

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Society is the combination of individual. That is why so many types of individual are becoming members of same society while community determines by the territorial base. It was the sense of 'we feeling'. On the context of community, there was less or more equalities rather than society. Rural community consists of people living in a limited physical area who have common interests and common ways of satisfying them. As the rural sociologists Dwight Sanderson has stated in his "The Rural Community", a rural community consists of people living in dispersed farmsteads and in a hamlet or village, which forms the center of their common activities. The adaptative strategies of every communities and ethnic groups have different way because of ecological diversities. According to Marvin Harvis, "Culture was determined by the relation of environment and technology." All humans have used adaptative technique in order to adjust with resource available from the environment. Environment and technology were the major factor for the change of society and culture. Economic activities, population structure, social organization, marriage and kinship system, occupation history and so may other social activities which are the major way or adaptaive strategies of human life, are continue changing process of time on the basis of environment and modernization. Subsistence pattern of people was directly interrelated and interdependent to the local environment and technology. Occupation is the major strategies of people to adapt in society (Marvin Harris, 1974). Traditionally, every caste and ethnic group have their own specific occupation for the betterment of human life, but nowadays every man is free to do any works if he/she has capacity and ability. Classification of people from the occupation has become illegal. That is why most of people had left their traditional occupation and followed alternatively strategies for surviving which was more beneficial than old one.

Nepal is a mosaic of diverse race and groups and country with extreme topographical ethnic variation. It seems absolutely true in case of Nepal, where three major racial linguistic groups of people have been in coexisting throughout its history. The general census of 1991 (CBS, 1991) has provided for the first time of the data on ethnic/caste composition of Nepal. Although more than sixty ethnical/caste and other tribal groups

were existing on the small and narrow platform of Nepal, they were serving with mutual co-operation, with harmonious, with tolerance and with prosperity. Nepal is a small land locked country lies in South Asia, which is multiethnic, multi linguistic, democratic governing system. Through the small in size, it is a homeland of different ethnic groups and tribes. These various ethnic groups and tribes have their own language, however, while communicating and two dialects speaks in Nepal language as a medium language. So, the Nepali language has played significant role for the national unity (CBS, 2001).

Ecologically, Nepal is divided into three different zone where different ethnic groups and tribes are inhabitant. As first, we have a great problem to find out which community is ethnic group and which are not ? By following the international assumption, ethnic group was identifying according the degree of awareness and degree of consciousness of people. According to Yinger" an ethnic group differs from groups on the basis of language, religion, race, region and country of origin." The member of an ethnic group sees themselves to be different from other members of society as a large. They used to participant on their ceremonies, fairs and festivals, which was differing from others. By ethnic group, we mean a culture group. Which is not isolated and independent group or community? In other words, ethnic groups are those who are less developed on over all conditions such as economic and political perspective but rich in social and cultural condition than other community. Still now, who has not got equal changes to participate the national main stream are called ethnic group. Mainly in Mountain Sherpa, Bhotas. In hill Brahmins, Chhetries, Kumal, Kami, Damai etc. in Terai Tharu, Yadav, Rajbansi etc. are local inhabitants. After the eradication of Malaria in fertile Terai region, Mountain and Hill people were migrated. All of the ethnic groups and tribes have their valuable contribution for the national building process (J. Milton Yinger, 1982).

After the restoration of democracy in 1990, people once again are optimistic for the over all development of the country. But due to the political instability, every government failed to improve economic conditions of the country. Neither the government neither makes any effective economic policies nor implements existing policies effectively. All the political parties spend their time for grabbing the power among them. Due to the lack of decentralization process in country, different ethnic

groups and tribes who are in minority, left behind the main stream of economic development. Nepalese ethnic group has not equal chances for joining the nation's mainstream. That is why these ethnic groups are trying to involve on national progress and development. While looking at the social monograph of Nepal, we can find the various occupational casts groups including Kumal. So many ethnical tribal groups are disappeared from their original phases. They have lost their own identities. Kumal is also one of the typical occupational caste group, which was also changed from their ancient structure as the way of time (Dahal, 2004).

As the concern subject of sociologist and anthropologist is the periphery of human and their social behaviour (mostly ethnical/tribal community). I chose the ethnic caste Kumal and their traditional occupation in changing context. Thus this dissertation will try to describe about the causes and effect by left their traditional occupation as like pottery and fishing. This research paper also tries to explore to examine the interrelationship among the Kumal people and other different castes groups with the help of subsistent pattern of those people and their alternative strategies for survive.

## **1.2 Statement of the Research Problem**

Nepal, a country having the various ethnic groups, castes and tribes are settled, which is a least developed country where about 38% of people are living on below poverty line according to official data (CBS, 2001). Mainly ethnic groups and occupational caste peoples have been facing the economic problem. There exists a great deal of ethnic diversity in the Hilly region of mid mountain, Brahmins and Chettries. From the largest groups who migrated there prior to and during the Muslim innovation of medieval India. Brahmins and Chettries are the major population and other so many occupational caste groups as like Kami, Damai, Gaine, Kumal and so on are exist. These occupational castes groups followed high castes groups in everywhere. These occupational caste groups usually settled surrounding with higher castes groups. In the context of Kumal Community at research site, there is also so many problems as like others. Still now bad tradition and custom are existing which blocked the development of man's internal ability. More then 40% people are illiterate. The Kumals are closed from outsider. People are less participated on the way of nation's mainstream. Although their major profession is agriculture, but pottery and fishing is

assistance occupation, which have become in losing condition. Pottery is not seen now.

But at present, neither they are cared by central government nor local level. It is necessary to make certain policies to upgrade their socio-economic life. According to the present constitution of Nepal, the government has taken the specific action program for uplifting of the ethnic and others helpless community. But, in fact, this strategy of state don't adopt in practical, numerous seminars are held on the name of backward community but target people are unknown about such kinds of seminars. The profession of earthenware pot making was replacement by the metal and plastic instruments. Lack of any proper income sources and because of modernization, Kumals were being left of profession and fishing. That is why this study is focus on some major socio-economic issue and condition of occupation which is the major element for adoptive strategies of Kumal at Bidur Municipality in Nuwakot

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

The specific objectives of the present study are s follows.

- a) To describe the socio-cultural characteristics of Kumals in Bidur Municipality of Nuwakot district.
- b) Practices in Socio-cultural changes in Kumals in Bidur Municipality of Nuwakot district.

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

Men are trying to adopt new inventories and technology and dropped out their historical norms, values and belief. It creates that least developed ethnic groups are going to be disappeared from their original phases. I mean is not that- ethnic/caste groups have no right utilized new thing, but it must be kept in mind that they use new technology without break their own norms, value, belief which are the major well significance of the ethnic cast group.

The Kumals are relatively a disadvantaged community. This community is also in crisis. It is influenced from the westernization and modernization. They were left their own occupation and adopt the alternative strategies for subsistence. This problem was the concern subject for sociologists and anthropologists. As the study about these

occupational caste groups who are fewer in number, it has become academically more importance. The importance of this study can be listed as follows:

Native and foreign sociologist / anthropologist have done a lot of study regarding different ethnic groups of Nepal. But occupational caste groups like Kumal have been neglected till now. This present study may be help to understand about Kumal Community in details. Occupation is the major way for the subsistence of life. Traditionally Kumals are earthenware pot maker & fisher. But nowadays professions were neglected by people and cash alternative option. Thus this research will analyze about the fall and rise situation of these traditional occupations. This study also helps to show the relationship between technology and environment with the help of survival technique among the Kumal People.

### **1.5 Organization of the Study**

This thesis has been divided into six chapter. Chapter one introduces background of the study which mainly discusses the geography and social aspect of Nepal. likewise this chapter presents the statement of the problem which discusses the definition of culture ,population of Kumal people as well as their mainly concentrated areas and the definition of socio-cultural change, objectives and importance of the study. Chapter two discusses the relevant literature for the study. Some books, articles related to be present study have been reviewed. Chapter three presents the methods y adopted for the study in which various methods of data collection and analysis. Chapter four presents in details the setting (physical and social) of Bidur municipality the study area, the socio-cultural system and chapter five presents the economic system of the Kumal community. Finally the last of the six chapters presents the summary and conclusions of the study.

## **CHAPTER II**

### **REVIEW OF LITERATURE**

This chapter presents the review of relevant literature for the study. Some books articles related to the present study have been reviewed. The review of literature is dividing into two subheadings, general overview and studies on Nepal. The first subheading discusses the development of anthropological studies on cultures, the second subheading present the review of ethnographic studies on Nepal.

#### **2.1 Theoretical Review**

Generally, ethnographic studies have been found in negligible amount in Nepal, mainly, before Rana Regime. Since the fall of Rana Regime, Nepal has been opeed for the national and international scholar for the socio-economic and cultures study of the various groups existed in the country. Cultural change can be defined as the adaptation of new or others culture whether by forgiving own culture or by modifying it. It deals with the changes in food habits, are dressing, patterns, dialects, marriage celebrating festivals, norms, values and so on. Social and cultural changes is directly related with economy, education, age, occupation, communication, interaction etc. Right from the very beginning with the development of functionalism towards the end of 19<sup>th</sup> century, tribal people began to be studies as a community. With the passage of time gradually European colonialism spread in different part of world. With the advent of the European the local tribal communities and begun to be recognized as a part of larger political economic society. Therefore, the sociologists and anthropologists began to loose their independent field of study. Thus, they were attractive to the study of tribal and rural community.

Rural sociology studies about the village. Rural society is directly related to the local environment. Environment made drastic change on society. Environmental change was a subject matter of ecological anthropology. Ecological anthropology has developed various theoretical approaches to understanding human relationship. It was developed by Fredricek Retzel, Ellen Sample, Marvin Harvis. According to them, environment and technology plays vital role in determining human behaviours. All aspects of human culture and behaviours were influenced. By the relationship of environment and technology (Hardesty 1977, Rambo, 1983). The environmental

change naturally disturbs the peace and traditional norms of the stable (Haimendorf, 1984).

Every age, culture, custom and tradition has its own character, strength, weakers, beauties and cycliness, accepts certain suffering as matters of course, puts up patiently with certain evils. Human life is reducing to real suffering to hell, only when two ages, two culture and religious overlap. Now there are times when a whole generation is caught in this way between two modes of life, with the consequence that it loose all power of understand itself and has no standard, no security, no simple acquiescence", (Bottomore, 1975).

The approach (Culture materialism) was later modified by Marvin Harvis (1974). According to him the terms taken by all aspects of culture detemrine the relationship between technology and environment. He added that the religious beliefs must have been caused by techno environment factors.

J.H. Steward (1955) was described the relationship of culture, environment and technology, on his book, "The economic and social base primitive bands. According to him,

- ) If culture was simple, it was more affected by nature, and if culture was complex, it was less affected by environment.
- ) Technology was developed in same ratio of adaptative strategy of human groups in particular environment.
- ) Culture was affected from surrounding situation and at same time it (culture) was also affected to others.

All the above mentioned theoretical approaches describe the interrelationship among men, culture, environment and the technology. From this explanation it shows that culture and society was not separated subject from the environment and technology but they are more or less dependent and interrelated to each other. Society consent succeed by ignore the local environmental and development of technology, but environment and technology forced to society to adapt new things.

## 2.2 General Overview about Kumal

Ethnography is characterized by the first hand study of small ethnic group. Such studies combine to a varying degree of descriptive and analytical elements, but central characteristic of conventional ethnographies is that they focus on the one specific culture or society and consider theoretical or comparative generalization from the stand point of the ethnography example. Right from the very beginning with the development of functionalism toward the end of 19<sup>th</sup> century, ethnic groups begin to be studied as a community. With the passage of time gradually European colonialism spread in different part of the world. With the advent of the European, the local ethnic communities and begun to be recognized as a party of large political, economic society. Therefore the sociologists and anthropologists begin to lose their independent field of study. Thus they were attracted to the study of ethnic and a rural community.

The origin of the modern ethnographic research tradition is generally trashed to B. Malinowski, who as part of this functional theory of society stress. The primary of field research and particular observation and F. Boas, who like Malinowski reacted against the speculative history of evolutionary theory and advocated the careful description of specific cultures.

In the first, the holistic approach was applied for the study of the cultural group. To study particular group, we have to go within community and should do intensive study. So, new method to study the development of ethnographic research, many theorists did their research in this field.

Early anthropologists (H. Spencer, Lewis H. Morgan and Edward B. Tylor) followed holistic approach to study and culture. They combined history biology archaeology linguistics, sociology, religion, together as a unified field of study. Their evolutionary theory and approach dominated the nineteenth and twentieth century (Gurung, 1990:1) likewise Sir James Frazer (1890), W.H.R rivers (1914) and Henry Maine (1871) followed the holistic view of human kind and studied contemporary human societies and cultures in relation to the past.

Marvin Harris (1974) later modified the approach (culture materialism according to him the terms taken by all aspects of culture determine the relationship between technology and environment, he added that the religious beliefs most have been

caused by techno environment factors. Although, Leslie white was revolutionist, he has also accepted that cultural activities were much influenced by local environmental condition. According to him culture is the result of adaptive strategy of man in given environment. It was basically survival mechanism and energy. In the earliest stage of human development and culture progressive they used their own body as major sources of energy but later they begin chapter other sources of energy which helps for drastic change in society.

Caplan (1970) studied a village of eastern Nepal which he called indrani settlement (pseudoname) in Ilam district. He studied the changing relation between members of indigenous tribe, the Limbus and high caste Hindu groups the Brahmans. Their relationships are understood in terms of their differential rights and interests in land which is scarce commodity of that region.

Ortner (1978) has studied the Sherpa community of Khumbu region in Solukhumbu district in 'Sherpas thought their rituals'. *Nyungne* (a four day holiday ) is a religious festival and celebrated once a year with fasting and performing religious action which is done to gain merits toward a good rebirth ortner further discovered that “ Sherpas do indeed have an elaborated conception of pollution and that their society is fairly saturated with hierarchy (Gurung 1992:12)

Pignede (1993) studied in Kaski district and entitled the Gurungs. He described the origin of Gurungs (Char Barna and 36 jat). The Gurungs are agriculturists supplemented by animal husbandry and Indian army for their livelihood.

Before 1995, Nepal was closed from the outsider only after 1950's the foreigner as well as native sociologist and anthropologist attracts for the study of Nepal and Nepalese people. Haimendorf (1964) is considered to be the first foreign anthropologist to study the Himalayan people of Nepal. His book established an ethnographic tradition in Nepal. He has studied the Sherpa of Khumbu region in Solukhumbu district. They have adopted agriculture, trade as well as animal husbandry fo their subsistence.

Hitchcock (1996) studied the Magars of Banyan hill and found that the population growth rate of the community was higher than the agricultural production to feed them. This chapter presents relevant literature. Nepal is the land of ethnic diversity. Here a lot of ethnic caste groups are inhabitants. Even one ethnic group was not thought as a competitor to others. Every person is identified to himself as a Nepali. They were interrogated on the path of national interest. That is why Nepalese ethnic groups were more suitable subjects for sociological and anthropological studies and sociologists have focused on ethnic groups. In spite of the lack of sufficient study of this ethnic group, I will do my best study. It is my self opinion. Therefore, some books and articles related to present study have been reviewed.

Social and cultural anthropology flourished in different historical social contexts in Britain and United States of America respectively (Gurung 1990:2) Although there were already many anthropologists in America, it was Franz Boas who was the proponent of ethnography based on field work. Kwakiutl ethnography is one of the several publications of Franz Boas after his fieldwork among Kwakiutl communities of Northwest coast of America.

Economically, they (Kwakiutl) are subsistence societies depending upon fishing sometimes supplemented by hunting. Different levels of status are achieved by a man in different places and time. The source of social status are marriage, wealth and Potlatch. They consider sun as chief father, plants as life owner and women as life long marker (Gurung 1990:1-3). He studied native American people in relation to their past. This tradition was also followed by Margaret Mead (1928) and Ruth Benedict (1934). After 1960s, the American anthropology is characterized by diverse fields. It consists of a wide range of subjects covering physical anthropology, culture anthropology and political economy although the field is diverse the study of culture still remained the core feature of the American anthropology.

On the other hand social anthropology flourished in Britain as a colonial research center. It was Bronislaw Malinowski whose first ethnographic field work from 1914-1920 among the Trobriand islanders to the east of New Guinea. This (Argonauts of the Western Pacific) ethnography provides field workers both the theoretical and

methodological guidelines to study human behaviour. The main theme of Argonauts is the economic enterprises of trobraind islanders well regulated by *kula*, a firm of inter-tribal exchange system. Although *kula* is essentially an economic institution, Malinowski found it closely associates with communal enterprises, socio-political organization, mythical background and magical rituals. The trading enterprises are carried on by the communities inhabiting a wide range of geographical areas covering over 100 of miles of close circuit along which two kinds of articles saulav long necklaces of red shell, and mueali, bracelets of white shell travel in opposite direction, clockwise and anticlockwise (Gurung1990:1) besides its *kula* economic functions. It servers social political as well as religious functions.

Malinowski interprets every culture element of native people in terms of functional utility, universality and indispensability as it fulfills human needs (Gurung,1990:3)

### **2.3 Studies in Nepal**

Proior to 1950 Nepal was closed to the outriders. After 1960 the foreigner as well as native sociologists and anthropologists have conducted research in Nepal. C.F Haimendorf is considered to be the first forging anthropologist to study the Himalayan people of Nepal. His book The Sherpas of Nepal (1964) established an ethnographic tradition in Nepal. He has studied the Sherpa of Khumbu region in Solukhumbu district. They have adopted agriculture trade (tourism) as well as animal husbandry for their subsistence.

Fisher (1985) studied in *dolpo* called *tarangpur* (pseudoname) to explore the changes of village which was isolated geographically, economically and politically etc. tarangpur engages in two interrelated transactions with the outside world: trade and interethnic contact (Mishra 1989:336).They have adopted trade due to harsh environment. They bartered local buckwheat and chinu millet for Tibetan salt and rebated the salt to the southern hill dwellers for rich is declining and is being replaced by cash based and much expanded commodity circuit (Mishra,1989:338)

Among the Nepalese scholars, Dor B. Bista is the pioneering one and has attempted to sketch an ethnographic map of Nepal. Bists in people of Nepal (1967) focused in

majority of different ethnic groups but did not give a separate title for the Kumals. He had included the Kumals into the Danuwar chapter. The Kumals inhabit Terai, Inner Terai and close to the river valley of mid –hill of Nepal and are akin to Danuwar, Majhi, Darai and are the potters by occupation.

Gautam, Rajesh and A.K Thapa in the tribal ethnography of Nepal (1994) have also provided a short descriptive cultural information about the Kumals of Nepal. This work is not based on fieldwork which (field work) is the heart of anthropology; they have used secondary data and generalized the Kumals culture. Although their work is focused on Kumals culture due to ecological influence, the Kumals inhabit different regions of the country. The Kumals are different from one another i.e. from region to region. For example the Kumals of palpa district speak Kumal language but the Kumals of Gulmi district does not have their language. They have forgotten their language due to the lack of practice in daily life. This work discusses about the socio-cultural change to some extent among the Kumals.

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

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

Similarly, Dwivedi P.K in the Nepalese Society (1982) also gives a short introduction of Kumals, his field work is based on Chitwan district and has mentioned their

(sub-caste) and *gotra* (clan) of Kumal people. His three page work focuses on culture but very shortly. He has attempted to sketch on ethnographic map of various ethnic groups of Nepal as well.

There are more ethnographic studies conducted especially on Newars, Magars, Gurung, Tamangs, Sharpas, Rais, Limbus and Rajbashis, etc. various studies have been reviewed above have shown the state of ethnographic etc. Various studies of Nepal from the review work above ,it looks socio-culture change is dynamic process. The traditional Kumal community is the least studied group of Nepal and no anthropological study has been on this community to data. Hence, the present study will be guidance of literature for the future researcher of social/cultural study of Kumal community.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter presents the research methods employed to collect the qualitative and quantitative data needed for the present study. This chapter also discusses the rationale of the selection of the study area, the research design the census method, techniques of the data collection, analysis of data and lastly limitations of the study.

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

The study area is Bidur Municipality of Nuwakot of the Nuwakot district of Nepal. The rationale of the selection of the study area is as follows: The Kumal people living in this area are not studied by any anthropologists to date. The changing developing environment of Bidur Municipality created problem in their lives and enforced them to abandon their old traditional profession, cultural practices and the land which was under ownership at the beginning. This very changing pattern of environment specially, in social and cultural raised interests to find out the facts responsible for the change and way of changing occurred. To find out social, cultural, professional changes occurred and the factor responsible for pulling them backward, this area had been selected.

#### **3.2 Research Design**

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

#### **3.3 Sampling**

Bidur municipality of Nuwakot district was selected as the study area. Among the 353 households of Kumals 30 households were taken as sample randomly. The simple percentage of the universe is 8.49 percent of the research area. Including to this there are many types of question which were selected as key informants. The criteria for

key informants were fixed on the basis of their position. They were such on school teacher, politician, farmers, households, housewife local business man etc.

### **3.4 Nature of Data**

Primary as well as secondary data have been used in this study. Primary data have been collected during the field study of one month. Secondary data have been taken from previous studies, published and unpublished documents from related literature and from government documents.

### **3.5 Data Collection Tools**

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

#### **3.5.1 Household Survey**

In this study, a set of questionnaire is used to collect some of the basic data, like population structure, occupation, land holding, cattle, family types and family members etc.

#### **3.5.2 Interview Schedule**

Interview schedule was used to collect some of the basic data like of personal identification and population structure, occupation, history, landholding, cattle holding, education, politics, family types and family members etc. The household survey was conducted in 30 household using unstructured and semi-structured interview schedule with the member of the house available at the time of survey at home. Necessary information on social and cultural characteristics of the households was collected through household survey applying additional techniques whenever essential. Mainly, interview was used to collect qualitative data like occupational history, changing pattern of cultural norms and values and factors responsible for it.

### **3.5.3 Observation**

Both direct and participant observations have been used to get the relevant information for the study. Participant observation is the heart of the anthropological research. It has been used to observe food preparation and consumption, direct observation has been used to observe the village settlement pattern, agricultural practices, dressing pattern, fishing and their various activities related to socio-cultural behavior.

### **3.6 The Method of Data Analysis**

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

### **3.7 Limitations of the Study**

Each and every research work has its own limitations likewise the present study is also not an exception. The limitations are as follows.

- ) The present study is conducted as a case study of a Bidur Municipality with the primary objectives of the partial fulfillment of the Masters Level Degree requirement in sociology.
- ) This study basically relies on primary information gathered from field work in some cases, information may be inadequate to explain the exact situation due to small field area. Hence in such cases, the finding of the study may not be conclusive.
- ) This study was carried out on a small group inhabiting a small area of Nuwakot district of Bidur Municipality.

## CHAPTER FOUR

### INTRODUCTION OF STUDY AREA

#### 4.1 General Introduction of Nuwakot District

Bagmati zone is in the central development region of Nepal. Its regional headquarter is situated in Kathmandu. Bagmati zone has eight districts. Among them, Nuwakot district which lies between 27° 45' to 28° north latitude and 85 ° 45' east longitude. It is bounded by Sindhupalchok, Kathmandu, Dhading and Rasuwa district. The total area of Nuwakot district is 1121 sq.km that is 0.0076 % of the total area of Nepal. There are higher and lower mountains according to the geographical structure of this districts. Nuwakot district is divided into sixty village development committees and one municipality. There are 13 sectors, 560 wards and 53297 houses. This district has 3 constituencies. In this district, there are Tamang, Brahmans, Newards, Gurung, Chhetris, and Kumals etc. According to religion concept in this district. There are more 60 percent hindus and remaining others are other religious (District Profile Nuwakot, 1998).

##### 4.1.1 Caste Ethnic Composition of Bidur Municipality of Nuwakot

Bidur Municipality of Nuwakot settlement is heterogeneous in terms of caste/ethnic composition. The major caste/ethnic groups are Newar, Chhetri, Brahman followed by Tamang, Kumal, Dalit, Magar, Rai, Gurung and others. Among the caste/ethnic groups Kumals are the indigenous inhabitants of this area. The table 1 shows the ethnic / case composition of the population of the study area Bidur Municipality of Nuwakot.

**Table 1: Caste/Ethnicity Composition of Bidur Municipality of Nuwakot**

Ethnic group	Population	Percentage
Newar	4496	21.21
Chhetri	4204	19.84
Brahman	3935	18.57
Tamang	2199	10.38
Kumal	1963	9.26
Dalit	1829	8.63
Magar	738	3.48
Muslim	707	3.34
Rai	232	1.09
Gurung	216	1.02
Thakuri	181	0.85
Sherpa	161	0.76
Sanyasi	142	0.67
Others	190	0.89
Total	21193	100

Source: CBS, 2001.

The table 1 reveals that about 21.21 percent of total population are Newar. The more caste/ethnic group of that municipality are Newar. Similarly, after Newar about 18.94 percent people of total population are Chhetri. In this way, other minorities group followed by Brahman, Tamang, Kumal, Dalit, Magar, Muslim and others. The Kumal occupied only 9.26 (1963) percent in the whole Bidur Municipality of Nuwakot.

#### **4.2 Geographical Feature of Study Area**

Bidur Municipality is located in middle part of this district. This Municipality extended in Tupche in the North, Devighat in The South, Raising in the West and Nuwakot in the East. Trishuli Bazar, Battar Bazar and Devighat Bazaar are major towns of this Municipality. Kumals are the major ethnic settled down in Bidur Municipality in different words. There are 1963 population of Kumals settled down in different words of this Municipality. Being an important settlement of Kumals, Bidur

Municipality is supposed to be important place to the study of Kumals. More people of this area are involved in agriculture activities. Due to the help of agricultural activities Kumals are able to solve their many household problems. In this study area, Kumals sell their land for *Ghaderi*. In this area is not large of khet, land and its types of Bidur of Kumals are given in the following table.

### 4.3 Introduction of Kumals

Nepal is broadly divided into 3 ecological Regions Mountain, Hill and Tarai. The Mountain region and the Hilly region are high land and the Tarai is a low land in tropical belt. The country displays a board spectrum not only of geographical but also of social economics, religious and linguistic types, various castes, tribes and ethnic group are inhabitant with in a distinct regions from Mountain to South to high Himalayas of North. This is multi-ethnic society with diversified culture. Kumals are professionally potters and fishermen. They make many different kinds of soil pots and they catch fish by fishhooks. Then they sell their product to the surrounding bazar also. They look like Indo-Aryans stock. Kumals are mainly inhabited in Dolakha, Dhading, Sankhuwasabha, Palpa, Parbat, Nuwakot, Dang, Gulmi, Arghakhanchi, Kapilvastu, Rupandehi (Hira Madi Sharma Paudyal, Kumal Bhasako Adhyayan, 2043).

#### 4.3.1 Population Structure of Kumals

Out of the total number of people of Bidur Municipality the number of people of Kumals is 1963. Out of 1963, the total number of male is 1005 and female is 958, the total percentage of male is 51.1% and females is 48.9 percent. The following table shows the Kumals population composition of male and female in Bidur Municipality of Nuwakot.

**Table 2 : Structure of Kumals in Bidur Municipality of Nuwakot**

Sex	Population	%
Male	1005	51.1
Female	958	48.9
Total	1963	100

Source: Kumal Utthan Manch, 2007.

#### 4.4 Social Life of Kumals in Study Area

Kumal is indigenous ethnic community who inhabitants near the river belt and lower basin of hill through out in country. The Kumals are distributed widely elsewhere in country and engaged in different occupations such as agriculture, poetry and fishing. But nowadays, traditional occupations have become additional strategies subsistence.

Kumals have their own social status by their culture and language. This ethnic group has their own traditional culture. Other castes and ethnic groups adopt most of the culture of Brahmins, habits and ceremonies of Brahmins, Chhetries and Newar are adopted by these castes and ethnic groups though the Kumals of Bidur have their own socio-cultural system. They think the adoption of Brahmins, Chhetries and Newars. Hindu basically the Kumals of study area are also used. The tradition dress of them Ghalek and Gulco for female and Bhoto and Kachhad for male were used in the past but now the dress in the typical Nepali style. The brother in law or nephew (Bhanja) and the son in law (Jawai) have extremely important among Kumals to perform all the rites and rituals ceremonies from birth to death but now Brahmins priest is also invited to perform marriage and some Poja (Worship) especially for God Narayan. The Kumals observe. The death pollution (*kriya*) during eleventh or thirteen days. Annual death ceremony (celebrate only in Ashwin moonless night, Ghatasthapana). They use *Jaad* (local beer) and *raksi* as it is socially accepted in Matwali groups. Annaprasan (first feeding), ceremony is done at fifth moth for girl and sixth month for boy. They have practiced two typed of marriage.

1. Marriage according to the wish of people.
2. Marriage arranged by parents.

They have traditional belief in disease and god so they do pooja such as Kulain, Veer, Bhager. Manny of the poojas are for good harvest, good health, for live stock and human beings along with nature.

#### 4.4.1 Language and Education of Kumals in Study Area

A language is a system of arbitrary vocal symbols by which members of a social group cooperate and interact (quoted in Herskovits, 1974: 287). Language is the system of arbitrary vocal symbols because each and every social groups or in context of Nepal, every ethnic group has its own language or mother tongue. Each language has symbols which can be understood by own group and they communicate to each other. So, language is the vehicle of culture. "Through language man has been able to devise, continue, and change the great variety of his material and non material cultural institutions (Berskovits, 1974: 287). "It is an unity in diversity, which is an uniqueness of Nepal, where over 40 dialects are spoken and over five dozen ethnic groups people in the area of 1,46,00 square kilometers live and support livelihood (Gurung, 1993 :86).

The Kumals language is one of the dialects of 92 dialects of Nepal. In the case of Kumal language, Bista, writes, "the Kumals are the Tibeto-Burman and their dialects is also Tibeto-Burman family". But, Sharma does not agree with this argument, he writes "Kumals are the Aryan stock and their dialects is also from the Indo-Aryan".

Though the Kumal language has perished in some parts of their situations, there are other places where the language has been preserved and nourished through usage. They use Nepali language (lingua franca) while communicating with other ethnic groups but within their society and home the Kumal language is practiced. A sample of Kumal words are listed with their approximate equivalents in Nepali and English.

Kumal	Nepali	English
<i>Min/Mai/Muke</i>	M	I
<i>Tui/Tuke</i>	Tan / Timi	You
<i>Ture</i>	Tapai	You (honorific)
<i>Ago</i>	Ago	Fire
<i>Panie</i>	Panee	Water
<i>Matai</i>	Mato	Mud
<i>Kas jaijalla kes ?</i>		Where are you going to go ?
<i>Tuke batai aila ka</i>		I have come to meet you.

Source: (Sharma, 1936: 36).

Though the total population of Kumal people is 76635 but the Kumal language speaking number is only 1413 (data is based on 1991 census). This data shows that their language is going to perish.

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

Education is a major source of development. By the development of education countries' development is possible. Country's development means the development of person, family, ward, village, district, region, zone etc. without education the level of awareness will not increase. The educational status of this study area is not very good but just satisfactory. The study area has one campus, i.e. Battar Adarsha multiple campus located in Bidur- 4 Battar Bazaar, one 10+2 higher secondary, one secondary school and lower secondary school, Other 5 primary schools and three boarding schools one of them is Orchid Academy Nuwakot, which is located at the heart of battar bazaar.

In this area Kumals community is very back in education. The education of lower caste of this study area is weak due to lack of good economic condition. All the person left the school with the education of 5,6 or 7 class, the cause of this condition is also very poor economic status.

Kumals have also less access in education because of their poor economic condition and unknown about educational benefits. There is not large of literate person but nowadays there is somewhat change. Although Kumals people gradually developed concept about education but it is not effective as other higher caste ethnic groups.

Name of the school of Bidur Municipality 5, 6, 7 and No. of teachers and students:

**Table 3: Educational Status of Kumals in School**

S. no	Name of the school	No of teacher			No of students		No. of Kumals		Total
		M	F	Total	M	F	M	F	
1	Chawadi ma. Vi	14	5	19	473	437	32	30	796
2	Chandra jyoti ma. Vi	5	5	10	177	224	67	70	401
3	United P. S.	4	2	6	122	143	93	21	265

Source: Kumal Utthan Manch, 2007.

By observing the table 3 in Chwadi Public Secondary School there are 796 total students. Out of them, 473 are boys and 437 are girls. Total number of teachers is 19. Chandra Jyoti is a Lower Secondary School and United School is primary school.

#### **4.4.2 Population and Households of Kumals in Study Area**

The following table shows the Population and Households of Kumals in Study Area of Bidur Municipality of Kumal caste because that is the major subject of research.

**Table 4: Population and Households of Kumals in Study Area**

No of households	Population		
	M	F	T
26	80	77	157
129	373	394	767
111	309	206	515
87	243	281	524
353	1005	958	1963

Source: Kumal Samaj Sudhar Samiti, 2009.

By observing the table 4 we can say that the total population of Kumals in Bidur Municipality is 1963. Among them male population is 1005 and female population is 958. There are 353 household of Kumals and average family number is 6.

#### **4.5 Economic Status of Kumals**

Economic status of people is major thing to change their food habits settlement pattern, dressing, education, political status and other necessary things without good

economic status people can't solve their problems of above subjects. Therefore this topic is concerned with the Municipality.

#### 4.5.1 Land

As an agricultural country like Nepal land is as important and valuable natural resources. The major base for income and livelihood is land. In the past days, there was plenty of land occupied by Kumals but nowadays due to the population growth and they sell the land to fulfill their needs. The land became limit to Kumals. High quantity of land is not irrigated in this study area. Here are different types of land such as Raikar, Birta, Kipat etc. but most of the land of study area is sampled population. Only a few families of Kumals have plenty of land. Due to the shortage of irrigation the production from the land is low hence the economic status of Kumals also became very poor.

#### 4.5.2 Land Holdings of Kumals in Study Area

As an agricultural country like Nepal land is as important and valuable natural resources. The past days, there was plenty of land occupied by Kumals but now a day due to the population growth and they sell the land to fulfill their needs. The land became limit of Kumals. High quantity of land is not irrigated in this study area. Here are different types of land such as Raiker. Birta, Kipat etc. but most of the land of study area is sampled population. Only a few families of Kumals have plenty of land. Due to the shortage of irrigation, the production from the land is law hence the economic status of Kumals also become very poor.

**Table 5: Land Distribution of Kumals in 30 Households**

Land holding (in Ropani)	Household number	Percentage
Landless 5	14	46.66
6-10	6	20.00
11-15	5	16.67
16-20	3	10.00
21 to above	2	6.67
Total	30	100.00

Source: Kumal Samaj Sudhar, Bidur Municipality, 2009.

Bidur Municipality is situated in between Tadi and Trishuli River. The study area is located in the top region from the river level. So, it is difficult to supply the water for irrigation facility is not provided in this area. In this source of water of Trishuli and Tadi River, some local people especially Kumals undertake fishing in these rivers, during the summer seasons for the consumption and sometimes to sell them in local markets.

As in the other village and community of Nepalese people, the Kumals of the study area take agriculture as the basic livelihood. The basic needs for agriculture is land and animal husbandry, which is related in agriculture, also depend on land similarly pottery making and finishing which are the related arts of the agriculture depend on land.

#### **4.5.3 Animal Husbandry**

Livestock production is an integral part of the farming system because animal husbandry assists the agriculture for the production of crops and raises the economic condition of Kumals. The Kumals keep cow, oxen, buffalo, goat, fowl and pig, the animals kept for different purposes, which maybe found for meat, milk, farm work and manure. The oxen are used to pull the plough where as the goat, pig, buffalo, are kept for meat. Mostly cows and buffaloes are kept for milk production. But manure is considered very essential for high production of crops. But they are not product large amount of milk, ghee, butter for sale to shopkeepers and they never sell meat also but they use only themselves. Therefore the economic status of Kumals will not increase.

#### **4.5.4 Wage Labour**

Even though the subsistence pattern of the Kumals depends on agriculture wage, labour in another source of income in pick agricultural reason. Due to the important source of income man, women and even children under the age of 16 years in poor families involve in wage labour. It is their compulsion to do so. The value of wage is different according to the nature of task and sex. Generally men do ploughing and digging the field, porters, labours for constructing house and building where as the females harvesting maize, millet, olive etc. and do works in building construction.

#### **4.5.5 Pottery and Fishing**

Traditionally, Kumal ethnic/ caste group is earthenware pot maker and fisherman. Throughout the country, on account of their profession of making earthenware pots, they are said to be Kumal. Originally the Kumal made the clay pots so they are called the pot maker from the very beginning they had developed the technology of pot making and it now. Such technology is adopted which is very simple and unique method in nature. This is their own technology which is not imitation from other groups said one of the respondents of that community.

The simple technology of clay pot making is originally different than others, at first the Kumals prepare the round chakra (wheel) made of wood along with mud. On the center of the wheel, they put use small thread to pick up the desired pots out from the wheel. Then they put the prepared clay pot in the sunlight to dry it. After a few days they burn them in group & then the earthenware pot is prepared for daily use. The ready pots finds in red colour. Then they sell the pots utensils in village mean their community in cash or exchange it in food grains as better system. But now most of the Kumals left this profession and only some families of the Kumals community have adopted this profession.

#### **4.5.6 Fishing**

Fishing also a traditional technology of the Kumal people from the very beginning due to the settlement nearby the river Tadi, and Trishuli. They have developed the fishing culture and technology. The dependency upon it. When they get leisure time, they do such

- Jaal (fishing net)
- Dhadiy / Khuwa( fish Trapper made by bamboo)
- Phulung / perungo(a bamboo basket used for fish collection)
- Khirra, Dhagero, Bhorrlee (poison for fishing)

Jall is used for trapping the fish in the river Dhadiya is used in winter season during little quantity of water while Kumal is used in rainy season when the river is flooded,

youth and boys of Kumal Immediately run to the bank of river and rivulet to collect the fish through these devices.

The Kumals people who are involved partially in fishing consume themselves and sometimes they sell to the local market in small quantity the income from this system is only for the pocket money but not for property collection, therefore the economic status of Kumals becomes poor and poor day by day. So they sell their land for feast and festivals.

Nowadays the new generation has not full knowledge about to make fish instruments and technique of fishing. Similarly the number of fish is also declining. As a result of it, the Kumals are changing the traditional profession and involved in new fields.

#### **4.5.7 Service and Trade**

Due to the less education large number of Kumals are not engaged in job but some are joined in security force like police and army. Some are in different of district in lower post. Some are joined in driving profession also. Due to the lack of high economic status Kumals can't start business of large scale but some people of Kumals start small business in their housing area. That is only sufficient for the daily problem of house eating / wearing medicine etc. therefore the economic status of Kumals is Very poor.

## **CHAPTER FIVE**

### **DATA ANALYSIS**

Basically this thesis is centralized on social, cultural and traditional of Kumal which is totally dying stage. This chapter is classified into three sub topics which are related with Kumals and their history.

#### **5.1 Social Characteristics of Kumals**

##### **5.1.1 History of Kumals**

Kumals may be classified in two different groups; the purabia migrated from Baisali and Pashimia migrated from Kumau Gadwal. Hence, this fact shows that the Kumals during the period of Muslim invasion pottery was a traditional and professional job of Kumals. At the beginning the profession of pottery became famous but it is going to disappear stage when metallurgy developed from medieval period. In addition to this, fishing was also the occupation of Kumals. But nowadays very few people are engaged in this occupation due to disappearing of clay pot.

#### **5.2 Social Life of Kumals**

Although Kumals had there own traditional identities, they were much influenced by environment, which created drastic change in their culture. According to Dwivedi (1982), the Kumals may be classified into two different groups, the purbia, and pashuima. Three are Twelve different sects informer while the latter has seven. The research evidence shows that the Kumals of study area are Pashima. They are migrant from Kumau Gadawal.

Social condition of Kumals in Nuwakot district is very poor. They had totally left their traditional occupation and unable to grap new occupation and development of technology.

##### **5.2.1 Settlement Pattern of Kumals**

The Kumals are inhabitant in lower elevation of mid hill. So most of all people of study area is engaged in agriculture. In addition to this, fishing, business and service are assistance profession.

### 5.2.2 Educational Condition of Kumals

Educations the eye of people and it play important role in human life. Without education people cannot do any things. Educational condition of Nuwakot district is satisfactory. However, educational status of Kumals is very poor. Kumals people are not interested in education. Most of the Kumals are illiterate. So that children's school dropout ratio is high in Kumals community. Lack of education must of the children are engaged in household works, labor and other field like construction. So, many children never join school for the education.

The following table shows the educational status of Kumals in Bidur Municipality.

**Table 6: Educational Status of Kumals in 30 Households**

Educational Status	Number	Percentage
Illiterate	15	7.93
Literate	119	63.00
Primary level	33	17.46
Lower secondary level	10	5.30
Secondary level	12	6.31
Total	189	100

Source: Field Survey, 2010.

The table 6 shows that illiterate rate of Kumals in single is 7.93 percent, simply literate rate is 63%, primary student 17.46%, lower secondary student 5.3 percent and secondary student IS 6.31 percent which shows that most of the students drop out school after primary level.

### 5.2.3 Family Size

The family is the most important primary institution of society. Kumals are very simple and frank. So, most of Kumals live in Joint family. The position of male in family is higher than female. In Kumal community the relation between *Sasu* and *Buhari* is very good. Due to the simple, frank and shy in nature they like joint family. Compare with other caste groups, the women of Kumals are slightly free. But the position of male in family is high. The children of Kumals are very happy for household's works. One person is major person in Kumal family and he also supplies

the basic needs of family. In some family of Kumal, Debar to high respect to Bhauju. They say Bhauju is the symbol of mother.

The Kumal communities are unknown for family planning. So, they have got joint family. In study area, 30 household are selected for the research of Kumal. The family size is shown in table.

**Table 7: Household of Family Size**

Family size	No. of Household	Percentage
1-4	9	30.00
5-7	16	53.33
8-10	3	10.00
11 above	2	6.67
Total	30	100.00

Source: Field Survey, 2010.

The above table reveals that out of total sampled households. The family size 1-4 member was found 30 percentages. This family size is generally known as small and good. The family size with family members of 5-7 can be categorized into medium which one was found 53.33 percent of total sampled household. In such household to carry out education economic activities are harder than in above small family size. The family size with members of 8-10 was large size and its covered 10 percent. About 6.67 percent of Kumal households were found of extremely larger size having the members more than 11 in number. The above table reveals that about 53.33 percent of Kumals are living with members of 5-7 in the family size.

#### **5.2.4 Age at Marriage**

Marriage is the universal acceptance in to the world. In any people, marriage is essential to survive their life peacefully, comfortably and easily from marriage there have been one soul from two souls.

**Table 8: Age at marriage**

Years	Numbers	Percentage
13-15	4	13.33
15-18	15	50.00
18-21	7	23.33
21-24	3	10.00
24 above	1	3.34
Total	30	100.00

Source: Field Survey, 2010.

Marriage is the universal accepted and essential things in each and every society. The table 7 shows the age at marriage of kumal people of Bidur Municipality. Kumal people of that study area found that they started to marry from 13 years to 24 years above. It proves that their marriage is started from early age the cause may be lack of education and poverty. About 13.33 percent people of total respondents married at the age of 13 to 15 years. From the total respondents of that study area found that 50 percent Kumal people (boys and girls) married at the age of 15-18 years. Similarly about 23.33 percent Kumal married at the age of 18 to 21-10 percent married at 21 - 24 and 3.34 percent people married at the age of 24 above.

### **5.2.5 Occupational Distribution of Population**

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

Though agriculture is the main source of the households. There are also other sources to earn livelihood. Main sources of family income are agriculture, potter making, service, business sectors.

**Table 9: Occupational Distribution of Population of the Study Area**

Occupational	No. of Households	Percent
Agriculture	17	56.67
Potter making	2	6.67
Service	2	6.67
Business	2	6.67
Labor	5	16.67
Others	2	6.67
Total	30	100.00

Source: Field Survey, 2010.

The table 9 shows that more than 56 percent household were dependent on agriculture. About 6.67 percent of the total sampled households were adopting their own occupation which is known as potter making but new generation were losing their own occupation replace to plastic's pots to these pots, lack of firewood, low price etc. 6.67 percent households were carrying business and services. It shows that out of 30 households 5 were very poor and had to earn for livelihood form labor. Out of total sampled households 6.67 percent earned their livelihood by others such as fishing, daily wage, driving etc.

### **5.2.6 Kinship System**

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

The Kumals of the study area have used classificatory as well as descriptive terms to refer their relations. Such as *Babu* (father), *Aama* (mother) are descriptive and *Jethaba*, *Mahilaba*, *shahilaba* (uncles) and *Jethi ma*, *mahili ma* (aunt) etc. are classificatory. The sibling relation is elder to younger such as *Dai* (elder) and *Bhai* (Younger). The younger greet to their elder relatives (father, mother, brother, sister,

grand father, grand mother) by saying *Namaskar* (joint to hand and say *Namaskar* as good morning) or placing their forehead on his/her feet.

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

In the study area another type of kinship called *meteri saino* (fictive kinship) have been found. *Miteri saino* is established between the two different castes peoples of the nearly same age in a special ceremony. During this ceremony, the two who are going to bind in *miteri saino* exchange their presents to each other. So, through this system interaction is established between the people of different societies. In study area the relationship was found developed between Kumal and Chhetri. *Miteri saino* help to exchange the material culture between two communities. Kumals have *Gotra* and have lineage exogamous and caste endogamous marriage system. Therefore, they do not marry within a *Gotra* and lineage.

### **5.3 Cultural Characteristics of Kumals**

Kumals are rich in cultural aspects. They have their own culture in the society, own religious traditions: They are rigid in their religious beliefs. Their life cycle ceremony, celebrate Dashain, Tihar, Teej, Saune Sakranti, Maghe Sankranti as a major festival some cultural status of Kumals are as follows:

#### **5.3.1 Life Cycle Rituals**

Man is a social as well as cultural being. From cradle to death, he celebrates many ceremonies which are called *sanskar* (initiation) in Nepali culture. Right from the day of his birth, he must enter into different *Sanskar*. Without, performing *sanskar*, a man can not attain salvation. In Nepali *sanskar*, there are four *purusharh like dharma* (the code fo duties or rules of the caste), *karma* (which teaches a Hindu that he is born there), *art* (which teaches to earn money) and *moksha* (salvation). The *Sanskar* (world) is created by god. The Nepalese including the Kumals believe the concept of rebirth. The ceremonies

which Kumals celebrate have their unique cultural significance in the Nepalese social traditions. The ceremonies, the Kumals perform are described below.

### **5.3.2 Religion**

Religion is a set of belief and practice. It exists in every society and plays vital in maintaining social structure of a given society, though Kumals are mostly Mongols in appearance, they are actually Hindus and their main religion is Hinduism. It can be found that these people believe in heaven, earth, sun, god metempsychosis and fate, which are pillars that uphold Hinduism. They celebrate the greatest festival of Hindus. Dashain and Deepawali (tihar) as like others. They also worship the trees of bar (Bayan) and Peepal tree as a symbol of god Bishnu. All their religion belief and works are purely Hinduistic. So their social and culture norms and values are much more near to Brahmin and Chhetries. All Kumals followed Hindu religion.

### **5.3.3 Birth Ceremony**

Birth ceremony is the first phase of human life. When a pregnant view point of shaping them and the infant is massaged with the warm mustard a boy baby be the same caste. The *sudeni* cuts the placenta of child which is called *nal*. The *sutkeri* (mother) must sleep nearby *the Chulo* (hearth) on the straw mat and mattress untill she completes the duration of *sutkeri* period (pollution). When placenta is cut down, the infant is cleaned with warm water by the *sudeni*. *The* infant is then wrapped up in a *thangna* (ragged cloth). Pressing the nose, head, etc. of the infant with a view point of shaping them and the infant is massaged with the warm mustard a boy bogyman begets a child, a helper called *sudeni* (mid wife) is employed. The *Sudeni* must be the same caste. The *sudeni* cuts the placenta of child which is called *nal*. The *sutkeri* (mother) must sleep nearby *the Chulo* (hearth) on the straw mat and mattress untill she completes the duration of *sutkeri* period (pollution). When placenta is cut down, the infant is cleaned with warm water by the *sudeni*. *The* infant is then wrapped up in a *thangna* (ragged cloth). Pressing the nose, head, etc. of the infant with a view point of shaping them and the infant is massaged with the warm mustard a boy baby. It is their custom that the *chhaiti* is celebrated only at night. On this ocneighborof newly born infant. Is fired and the neighbors are gathered into the concerned house, they (gather) put abir and garlands to

the father of newly born infant. They drink *jad* and *raksi*. The pollution continues for nine days.

#### **5.3.4 Chhaiti**

On the sixth day, after the birth of a baby, the *chhaiti* is performed, but only in the case of a boy baby. It is their custom that the *chhaiti* is celebrated only at night. On this occasion of newly born infant, they invite all their relatives and their. All the relative and neighbors are gathered at the concerned house to dance Baailo, drink *jad*, *raksi* and keep a vigil whole the night. But, Sharma (1986) states that on the auspicious occasion of *chhaiti*, they sing *jhamre geet* and dance. It is a common belief that a night *bhabhi* (fortune writer) comes and writes the destiny of the infant.

#### **5.3.5 Nwaran**

Unlike the other majority groups (Brahmin and Chhetri), the Kumal people perform the *Nwaran*. The Brahmin and Chhetri are polluted for 11 days but the Kumals only for nine days. On the ninth days, the birth pollution is purified. Firstly the women are given a bath along with child in the morning and then they are purified. The child's father goes to the priest or astronomer, consults him regarding the child's name, returns home and ties *doro* (yellow thread) on the baby's wrist. This is followed by the sacrifice of a cock if the baby is a son and hen in the case daughter being born.

Sharma (1986) states that in Palpa district on this occasion, the Kumals do not sprinkle cow's urine but at Ammarpur Bulma on the ninth day, they sprinkle cow's urine around the house. In this context, Dwivedi writes, "when a baby is born, the father invites his sister to name the new born child. This is known as *Nwaran* ritual. Then the clothes of the mother are washed by the father's sister" (Dwivedi: 198: 147-48).

But this type of custom does not prevail in this area. They invite their sister on the occasion of *chhaiti*, *Nwaran*, etc. but neither she gives the name of new born child nor washes her brother's wife's clothes.

#### **5.3.6 Bhat Khuwai**

When the child is six months for son and in the case of daughter fifth months, this ceremony is performed. After consulting the astrologer, the date of *bhat khuwai* is

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

### 5.3.7 Marriage

Marriage is an institution that binds men and women to family life. In Kumal's society, the members are allowed to marry within their caste but outside the clan (*Gotra/Thar*). Maternal cross cousin (maternal uncle's daughter or son) marriage also practices in Kumal community. The *Devar* (husband's younger brother) can keep his *Bhauju* (elderbrother wife) after elder brother's death as wife. As present, monogamous types of marriage's found in Kumal community. But according to the older respondents it was come to be known that at ten years back polygamous (marriage of generally two wife) was popular. It means at ten years back one man had generally more than one wife. It was considered that the house of a man with two wives becomes stranger and long lasting.

The Kumal tribe practices three types of marriage:

- (i) Mankhusi Bibaha (Love marriage)
- (ii) Mangi Bibaha (Arrange marriage)
- (iii) Jari Bibaha (One steals the wife of another and pays compensation to him whose wife is stolen.

### 5.3.8 Death Rites

The certain rites and rituals of death are similar to other ethnic groups like Chhetri and Brahmin. However, there are other aspects which are quite different and unique to the Kumals. The uniqueness is that some *thar* of Kumals are polluted up to 15 days. In the death rites and rituals, they do not employ a Brahmin priest. *Dan* (things which are given for the *moksha*) is given to the *bhanja* (niece).

If somebody dies, the oldest person says "let us take the body outside" and the body is put outside in front of the *rnuhiro* (where *Tulasi* the sacred shrub is planted). The family members by turn put drops of water into the mouth of the *divad*/dying person. The household members by turn put rice, rains, copper coins on the *decade* person's uttering name. The corpse is tied with a piece of white cloth on a bamboo pole is first carried by sons if any and then by others to a nearby river bank.

When the corpse is taken away, the house is cleaned with cow dung mixed with water. On reaching the river bank, the corpse is given a *dag-batti* on its mouth by the son. The corpse is either burned or buried on the river bank according to its social status. After this, *malami* (funeral processionists) have a bath and they offer a handful of water to god. The *kriya-putri* (a son observing obsequies) shaves his head, at the river bank and cooks *pinda* which he empties out in one stroke on the leaf without leaving a single grain in the pot. He shifts this *pinda* onto a *tapari* nine times and then dips this in water along with *Jau* (barley) and *til* (sesame) and throws it into the water. On the way (all return from the funeral), a short distance or *dobato* (at the juncture of two foot paths) before they reach the house, they step on a stone under which are placed thorns signifying barrier to go ahead. As they believe, it is a barrier for death to cross over to the land of the living. The *malami* are provided to drink *Jaad* and *raksi* and follow the *kriya patri* towards home.

On the evening, the *kriyaputri* is allowed to eat fried banana in *ghyu* (ghee) and drink *jad* and *raksi* only. A place for the *kriyaputri* is made in a corner of the *pidhi* (open veranda) where it is cordoned off with straw mats or bamboo mats. He is permitted to sleep with straw and blanket.

On such occasions, the Kumal society has a rule for offering donation to the households where the death has occurred. The stipulation is to donate *gachhe anzisar ko*. This is considered compulsorily for their relatives and same lineage and called *gotra*. The *ghotu* is collected on the seventh, ninth, eleventh and thirteenth days, in the case of *Arghali*, on the fifteenth day also.

Every morning, the *kriyaputri* goes to a nearby stream or river, takes a bath and offers a handful of water in the name of the deceased father/mother. When he returns home, he cooks *pinda*, which he offers in the deceased's name and in which he pours water thrice and vegetables, *jad*; raksi, ginger are also added in to. He also eats *bhat* nearby the stream or river. For a period of thirteenth days (*Dhovane* and *Chitaurerana*), in the case of *Arghali*, fifteenth days, the *kriyaputri* eat only one meal in the afternoon.

On the thirteenth days, the *kriyaputri* takes bath, come back home and he cooks *pinda*. In one corner of the yard, a statue of *sirukush* (a kind of grass) is placed and *pinda dar*, is offered. After this, meat (pork, buff, chicken) which is saltless is placed in separate *dunas* and offered around the *pinda*. *Phapar* (buck-wheat) and *Jhilunge* (a kind of pulse) are kept in separate *dunas* also placed around the *pinda*. At the centre of the *pinda*, a statue of the *sirwkush* is erected and lighting *diyo* is kept directly in front of it. In this way, the *kriyaputri* completes the ritual of *pinda dan*. This process is followed by *jawai* (sister-in-law) presenting everyone with a little bit of *gazith* (cow urine) to drink and purify himself. The custom of putting *tika*, presenting new clothes, *dakshina* plates *anda* howls to *bhunja*. At the same time, a flat ladle is heated and to brand the buffalo's heap which is called *sanda chhodaune*.

#### **5.4 Festivals**

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

Nepal is ethnically, culturally, and linguistically diverse country. Hence, in Nepal, Nepali people celebrated various types of festivals in different ways according to their own manners. Regarding the festivals of Nepal. Anderson writes. "the Nepalese

people say that somewhere everyday in the little Asiatic Kingdom of Nepal, there is a festival and the gods have provided them with a perfect setting (Anderson, 1977: 19).

Nepalese people celebrate various festivals according to their culture and traditions. As such, they worship various gods and goddesses and enjoy themselves by eating, drinking and dancing. So, it can be said in brief that Nepalese people know how to live in pleasure. The festivals which Nepalese people celebrate are associated with one or the other of the divinities, held sacred, either in the Hindus or Buddhists theology. Thus, all the Nepalese festivals are seen not only as occasions to indulge in eating, drinking, singing, and dancing or merry making, but also as occasions when one is to devote some part of one's time to the worship of and meditation upon gods and goddesses of different forms and manifestations in one supreme being. Almost all the festivals of Nepal are not only religious in character but also they preserve in themselves very fascinating picture of the great historical, cultural, social as well as the economic account of the people. Festivals of the Nepal provide a deep insight into the culture of the people. The Kumals are not exception to this.

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

#### **5.4.1 Dashain**

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

The first nine days of Dashain is called *nava ratri*. The first day of Dashain is called *ghatashthapana* (which means the establishing of the holy water vessel) where the *kalas* representing goddess Durga placed nearby the hearth or the purify area. And they put *jamara* (barley and maize seedling mean for the *pooja* of *Vijaya Dasami*) on the *tapari*, the *kalas* is worshipped *Durga Mata* through Dashain i.e. (nine day) with sprinkling of holy water and light the *diyo* in the morning and evening into the side. The seventh day is called *saptami* or *phoolpati* (sacred flowers and leaves). The eighth day is called *mahaastami*. On this day they perform *Kulan pooja* which is

mentioned in 5.9.1 (subheading). If they have a *bhagal*, they sacrifice (if *panchawali*) pumpkin, pigeon he-buffalo, he-goat, and ram, etc. at the place of *Kot* where the Durga Mata is placed. But in the ordinary ease, they sacrifice at their home pig, he-buffalo, pumpkin and chicken. The ninth day is called *mahanawami* and the tenth day is called Dashain. On this day they put *tika* on their foreheads and *jamara* on head by the elders. On the process of *tika* the headman blesses like this: *Teen putra pancha kanya joijaos, manle chitayako pugos, sun, chandi, tama ra kasanle bharipurna hos, kalakattako kapadale ghara chhauna hos, bans hai nugnu, kash jhai phulnu, pathile bharane paisa, kata le jokhne sun, pati jhai gajaune, dubo jhai maulaune hos, etc.*

(May you have 3 sons and 5 daughters; may your wishes be fulfilled; may you prosper with enough gold, silver and copper; may you be able to roof your house with clothes from Calcutta; may you be polite and bend like bamboo, flourish like *kaansh* (rashes) have money to be measured by *mana*, *paathi* (eight manas = one paathi), have gold to be measured by standard, flourish like *pati* and *dubo*).

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

#### **5.4.2 Tihar**

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

The *Yamapanchak*, or five days of Yama, when all due respect is paid to the god of death. The first day is called *kaga bali* and worship the *kag* (crow). They put variety of menu into the *tapari* and give to the crow nearby courtyard. The second day of Tihar is for the worship of dog, they variety of dishes is given to the dog and put garland on the neck of dogs. The third day of Tihar or Laxmi pooja is of vital importance for the sacred cow is worshipped in the morning and the goddess of wealth together (cash and gold) at night. During the morning the cows are decorated

with mustard oil (for the horn), garlands are hung on their neck, *dayo* (white paste) on the backside of the cows.

After finishing the *pooja*, they tie *toran* (which is made up of *khar* and flowers and breads are hung on it) as like the rope over the footpaths where the cows cross under the *toran*. In this auspicious occasion, they traditionally perform *Bhailo nanch* (dance) from door to door.

The fifth day is called *bhai* (brother) tika, on this day, the sister invites her elder/younger brothers to put *tika* on their foreheads. The *tika* includes *dayo*, red, blue and yellow colour is put into the *duna* (made of Sal tree leaves). She cooks meat, rice, breads and pickle for her brothers. The brother gives gifts either cash or things to the sister. They drink *jad*, *raksi* and enjoy with playing card the whole day.

#### **5.4.3 Teej**

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

#### **5.4.4 Saune Sakranti**

The first day of Shrawan is celebrated as a *Saune Sakranti* festival. On this festival *chelibetis* (daughters) are invited by the *maid*. They prepare variety of menu with *jad*, *raksi* and meat (chicken, pork). This festival is celebrated to enjoy.

#### **5.5 Utensils**

Unlike the other ethnic people, Kumals use both metal and clay pots. Traditionally, Kumals are the potters. They themselves make earthen pots and sell them along the villages and nearby market. They make *handi* (earthen ware), *ghainto* (a kind of earthen vessel used in cold water to drink), *aarhi* (trough), *gamala* (basin), and *chilum*, etc. these are made with the help of a round *chakra* (wheel).

Previously, they used brass, iron, and copper pots but now, brass and copper pots are replaced by steel pots. Due to deteriorating economic condition. they sold copper pots.

They don't have much eating and cooking utensils. Hence, during the time of feasts and festivals and marriage ceremonies, they eat in Sal tree leaves which is called *tapari*. At present, they use steel pots such as glass, *kachaura* (bowl), *karuwa* (jug) and *ghainto* and so on. They use for their domestic purpose *gundri* (straw mat), *mandaro* (bamboo mat), *naglo* (a winnowing tray) *doko*, *thumsi*, *namlo* (a rope with a band for carrying load), *halo* (plough), an axe, spade, sickle, *dado* (a kind of bamboo basket), etc which are prepared by themselves except an axe, sickle, spade, etc. But the study area's Kumals never made earthenware utensils and are proud. "We are superior to those who make clay's utensils" they said. But in Gulmi district, Bulma and Ghartiphat are settled by the Kumals and make clay's utensils.

## **5.6 Changing Aspect of Kumals**

Kumals are one of the ethnic group. They have their own caste, cultural and social status. But nowadays due to the globalization their habits family system, life style, language, health, celebration pattern of festival, religion and superstition are changing which are as follows:

### **5.6.1 Change in Family Structure**

According to some respondents, previously, the Kumals had to live in joint family system. But at present, they prefer nuclear family rather than joint and extended family system. It is because of their changing socio-economic reason. These types of family are also practiced in other ethnic groups of Nepal.

Only those families, which have to some extent good economic condition (compared with other Kumal people), live in joint family as well as extended family, Joint and extended family among the Kumal of Bidur Municipality of Nuwakot are becoming a traditional ideal pattern of living.

The main causes which are responsible for bringing nuclear family system into practice are as follows.

) The system of residing separately after marriage. Due to large size of members of the family child bearing which is the boon of god in their society becomes difficult.

) Decreasing economic condition, (in relation to their land) they have not other income source for livelihood. Their inherited property is divided at the separation time. So they hold small portion of the land.

Having a good earning capacity of some brothers. Some of respondent's sons are served in India. They have a chance to earn money. Their (who serve in India) wives send letters to their husband complaining "your father and mother neglect us in giving clothes and foods." Due to above stated causes, the system of joint and extended family is decreasing day by day and the system of nuclear family is increasing.

In nuclear family system, the number of family members is low, so, they feel happiness in family life and prefer to living in nuclear family. When a boy gets married, he starts to live separately taking his due parts of ancestral property.

### **5.6.2 Change in Life Cycle Rituals**

The Kumals life cycle Rituals are also changed according to their societal change.. If the newly born infant is first son, the *chhiti* is performed. For example, a respondent has sixteen kids, he did not perform *chhaiti*. He said, "It is better to use the expenditure of *chhiti* to collect diet for the *sutkeri*". Likewise, *bhat khubai* also not an exception. They also cut off this ceremony in the changing context. Most of the respondents said that they themselves eat their meal according to their age.

In the same way, the death rite is not an exception. They are not rigid in the observation of the death rite. But, previously, the son observed *dukha bokne* (death pollution) of the parents for one year. But now days, they do not observe death pollution of parents.

In this study it is found that the Kumals life style is changed. Now generation's life style such as dressing habits, food habits (fast food), and living standard is found changed. They adopted western style.

### 5.6.3 Change in Religion, Superstition and Treatment

Change is the law of nature, the whole human society is dynamic, so it can be said that the religion and superstition are changing under the frame of change in their society. There is no significant change in religion and superstition but in their performance. They are Hindu and worship *Kula Davata*, *Istha Devata*, village deities.

Previously, they performed *Kula pooja* thrice a year but now due to their poor economic condition, it is performed once a year on *mahaasthmi* of Dashain. In the same way, "for the *Kula pooja*, nine *mana* rice was needed for *pinda*, *achheta*, etc. which is not necessary now a day" said an elderly key informant. *Bai pooja* is performed once a year. *Sema pooja* is a social worship. Previously, they gathered at the *pooja* spot but now, all the households collect *dhup dhaja* and worship *Chandi Devi*.

Thus the Kumal community appears to have modified the processes of *pooja* performance. When a person fall sick, the people make *bhakar* (vow) to their *Devi Devatas* (deities) for the patients quick recovery. The *Devi-Devatas* includes *Nag-Nagani*, *Banaskhandi* and *Shikari*, *Jhankri*, *Mandali Bai* and *Semore Bai* and *Deshantari Mai* and *Phirantari Mai*. Previously, they worshipped the above *Devi Devatas* once a year for their health.

Health is wealth. But, in this study area, they do not know what health is. First of all, they are illiterate. They do not know how much calories, they need in daily life. Just they have to eat full stomach. When any one falls sick, the patient is sent to the lama and he does according to his lama. When the patient does not recover, then the patient is carried to the nearby hospital. The trend to go to hospital is quite now. Most of the respondents said that they never used medicine.

### 5.6.4 Change in Festival

The feast and festival of Kumals are changing under the form of the change in their culture and society. Previously they were too much rigid and strict to observe the festivals. In this study, it is found that Kumals and their festivals are also changing

day by day. According to their traditions they are rigid and strict but now due to their poor economic condition they are found not so much rigid and strict.

Previously Kumal performed *Kula Pooja* thrice a year, and *Mahastami*, *Devi Pooja*, *Dashain* separately. But now due to their poor economic condition they performed *kula pooja* once a year on *Mahastami* in *Dashain* which are overlapping.

### **5.6.5 Change in Occupation**

Traditionally, Kumals occupations are pottery and fishing. Now this occupation is changed due to lack of knowledge of pottery and technique of fishing. Traditionally, Kumals occupations were pottery and farming, Kumals used to live bank side of the river and they caught fish and sold the fish in the local market. Pottery was also the major occupation of Kumals in the past. They used to make pot by clay. Clay pot was very difficult to make. It was made by hand no any modern technology was used.

But nowadays, clay pot is going to disappearing. Clay pot is replaced by plastic, metal and silver pot. Clay pot's market is limited. So must of the Kumals adopt other occupation such as business, industries, governmental jobs, construction, labour etc?

### **5.6.6 Change in Education and Language**

Kumals community is very back in education. Kumals community was very back in education. They did not send their children at school. When the children was 10-12 years. They taught them to catch fish and to make play pot. The major causes of this were the poor economic condition. Many parents send their children as a house servant in different area. They did not know the value of education and its benefits. There is a huge number of illiterate found in this area.

Nowaday, little bit changed found in Kumals community. But their economic conditions do not support all children to be educated. When government provide free education in primary level. Number of student going school rate is increased. In this study, it is found that 17.46 percent children go to school in primary level 5.3 percent in lower secondary level and 8.31 percent in secondary level and 6 percent student in higher secondary level. Illiterate rate is also increased in Kumals community. In this study, it is found that 20 percent sample literate rate is increased which is 43 percent to 63 percent. Few months ago there was conducted an adult literacy program.

Although the program was an adult literacy but the participants were girls and boys and few were women. Such types of programs creates consciousness among the Kumals people. Finally, Kumals thinking about education is changing day by day but not sufficient.

Many people in this area are illiterate. Main cause of this is poor economic condition. In this study it is found that only 17.46 percent children. Children go to school in lower secondary level and 6.31 percent of secondary level.

Language and education are not exception to the change because the society is dynamic. In this study area, the Kumals have already been assimilated with Nepali language. So, now they have not their dialect in practice in the study area.

Education is the vehicle to create consciousness. Their economic condition does not support all the children to be educated. Despite this condition, now they are schooling their children. Few months ago there was conducted an adult literacy program. Although, the program was an adult literacy but the participants were girls and boys and few were old women. Such type of programs creates consciousness among the Kumals people. Only four women participated. Now, they are attracted toward education.

## CHAPTER- SIX

### SUMMARY AND CONCLUSION

#### 6.1 Summary

Among different ethnic groups of Nepal Kumal also are one ethnic group. They lived in Nepal before many centuries. They come to Nepal from Hindustan. They lived in different parts of mountain also. Now the Kumals are found in Jhapa, Morang, Kapilvastu, Nawalparasi, palpa, Chitwan, Dhading, Gulmi Arghakhanchi and Nuwakot also. In Nuwakot they are found in Bidur Municipality. There are 1963 Kumals (according to the census of 2058). The total households of Kumals of this study area are 353. Kumals have got their own language but they are not used that in their daily life. But sometimes they use their own language. Generally Kumals use Nepali language. Body structure of Kumals is slightly different from other caste groups. They are Mongolian in nature. The nose of Kumal is flat, lip is thick, barber is very low and colour of Kumal is black, They are strong, short and not lazy. They are simple, straight and friendly.

The average total family No. of Kumal is 6. Some Kumals are separate from their family-the age of 30 to 32 after marriage. The clothes and ornament of Kumal is different then other caste group. Female use black *cholo*, *patuka*, *majetro*, *ghalek* and male use *kachhad*, *bhoto* and *kamij*. Similarly female wear *bulaki*, *phuli*, *madbari*, *dhungri*, *sirmundri*, *saiya*, *chandrama*, *jantar* etc.

Kumals eat bread, rice, meat, fish, *jad*, *raksi* also (properly male). The major festival is *Dashain*, *Tihar* and *Maghe Sakranti*. They never take interest in cultural programme but sometimes they use cultural programmes in *Teej*. They do enjoyment by cultural programmes. Birth programme, naming, *Annaprasan*, marriage and death rituals programmes are also similar types of other caste groups. The structure of Kumal is two flat but not modern types. Separate rooms are not provided in their house. Kitchen and Majeri surround ground floor of the house.

The Kumal community of this society is very poor in educational status. Due to the lack of poor economic condition, Kumals are back in admitted their children in different schools of this study area Bidur Chwadi Secondary School, Chandrajyoti

Lower Secondary School, Bhimsen L.S. School, United Primary school, B.P.Koirala Primary School, Mahalaxmi Primary School and Panchakanya Primary school. Similarly some study in Batter Adarsha Multiple College too. According to the school records of above schools, total No. of Kumals students is 283. Economic condition is major thing for social development. From the strong economic condition social development is possible. The economic condition of Kumals is very poor. According to field study of 30 households of study area 189 populations of 30 house 0-14 and above 60 are passive for economic status and 14-59 age of 138 population is very active for economic status.

Major economic source of Kumal of this study area is agricultural field of this study area and good management of irrigation is also needed for this study area. In addition to agriculture Kumals are devoted in pottery making, fishing labour and some are in job field also. Compare with female males are very active for work.

## **6.2 Conclusion**

This research is concerned a socio-cultural characteristics and its change to study specially aspects with social, culture and economic aspects of Kumals of Bidur Municipality of Nuwakot. In the conclusion they are indigenous group. Traditional occupation of Kumal is pottery making, fishing and small house industry. In addition to thid occupation Kumals are dovet in agriculture field, labour, porter, in the field construction and other job fields. Kumals believe in tantrik but they don't highly believe in medicine. So they use Dhami, Jhankri, for their sick child. All of active house members of Kumals are engaged in agriculture and other working field.

Kumals are nor highly educated. A large No. of Kumal children take primary education. Compare with secondary and lower secondary. Large group of Kumals take adult education and some join in collage also. They are only 15 person. In totality the education status of Kumals is very poor with other caste groups.

According to national census 2058 total population of Kumals is 1963 in Bidur municipality of Nuwakot. Total households of Kumals are 353. All of the Kumals are not Hindus some are others like Buddhist, Christian and others. They believe in the god Bhairav, Kul Devata, Kumals complete their many sansskar from birth to death.

Love, marriage is also found in Kumal community. Death ritual of Kumals s same with other caste groups.

The male of Kumals drink *jad*, *raksi*, meat of goat, buffalo, pig, cock and fish. Dhasain, Tihar, Maghe Sankranti are major festival of Kumals community. Kumals use their traditional occupation like pottery making, fishing, and other cottage industries for income. These items are not sufficient for increasing their economic status. Therefore the economic status of Kumals is very poor. So they sold their land for Ghadery for money to solve their economic problem.

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## APPENDIX-I

### Household Survey

#### 1. General Information of Respondent:

- a. Name
- b. Age
- c. Sex
- d. Education
- e. Religion
- f. Major occupation
- g. Minor Occupation

#### 2. Family background of respondent

S. No.	Name	Age	Sex	Education	Occupation	Religion	Type of family	
							Joint	Nuclear

## APPENDIX - II

### Household Survey related to social aspects

- ) Do you Know or not you are called Kumal?
- ) Can you explain your social friend ship?
- ) Which caste is similar with you? Brahmin, chhetries, Newar or any other?
- ) Do you think partition is better or not in between the age of 16 to 20 ?
- ) Do you feel good or bad about your daughter's education?
- ) Is the female position in your community good or not?
- ) Have you taken part in political post?

### Household survey concerned with culture

- ) What is your religion? Do you think if there is spiritual power?
- ) What is your major festival?
- ) Do you feel superstition concept is right? Do you believe in god?
- ) Which language is allowed to speak in your home? Kumal or Nepali?
- ) Is your death ceremony similar or different with other caste in your community?

### Household survey Related to economic status

- ) What is your major occupation? Do you have any other minor occupation?
- ) In addition of agriculture do you have any other occupation for income source?
- ) Is your income sufficient for your feast and festivals?
- ) How many person are involved in agriculture in your house?
- ) Who hard labourer in your family? Male of female? \
- ) Do you need some new modern methods in agriculture field?