

Chapter – One

Introduction

1.1 Background

The kingdom of Nepal lies in south Asia between the two giant countries China and India. It is roughly rectangular in shape. It is a landlocked country with diverse climate, and drastic change in topography within a short space.

Nepal is a geographically beautiful & small country with an area of 1,47,181 sq. k. m. and it is ecologically divided into three regions: Mountains; Hilly and the Terai. The Mountainous region is covered with high snow - capped mountains. The hilly region consists of Mahabharat and Churiya range followed by the plain of the Terai.

The Himalayan region, situated in the north of Mahabharat range is mostly inhabited by cold loving people who are generally known as Bhotes like- Serpa, Lama, Thakali etc. They practice trade as their means of livelihood.

The hilly region lies between the Himalayas and the Mahabharat range. It is a more diverse and more complicated Zone where mixed Mongoloid and Indo-Aryan races live together. This region is populated by Brahmins, Chhetries, Gurungs, Magar, Tamang, Newar, Majhi. Botes, as well as occupational caste groups such as, cobblers, blacksmiths, tailors, etc.

The Terai region lies between the Churia hills and northern parts of India. It is divided into two parts. The plain area between Mahabharat ranges to Chure range is called inner Terai and the part of Chure to Indian boarder is called Terai, which is hotter than other areas. Mongoloid, Caucasoid and some Dravidian people like Tharu, Rajputes, Satar, Botes, Rajbanshi, Darais, Muslims etc live together. Terai is the most crowded area of Nepal.

The people of Nepal can be divided into two major groups, viz - Tibeto -Burman and Indo-Aryan. They are living in different physical conditions. In course of time they have developed different types of customs, manners and tradition. Nepal was the meeting ground of diverse ethnic groups differing in religions, cultures, customs language etc. Since ancient time Hindus, Buddhists, Muslims, Christians and other mixed religious groups have been in existence. According to Hinduism, people are divided into different caste system known as Brahmin, Chhetriya, Baisya and Sudra. In the medieval period King Jaysthiti Malla sub-divided then existing castes system into four caste on the basis of occupation. In the same way Great king Prithivi Narayan Shah defined caste system according to his own way. He said, "Let everyone realize that it is a common garden of all 4 varnas and 36 castes "(Sharma 2051 B.S.). Letter in the code of 1854 King Surendra Bir Bikram Shah classified Nepalese people into many groups viz Tagadhari and Matwali.

- (1) Tagadhari : - They used to wear the sacred thread - bearers Generally the people of this group not use alcohol.
- (2) Matawali : - They were those groups who used alcohol. This group was sub-divided into two groups, i.e. i. Na Mashinye ii. Mashinye. some Newars, Magars, Gurungs were in the first group and Limbus, Kirstis, Majhis etc. belonged to the latter one.
- (3) Paani Na Chhalne, choye, Chhito Halnu Na parne Jaat - in This group includes the castes Dhobis, Muslims, Mlechhas (westerns), Kulus, Teli, Kasai, Kumale etc.
- (4) Paani Na Chhalne, Choye, Chhito Halnu parne Jaat : - Chhamars, Damais, Sarkis (cobblers) Kamis (ironsmith) Gaines etc.

Thus the varna – system and professional castes had contributed a lot to maintain the social system intact among the Hindus. (vaidya, Manandhar, Joshi). More than forty different dialects are spoken and more than five dozens ethnic group live together. According to Bista." Nepali culture is the syncretism of different cultures, religions, language and people." So Nepal has been the land of

multi-cultural groups for centuries practicing their own social economic, religious activities.

"There are more than fifty three different tribal groups speaking about seventy five languages in Nepal" (Nepali 1965). Racially the inhabitants may be divided into Tibeto- Nepalese groups among these groups Bote (Majhi) is one particular ethnic group and the traditionally accepted occupation is to fishing and paddle boats which are used as ferries at various points along the rivers.

They are form the liquor drinking caste group and also touchable caste. They are scattered thought out the country. Generally; their habitations are in central, western & midwestern development regions. The areas of the Bote inhabitants are Syangja, Palpa, Tanahun, Chitwan, Gorkha, Nawalparasi etc.

The census data 1991 on ethnicity and caste can be divided according to geographic and social divisions. 'Social division' refers to a group's being within or outside of Hindu caste system. Those outside the caste structure are defined as 'ethnic groups' although not all ethnic are tribal (Gurung: 1996). According to this social division Bote people consider as ethnic group not as caste group. The status of Bote people is problematic as they include both Hindu caste group and as ethnic groups (outside of the Hindu caste structure).

In this situation on the one side we may say Bote people are Hindu and they belong to Hindu caste system because they celebrate almost all Hindu festivals and they believe in sacred cow and its urine (gaunth). But Bote people are not in existing Hindu caste system and those out side of caste structure defined as ethnic groups. So it will be better to say Bote people as Hindu ethnic group.

Nepal has a composite population stemming from various racial stands. The inhabitants of higher altitude are mainly Sherpa and Bhotia are from the mongoloid stock. In mid-mountainous regions of Nepal populated by Tamang, Magar, Gurung, Chepang, Sunwar, Newar, Brahamin, kshatriya and same other untouchable castes. In the Inner- Terai region, Tharu Danuwar, Bote and many other Indian immigrants are found holding a dominant position in social prestige and rank.

This study is concentrated on the Bote people. The areas of the Bote habitation are Syanja, Gulmi, Palpa, Nawalparasi, Chitawan, Sarlahi, Gorkha, Lamjung and Tanahun. It is mostly on the banks of the rivers that those people live and go through their daily activities (Gautan and Thapa : 1994).

Fishing and Boating are the main source of income sources of Bote. That's why they are called as fisherman or ferryman, they use small dugout canoes for transport. Now a days many of them have engaged themselves as wood cutter too.

Bote are one of the inhabitants of Gaidakot VDC of Nawalparasi district. Their major settlement is situated on the banks of Nawalparasi river. This VDC contains all the castes like Brahmin, kshatriyas, Kamis, Damais, Sharkis, Magar, Gurung, Newar etc. It means there are diverse ethnic groups in this VDC having their own way of socio-economic lives. Bote People are distinct from other groups in terms of way of life. And this research is an attempt to find out socio-economic profiles of Bote community in Gaidakot VDC of Nawalparasi.

1.2 Statement of the problem

Nepal is one of the poorest countries in the world. According to (CBS 2006) 31.8 percent of Nepalese people are below the poverty line. In this condition some castes and ethnic groups are bound to give up their traditional occupation. They are unable to meet their basic needs (food, clothes and shelter). The development programmes implement by the government and non governmental agencies can not reach needy people.

Fishing and boating are the major source of livelihood of Bote people. They are less dependent on farming. After the construction of bridge on Narayani River, there is no anymore scope for them one of the main traditional occupation (boating) is compelled to give up by them. In the same way the license system has deprived them of their traditional occupation on fishing. Due to the lack of sources of livelihood their living condition is deteriorating. Most of them are employed as unskilled wages

laborer and are paid very little. some of people engaged themselves as wood-cutters, but it has already been declared illegal. Now a days this study area has become an industrial area. However, not even a single of them is employed there. The family size of people is very high. They spend their little money on their unproductive activities like their traditional feast and festivals. These factors reflect the depth of poverty of people of Gaidakot V D C There is co-relation between poverty and living standard. Because of the poverty they do not send their children to schools. That is why there are little educated persons. They have no awareness about health education, local development etc.

Botes are the minority group of this VDC. They are the local people of this area, but due to the continuous interaction with other groups, they have been losing their their own cultural and social identity.

The government intervention on their infrastructure development they have lost their own economic identification. To cope with changing environment they adopted different strategies.

As like the others, the Bote people of Gaidakot VDC have faced problems of similar types. Hence, this study focus on the social- cultural and economic condition of the Bote people in Gaidakot VDC of Nawalparasi district. More specially the research will address the following research question.

- i. What are the socio-economic condition of the Bote people at Devghat VDC-2 ?
- ii. What sorts of life cycle ceremonies and religious or cultural practices do they perform ?
- iii. Do they have indigenous skill or not ?
- iv. What is the root cause of their backwardness ?
- v. What kind of help do they need to improve their miserable condition ?

1.3 Objectives of the study

The overall objectives of this study is to assess the present socio-economic condition of the Bote people at Gaidakot V D C of Nawalparasi district. The specific objectives as are follows.

The specific objectives are :-

- I. To find out the socio culture condition of Botes of the study area.
- II. To find the economical condition of Bote.
- III. To identity the literacy pattern.
- IV. To infer some measures for policy maker improving the condition of Bote community.

1.4 Importance of the Study

The socio -economic status of a community shows the living condition of people in that community with the great changes in the field of technology, education etc.

The socio - economic study of each ethnic group of Nepal is extremely important for the introduction of Nepal itself to the world. The introduction of this group to the others is possible only from the study of their socio- economic status. This study is to find out their ways of living, occupation, language, tradition, religion and several other aspects of the Bote people. The main emphasis has been given to explore the following conditions of the Bote people of Gaidakot VDC. The significances of the study is as follows:-

- a. To know the socio- cultural features of the Bote.
- b. The information derived from this study will be useful for development plans and programs and for the further study of Botes in the study area.
- c. This study will be useful for the students who are interested to study about Botes.
- d. To understand the changing pattern of their economic life.

- e. To access their indigenous technology and skills.
- f. To find out the reasons of backwardness of the Bote people.
- g. As a whole to know the socio - economic status of Bote community in Gaidakot VDC Nawalparasi.

So the finding of this study will be useful for planners in planning micro level projects\ development plan and programs to improve the economic and social status of Bote community.

Limitation of the study

It is not possible to include all Botes in the study who are scattered all over the country. Thus the first limitation is that the size of population under the study is very small. Only household heads are selected as respondents, and the study focus only one socio- economic status of Bote of Gaidakot VDC.

- I. The researcher is a student and he has some constrains, such as time, money and others. This Present study is a mini –research- which is prepared for the partial fulfillment of the master’s degree in Rural Development.
- II. This research aims to study the socio- economic status of Bote Gaidakot VDC. However it is supposed that this study proved to be representative. This study is limited only three wards (2, 5 and 6) namely Bote tole, Kushumghat and Toltole . It is also micro study which attempts to explore the socio – econoic status of Bote of Gaidakot VDC. It cannot comprehend the macro view of the socio – economic status because socio- economic condition of Bote is vague and this study reflects some of the variables of socio-economic status.
- III. This study is limited in an inner- Terai village of Nawalparasi district in Gaidakot VDC which may not reflect the socio - economic status of the whole Bote community of Nepal.

- IV. This study focuses only socio- economic aspects of the Bote people of the study area.
- V. The main limitation of the study is that the study is conducted as a case study of small area with the primary objectives.

Definition of Terms

Botes have their own language, which is slightly different from Nepali language. Some words of Bote dialect are defined have in the following terms.

Bhandar Kotha	- Store room.
Bhanja, Bhanji	- Nephew, sister's son or daughter.
Bhimsen	- Deity related to power.
Brahmin, Kshatri Baishya and Sudra	- Nepalese castes stratification according to Hindu cast system.
Chhainti	- A ceremony, sixth day after the birth of a child.
Chhewar	- First hair cutting ceremony of the child.
Daijo	- Presents for bribe.
Devata	- deity.
Dhami\ Jhankri	- Traditional healers.
Diyol\ Kalash Puja	- Worshipping oil lamp and waterful vessel.
Dulan pharkaune	- Returning of the bribe to her father's house with her bridegroom.
Gauta	- Urine of sacred cow.
Gober	- Cowdung.
Goda dhune	- Washing of the feet.
Jaad	- A kind of home made beer.
Janti	- Members of wedding party.
Jawai Chela	- Son in law, daughter' s husband.
Jamara	- A kind of duetsong.
Jutho	- Polluted food.
Khaijadai	- A kind of popular Nepalese musical instrument

having flat shape and made of animal skin.

Khar	- Thatch.
Kiriya putri	- The deceased's son.
Kush	- A kind of holy grass with spiritual value.
Madal	- A typical Nepali musical instrument, music is produced by beating at both ends.
Maiti	- House of bride's father or brother.
Malami	- Funeral processionist.
Mana	- A unit of measurement.
Matwali	- Alcohol drinking castes.
Nach	- Dance.
Nwaran	- Naming ceremony .
Pasni (weaning).	- Rice feeding ceremony for young child
Pathi	- A unit of measurement.
Pitri	- Dead person.
Raksi	- Alcohol.
Ropani	- A measurement of land.
Sasurali	- In law's house.
Sidur Halne	- Vermilion pouring.
Sthan	- A special place for religious activities.
Tagadhari thread.	- The high caste people, who wear sacred
Terai	- Low land (Southern part of Nepal).
Tika	- A mixture of colours put on forehead in religious ceremony.

1.7. Organization of the study

This dissertation has been divided into seven chapters. Chapter one includes the introduction , statement of the problem, objectives , importance of the study and limitation of the study. Chapter two deals with review of relevent literature. Chapter three deals with the methodology adopted for the study to collect appropriate data. Chapter four includes the setting of Nawalparasi district and Gaidakot VDC and the study area. Chapter five presents socio – cultural and religious system of the Bote people, i. e. origin, birth, marriage, death and other life ceremonies. Language and other cultural performance are explained in this chapter. Chapter six deals with the economic condition of Botes. Chapter seven deals with summary, conclusion and recommendation.

Chapter - Two

2.1. Review of literature

Nepal is a country of different ethnic groups and an origin of different cultural background. It occupies the central of the Himalaya and it has become the plat form of mongoloid and Caucasoid interface. So it is called a land of different origins and different cultural background. Among the minorities of Nepal. Botes are ethnic group with a distinct cultural and social identity. So for their ethnic identity is not dominant due to the lack of sufficient information and studies.

If we turn the page of history of ethnic study, we find it clear only after 1950's prior to 1950, no researcher could study about the ethnicity of Nepal. as well as some foreign sociologists\ anthropologists began to study on different ethnic groups of Nepal. Among them C.F Haimendorf is the first anthropologist to study " The Sherpas of Nepal, 1964" which encouraged other sociologists to study the ethnographic study in Nepal.

Other foreign anthropologists such as Hitchcock (1966) studied. "The magars of Banyan Hill ". L. Caplan's " Land and social change is east Nepal" is a study of the changing relation between members of an indigenous tribal population in the Himalayan region, during the past two centuries following its incorporation in to the kingdom of Nepal. P. Caplan studied about the conflict between cobblers and priests of western region of Nepal in his book "Priest and Cobbler." It is a study on how the change has occurred in the two decades in relation between higher and lower caste people in a Hindu village in the hilly region of western Nepal. Particular attention has been paid to shift in the economic and political links between the two groups since 1951 when Nepal emerged from a century of isolation from outside world and internal stagnation under a despotic regime.

According to the "Dictionary of Sociology, 1989" the term socio-economic status means – "In a system of social stratification, it refers to a combination of various social and economic indexes of rank which are used in research studies. The term is often used to deal with stratification in a society without the need for the assumption that these are distinct social classes."

According to "The concise oxford Dictionary, 1990" "Social- economic means relating to or concerned with interaction of social and economic factors."

Dor Bdr. Bista is the first and pioneering native anthropologist who made an attempt to draw an ethnographic map of Nepal. In his book "people of Nepal " (1967) he has focused only one majority of different ethnic groups but there is no separate title for the Botes. He has included group into the Danuwar Majhi and Darai Bista wrote about Bote (Majhi). "Majhis are almost entirely fisherman or ferry man on the river. Where they use small dugout canoes for transport.

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

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

Gautam and Magar also describe the settlement area of the Bote in his book, "In the central regions especially the area around Chitwan, it can be seen that these Majhis (Botes) live on the bank of river junctions like the one at Devghat. Some distance north of Narayangadh , where the kali and trisuli rivers merge to form the large Narayani."

Hark Gurung writes in this book "Nepal, Social Demography and expression " "Botes and Majhis are counted in the inner Terai Ethnic group which is called Kachhare" (1998.46) . Again Hark Gurung wrote about their mother language use , - "Majhi language belongs to Indo Aryan group, it has 11,322 people who speak the language as their mother tongue." (Page 88, Appendix G). Alltogether , Majhis and Botes are more than 61,718 in which only 11,322 People speak their language as their first language other use Nepali language as their first language.

Subba, Suraj writes in his book about their economic and social process," in his book about their economic and social process,"Paani Bote exchange fish for paddy, wheat or some kinds of cereals or sell them in cash to acquire these things. Pani Bote more often pay in cash for service rendered by other occupational caste".

In 1998 B.R. Thapaliya introduced Bote tribe of Nepal in the book " Bote Jati EX Parichaya " on the title of linguistic study on Bote.

Some works concerning the ethnographic study of different parts in Nepal have been done after the establishment of the department of sociology \ anthropology in Tribhuvan University. But this does not mean that prior to the opening of that department. Om Gurung made an attempt to sketch the history and culture of the Gurung ethnic group. Similarly another dissertant Khagendra Basyal wrote in his article "Bote jaati". "Botes believe that they are a day older than Gandaki" and again wrote the features of Bote people." They can walk in the steeply land at night and on the banks of rivers in the main characteristic of the Bote people (Madhuparka 1981).

Nagendra Sharma describes in his book "Nepali Jan Jivan " giving the title Majhi fishing and boating is the main traditional occupation of Majhi, but now a days some are following agriculture as their main occupation. They claim themselves as the descendents of Kush, son of Ram.

2.2 Conceptual Framework

Based on the finding of the reviewed literature the following socio- economic variables were identified as the variables of Bote People. As the study attempted to draw a socio- economic profile of Bote people, it is hoped that it may certainly present the living conditions or the way of life among Bote people of Gaidakot VDC. However, this study has selected only three wards (2, 5 and 6) of Gaidakot VDC. The variables for the study include age, sex, education, marital status, family size, occupation, size of farming land, land ownership, income, indigenous skill. It was conceptualized that these selected variables helped in identifying the way of life among Bote people.

Chapter- Three

Methodology

This chapter deals with the research methodology employed to collect the data needed for the present study. This chapter discusses the selection of the study Area, Research Design, Nature and Sources of Data, Universe of the study, Data collection, Techniques and analysis of Data.

3.1 Rational for the Selection of the Study Area

Based on nature of the study, ward no. 2, 5 and 6 of Gaidakot VDC was selected for the study, where majority of the dwellers are Bote People than the other VDC of Nawalparasi district. The following criteria were used to select the Gaidakot VDC as a study area.

- The population of Bote people is higher in this VDC in comparison to other neighboring VDC.
- The economic condition of Bote People of Gaidakot VDC is miserable in comparison to their castes of this VDC.
- It is easily accessible to regular field visit and due to the limitation of time and factors the researcher has conducted this study in Gaidakot VDC rather than in others.
- Researcher is the inhabitant of the neighbouring village of Gaidakot Nawalparasi which is closer to the study area.
- Botes are older ethnic group than other groups of the study area.

3.2 Research Design

This study is based on an ethnographic research. So descriptive research design has been applied for their life- cycle ceremonies i. e. birth, marriage, death etc. and religious and cultural programs in this study. The study is also exploratory in nature, because it explores their sources of income i.e. their traditional occupations boating, wage labor, service etc. and describe their problems and their relationship with other cultural groups.

3.3 Sources of Data

Although, the study depends mainly upon primary data, secondary data is also used whenever necessary. Secondary data are obtained from VDC records, government census and relevant literature about Botes. The secondary information is helpful to check the validity and reliability of empirical data. Primary data is obtained from field survey by personal interviews with the Bote people and other distinguished persons of the study area. Both qualitative and quantitative data are collected.

3.4 Universe of the study

Gaidakot VDC ward No. 2, 5 and 6 is selected for the study there are 70 households with 342 population of the Bote people. All the households are included for the study. Census method is used to study the Bote community of the study area.

3.5 Data Collection Techniques\Method of data collection

The following methods were used to collect the data and information.

3.5.1 Household Survey

The households survey was conducted using both structured and unstructured questionnaires. The basis quantitative information such as age, sex,

educational, attainment, land holding, occupation and other socio economic characteristics of the households were gathered through household survey.

3.5.2 Observation

Both participant observation and non- participant observation are used to collect key information. cultural activities such as marriage ceremony Chhewar (hair cutting ritual), Maghe Sankranti celebration are observed by participant observation and death ceremonies, Bayu pooja, Bana Devta Pooja are observed by non participant observation. Similarly housing and the type of wearing (dressing pattern) sanitation etc. are also observed in a non – participant way.

3.5.2 Interview of key informants

Interview was used to collect qualitative information. Interviews were conducted by researcher by visiting door as well as out side of this community, i.e. from school teachers and other educated persons. Out of 15 key informants 9 respondents were old Bote people, 3 school teachers and 3 of them their educated neighbourhoods.

3.6 Analysis of Data

The data obtained from field work are manually processed with simple tabulation. Information on geographical setting of the village, family structure, housing condition, festival celebration was descriptively analyzed. Information obtain on marriage, marriage, educational attainment, population composition, economic status, income and expenditure was descriptively and statistically analyzed. The statistical tools and techniques used in the study area very simple. Most of data was calculated and tabulated with simple percentage.

CHAPTER- FOUR

The Setting

This chapter consists of a short description of Nawalparasi district. General introduction of Gaidakot VDC. Population composition, literacy, and natural resource with geographical features and major characteristics of the study area.

4.1 Brief Account of Nawalparasi District

Nawalparasi district lies in Lumbini Zone in the western development region with an area of 2162 sq. km. This district is bordered by Chitawan and Tanahu district in the east. Rupandehi and Palpa district in the west. Palpa and Tanahun district in the north and Chitawan and Uttar Pradesh of India in the South. This district has been evaluated in different heights ranging 91 meters to 1963 meters. The major rivers of the district are Narayani, Arunkhola, Kirankhola, Jharahi, Dhanewa, Satbare, Turikha, Khajareadi, Girwari etc. This district is situated latitude between 27⁰21' north to 27⁰47' north and longitude between 83⁰36' east to 84⁰25' east. The climate of Nawalparasi district include tropical, subtropical and mild temperate type. The average annual rainfall the district is maximum 2145 ml. and minimum 205⁰ degree m (\ year). The average temperature is maximum 37⁰ degree to minimum 20.5⁰ c\ year.

Administratively, the district has 77 village development committees (VDC) and one municipality. Parasi Bazar is the district headquarters. This district is linked by east- west highway which is popularly known as 'Mahendra Rajmarg.'

Table No. 4.1

Population distribution of Nawalparasi district by sex.

S.N.	Male	Percentage	Female	Percentage	Total	Percentage
1.	278257	49.44	284613	50.56	562870	100

Source: Nepal district profile, 2063

The above table shows that the total population of Nawalparasi district is 562870, of which 278257, are males, which is in the percentage 49.44% and 284613 are females, which is 50.56 percentage. The total number of the households of Nawalparasi district is 98340 and the average family size is 5.72. The density of Population of this district is 260.35 persons per square kilometer. The different ethnic groups living in Nawalparasi district. Population distribution according to ethnic groups of this district is given below.

Table No. 4. 2

Population distribution by major ethnic group of this district.

S.N.	Name of ethnic groups	Total	Percentage
1.	Magar	96881	17.2%
2.	Brahmin(hill)	94895	16.9%
3.	Tharu	92779	16.5%
4.	Chhetri	32000	5.7%
5.	Others	246351	43.7%
	Total	562870	100%

Source: *Population monograph, 2003.*

The above table shows that the majority is magars 17.2% followed by Brahmin 16.9% . Tharus 16.5% Chhetris 5.7% and the remaining percentage others.

According to 2001, Census mother tongues of the people of Nawalparasi district were Nepali 222612, Maithali 1061, Bhojpur 183422, Tharu 51424, Magar 80094, Majhi 104, and Bote 1171. As in other districts, different religious groups, i.e. Hindus, Buddhists, Islam, Jains, Christians, Kiraties are living in this district as well.

4.2 General Introduction of Gaidakot VDC

Gaidakot village is one of the village development committee (VDC) of Nawalparasi district. This VDC is located in the almost east part of district. This VDC has become one of the industrial area of Lumbini zone. According to VDC profile of Gaidakot. It is bound on the north by Kaligandaki Ratanpur VDC of Nawalparasi, in the east and south by Narayani river with chitawan district. In the west is Mukundapur VDC of Nawalparasi.

4.2.1 Population composition of Gaidakot VDC

Gaidakot is known as a holy place of Hindu people. People started live here after the eradication of Malaria in 2034 B.S. Different caste\ethnic group people have settled down here. Ward wise distribution of population is given in the following table.

Table No. 4.3

Ward wise population distribution by sex.

Ward No.	Household No.	Male No.	Percentage	Female No.	Percentage	Total No	Percentage
1	931	2891	50.22%	2866	49.78%	5757	14.91%
2	928	3739	49.72%	3781	50.28%	7520	19.48%
3	576	1408	49.93%	1412	50.07%	2820	7.3%
4	510	2141	49.94%	2146	50.06%	4287	11.1%
5	646	3127	50.13%	3111	49.87%	6238	16.16%
6	434	1406	49.61%	1428	50.39%	2834	7.34%
7	466	1402	49.09%	1454	50.9%	2856	7.4%
8	681	2097	49.89%	2106	50.1%	4203	10.89%
9	341	1049	50.14%	1043	49.86%	2092	5.42%
Total	5513	19260	49.89%	19347	50.11%	38607	100%

Source: VDC record, 2063.

The above table shows that the most populated is ward No. 2, where 19.48% of the total population live, and ward no. 9 is sparsely (less) populated ward where 5.42% people live of the total population, 50.11% are females where as males occupy 49.89% . Where the average family size was 7.

4.2.2 Literacy

"Education means development", this proved says that by education people get knowledge which helps them to live in a better position being civilized. This VDC has two types of schools (1) Government school and (2) private school. The following table shows the schools of this VDC.

Table No. 4. 4
Description of school located in Gaidakot VDC

S.N.	Schools	No.	Remarks
1	Primary	10	Government
2	Lower Secondary	1	Government
3	High School	3	Government
4	Higher Secondary School	2	Government
5	Sanskrit collage	1	Government
6	Private English Primary School	3	Private
7	High School	6	Private
8	Higher Secondary School	1	Private
9	Collage	2	Private
	Total	16	

Source: field survey, 2008.

The above table shows that it has 10 primary schools, 1 lower secondary, 3 secondary school, 1 sanskrit collage and other 3 collage. Gaidakot is a religious place, so a sanskrit collage are opened only for sanskrit students specially for Upadhaya Brahmins.

4.2.3 Natural Resource

4.2.3.1 Forest (Flora and Fauna)

This VDC is rich in natural resources like forest, water, herbs, fertile land and natural beauty with various types of flora and fauna on the view of bio- diversity we can found diverse in it's climate and natural atmosphere. In the northen east and north side of this VDC, there is some where bushes and some where rich dense forest with large trees like: Saal, Simal, Khayar, Saaj Sallo, Chanp, Chilaune, Aanp, Bans (Bamboo), Sisau and many more floras. In the fauna many more beautiful forest animals like, Chituwa (leopard) Tiger, Kasturi, Harin, Jackle, Monkey, Bear, Boar, Deer, Chittal are found habitating here, likewise, many beautiful birds are inhabiting like Dove, Parrot, Eagle, Vulture, Owl, Duck, Swan, Partridge, Pheasant, Bulbul, Maina, Crow, humming birds.

One third part of this VDC is hilly area, where finds cool atmosphere and two third part of this VDC is plain area (inner –terai) where finds comparatively hot atmosphere (temperature). Because of urbanization and industrialization many more peoples from other hilly area and terai areas migrating here, consequently population is rapidly increasing. Population density is increasing way which is affecting to decrease the natural resources with flora so it needs conservation just timely.

4.2.3.2 Land

Having hilly and plain land, in all wards of this VDC cultivable (fertile) land distribution is not same. Northen part in hilly which is covered with dense and forest. In the southern part there is plants of fertile land to cultivate with irrigation facilities, but the ethnic bote's habitant lies in the bank of Narayani river and other small rivers from hill to Narayani. They became victim of flod. They have no planty of land to cultivate. They are living in un-meet need of fertile, secured cultivable land.

4.2.4.3 Water

This VDC is rich in water resources but facing the problem of pure drinking water. In some wards drinking water institution has provided water tap, But is not sufficient. The main sources of drinking water in the VDC area well, tubel and spring water. In the bote community areas there is no plenty of water for house use. Sometimes they use river water in bathing, drinking and cooking also. Because many more factories and industrial areas, the water of Narayani river and other small rivers is polluted. Having the large productoin unit, Bhrikuti pulp and paper is being the main cause of water pollution in Narayani river.

Chapter – Five

Socio-Cultural and Religious Condition of Bote People

This chapter deals with the Bote people and their origin, population distribution, family structure, marriage system, life cycle ceremonies, festivals, religion, language and education, dress and food habit and health and sanitation etc.

5.1. Origin of Bote (History of Bote of the study Area)

There is not any special written document about the Bote people. No anthropologists of Nepal have clearly mentioned the origin of this ethnic group. Even the first cultural anthropologist of Nepal Dor Bahadur Bista hasn't written about the origin of Botes. He has mentioned this group under the title of Danuar, Majhi, and Darai in his popular book "people of Nepal" 1967. He placed Bote people under the Majhi community. The researcher asked with the Bote people especially key information about their origin. But they did not give any authentic evidence, which proves their origin. According to Jagat Bahadur Bote aged 72 years who is the oldest Bote of this VDC said that, they are related with Hindu mythology. In Ramayan Botes are mentioned and they helped Ram, the prince of Ayodhya in his exile. He again said that the greatest poet of Hindu literature 'Bed Byas' was the son of a Bote girl. But it does not have enough evidence to prove it. Sharma's view, about the origin of Bote, is more believable and reasonable. He has traced linguistically the origin of their tribal name from Bote (pronounced as Bote). In Nepal 'Bot ' is called to a tree also, Sharma (1985) has the opinion that Botes might have used the tree trunk as a boat before the invention of the boat. Later it denoted these people who were occupationally engaged in ferry service.

According to Suk Bahadur Bote (who is 70 years old). The Botes of Gaidakot had come from Trishuli. They come to Gaidakot by boating more than 120 years ago. Bote are divided into 2 groups- paani Bote and Pakhe Bote. According to Suraj Subba (1989). There is an interesting story about their origin of pani and pakhe Bote.

Once there lived two Bote brothers. They for their livelihood used to depend on rendering ferry service to the people, fishing and farming. One day during lunch hour one of the brothers went home to have his dugout boat (canoe). In the meantime, there arrived a couple who required ferry service. After the service was rendered, the brother was asked to spread anything that would hold the gift that the couple desired to offer. In state of haste, he did not get anything but Jhyangla (netted bag). He spread it over and the man threw in a fistful of sand it over and the like dust fell into the river. As the dust fell into the river, it shone brightly. Only during this moment did he recognize that the man had offered him gold dust, which was swept away by the stream slowly. The man was no other than lord Vishnu himself in human form. With the intention of collecting whatever was left the ferryman dived into the river, but to no avail. Meanwhile, his brother having taken his lunch arrived at the bank and found his brother intent on looking for something in the river. His brother asked him what was the matter. He narrated everything to him again dived into the river. Despite his brother's advice against futile efforts to retrieve the lost gold, he kept on looking for it. In anger and frustration, the one who had just arrived after having taken his lunch, called him pani Bote or the Bote of water and ordered him to stay in the water. He engaged himself in farming. Later he came to be known as pakhe Bote or the Bote of land. (Subba,1989). In the study area only pani Botes. Botes have their own separate sects (Thar) which are as follows.

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

5.2 Settlement and Housing Condition of Bote

Ethnic diversity can be distinctly seen through the patterns of settlement. The settlement of Bote people of Gaidakot VDC is found typical. This area is located at and on the bank of Narayani River where these people live and go through their daily activities.

The Botes inhabiting in this area live in huts. Huts are small shed- like house, which are made of mud tree twigs and branches. The huts are found in cluster not

scattered and their housing condition is not good. Most of them live in the house with a roof made of Khar (thatches) and zinc sheet roofs. The walls of the houses are made of stone, mud and wooden planks. Most of the houses are single storeyed. It is divided mainly in two parts, where they occupy one part and keep their cattle in the other. They have not their separate store room, kitchen and bed room, there is no system of bathroom and toilet, but in three house toilets were found but not good condition, others use open ground for toilet purpose.

The following table shows the housing condition of the Bote people.

Table No. 5.1
Housing condition of Bote of the study area.

S.N.	Types of Houses	No. of Houses	Percentage
1	Zink sheet roof	26	37.14%
2	Thatched roof	39	55.72%
3	Slate roof	5	7.14%
	Total	70	100%

Source: Field survey, 2008.

The above table shows that out of 70 households 55.71% houses are thatched roof, 37.14% houses are zinc sheet- roof houses and 7.14% have slate roof roofs. The house and it's structure helps count the economic level of the people. The people who are living thatched – roofs are absolutely poor, but those having slate roofs are a little better than those living in the thatched – roof and those having zinc sheet roofs are better than the other two. The floor is plastered with mud and cow dung. Houses are seen rough with plenty of dirt.

5.3 Family

Family is a primary and universal group characterized by common residence performing common economic activities and living under a single roof. It consists of two or more persons related by blood or marriage.

According to Mac Iver and page (1990). "The family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children." We can say that family is a group of persons united by the ties of marriage, blood or adaptation, and intercommunicating with each other in their respective social role of husband and wife, mother and father, son and daughter, brother and sister creating a common culture.

During the field visit the dissertant found two types of families in the study area.

1. Nuclear Family
2. Joint Family

The following table shows the family structures of Bote of the study area.

Table No. 5.2
Family structure of Bote people.

S.N.	Family types	No. of family	percentage
1.	Nuclear	56	80%
2.	Joint	14	20%
	Total	70	100%

Sources: Field survey, 2008.

The above table shows that 80% people are living in Nuclear family, where as 20% are living in joint family.

1. Nuclear Family

The nuclear family consists of married couple without offspring. In the study area the dissertant found 80 percent Bote people living in a nuclear family.

2. Joint Family

The joint family is a group of brothers living together under the command of their father or mother, in which there is a joint residence kitchen and property. There are 20 percent Botes families who live in joint family system in the study area.

The Bote community of Gaidakot VDC belongs to patrilineage family. The oldest male member of the family takes all the decisions and plans of the family.

The family structure of the study area has changed from joint family to nuclear family, due to the decline of economic condition, and population growth. They don't have enough land for cultivation, which needs a number of workers. They earn a little amount of money, which is not sufficient to feed all the members of the large family. Another family reason to make nuclear family is the family quarrel for inherited property.

These and many other causes help the people to make a nuclear family. The Bote community of the study area belongs to patrilineage family. The elder male members of the family take most of the decisions and plan of the family.

5.4 Population Distribution age and sex

The total population of this VDC is 38607 in which 342 people live in the study area. Distribution of Bote population according to age and sex are show in the following table.

Table No. 5.3

Distribution of Bote Population according to age and sex.

S.N.	Age group	male No.	percent	Female No	Percent	Total	Percent
1.	0-9	41	11.99%	48	14.03%	89	26.02%
2.	10-19	45	13.16%	40	11.70%	85	24.86%
3.	20-29	32	9.36%	28	8.19%	60	17.55%
4.	30-39	27	7.89%	24	7.02%	51	14.91%
5.	40-49	16	4.68%	18	5.26%	34	9.94%
6.	50-59	7	2.05%	3	0.88%	10	2.92%
7.	60-69	4	1.17%	6	1.75%	10	2.92%
8.	70 above	2	0.58%	1	0.29%	3	0.88%
	Total	174	50.88%	168	49.12%	342	100%

Source: Field Survey, 2008.

The above table shows that 26.02% people are under age of 9, 24.86% people are between 10 to 19 years of age. 17.55% people are 20 to 29 years of age. 14.91% people are between 30 to 39 years of age. 9.94 % people are 40 to 49 years of age. 2.92% people are between 50 to 59 years of age. 2.92% people are 60- 69 years of age and remaining 0.88% are 70 and above and out their total population 49.12% are males and 50.88% females live in study area.

5.4.1 Dependency Ratio:-

Dependency ratio helps to find out economically active and inactive population. 0-14 years age groups are considered as economically inactive people and in the same away the age group of above 60 years are also considered as economically inactive people. The age group between 15 to 59 is called economically active.

The following table shows the dependency ratio of Gaidakot VDC of Bote people.

Table No. 5.4

Distribution of economically active and non active populations.

S.N.	Age group	No. of person	Percentage
1.	0-14	132	38.6%
2.	15-59	197	57.6%
3.	60.....+	13	3.8%
	Total	342	100%

Source: *Field Survey, 2008.*

The above table shows that 38.6% people are under the age of 14 and 57.6% people are under the age of 59 and 3.8% people are above the age of 60. The economically active people's percent 57.6%. This 57.6% percent economically active people have to support 42.4% people, who are economically inactive, so dependency ratio is:-

Formula = $\frac{\text{o-14 years} + \text{60 and above}}{\text{15to59 years age group}} \times 100$

$$= \frac{P_{0-14} + P_{60+}}{P_{15-59}} \times 100$$

P₀₋₁₄ = below that age of 14 years person.

P₆₀₊ = above the age of 60 and above

P₁₅₋₅₉ = 15to 59 years age group persons

$$= \frac{132 + 13 \times 100}{197}$$

$$= 73.6\%$$

Dependency ratio is 73.6%

So the dependency ratio of the study area is 73.6%.

Being dependency ratio 73.6% the young children of age 10 to 14 years are found helping to their parents for domestic and professional works also.

5.4.2 Physical Appearance

When one looks at a Bote, it will be obvious that this person is surely of some Negroid Dravidian type of sub – racial stock. However the matter is more complicated than just that and it is extremely difficult to say that they one of this particular racial stock. They resemble the Tharu, Dhimal, Satar, and such type of dark skinned tribal people," their eyes are brown to black in colour while their hair is black straight or wavy". (Gautam and thapa1994)

5.4.3 Dress and ornaments

The traditional dress pattern of the Bote people are peculiar (saaries), cholo (blous), patuka (cloth belt) and majetro (sal) etc. The male Botes wear, loin cloth, waist coat, Nepali cap, daura and suruwal and patuka (cloth belt).They were the dress only to protect their body from cold. Children run naked in the dust. Bote people, both males or females wear finger rings made of gold, silver, copper or brass according to their economic status. Females wear mundries (ear ring) phuli (nose ping), bulakis (nose ring) ,Tilaharis (necklace). Naugedis, Chura etc. most of the Bote people wear Jantar. Femal always put tika on their foreheads and furnish their hair with a band of red ribbon. Girls of the study area pierce their nose, nostrils, and ears to wear ornanents.

But, on account of their economic weakness and the attraction of the western culture. Bote people are leaving their own traditional dress and ornaments Boys and girls prefer to wear western dress or the dress worn by other cultural groups. Even the females do not prefer to wear heavy traditional ornaments instead they wear small and light ornaments.

5.5 Language

Language is a system of communication, or a means of communication through which we can share our ideas, thought and feelings. Language is the system

of arbitrary voluntary vocal system of human communication. Every person has his own language. In Nepal, there are more than 40 dialects. Among them Bote language is also spoken in Bote community. According to the philologists Bote language comes under the Indo-European groups it is not in written form. Only a few old people use this language with their family members. Most of the young Bote people do not know this language Jagat bahadur Bote, Suk bahadur Bote and some other use this language but most of them use Nepali language as their main language.

Out of 342 only 28 people know the Bote dialect, and the rest of them do not know their own language because of the lack of awareness and negligence. Some words and their translation in Nepali and English are given below.

Bote Langue	Nepali	English
Mai	Ma	I
Tan	Tapai\Timi	You
Aagi	Aago	Fire
Manus	Manchhe	Man
Aahkh	Aankha	Eye
Beti	Shrimati	Wife
Kya	Ke	What
Sota	Sun	Gold
Chilo	Jumra	Lice
Birar	Biralo	Cat
Aaubani	Aaunhos	Come

Some words are similar to Nepalese words – for example

Pani	Pani	Water
Aama	Aama	Mother
Baa	Baa	Father

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

5.6 Education

Education means knowledge, without education development is impossible; so it is a necessary element to make our lives better and advanced. Education helps the people to improve their position. "Literacy is the knowledge of reading and writing. Those who can read and write are called literate. So a literacy person is expected to be conversant with the three R'S – Reading , writing and arithmetic " (CBS 1995).

Due to the poor economic condition of Bote their children are not being sent to school. But now a days some Bote have realized the importance of education and have started to sent their children to school.

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

Table No. 5.5
Level of literacy by age and sex of the study area.

6 years and above age group.

Age group Sex	6-15	16-59	60-----+	Total %
Male				
Literate	49(92.45%)	39(41.05%)	-----	88(57.14%)
Illiterate	4(7.55%)	56(58.95%)	6(100%)	66(42.86%)
Total	53 (100%)	95(100%)	6 (100%)	154(100%)
Female				
Literate	33(82.5%)	20(22.22%)	-----	53(38.69%)
Illiterate	7(17.5%)	70(77.78%)	7(100%)	84(61.31%)
Total	40(100%)	90(100%)	7(100%)	137(100%)

Source: Field Survey, 2008.

The above table shows that literacy rate of male 57.14% and illiterate rate of male 42.86%. Total literate female is 38.69% and illiterate female is (61.31%). Like wise in school going age group (6- 15 yrs) 92.45% male child and 82.5% female

child are found literate. The total number of 6 years and above is 291 and the literate number among them are 141. So the literacy rate of the study area is found 48.45% which is lower than the national literacy rate.

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

Table No. 5.6

Level of education of Bote people by sex in study area.

S.N.	Education level	Male	Percent	Female	Percent	Total	Percent
1.	Primary	32	22.69%	17	12.06%	49	34.76%
2.	Lower Secondary	22	15.60%	10	7.09%	32	22.69%
3.	Secondary	7	4.96%	4	2.84%	11	7.80%
4.	SLC	1	0.71%	-	-	1	0.71%
5.	Informal Education	26	18.44	22	15.60%	48	34.04%
	Total	88	62.41%	53	37.59%	141	100%

Source: Field Survey, 2008.

The above table shows that educational attainment in Bote community is very low. Only 34.76% have got primary education and 22.69% have got lower secondary education, and 7.80% people have got secondary education and 0.71% people have got or only one male SLC education and 34.04% people have got informal education organized by the VDC or other development organization. Where they learned primary knowledge of education like reading and writing, which is submitted here in informal education. It can be said that literate but not schooling. This data proves that only 141 persons out of 342 are educated which is in 41.23%. It means they do not understand the value of education. In spite of sending the children to school, Bote children are bound to look after their baby sisters and brothers.

The dissertant visited a neighboring school of the study area Gaidakot VDC where the Head master \ Principle suggested that only a few Bote students only one pass SLC level, some have good knowledge but due to the lack of the family support

they leave the school. Most of the Bote parents are uneducated, so they do not understand the value of education. In spite of sending the children to school, they are bound to look after the children.

5.7 Family Planning

Rapid population growth creates problems in the field of national development. So the government has made a clear decision in favor of family planning. A large number of health workers are working in the programs. Even though the programs are not working properly in the study area. The following table shows the data of family planning users.

Table No. 5.7
Family planning users of the study area.

S.N.	Types of Family Planning	Family planning users	Percentage
1.	Contraceptives (Temporary method)	16	22.86%
2.	Permanent method	12	17.14%
3.	No user	42	60%
	Total	70	100%

Source: Field survey, 2008.

The above table shows that 22.86% Bote people use temporary contraceptives and 17.14 % people have found with permanent method (vasectomy, mililap and laproscopy). But 60% answered having no knowledge about family planning. Among 70 respondents 38 found using family planning and 42 found not using family planning. It is asked with the respondents of the household. Social and cultural customs also determine the birth rate. It was known that, in the study area people consider many children as a blessing of God. So they easily accept them.

5.8 Food habit

Botes are liquor – drinking people so they are known as "Matawali ". Rice, bread of maize, millet, wheat and dhindo (gruel) are their normal diet. They eat dhindo prepared by maize, millet and wheat flower. Dhido is the popular and important food for all Botes. They eat meat on special occasions like special occasions like feasts and worshipping of gods. They eat the meat of fish, cock, he-got, buff, and chicken in general. Pork mutton and chicken are the main flesh sources for their festivals and ceremonies crops are used to prepare drinks like wine and (a kind of beer). Sometimes they sell it to earn money. In their festivals, and to welcome their honorable guests wine is compulsory. They need homemade beer to worship their goods and deities.

Now a days they also prefer to eat new kind of food like noodles, bread, biscuits etc. They prefer tea and, they prepare tea if any guest visits their house, they prefer smoking cigarettes and Bidi (local cigarettes). Forty- one household heads, out of 70, use cigarettes, which in the percent 58.57% people are smokers. They drink less expensive and low quality cigarettes due to their poor condition.

5.9 Health and Sanitation

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

There is not any hospital in this VDC. There is an Ayurved hospital and health post in this VDC Bote people believe on witchcraft and Dhami and, Jhakri are considered to be special doctors.

There is not any facility of good drinking water. They use 'Kuwa' as the source of drinking water. In summer season they are affected by diarrhea due to the cause of water and fish. They don't have any pit latrines. They practice defecation either on forest side or on their own land or on the bank of the river. If they become seriously

ill, they have to go to Bharatpur hospital, which is near about 8 kilometers far from their village.

Table No. 5.8
Health treatment system of Bote.

Treatment system	No. of respondent	Percent
Hospital	40	57.14%
Traditional	30	42.86%
Total	70	100%

Sources: *Field survey, 2008.*

Table 12 shows that 57.14 percent of the respondent go to hospital. 42.86 percent to the Dhami\ Jhankri\Sudini. It signifies they have faith over Dhami\ Jhankri\Sudini. Most of them do not want to go to the hospital, it is due to the lack of the health education and distance.

Table No. 5.9
The following table shows the Sources of drinking water .

Sources	No of household	Percent
Hand Pump	42	60%
Tap (Pipe)	17	24.29%
Well	7	10%
river\ natural spring	4	5.71%
Total	70	100%

Sources : *Field survey, 2008.*

The above table shows that out of 70 households 60 % have the facilities of tubewell water (hand pump). Whereas 24.29 percent have public tap. Same 10% and 5.71% are well and river \ natural spring. But these sources of water are not enough in view of the local demand. They are still facing the problem of drinking water.

5.10 Life Cycle Ceremonies

Man is a social being, he lives in a society, he has to follow many rules of society. In his lifetime he performs many ceremonies beginning from his birth to death which are indicated by his religion philosophy or tradition. The life cycle ceremonies of the Bote community of the study area are described below.

5.10.1 Birth Rituals

After the birth of the child cultural or religious ceremonies start until death. After the birth of the baby the mother is kept in a separate room, where no one is allowed to go except the local nurse.

Chhaiti

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

5.10.2 Nwaran and Pasni

The Bote people observe the birth celebration for 11 days. On odd days like 5, 7, 9, 11 cow urine is sprinkled and purification is done by brother- in- laws (Jawai, Chela, or Bhanja). On the 11th day the newly delivered mother is cleaned and bathed. Barley, Sesme, Kus grass and a copper coin are put in to a cup of cow urine and sprinkled everywhere in the house by Jawai Chela. Jawai is the special priest of Bote people. They do not use Brahamin or other priests in their cultural Programmes. After drinking some drops of the gaunth (cow urine) by the new

mother, the deity Bhimsen is propitiated with a blood sacrifice of a fowl and worshipped with aksata- pati in the bhandar of the house. A thread coloured by turmeric tide to the newly born child's wrist, ankles and waist. The Jawai chela gives the name to the newborn baby. An interesting thing I learned is that the name of the child is given according to the birthday or (Barr). If the child is born on Friday. Which is called Sukrabar, the baby is called Sukra Bahadur if the baby is male. If the baby is female, then she will call Sukmaya. But now days Bote consult Brahmin priests and make horoscopes for the children. Once the naming is over the child is kept facing towards the sun after being taken out of the house.

If the child is male, then the Pasni or Bhat Khawaune programme will be organized in six month, if the baby is female, then it will be done in the 5th months after the birth. In this ceremony grandfather or the grandmother feeds the initial rice to the child. The child is given a pair of copper bangles. The maternal uncle (Mama) performs the important role in this ceremony. Relatives and neighbors are invited. On this day the baby is first given tika by a virgin girl and given then is blessings to the baby by the elders.

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

5.10.3. Marriage Practice of Bote community

"Marriage is a universal institution which admits man and woman to family life. It stables relationship in which a man and woman are socially permitted to have children The right to have children is employing the right to sexual relationship between wife and husband" (*Bhusan and Saehdev: 1995*). There are different types of marriage prevalent in this society – three types of marriage are common in Bote community:

- (i) arrange marriage

- (ii) love marriage and
- (iii) other marriage.

The following table shows the different types of marriage done by respondent Bote of the society.

Table No. 5.10
Common marriage system in Bote people.

S.N.	Types of Marriage	No of respondent	Percent
1.	Arranged Marriage	35	50%
2.	Love Marriage	21	30%
3.	Other Marriage	14	20%
	Total	70	100%

Source: Field Survey, 2008.

But the arrange marriage is the common and favorable marriage type of this society. Out of this, love marriage is also acceptable if it is done in the same ethnic group. In the arranged marriage system, it has many steps. first the person from the side of the bridegroom visits the house of the girl carrying 2 bottles of wine and mutton flesh. If it is accepted by the girl's parents then they eat and drink together, and this proves that they accept the marriage proposal, which is called "Teeki Lagayeko". In the second stage, people from the side of the boy visit the house of the girl carrying a couple of fowls and placed it on the door step which is called "Thap Katani", they killed the couple of fowls and see the blood of the fowls. If the blood of the hen is brighter it shows the future of the girl is brighter than that of the boy. If the blood of the cock is brighter than the hen, the future of the boy is brighter than that of the girl. In the third step people from the side of the boy again visit the house of the girl carrying 5 of 7 bottles of local wine and ask the fixed date and time of the marriage: it is called "Sodhani". It is determined how many people they can bring for this process etc. On the final day the bridegroom comes to the house of the bride with 'Janti' they carry lighted oil lamps which must be preserved the whole night with the water full vessels called Kalas. After reaching bride's house

the actual marriage ceremonies will start. The people from the side of the bride give present to the bride, which is called "Gardue". They offer feast to the Janti: they eat and drink and make merry, during the marriage process. After completing format marriage process the bride is given farewell by her parents, she is brought to the groom house. After 3 or 5 days the newly married couple again visit the house of the bride called " Duran Pharkaune" with carrying wine, round bread (Roti) and the flesh of he-goat. The groom gives some present like "Saaries" money and other clothes to his mother-in law. Then the father of the bride and bridegroom do " Namaskar " 3 times, which is called 'Dhog Fukaune'. After this the arranged marriage process is completed.

The above table shows that 50% respondents followed their traditional marriage system arranged marriage. 30% respondents did love marriage. 20% respondents did other marriage, included elopement from first husband to second husband. Jari marriage couldn't found by the researcher. One male can marry more than one female, but here the first marriage is submitted of the respondents.

Love Marriage

Love marriage means that the boy and girl are ready to marry each other without the permission of their parents. It may be done in the same caste or different caste. If it is in the same caste, then the boy brings the girl in his house, All the relatives of the boy decide whether, to accept this marriage or not, they put 'Kalas' with full of water and flower in the house. If the relatives accept this marriage, then the boy puts red tika on the forehead of the girl and the girl does namaste to all. After this some people go to the house of the girl to know their support to the marriage or not. If the parents of the girl accept this marriage, then the rest of the process goes according to arrange marriage.

If the girl is not in the same ethnic group, then the family of the boy doesn't accept the marriage. He can't get anything from the house, he must live separately, even if the parents do not drink or use the water of their house. But the parents accept the grand child. They believe that the son and daughter in-law have made a

mistake, but not the innocent children because they know nothing, so they accept this newly born child.

Other Marriage

In Bote community widow marriage is common. Bote community gives permission to the widow marriage. The younger or small brother of the widow's husband can marry the widow's sister in-law, but the elder brother or 'Jethaju' can't marry his younger brother's widow wife." (Bista 1967: 143) But in this study area, Bote people believe that sister in-law or 'Bhauju' is like mother, so they never do that sort of marriage. If the widow wants to marry any third person, then it does not matter.

The informant saw that a Tharu boy married a Bote girl, which is accepted by the Bote community, because they are similar ethnic groups. Elopement is also common in their society if it is done in the same ethnic group or similar ethnic group. They do not accept the woman of other cultural groups in the society.

5.10.4 Age at marriage

In Bote community, there is not fixed age of marriage. In the past child marriage was common. But now days they do not like child marriage. They think the age of the girl to marry is 15 to 19 years and the boy 16 to 21 years. They need good worker or capable to earn money. So they prefer their daughter over 15 years, so that, she can do her work. They prefer to marry with the same caste, but they also accept the marriage with their similar caste like 'Danuwar', 'Darae' 'Tharu' and 'Kumal'. They can marry with their maternal uncle's (maamaa's) daughter, but they never marry with their father's sister's daughter or the niece of the father.

5.10.5 Death Rites

Death is the sorrowful period of human life. At the last period of the person he/she is placed in the Tulasi Matha or 'Vasil plant touched water or gold touched water is placed in his mouth. At this period all relatives and neighbor gather together. After the death, the crops is tied in three different places to a ladder made of green bamboo pole. String is made of babiyo or choya and covered by white clothes. The crops is carried to a nearby riverbank, first by sons and other close relatives. On their way to the riverbank they throw a fistful of rice with copper coins, which are called burki. When they reach the bank they dig a burial pit and is placed in the mouth of the crops and the elder son light it, which is called 'Daag batti'. In the grave an earthen pot, a maana of rice, a sickle, a farm implement, and a copper coin are placed with garland of flowers. The sons of the dead person shave the hair, beards, moustaches and wears white clothes. Only males are allowed to participate in this funeral process. After completing this process all participants take bath in the river and touching throne and taking Gaute, urine of cow they are allowed to go to their house. But the close relatives help and stay being guards of the mourning person. They stay for 3 days on the bank of the river and go to house. No one is allowed to touch them, they stay separately and eat rice only one time in a day.

Bote people believe on Hindu religion, so they stay for 12 days as their death pollution on the 13th day, their Jawai Chela (brother-in-law) throw the urine of cow putting in a leaf plate with a copper coin in the house and all the places of the house which was touched by the mourner. On this day all the participants of the funeral process or 'malami' go to the bank of the river and make a mask or puppet of the dead person. They do make up to this puppet and sing Argho song, (a kind of mourning song). They carry the puppet of the dead person to the river and throw it in to the river. That day they sing Argho song, in the dead person's house. It means they have completed the mourning process. Again coming home the 'Jawai chela' spread the 'gauta' everywhere and everyone takes drops of gauta. They clean the house using cow dung called 'Gober'. At last they sacrifice a he-buffalo or he-goat and sacrifice the blood to their dead person and everyone eats and drinks, If the son doesn't want to stay 'Barakhi', then he puts tika on his forehead and wears cap.

During this process they don't use Brahmin priest. Their Jawai chelas do this all rituals.

5.11 Religion and Festivals

Botes are considered Hindu people. They worship the cow and use urine of cow in their religious programmes. They come under the category of 'Baisya' but some believe that they are Sudra, 'Paani Na chaline, choie chhito halnu Na parne' (Sharma, 2051B.S.). Botes worship Hindu gods and goddesses. They believe in heaven and hell, spirits and ghosts. They celebrate almost all Hindu festivals i. e. Dashain , Tihar, Maghe Sankranti, Chaite Dashain, Chandi Purne, Kulayan Pooja, and number of other festival. Some important Botes' festivals are as following:-

5.11.1 Dashain

Dashain is the greatest Hindu festival, which is celebrated for 15 days. It is the most joyous festival, house are made clean and painted to welcome the goddess. .Durga. All the Botes poor or rich manage foods and drinks according to their economics capacity .They worship goddess Durga and sacrifice he goats, chickens, he buffalos etc. On the 10th days of this festival, after worshipping goddess Durga everyone put tika on their forehead by their elders and take blessings from them. On this festival families are re-united. Blessing and happiness are exchanged and it continues until the last day of this festival. Eating delicious meal, wearing new clothes, drinking, singing and playing are the main features of this festival.

5.11.2 Tihar

After the 12th days of completing Dashain another festival, which is called the festival of light, starts and is celebrated for 5 days. From the 1st day to 4th day crow, dog, cow and bull are worship respectively. On the 3rd day people worshipped Laxmi, goddess of wealth in the evening by lighting traditional Nepali lamps in every window ,doorway, courtyard and wall of he house. Children enjoy performing Bhailo Nach and Deusire Nach (dance) to collect money and other sweets of delicious round

bread (sel roti) visiting houses. On the fifth days of this festival sisters put tika on the forehead of their brothers and give delicious food to eat and brothers also give money and clothes to their sisters. On this festival most of the Bote people eat and drink wine and play cards .

5.11.3 Maaghe Sankranti

Botes of Gaidakot VDC celebrate this festival in memory of their dead persons or (pitri). This festival falls on the 1st days of magh or on 14 or 15 of January. On this day Bote people take a bath in the Narayani River and worship their 'pitri' offering a fistful of rice, bread, coins, flowers and wine, too. The elder person of the family do this. In the study area, the great fair of Maghe Sankranti is held so most of the Bote are busy in their ferry service at the confluence of Narayani. After worshipping their 'pitri' they eat, drink and dance joyfully.

5.11.4 Chandi Purne

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

5.11.5 Chaite Dashain, Saune Sankranti, and Teej

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

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

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

5.12 Songs and Dance

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

5.12.1 Jhamre Nach

The most popular dance of Bote community is Jhamre. It is a prestigious cultural programme of Bote community. It is organized on a special occasions of Chhainty, Nwaran and Pasni. All relatives of the related family gather together and drink wine, eat sweet foods and perform Jhamre Nach. Mostly, young boys and girls of age 14 and above participate in dancing and old people sing the song in the their own dialect, playing Madal and Khajjadi.

5.12.2 Mukunde Nach

This dance is performed on the 12th day of the deceased person's home. In this Nach, first they make Mukundo of different animals faces and dance in their own cultural song. On this occasion all relatives of that house gather and some young people perform this dance. This dance tries to give entertainment to the deceased person's family to forget agony.

5.12.3 Bhailo Nach

This dance is traditionally performed on the auspicious occasion of Tihar of Laxmi Puja. It begins from the day of Laxmi Puja and lasts for three days. The dance group of from one door to another until last day of Tihar. First, all the members of the group (about 5 to 10 include in a group) invoke gods and goddesses. The male and female dancers begin to dance on the rhythm of the madal. At the end of dance they are given gifts that consist of rice, cash, Sel Roti etc. And they bless them wishing progress and prosperity in every field to the house. The goods and money collected from Bhailo Nach are equally distributed among all the members of the group.

5.14 Cultural Activities

Every ethnic group has their own culture. Culture is a man-made system to control the community. Bote people of Gaidakot VDC have their own culture. They worship different kinds of deities, goddesses, to protect them from unknown fears. Botes of Gaidakot VDC -2 worship the following as their own deities.

(i) Kul Devta Pooja

Kul Devata is considered as the ancestral deity of the Bote community. Traditionally Bote people believe that it dwells in the main post in the interior part of the house. Bote people believe that a series of trouble may occur in the household if kul Devata is not content. They beg pardon for the misdeeds done by the family member and burn incense by spelling some hymns in its name. It is done once a year. Kul Devata is worshipped in a particular Sthan.

(ii) Bhimsin Pooja

Bote people believe that Bhimsen is the god of cattle. So they worship Bhimsen to protect their cattle by the disease. They worship Bhimsen making a 'Sthan' once a

year. The head of the family does this worship. They sacrifice the blood of the cock to Bhimsen.

(iii) Bana Davi, Jala Devi and Baavu Devta

People need different kinds of materials to fulfill their daily needs of their life. They get grass for their cattle, wood for cooking and furniture. So they worship Bana Devi. They also believe that if they don't worship Bana Devi, she becomes angry, then they lose their cattle. It is worship in the forest, where they make a permanent sthan to worship every year.

Bote people have close relationship with water. They worship water to protect them from danger. Boating and fishing are done in the river, so they worship Jala Devi on the bank of the river.

Boat people believe that the spirit of dead person visits the house, so they worship the dead person's spirit as Baayu Devata. They worship this spirit twice a year. Once in Dashin or Tihar and another in Maaghe Sanakranti, They offer a fistful of rice, bread, ginger, orange, banana to their dead spirit, they light oil lamp and pray to it by the flowers. Mostly the head of the house does it. In this way Bote people worship a number of unknown spirit or things believing as deities. Some other minor religious activities performed by the Bote people of the study area have been given below in the calendarical form.

Baishaka	- Mai Chandi Kali is worshipped offering a pair of chickens.
Jestha	- Gaudi (the deity of cattle) is worshipped.
Asar	- Mai Sansari is worshipped offering a pair of pigeons.
Shrawan	- No, worship is done.
Bhadra	- Nag devata is worshipped
Ashoj	- Devi Kalika or Durga is worshipped offering he - goat of he buffalo.
Kartik	- Cow is worship on the occasion of Tihar.
Mangseheer	- Shikari and Bana devi are worshipped.
Push	- No, worship is done.

- Magh - Jal devi, panch kanya Mai is worshipped offering a pair of fowl or pigeon.
- Fagoon - Baje-Bajei are worshipped.
- Chaitra - Aitabare is worshipped offering a pair of chickens or pigeons.

Chapter – Six

Economic condition

Economic condition of a person plays a vital role in his society. People want to become economically able in order to establish a good status or social prestige in the society.

This chapter deals with the factors related to the economic condition of Bote community in the study area. It includes the land and food production i. e. land type, land ownership, occupation, cropping pattern, production, food sufficiency, traditional and nontraditional occupations such as fishing, boating, farming and animal husbandry, salary, wages and income and expenditure system.

The economic condition of the Bote people of Gaidakot VDC is weak they do not have enough land to produce sufficient foodstuff to feed them for a whole year. They do not have "Khet" only 'Pakho Baari'. The main crop of this land are maize, wheat, rice, beans mustard seeds etc. The young men of this community work as unskilled wage labor. They get only unskilled work and earn very little money. Their traditional source of income has become less productive or almost insufficient. They are compelled to look for other alternative source of livelihood. So, at present they practice both traditional as well as non- traditional modes of subsistence- agriculture boating, fishing and food gathering are included under the traditional occupation and wage labor, porter, employment in offices and Industry are included under non-traditional occupation.

6.1 Lands

Land ownership is still the most important index of wealth in Nepal. How ever, the possession of land is greatly valued among the Bote of Gaidakot VDC. It is valued not simply as a factor of production but as continuous source of income and security. On the other hand it is an index of social status and prestige also.

Topographical Gaidakot village is situated at the inner Terai or Bhitri Madhes. The Terai, which is an extension of the Gangetic Plains of India, forms of a low flat land. It indicates the most of the fertile land and dense of forest area of the country. Forty percent of its land area is under cultivation. Water resources and fertile land permit the cultivation of a wide variety of crops. Once a highly Malarial place, the terai has recently become the center of large scale migration from neighboring areas especially from the hills where the density of population is high.

6.1.1 Types of Lands

Actually the land of Gaidakot VDC could be classified into two categories viz.

- i . Bari
- ii . Pakho

i. Bari

These fields are plain and fertile. This type of land could be easily ploughed by oxen. Being fertile in nature, the major crops like paddy, maize, wheat are cultivated according to the season. This type of land is in the lower level than the Pakho.

ii. Pakho

This type of land is situated a little bit high compared with Bari. Therefore the nature of Pakho is dry. Only one seasonal crop can be cultivated here.

In Gaidakot VDC the area of land is measured in Ropani. According to village profile of Gaidakot VDC (2008); 16017 Ropanis lands are cultivated there. But only about 142 Ropanis of land are cultivated by the Bote community.

The productivity of Bari and Pakho is varies. Very few lands have irrigation facilities. So they have to depend up on the monsoon for agriculture. The size of jungle is declining which reflect the less supply of fodder. That is why the numbers of

domesticated animals are also decreasing. It means the availability of compost manure is scanty. They have not adopted modern agriculture technique. All of these factors are directly responsible for the low production of crops resulting the poor economy of the village.

6.1.2 Ownership of the land

"Bote people throughout the kingdom are purely Mongoloid and tribal people of Nepal. Available evidences suggest that they have been holding the land for hundreds of years under the Kipat system." (Subba1989).

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

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

Table No. 6.1

Cultivated land area holder by Bote people.

S.N.	Area in Ropani	No. of household	Percentage
1.	Landless	18	25.71%
2.	0 to 1 Ropani	30	42.86%
3.	2 to 4 Ropani	17	24.29%

4.	5 to 10 Ropani	5	7.14
5.	Above 11 Ropani	-	-
	Total	70	100%

Source: Field Survey, 2008.

The above table shows that 25.71% Bote people don't have their own land. They are cultivating in their relatives land and they help their landlord in his necessity. These peoples' main source of income is wage labor. 42.86% people have their land up to a ropani. Where they make their house and cottage for their cattle. 24.29% people have their land up to 4 ropanis. With in this land they cultivate the harvest for their livelihood 7.14% people have more than 5 ropanis to 10 ropanis land for agriculture. The above table shows that the Bote people hold small size of land and there is no irrigation system in Gaidakot Bote people Area. So they can't grow good crops like-Paddy and cash crops, like vegetables.

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

6.3.1 Land Holding System

Bote people are the one of the indigenous people of Gaidakot VDC. The total land holding of people in Gaidakot VDC is very insignificant. The pattern of land holding system is basically of four types, land owners and others are owner – cum – tenant , tenant and landless labor. In this study area, among the total households of people, near about half percent of people are landless, and some are owner cum tenant or tenant.

Table No.6.2
Type of Land Holding System

S.N.	Type	No. of Household
1.	Owned	28
2.	Owner cum tenant	8
3.	Tenant	16
4.	Landless	18
	Total	70

Source: Field survey, 2008.

The above table shows that only 52 household are landholder and 18 household have not their land in Bote community of Gaidakot VDC. Among the 52 household 28 households have their own land 8 respondents are owner- cum tenant and 16 are tenants only. 18 respondents are landless. There is a slight difference in the meaning of tenant and landless. The tenants are those who have not their own land but the cultivated the land of others. The landless are those who have not their own land as well as the land of others for cultivation. Though they are indigenous people of Gaidakot VDC, why do not have their own land? A question might be roused. It is due to their innocence and simplicity that high caste people, by fair means or foul, have grabbed the land of Bote people.

6.2 Occupation

The economic condition of Bote people of the study area is poorer than other communities. They do not have enough land to produce; small size of land cannot feed them for a whole year. They don't have Khet but they have only pakhobari. The main crops of this land are corn, wheat, millet, dry rice beans, mustard seeds, etc. The young men work as unskilled wage laborer and earn a little money. Their traditional sources of income have become less productive or almost insufficient, they are compelled to look for other alternative sources of livelihood. So, at present they practice both traditional as

well as non- traditional modes for subsistence – agriculture, boating, fishing and food gathering included under the traditional occupations and wage labor porter, handicraft, employment in offices are included under the non-traditional occupations.

6.2.1. Traditional Occupation

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

Table No.6.3
Involvement of head Bote people in main occupation

S.N.	Main Occupation	No. of Household	Percent
1.	Agriculture	8	11.43%
2.	Boating	11	15.71%
3.	Fishing	16	22.86%
4.	Service	7	10%
5.	Wage labour	27	38.57%
6.	Other	1	1.43%
	Total	70	100%

Source: Field Survey, 2008.

The above table shows that 11.43%. Bote people are following agriculture as their primary occupation. 22.86% people are involved in fishing where as 15.71% in ferry service, in service 10% people are involved. The highest populations i.e. 38.57% are involved in wage labor as their main occupation. One household head has been India. Which is placed in other occupation.

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

Table No.6.4

S.N.	Main Occupation	No. of House hold	Percent
1.	Agriculture	22	41.43%
2.	Boating	14	20%
3.	Fishing	13	18.57%
4.	Service	5	7.14%
5.	Wage labor	16	22.86%
6.	Other	-	-
	Total	70	100%

Source: Field Survey, 2008.

The above table shows that 41.43% People follow agriculture as their secondary occupation. 20% people in fishing and 18.57% in boating where no one follows service as their subsidiary occupation. 22.86 people follows wage labor as their secondary occupation. In rainy reason large percent of the Bote people are involving in agriculture to cultivated their own primary occupation. And in winter season 20% people are involved in fishing and 18.57% of people in boating because during that period fishing becomes easier than in other seasons.

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

6.2.1.1 Agriculture

Nepal is known as an agricultural country. According to National C B S 2003 about 65.7% people are engaged in agriculture activities. It is one of the important

economic sources of Nepalese People. Most of the People of the study area are seasonally engaged in agriculture, but their gross economic income comes from other activities, because of the small scale of land.

In the past, more than 250 ropanis of land was in the hands of Botes, but now, they do not have even 80 ropani in total. Other culture group people started to settle down here and they bought the Botes' land at low price. Now days they have only Pakho land. There is no facility of irrigation. Jagat Bahadur Bote, who is 72 years old, narrate the story about the losing of their land, that they had a very hard livelihood as they reside in a small plot of land. This result has occurred due to the redistribution of land at the time of separation of their married sons. Another reason is that they draw loans from other higher caste people at a high rate of interest at the time of food shortage or to celebrate feasts and festivals, as well as the serious illness of the family members. They don't have good source of income, so they can't pay the loan back with in the fixed time. As a result they are forced to sell their land to the loan donors at a low price. The Bote people hold small size of land and there is no irrigation system in the study area. So they can not grow good crops like Paddy and cash crops. Those Bote who have land for production, they can't use chemical fertilizers. They only use local or organic fertilizers. Which may not help them to increase the production.

Bote People use similar types of tools as other people do in agriculture. They use plough, which is pulled by a pair of oxen to loosen the soil. Kodali (mattock), Kuttee (a small mattock), Hansiya (sickle), or Khurpa (a kind of bigger sickle). Karauti (a kind of sickle with saw like blade) are used for different purposes in agriculture.

Maize, wheat are the major crops grown in Gaidakot VDC. The agricultural activities of the Bote are largely regulated by the seasonal cycle. The major seasons are rainy and winter. In the rainy season cultivation starts at the one set of monsoon, which includes maize, Paddy, beans, pumpkin, cucumber and other green vegetables. And winter season crops are barley, wheat, mustard oil etc. They do not have irrigation facilities so they hardly cultivate paddy. So maize, wheat\ barley, mustard oil, pulse etc

the main crops cultivated by the Bote people in Gaidakot VDC. Due to lack of irrigation facilities agriculture in this area is totally dependent upon monsoon.

Table No.6.5
Cropping calendar of Gaidakot VDC.

Major Crops	Planting Month	Harvesting Month
Maize	Baisakh	Bhadra
Paddy	Ashadh	Manshir
Wheat\ barley	Sshwin	Chaitra
Mustard oil	Kartik	Magh

Source: *Field survey 2008.*

The above table shows planting and harvesting different crops. It indicates maize is sown in Baishakh. Some kind of pulse beans are inter cropped with maize, wheat and beans are harvested in the month of Bhadra. Almost all people grow maize and wheat in their fields. Some of them grow mustard, wheat, paddy in Kartik, Ashwin, Ashadh and are harvested magh, Chaitra and Mansir respectively.

Major Crops

The major crops grown by them are maize, wheat\ barley. Minor crops are paddy, mustard oil, soyabean, beans etc. Maize is the most popular crops of this society because it can be eaten in various ways. Fried maize is popular in this study area boiled maize is also eaten. It can be used as rice, and the flour is used to make dhindo (porridge) and bread. Bote use maize to make homemade beer also.

Maize is grown twice a year, once in a rainy season and another in winter season. Millet is also popular food of this society. They love to make its bread and dhindo (porridge), and also make home made beer.

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

Table No.6.6
Amount of production per unit land in the study area.

S.N.	Crops	Area	Quantity of Production in a Year
1.	Maize	In one ropani	16 to 20 Pathis
2.	Millet	In one ropani	12 to 16 Pathis
3.	Wheat	In one ropani	10 to 12 Pathis
4.	Paddy	In one ropani	10 to 12 Pathis
5.	Lentile	In one ropani	6 to 8 Pathis
6.	Soybean\ Mustard	In one ropani	4 to 8 Pathis
7.	Beans Dal and other	In one ropani	Above 2 Pathis
	Total		68 Pathis in average

Source: Field Survey, 2008.

The above table shows that, they produced maize 16 to 20 Pathis in average in a ropani. Secondly, millet is produced in 12 to 16 pathis in a year. Wheat, paddy and lentile have 10 to 12, 10 to 12 and 6 to 8 pathis respectively. Soybean and mustard are also produced 4 to 5 pathis in a year. In other, they produce Dall like Masuro, Rahar etc about 2 pathis per year and they also produce some vegetables cucumber, snake gourd, pumpkin. In total they produces 68 pathis of crops in a year in a ropani land in average. This agriculture production is not sufficient to fulfill their daily needs throughout

the year. The following table shows that the food sufficiency of the households of the study area.

Table No. 6.7

Food sufficiency of the households in the study area.

S.N.	Food Sufficiency (In a Month)	No. of Household	Percentage
1.	Below one month	18	25.71%
2.	1 to 6 months	34	48.57%
3.	7 to 11 months	18	25.71
4.	12 and above months	-	-
		70	100%

Source: Field Survey, 2008.

The above table shows the weak condition of Bote people. Though in agriculture 25.71% people can't produce for a month in a year. They follow this occupation as their subsidiary occupation. Their main occupation is wage labour. 48.57% people produce for six months in agriculture production. Among 34 households service of 5, fishing 8, other -1. All together 24 households.

25.71% people produce up to 11 months among them 8 households follow agriculture as their primary, service 1, boating 4, and fishing-5 which be shown in the following.

Table No. 6.8

Classification of their primary and secondary occupations of the households.

S.N	Occupation	Households			
		Main	Percentage	Subsidiary	Percent
1.	Agriculture	8	11.43%	22	41.43%
2.	Boating	11	15.71%	14	20%
3.	Fishing	16	22.86%	13	18.57%
4.	Service	7	10%	5	7.14%
5.	Wage labour	27	38.57%	16	22.86%

6.	Other	1	1.43%	-	-
		70	100%	70	100%

Source: Field survey, 2008.

The above table shows the primary occupations followed by the Bote people. Agriculture is the primary occupation of 11.43% and 41.43% as secondary. Fishing is primary of 22.86% and subsidiary of 18.57% where as 15.71% follow boating as their main and 20% secondary. Wage labour is the main occupation of 38.57% and 22.86% as secondary. Service is the main occupation of 10% and 7.14 % follow other as their main occupation. This table also proves that they fulfill deficiency by their secondary occupation.

6.2.1.2 Animal husbandry

In rural area, animal husbandry is one of the important economic activities of the Nepalese people. Bote people domesticate both animals and birds. They raise their animals or birds for religious, agriculture and economic purpose. Bulls are kept for agriculture purpose, cows and she-buffalos are for milk, goats and sheep for both meat and money. Chicken and Pigeons are for religious and economic sources. The following table shows the types of domesticated animals in Gaidakot VDC.

Table No. 6.9

Types of domesticated animals in Gaidakot VDC.

S.N.	Types of Animal	Own	Rent in
1.	Cow\Oxen	15	-
2.	Buffaloes	5	3
3.	Goat	27	13
4.	Chicken\Duck	56	8
5.	Pig and other	27	3

	Total	130	27
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Source : Field survey, 2008.

The above table shows, out of the total domesticated animals 56 are chicken\ducks and it is the highest number. They own 5 buffaloes of their own and 3 are tamed rent in basis for milk and milk products and also for meat. This is economically beneficial for the local people. The number of buffaloes was found due to the scarcity of pasture land and fodder. They own 27 goats of their own and 13 rent – in basis for meat and household income. Cows and Oxen are 15. Oxen are important for ploughing the land. The cows are tamed for the purpose of milk and manure, traditionally cows are considered as holy animals. So they are worship. Cow dung and urine are believed to have purifying properties. In the study are there are 27 pigs of the own and 3 rent – in and kept for the purpose of meat and sold cash.

6.2.1.3 Fishing

Fishing is the most popular occupation of the Bote people. As we have already mentioned that there are two types of Bote, which are known as Paani Bote and Pakhe Bote. Pakhes Botes are those spend their time doing the work which is not consult with water like-agriculture, animal husbandry working as a porter etc . But Panni Botes spend their long time in works related with water like fishing, boating, etc. The Botes of the study area are all Paani Botes. Fishing is the old profession. In the early stone age hunting and food gathering, fishing was the popular jobs of late stone age. Bote people of Gaidakot VDC use the primitive weapons for fishing. It is an interesting game and is practiced by all age groups of male Bote people. Females of Gaidakot VDC do not participate in fishing. People say that Bote are all season fishermen but in the rainy season they stop fishing because of the heavy flood of the river. Their fishing activities take place in the Narayani river. Fishing is their traditional occupation. They have vast knowledge of fishes like – Baam, Asala ,Bhoti, Chuche, Baghi, Sahar, rewa, Gonch, Chepte, Thinge Jalkapur , Gandera, Katle etc. as the common fishes in the Narayani river. Morden science and technology has developed different kinds of weapons to

catch fish by a big quantity of fish even in the biggest Ocean. But the Botes of Gaidakot VDC are still fishing with their primitive methods.

They use different methods and equipments to catch fish according to the seasons. They use the following equipments to catch fish.

1. Using nets (small and big both).
2. Using hooks.
3. Using hand nets (called Besari and Bakhajal).
4. Poisoning or electric search.
5. Diverting the water of the river etc.

In this study area the above first second and third method are used for fishing. The last two methods are used in small streams, which is not used in Gaidakot. The Botes of the study area never like poisoning and electric search because it disturbs other animals. Fishing is done twice a day, morning and evening. Early in the morning, Botes come out for fishing and in the evening time also they do fishing at near about 7 o'clock.

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

Besari (hand net boarder made of the wooden stick) and Bakhajal.- It is used when the water becomes muddy by the drops of rain. From 'Jesta' to 'Ashwin' Besari, is used by the Botes. It needs a single person; carries a basket made of bamboo hanging in the backside and stays on the bank of the river. Botes catch only small fish by Besari like Bhoti Chuchhe etc. other caste group like Gurung, Magar etc. also use the Besari and Bakhajal to catch fish. Som Bahadur Bote (29 years old fisherman) said that in other place, Bote catch fish diverting the water in another direction. But in huge deep Narayani river it is imposible in Gaidakot. Fishing is interesting as well as difficult task. Some times even for 3 days, according to Bala Bahadur Bote 45 years old fisherman, they can not get any fish," Sometimes we think it is a good for nothing job". Sometimes they get many fishes with small labour, so it is not guarantee getting fish or not.

Near about 30 year ago Jagat Bahadur Bote 72 years old fisherman caught a fish, which was 30 K.G. in the Narayani, largest fish they caught through out their fishing career. Now a days this occupation has a lot of difficulties. The license system made by the Royal Chitawan National Park disturbed their traditional profession, because they have to sell the fish at low price to the license holders, otherwise they fine them. So the Bote people of Gaidakot have not got any facilities so as preserve their traditional job fishing by the government.

6.2.1.4 Boating (Ferry Service)

Boating is one of the main traditional sources of income of the Bote people ; it is their traditional occupation. They earn a good amount of money providing ferry service in the confluence of the one rivers, Narayani. Twenty eight years ago there was not any suspension bridge. At that time ferry service was the only one means to go to the market and other places. According to Buddhe Bote "many accidents happened in the rainy season in the Narayani River many people died, but Botes did not stop their service, it was really a challenging job."

Now a days, they have merely 15 wooden canoes, which are very small i. e. maximum 8 people can cross the river using a sign wooden boat, but in the winter season they join 3 or 4 other wooden canoes together with a rope, which is safe and can safely take more than a dozen people at a time. In the past they used to have a Mukhiya (leader of the Bote community). They had to pay their tax to the Mukhiya and all taxes collected goes to the district headquarter to pay the collected tax to the government Mukhiya was also a guardian of their community. Now days, this system is not in practice. Now, they have to pay the tax to the village Development Committee.

6.2.2.1 Wage Labour

Income of their traditional occupation is insufficient because of the less production. So, most of the Bote people are involved in wage labour. To meet their food requirements both males and females are involved in wage labour. They do not have special knowledge in other fields such as driving, mechanical work and business etc. Most of households earning is the main source of livelihood of the Bote people. Males get higher wages than females for the same type of work. This discrimination has been made due to their physical condition. Most of them take cash in return to their services and some of them take food grain in return. It is in the condition, If they work in agriculture field they are paid in food grain and if in construction works they are paid in cash. In Gaidakot VDC among 342 population most of them go for wage labour during plantation and harvesting season because of annual food grain production is insufficient to them to maintain daily needs. In the study area, males gets Rs. 100-150 per day according to work where as females get Rs. 80-100 for the same work. Most of them are paid in cash in return. According to their condition of the work, if they work in agriculture field, they are paid in food gain 2- 3 pathis of corn per days and non – agriculture field they are paid in cash. Most of the Botes of the study area work in the neighboring village Gaidakot, Chitawan as daily wages labourers in house construction, road construction etc. and in other same types of work. Mostly women and the girls are engaged in fetching concrete, sand and stone from the bank of the Narayani River and

sell it in the needed place. They got good income in winter season about 100- 150 per day. But it is not guaranteed job. Sometimes they can not get any work even for a whole month.

Males Botes work as porters carrying goods from one place to another, specially from bus park to another places. They are seen in the bus park of pulchok chitawan.

Only 10 Botes have the knowledge about skill labour. 4 is carpenter and the other are in machinery. In this works but it is not easy to get a chance for skilled labour because of the competition with Indian and Nepalese skill people.

Production from agriculture land is insufficient most of the people are involved in wage labour. To meet their food requirement both male and female involved in wage labour. Their traditional occupation (boating and fishing) also is no longer existence. They do not have any knowledge of skill. Some of them weave Net, Doko, Dalo, Rack, Mudha but it is only for their livelihood and also domestic use. So wage labour is source of livelihood of Bote community. There is a discrimination made in wages labour. Therefore it has played a great role in the economy of Bote people.

Table No. 6.10

Earning form service of the households.

Income in Rs.	Number of Household	
	Labour	Service
10,000-15000	11	
15,000-20,000	28	
20,000-40,000		
40,000-50,000		3
50,000 above		

Source: Field survey, 2008.

The above table shows the earning from services and unskilled labour. Out of 70 households 28 households earned Rs. 15,000 to 20,000 and households 10, 000 to 15000 only for the six month in average. Out of the 70 households only 3 households earned above Rs. -50,000 in nine months. It is because they can't carry on their service throughout the whole year, because of various reasons. i. e. their bad health condition does not allow them to attend their duties regularly, their feast and festivals which observe leisurely and do not attend their duties and it is impossible to get such an employment for unskilled.

6.2.2.2 Skill

Agriculture can not alone improve the economic status of the people. Besides farming people do certain skilled works like weaving (Doko, Namlo, Dalo Net) well digging etc. Which might be additional sources of income of Bote people of gaidakot VDC?

Table No.6.11

Skills of Bote people of Gaidakot VDC.

Types of Skills	No of household %
-Well digging	6 (20%)
-Weaving(Doko, Namlo, Doko)	3 (10%)
-Weaving (fishing net, wire net)	5 (16.67%)
-Furniture , Rack and Muddha	16 (53.33%)
Total	30 (100%)

Source: Field survey, 2008.

The above table shows that out of 70 households only 6 households are involved in well digging, weaving Doko, Dalo, Namlo only 3 households weaving fishing net, wire net for stone wall are 5 households and Rack and Mudha, and furniture are 16 households. Remaining others do not have any knowledge about skills. Most of them are not professional. They utilize their skill to fulfill their domestic requirements. The skill of these people do not pay significant role in improving their economic status.

6.2.2.3 Annual Income and Expenditure

The economic condition of Bote people of Gaidakot VDC is extremely low. Agriculture and wages labour are the chief source of income. In addition to this animal husbandry, service, skill, labour and indigenous skill (fishing and boating) also are the subsidiary sources of income. About half percent of respondents are landless. Per head land holding size is less, so the food grain production is not sufficient to them throughout the year. The method of agriculture is traditional and crude. There is no irrigation facilities so they depend on the monsoon for the irrigation. Because of the population growth and land in heritance practice, land has been fragmented into smaller segments.

The main source of cash income in Gaidakot VDC is wages from unskilled labour. Besides these from different types of service like driving, cooking, watchmaning etc. they earn money which is supposed to contribute substantially to the economy of Gaidakot VDC. They also do wages labour by ploughing, spading, crops plantation and the harvesting. But this sort of employment is seasonal, that is during, plantation and harvesting season only. In fact the daily wages labour supports their livelihood.

Table No. 6.12

Estimated annual income of the each household of Bote from different sources of Gaidakot VDC.

Income in Rs.	Number of Household						
	Agriculture	Animal husbandry	Wage Labour	Service	Skill Labour	Fishing	Boating
1000-3000	8	12	-	-	-	15	15
3000-5000	10	5	-	-	7	14	10

5000-7000	5	3	-	-	7	-	-
7000-9000	1	4	-	-	4	-	-
9000-11000	3	2	13	-	4	-	-
11000 above	3	2	30	12	-	-	-
Total	30	28	43	12	22	29	25

Source: Field survey, 2008.

The above table shows that the estimated annual income of the each households of Bote from different sources of Gaidakot VDC. The major sources of income of Bote people are wages labour. Out of 70 households 43 households were involved in this occupation. About 30 households involved in wages labour with salary more than Rs. 11000 per year and 13 households Rs. 9000 to 11000 in average. Only 12 households were engaged in service with salary more than 11000 per year. Agriculture and animal husbandry are the sources of income. But the method of agriculture is traditional. There is no irrigation facility. Because of the population growth and the land inheritance practice, land has been fragmented into smaller segments. These all make low productivity and low income. Only 6 households produce enough food grain to meet household demand. Animal husbandry could not play any significant role for the betterment of their economy. It is found almost all families of the economy have domestic animal for the purpose of manure, milk and meat. Though boating and fishing are indigenous skill of Bote people. They give up their traditional occupation. Only fishing 29 and boating 25 households followed their traditional occupation. They utilize their skill to fulfill their domestic requirements. Since the skill of these people do not pay any significant role to bring change in their economic status. The skill labour of people include digging well, weaving (Wire, Net, Doko, Dalo, Rack Mudha) etc. only 22 households were involved in this skill labour.

Table. 6.13

Estimated annual expenditure of each households of Bote in Gaidakot VDC.

Expenditure in Rs.	Number of Household							
	Food grain	Food grain	Milk Cons	Educ ation	Feast, Festival	Medicine	Kitche n	Cigratt e and

	(Own land	(Purchase)	umpton		and Clothing		ware	alcohol
1000-3000	1	-	35	28	18	24	29	31
3000-5000	4	-	26	9	21	21	31	18
5000-7000	8	8	-	-	13	18	7	21
7000-9000	3	11	-	-	10	4	3	-
9000-11000	1	10	-	-	8	3	-	-
11000-13000	5	8	-	-	-	-	-	-
Above 13000	2	21	-	-	-	-	-	-
Total	24	58	61	37	70	70	70	70

Source: Field survey, 2008.

The above table shows that the annual estimated expenditure of each household of Bote people in Gaidakot VDC. The data shows that in the annual total gross expenditure, the amount spent in purchasing the food grains is more than the amount spent in food grains from own farmland. Because per head land holding size is less. About half percent of respondents landless. Only 7 households have enough food grain for year, remaining others do not produce enough food grain. Out of 70 households 35 household spent money (Rs. 1000 to 3000) on milk consumption and 26 household spent Rs. 3000 to 5000. The expenditure in education looks little, because out of 70 household's children, only 20 households children go to school regularly. The data shows they spent a lot of money on feast, festivals and clothing. Because Bote celebrate almost all Hindu festivals. The total annual expenditure on medicine seems very high due to their poor health condition. A little part of their income spent in kitchen ware like spice, salt, soap, kerosene etc. similarly they spent money on cigarette and alcohol which is rather high than other expenditure (education, kitchenware, milk consumption). This is clearly indicated the annual deficit balance, which is supplemented by loan borrowing.

Chapter – Seven

Summary, conclusion & Recommendation

7.1 Summary

Nepal is a cultural mosaic country of the world. It is small but beautiful in natural phenomena. Nepal is a landlocked country but rich in water resources. Thousand of big and small rivers flow north to south. Many big and small villagers and cities are on the banks of these rivers. More than 5 dozens of caste/ethnic group live in different area of our country. Bote consists 0.04% in the total population of Nepal. The total population of Bote people in Nepal is 7969. (10th census of Nepal 2001). They are living in different areas of our country. In which 243 Botes are living in the day study area. They have their own language, which is spoken by a limited person of their community.

They have their own, cultural. Among them Bote is a minority group who live nearly on the bank of the river. Fishing and boating (ferry service) are their traditional occupations. They are also called Majhi. Tradition and culture are the marks of the identification of the particular community. This study has focused to find out socio-economic status of the Bote of Gaidakot VDC of Nawalparasi district. Bote are one of the Hindu ethnic groups who in habits neighboring regions in Terai forests, inner valleys as well as hills. They speak an Indo- Aryan language and live in one storey huts with wooden wall and thatched roofs. Bote have their own way of performing birth, marriage and deities of the Hindu phantom. Unskilled labour, agriculture, fishing and weaving (Net, Dalo, Doko, Mudha and Rack etc.) are the main sources of livelihood. They hold small land for farming. The annual income of Bote is very low and very few people are literate among them. Their socio- economic condition shows that they are many times worse off than the average Nepalese.

The main objective of the study is to identify the socio- economic profile of Gaidakot VDC. Due to time and other limiting factors to study all the aspects of Bote was not accessible, so some problems is specified as a form of research questions and specific objectives.

This is a descriptive as well as exploratory research. Traditional methods of data collection with the help of questionnaire, interview, and observation have also been used to collect the primary data. They perform various types of life cycle ceremonies, such as birth Nwaran, Pasni, marriage, death etc. as other ethnic group practice. Jawai chela and Bhanja chela are the special priestes of the Bote.

The findings on demographic characteristics in the study area as follows:

7.1.1 Demography

-) The population of Bote people of Gaidakot VDC is 342.
-) The average family size of Bote community is found 4.89.
-) The dependency ratiio of Bote people is found to be 73.6.
-) The sex ratio of people of Gaidakkot VDC is 103.57 per hundred women. The ratio is higher then Nawalparasi district as well as Nepal as a whole 99.98.

7.1.2 Literacy

-) The total literacy in community is found to be 48.45 percent, which is lower than national literacy rate 53.7 percent.
-) Male literacy rate is found 57.14 percent.
-) Female literacy rate is found 38.69 percent lower than national.

7.1.3 Family planning

-) In the family planning users 40% have found using family planning and 60% have found nonuser of family planning.

-) It is also found 22.86% use contraceptives temporary method and 17.14% used permanent method.

7.1.4 Health and sanitation

-) It is also found that 42.86 percent of the respondents were treated by Dhami \ Jhankri Sudini (TBA) and 57.14 percent by hospital.
-) It is found that 60 percent respondents have been fetching water from Hand pump whereas 24.29 percent from public tap, 10 percent from well and 5.71 percent from river\ natural spring. Though the water supply is inadequate.

7.1.5 The Economy

-) It is found that 40 percent respondent have their own land whereas 25.7 percent are found landless and 22.9 percent tenant and another 11 percent owner cum tenant.
-) It is found that maize, wheat\ barley and paddy were the major crops production. The estimated expenditure on food grain is higher than to the food grain come from own land.
-) It is found that almost all families of the community have domestic animal for the purpose of manure, milk, meat, of them about 82.8 percent domestic animals are their own and 17.2 percent are in rent basis.
-) It is found that out of total estimated income of respondent the amount come from wages labour is high beside this from the salary and from own food grains.
-) Out of the total expenditure of Gaidakot VDC the highest percent amount spent on purchased food grain consumption.

This study has focused on finding out the socio-economic condition of Bote people, their life cycle ceremonies, the root cause of their backwardness in comparison to other cultural groups in regards to education, health and hygiene of the study area .

7.2 conclusions

Bote people are considered Hindu ethnic group because they are believer of the sacred cow and its urine (*gaunth*). They have been celebrating all Hindus festivals.

The main objective of the study is to examine to socio-economic condition of the Botes of Gaidakot VDC Nawalparasi district.

- a) Botes are considered Hindu ethnic groups because they worship the sacred cow and use its urine (gaut) .They have been celebrating all Hindu festival such as Dashain, Tihar, Maghe Sankranti, etc.
- b) Bote people belong to the group of Mongoloid stock. Their socio - economic and cultural system is adopted from the Aruans and they belong to Matawali casate in the social hierarchy .They still belive in supernatural things like Sikari pooja ,Bayu Pooja ,etc.Wearing typical dress and cluster type of settlement patterns differ them from other ethnic group
- c) The literacy rate is very low with less percentage of literacy females .They are not aware of education to their children .kanchha Bote who has passed SLC is the highest educated person of the study area . The high degree of illiteracy may be due to the following factors.
First, they do not know the importance of education. The alternative works are more beneficial and give quicker returns than education.

- d) They possess a small area of land that is not sufficient for agricultural production and they are not educated too. They do not have good knowledge of vocational subjects. Fishing and ferry service help them for 7 months to buy necessary goods .Wage labour is not guaranteed .so they are really in as miserable condition.

- e) They spend their Major portion of income on feasts and drinking jaad and Raksi which is unproductive .They need Raksi in their cultural and religious ceremonies. There are no any trades of industries to improve their economic status. They develop animal's husbandry of the purpose of manure, milk and meat as their household demands only.

They do not know the importance of good health and sanitation due to the lack of proper health education. The above -mentioned reasons reflect the root cause of their backwardness.

7.3 Recommendation

On the basis of the finding of the study, the following recommendations have been presented to uplift the socio - economic condition of the Bote people of the study area.

- a. First, to protect the right and to develop the consciousness of the poor and exploited Botes, the government should take initiation to provide them a special programme of compulsory education .Some scholarships should also be a parted especially for their education.
- b. Fishing & boating are the main traditional occupations of the Bote people. In this 21st century they are using the primitive types of instruments, such as wooden small canoes, primitive style of fishing etc. Modern plastic or other lighter boats and small ships are needed for them to provided ferry service or increasing visitors and it will help them to increase their economics condition.
- c. Fishing is done using primitive tools like nets and hooks, so they can't catch enough fish. So, they need modern types of net and hooks, which could help them to catch enough fish .
- d. The government should given them a good opportunity work in different local offices at least as a peon and which help them to improve their social condition.

- e. Due to the lack of training, the younger people of the study area are unemployed. The planners should run occupational trainings such as poultry farming, fish ponds, bee keeping, carpentry, animal's husbandry, textile etc.
- f. The government should encourage the NGOs to run programmes based on the children's all round development.

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Questionnaire For Household Survey

1. Household No:-

2. Name of Respondent

Age: -

Sex: -

Address: -

Occupation: -

Education:-

Marital status:-

VDC, Ward No. :-

Religion:-

3. Questionnaire regarding household

Family structure- Nuclear (), Joint ()

Age	Male	Female	Total	Marital Status	Education
0-5 years					
6-10 years					
11-15 years					
16-20 years					
21-30 years					
31-40 years					
41-50 years					
51-60 years					
61 & Above					

4. Questionnaire regarding occupation:

Occupation	Main	Subsidiary
Agriculture		
Fishing		
Boating		
Wage/Labour		
Micro Enterprise		
Service		
Other		

5. Educational Attainment

S.N.	Age group	Male		Female		Total	
		Literate	Literate	Literate	Literate	Literate	Literate
1.	6-16 Years						
2.	16-60 Years						
3.	> 60 Years						

6. Reasons behind not sending children to school.

*
*
*

7. Sources of drinking water:

- a. Tube Well
- b. Tape Water
- c. River
- d. Natural Spring (Well)
- e. Others

8. System of Medical treatment :

- a. Hospital
- b. Traditional Medicine practitioner

9. What as your age at marriage?

Sex	10-15 Years	16-24 Years	Above 24 Years
Male			
Female			

10. What do you prefer at the birth of a child in your family?

- a. Son
- b. Daughter

11. Family planning measures adopted.

Yes/No

12. What is your tenure status?

- * Owner
- * Owner cum tenant
- * Tenant
- * Landless

13. What do you grow as seasonal crops in your land?

14. How much do you produce?

Muri.....
Pathi.....

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

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

16. If no, then how long?

Months.....

17. What is the measure source of income of your family?

18. How much do you earn per day /month / year?

19. How do fulfill you deficit?

20. Do you smoke?

Yes/ No

21. Which you celebrate with your family?

22. Do you think all these cultural festivals are equally important in you life?

23. Which marriage did you do? or Will do ?

24. Livestock information:

Types	Own	Rent in	Total
Cow			
Buffalo			
Goat			
Hens/Ducks			
pig			
Others			

25. Do you have interest in traditional occupation?

Yes ()

No ()

26. If no, Why?

27. Do you think such traditional occupation should be taught to your children?

Yes ()

No ()

28. If no, Why?

29. What kinds of problems do you feel in your occupation?

*

*

30. What kinds of solutions do you want?

*
*

31. Do you and your family is involved in social organization?

Yes/No

32. Are you participate in political institution such as VDC, DDC?

Yes/No

33. Do you service in government's office?

Yes/No

34. What do you expect from the government to up lift your socio-economic status?

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35. If you have any comment and suggestion in this regard, please.....

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