. It needs to feed the fish, then it attracts the fish and sinks it in the river. When the fish sees the food then it tries to eat, at the same time the hook entangles in the fish neck, which helps to catch the fish. Hooks can be made small or large according to the need. Bote people say that it is less expensive and can be used by a single person.

Besari (hand net boarder made of the wooden stick) and Bakhajal - it is used when the water becomes muddy by the drops of rain. From Jestha to Ashwin Besari is used. It needs a single person; he carries a basket made from bamboo hanging in the backside and stays on the bank of the river. Botes catch only small fish by Besari like Bhotia, Chuchhe, etc. Other caste like Gurung, Magar etc also used the Besari and Bakhajal to catch fish. Janga Bahadur Bote (29 year's old fisher man) said that they catch fish diverting into the water when the water flow is low. Fishing is the interesting as well as difficult task. Some times even for three to four days they can't get any fish says 45 years old fisher man Bal Bahadur Bote. Again he says "some times we think it is good for nothing job". Sometimes they get many fishes with small labor, so it is not guarantee getting fish or not.

Near about thirty years ago 65 years old Bote whose name is Mandale Bote cut of fish which was 65 kg in Kali Gandaki, Larges fish he cut through out his fishing carrier. Now a day this occupation has a lot of difficulties. The license system made by municipality disturbed their traditional profession because they have to sell the fish at low price to the license holders, otherwise they fine them. So the Bote people of Yamgha VDC have not got any facilities so as to preserve their traditional job i.e. fishing by the government.

5.2.2.5 Gold Panning

Gold panning is also a traditional occupation followed by the Bote people. Only Pani Bote practice this work collectively with the help of rudimentary implements and the work go on November to June. Before any gold is found and melted, gold panning passes through three different stages of work. First spot is chosen where sand earth contains some gold motes. Secondary sand and earth are washed away only gold motes to stay on a rectangular piece of wooden planks. Finally gold motes are transferred to a leaf and put on to the hole dug in the piece of charcoal and is melted. All are the three stages of work call for very experienced person possessing good knowledge of plants and trees that are used to prepare wooden implements, juice and charcoal.

Kali Gandaki, Trisuli, Marsyangadi river produce good quality of gold. So the gold panning work take place on the bank of these river. A large number of Pani Botes has adopted this practice as one of the source of income.

5.2.2.6 Wage Labor

Income of their traditional occupation is in sufficient because of the less production. So most of the Bote people are involved in wage labor. To meet their food requirements both male and female are involved in wages labor. They do not have special knowledge in other field such as driving, mechanical work, and business. Most of the houses hold head earning is the main source of the livelihood of the Bote people. Male gets higher wages then female for the same type of work. In the study area males gets Rs 100 to 150 per day according to work where as female gets Rs 80 to 100 for the same work most of them are paid in cash in return to their service, but some of them take food grains in return .According to their condition of the work, if they work in agriculture field they are paid in food grains, two pathis of corn and three pathis of millet per day, and in non-agricultural field they are paid in cash. Most of the Botes of study area work in the neighboring villages and Tansen as daily wages labours in house construction, road construction etc. and in other same type of work.

Male Botes work as porters carrying goods from one place to another. Especially from bus park to another places. They are seen in the bus park of Tansen bringing namlo to carry loads of the passenger. They get 10 Rupee for about 20 kg of goods to fetch with in a km area. Some times they get a good chance to carry home construction materials such as brick, iron, cement, concrete, etc. from Bus Park to construction site. In this work their family members even their small children also help them in carry small materials like bricks in small baskets. Only three Botes have the knowledge about skill labor, one is carpenter, and other are in masonry. In this work they get better income then in other works but it is not easy to get a chance for skill labor because of the competition with the Indian and the Nepalese skill people.

5.2.2.7 Handicraft

The Botes of study area produce different kinds of handicraft for their daily use. All the needed things like fishing nets are locally produced by them, they buy the thread and make nets, out of bamboo reeds they make different kinds of things like Doko, Dalo, Namlo, Hats, and so on. They exchange these articles in cash and buy necessary things. They make these things at their leisure time and elderly people who can't work hard going outdoor stay home and do this job. It is produced only for their own use.

5.2.2.8 Services

No Botes has passed the S.L.C. so far. Only few boys passed lower secondary and secondary level. They do not have good academic qualification; only five people worked in office as peons or the same level job. No one has got permanent jobs.

The following table shows the employed Botes in the different offices.

Table No: - 5.15

Job Holders Bote people and the offices

S.N	Name	Office	Salary (Per month)	Other
1	Bir Bdr. Bote	Tribhuvan Multipal Campus, Tansen	3000 Rupee	Permanent Job
2	Som Bdr. Bote	District Drinking Water office, Tansen	3000 Rupee	Permanent Job
3	Mangal Bote	Garden Keeper	1500 Rupee	Permanent Job
4	Sukre Bote	Toilet Keeper in Tansen Municipality office	3500 Rupee	Permanent Job
5	Saila Bote	Sen Higher Secondary School, Tansen	300 Rupee	Permanent Job

Source: Field Survey, 2011

Above table shows that only 5 persons out of 334 are employed in different offices. Bir bdr. Bote works in Tribhuvan Multipal Campus, Tansen. Som Bdr. Bote works as a peon in District drinking water office Tansen. Mangal Bote works as a garden keeper. Sukre Bote works as a toilet keeper in Tansen municipality office and Saila Bote works as peon in Sen Higher Secondary School, Tansen.

5.2.3 Annual Income and Expenditure

The economic condition of Bote people of the study area is extremely low. Fishing, boating and wage labor are the main source of income. Per head land holding size is less. So, the

food grains production is not sufficient to them through out the year. The methods and tools of agriculture, fishing and boating are traditional. There is no irrigation facility. So, they depend on monsoon because of the population growth and land inheritance practice. Land has been fragmented into smaller segments. The following table shows the annual income of the Bote people of the study area.

Table No: - 5.16

Estimated annual income of the respondents of the study area

S.N	Income(In Rupees)	No. of Respondents	Percentage
1	4000-6000	1	3.33%
2	7000-9000	6	20%
3	10000-12000	9	30%
4	13000-15000	5	16.67%
5	16000-18000	3	10%
6	19000-21000	2	6.67%
7	22000 and above	4	13.33%
		30	100%

Source: Field Survey, 2011

Above table Shows the estimated annual income of the respondents. 3.33%. Respondents have 4000-6000 rupees annual income, where 20% Bote respondents earn 7000-9000 rupees per year. Rs 10000-12000 are the annual income of 13% respondents, which is the largest percentage of the respondents. 16.67% Bote respondents have Rs 13000-15000 annual income. Rs 16000-18000 are the annual income of 10% respondents. 6.67% respondents earn Rs 19000-21000 yearly .13.33% respondents yearly earn 20000 and above by their favorite occupation.

The annual estimated expenditure pattern of the study is given below.

Table No: -5.17

Estimated annual expenditure of Bote house hold of the study area

S.N	Expenditure (Rupees)	Number Of Respondents					
		Food grain	Cloth	Feast and Fast	Medicine	Education	Others
1	1000-3000	-	1	5	10	7	9
2	4000-6000	7	11	15	12	1	16
3	7000-9000	10	13	9	8	-	15
4	10000-12000	12	5	1	-	-	-
5	1300 and above	1	-	-	-	-	-
	Total: -	30	30	30	30	8	30

Source: Field Survey, 2011

The table reveals the annual estimated expenditure Bote households of the study area. The data shows that Bote people spend their major income to buy food grains. 30 household spend from 4000-5000 Rs because of their unproductive land. In clothing they spend from 1000-12000 Rs. Job holders spends more than other in clothing. The data shows that they spend a lot of money in feast and festivals and other cultural ceremonies which are from 1000-12000 Rs per year. The total annual expenditure on medicine seems high due to their poor health condition. They spend Rs 1000-9000 per year.

The expenditure in education looks little because out of 30 house holds very few children go to school in which they spends Rs 1000-6000 in a year. They spend Rs 1000-9000 in entertainment, traveling, smoking cigarettes, drinking wine, repairing the traditional tools i.e. boat, net etc. soaps and cosmetic goods for women, which are submitted in the title of others.

During the field visits, it was reported that food deficit households compensated by earning money from wages labor or secondary occupation. If they can't manage, they take loans from the local money lenders.

CHAPTER - SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

Nepal is a country of different ethnic groups which unify the people of different origins and different cultural backgrounds. There live more than 61 ethnic castes throughout the country. Among them Bote is also an ethnic group of Nepal. There are many kinds of caste and ethnic groups with difference languages, religious and cultures in our country. The major ethnic groups of Nepal are Tharu, Magar, Gurung, Rai, Limbu, Tamang, Dhimal, Chepang, Kumal, Raute and Bote. Bote is one of the marginalized ethnic group of Nepal and they live in hilly and terai region of Nepal. They are living in poor economic condition, illiterate and backward as compared to other ethnic groups. Bote people are living in primary stage of poverty backwardness. Botes are honest ethnic groups. Their life is intimately connected with water.

This study has been conducted to find out socio-economic condition of the settled Botes of Yamgha VDC of Palpa district. The specific objective of the study are to examine the social condition of Bote, to examine the economic status of Bote and to examine the socio-economic problems of Bote people.

This study is based on descriptive research design because it tries to describe the socio-economic condition and culture practices of the Bote people. Both primary and secondary data have been used in study and incase of nature of data both qualitative as well as quantitative nature of data are used. Households are taken as unit of the study and from the total fifty five Bote house holds that is universe of the study. Thirty house holds have been selected as sample of the study by using simple random sampling that is 54.54% of targeted total house holds. The primary data for this study were collected through sample house hold survey, questionnaire, and interview with key informant and observation. Finally the gathered data have been first classified on quantitative basis and analyzed in descriptive and statistical way by using simple statistical method like average, percentage etc.

This study is carried out in Yamgha VDC of Palpa district. The total household are fifty five among them thirty house hold have been selected for the study. The study shows that 70% Bote people live in nuclear type family. The ancestors live in extended family but today their family structure is changed in to nuclear and joint. Among the total respondents 63.33% have done arrange marriage Endogamy marriage system is prevalent than other marriage. Polygamy system is not found in their community.

There are very few schools in the village which is not sufficient for the VDC so their child enrollment rate is very low. Likewise among the total respondents 23.3% go to Dhami/Jhakri and 36% house holds go to Dhami/Jhakri and health post (hospital) for the treatment. So their faith our traditional village doctor is still constant. In the present, drinking water facility is well than other facilities.

Cultural activities are not such different from those of other Hindu castes. But life cycle ceremonies seems some different from other caste people. Among the total respondents 36% households are involve in wage labor. Bote people of the study are are engaged in various occupations to solve the hand to mouth problem. Wage labour is a major work for their subsistence. Agriculture, boating, fishing, live stock are consider the other source of economy. The finding of the study source the Bote community of Yamgha VDC is socially and economically deprive.

Bote people seem very busy every time but their daily /monthly incomes seem very low. Among the total respondents, 85% house holds spend their daily income in buying daily uses materials. Deposit system is not found in Bote community.

In the study area, Bote have some kind of socio-economic problems. Lack of irrigated land, advent and control of other caste people, control of community, forestry, license system in fishing, bridge all over the rivers, lack of employment opportunities are the main problems facing by the Bote peoples so they are bounded to migrate from the village.

6.2 Conclusion

Bote people are considered Hindu Sanskritized grouped because their cultural activities are same to Hindu religion. The literacy is very low in Bote community. They do not know importance of education. They give first priority to work which gives quick's returns then the education. So the illiterate person have adverse affect on their social economic condition they utilize their indigenou skill to full fill the basic needs since the skill of these people do not play significant role to bring change in their economic status. Mostly, Bote people of the study area are engaged in village labor in agricultural activities and fishing in small number. Boating, livestock and others are there secondary activities. Male and female Bote people do not work daily for their subsistence. The Bote people of the study area that is Yamgha VDC had own way of performing life cycle ceremonies.

6.3 Recommendations

To uplift the socio-economic status of Bote community of Darpukh village, Yamgha VDC following recommendations is put forward.

- The literacy is very low most of them don't know the importance of education. So there should be special kind of incentive to the children of this tribe for education. And in formal education is required to conduct which will be proved to be one step push forward for the adult of this community.
- Bote people of the study area are really backward, so they should be mobilize through different types of awareness programmes.

- The other caste people are taking land and transferred the land ownership from Bote to them. So, government should make special rule to stop this pattern.

- Fishing and the boating are the main traditional occupation of the Bote people. In the 21st century they are using the primitive types of instrument such as wooden small canoes, primitive styles of fishing etc. Modern plastic or other lighter boat and small ships are needed to them to provide ferry service for increasing visitors and it will help them to increase economic conditions.

- Due to the lack of training, the young people of the study area are unemployed the planners should run occupational training such as poultry such as farming, fish ponds, bee keeping, carpenter, animal husbandry, textiles, etc.

- The government should encourage the NGO's to run programmes based on the children's all round developments.

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Appendix – 1

Questionnaire of Household Survey

District:VDC:Ward no: Village:

1. House No:

2. Full name of Respondent:

Sex: Male Female

Citizenship:Age:

3. Marital Status: Married Unmarried Diverse Widow

4. Nuclear: Single Joint

Age Group	Male	Female	Total	Education
0-5 years				
6-10 years				
11-20 years				
21-30 years				
31-40 years				
41-50 years				
51-60 years				
Above 61				

5. Education Level

Literacy	Male	Female	Total
Illiterate			
Literate			
Primary			
Secondary			
S.L.C.			
Above S.L.C.			

6. Family Occupation

Occupation	Main	Secondary/Subsidiary
Agriculture		
Agricultural Labour		
Trade Labour		

Driver (Heavy/Light)		
Firewood Collection		
Traditional Occupation		
Business		
Others		
Total		

7. Do you have won land? Yes No

If yes how much?

Bigha	Ropani	Ana
Khet		
Ghaderi		

Do you have tenant land? Yes No

If yes, how much?

Bigha	Ropani	Ana
Khet		
Ghaderi		

9. What do you grow on your land?

S. No.	Group	Per Ropani Production	Total
1			
2			
3			

10. Is the production sufficient to meet the annual food required for the family?

Yes No

If yes, MonthYear.....

If no, Month.....Year.....

11. What is your income of your family?

Daily Rs.Monthly Rs.Yearly Rs.

12. Do you keep livestock? Yes No

S.No.	Type	Numbers
1	Cows	
2	Buffaloes	
3	Goats	
4	Ox	
5	Other	
	Total	

13. Type of House: Pakka Kachha Plus

14. Language: Nepalese Bote Language Other

15. Festivals: Dashain Tihar Maghe Sakranti

16. Type of Marriage: Arranged Love Other

17. Is the family planning measure adopted? Yes No

18. Who is the decision maker of your family?

Male Female Both All members

19. Do you have interest in traditional occupation?

Yes No

20. Do you face any problem in your traditional occupation?

Yes No

21. Do you think your children should have education?

Yes No

22. Do you have preferred at birth of a child in your family?

Son Daughter

23. Participation in Polities

Level	Male	Female
Ward		
VDC		
DDC/National		

24. Health condition

When you get sick, where do you for treatment?

Dhami Jhakri Health post

Doctor Hospital All

25. Which fuel do you use to cook?

Wood Kerosene Gas

Electricity Others

26. Do you know about NGO/INGO? Yes No

27. Is NGO/INGO helping you at recent? Yes No

28. Do you get change after1990? Yes No

29. What king of help do you expect to uplift your socio-economic condition?

Yes No