

CHAPTER ONE

INTRODUCTION

1.1 Background

Nepal is small in geography and poor in economy. But it has glorious history and it is multi- ethnic, multi- lingual and multicultural state where 102 castes and ethnic groups coexist and 92 languages and dialects are spoken (CBS, 2001). The indigenous ethnic group (Adibasi Janajati) comprises about 38% of the countries in total population of over 25 million. The government has recognized 59 ethnic groups and enlisted them in Nepal governments official gazette of 2058 B.S. by the recommendation of Adibasi Janajati Uthan Rastriya Pratisthan Karyadal 2052.

The three major ecological zones i.e. the Himalayan, the Hills and the Terai are categorized by the people of different caste/ethnic groups. The Himalayan region is dominantly inhabited by the people of Bhote, Sherpa, Tamang and Brahmin's, Chhetries, Magars, Gurungs, Kami, Sarki, Damai by the lower areas of this region. Occupational caste/ethnic groups such as Kumal, Bishokarma (Kami), Sharki (Cobblers), Damai (Tailors), and other caste such as Brahmins, Chhetri, Gurung, Magars, Newar etc. are inhabitants of the Hill region. Likewise, Terai region is inhabited mostly by Tharu, Dhimal, Danuwar, Satar, Chamar etc. All these ethnic groups have their own socio-cultural and economic characteristics.

From cultural point of view, Nepal is divided into two regions i.e. the hill culture and the plain culture (Gaize; 1975; p. 17). Different caste and ethnic groups inhabit these two main cultural regions. The hill culture is predominantly a Hindu culture or culture of twice-borne castes, which

is known as "National Culture" of Nepal. More over if we analyze Nepali culture anthropologically it can be divided into three major types i.e. group culture, regional culture and national culture. Group culture is the culture adopted by ethnic groups as their traditional culture such as Sherpa culture, Tharu culture, Newar culture, Gurung culture, Kumal culture regional culture is the culture adopted by the inhabitants of specific geographical regions, the hill culture and the plain culture. The national culture refers to the culture of national identification of any nation. Such as our culture - Nepali culture, Indian culture, Chinese culture etc. The national culture is culture conglomeration of group and regional cultures. Diverse ethnic groups are identified under the national culture as Nepali.

Middle region i.e. hill population is composed of various ethnic groups. This region is inhabited by the different castes/ethnic group such as Brahmins, Chhetries, Rais, Limbus, Tamangs, Gurungs, Magars, Newars and other occupational castes (black smiths, tailors, cobblers etc.) From cultural, economic, social, political and educational points of view, Brahmins and Chhetries share high status and most of the traditional Brahmins do not plough field. It is because they perform priestly works suited by hindu philosophy as their livelihood.

According to Hindu ethics, Brahmins are supposed to pure caste. Other caste people plough farmland Brahmin and Chhetry wear sacred threads. Therefore they are called "Tagadhari" caste, others and Matwali castes (liquor drinking caste) who do not wear sacred thread. Similarly, Panichalne, Chhoi, Chhito halnu napanne caste (Dhobi, Musalman,, Kumal) and Chhoi Chhito halnu parne caste (Kami, Damai, Sharki, Gaine, Badi etc.) exist in Nepalese society. Largely, such type of cultural practices prevail in western Nepal (Barali; 2039:2).

Due to discriminatory state policy and Feudalistic state system over the last 240 years, most of the ethnic groups have been economically exploited, socially discriminated, culturally suppressed, politically excluded in our country. The Newars and Thakalis have had advantage over other ethnic communities by being urban dwellers and being involved in trade and commerce. Newar are also involved in the administration and decision making power of the state. As well as high caste the hindus i.e. Brahmins and Chetries mainly from the hills comprise about 31% of the country's total population dominate politically and culturally.

National Foundation of Development for Indigenous Nationalities (NFDIN) act 2058 B.S. has defined Jangaties as 'indigenous people's are those ethnic groups or communities who have their own mother tongue and traditional customs, distinct cultural identify, distinct social structure and written or oral history of their own.

Numerous studies have revealed that there are huge disparities among these groups and communities of ethnic groups, Nepal Federation of Indigenous Nationalities (NEFIN) has further classified Janajaties into five major categories such as advanced, disadvantages, marginalized, highly marginalized and endangered groups.

Table 1.1
Categories of Indigenous Nationalities of Nepal

Endangered Group		Highly Marginalized Groups		Marginalized Groups		Disadvantage Group		Advanced Group	
1.	Kusunda	1.	Majhi	1.	Bhujel	1.	Gurung	1.	Newar
2.	Raute	2.	Siyar	2.	Kumal	2.	Magar	2.	Thakali
3.	Bankariya	3.	Lohmi	3.	Sunuwar	3.	Rai		
4.	Surel	4.	Chepang	4.	Tharu	4.	Limbu		
5.	Hayu	5.	Thudam	5.	Tamang	5.	Tangbe		
6.	Raji	6.	Dhanuk	6.	Rajbansi	6.	Chhaintan		
7.	Kisan	7.	Samthal	7.	Dhimal	7.	Sherpa		
8.	Lepcha	8.	Jhangad	8.	Bhote	8.	Yakkha		
9.	Meche	9.	Thami	9.	Gangaai	9.	Tingaunle Thakali		
10.	Kuswadiya	10.	Danuwar	10.	Darai	10.	Baragaunle Thakali		
		11.	Baramu	11.	Tajpuriya	11.	Chhantyal		
		12.	Bote	12.	Pahari	12.	Jirel		
				13.	Topkegola	13.	Byansi		
				14.	Dolpo	14.	Yalmo		
				15.	Fri				
				16.	Mugal				
				17.	Lerke				
				18.	Lohpa				
				19.	Dura				
				20.	Walung				

Source: NEFIN(2003)

The historical peoples movement 062/063 the interim constitution of Nepal 2007 has declared 'Nepal as an independent Federal, secular,

inclusive and democratic state'. Therefore, the interim constitution directed policy or framework for the protection and development of all caste and ethnic groups equally.

The Kumal fall under the marginalized category of the ethnic group. They have their own language, culture, religion and tradition with long history.

Population of Kumal in Nepal

According to national census conducted in 2001 the total population of Kumal in Nepal is 93389, which is 0.41 percent out of the total population of the country. The number of male and female is distributed is 45049 and 48340 respectively.

Following table presents the population of Kumal in region wise.

Population of Kumal by Development Region

S.N.	Development Region	Population
1	Eastern	9123
2	Central	16752
3	Western	53214
4	Mid-western	13120
5	Far-western	1280
	Total	93389

Source: National Census, 2001.

1.2 Statement of Problem

Nepal is a multi- ethnic, multi lingual, multi cultural state with geographical and socio-cultural diversity. There is diversity and diversity of all forms in the country. There are number of mountain, peaks, rivers

and lakes in the country, geographically the country is divided in three regions-mountain, Hill and Terai. Thus, a small country has great geographical and ethnic diversity. The population of Nepal is complex in nature ranging from the Indian origin in the South to the Tibetans in the north.

Nepal presents an example of being united in diversity over the history and has maintained its pride to be an independent and sovereign state. The indigenous groups have their own mother tongue, culture and lifestyle. But the social and economical structure of the society based on inequality, exploitation and discrimination of caste, creed, gender, class, religion and ethnicity. Due to the unitary and Feudalistic state system over the 240 years, most of the ethnic groups have been politically excluded, economically exploited, socially discriminated and culturally suppressed. Among them Kumal community is a marginalized group.

Kumal people are the occupational caste group. It is seen that they are more interdependent with the other caste people. These occupational people are living in Torbang VDC of Pyuthan district. They are providing services of pottery, carpentry, field ploughing, load carrying for the assistance of other caste people and for their own livelihood or subsistence. These occupations are considered as their ascribed occupation and their duty is to serve others (specially, Brahmin, Chhetri) caste people through those activities. They have been interacting with each other.

Now as the earthen pots are replaced with plastics, Kumals are mainly dependent on agriculture and animal husbandry. Because of modernization, infrastructure development, not change in their large family size and decrease in land holding size. The production from

agriculture is insufficient to solve their hand to mouth problem. Since the development of VDC in the form of market area and immigration increases the density of population decreasing their land holding size in one hand and creating ' more competitive changing environment on the other hand. They can't become enough cleaver to adopt them in changing environment competing with other groups. So, they have left back and become dependent upon the other cast people.

They are not deprived only in economic activities and condition but also in social and cultural activities and practices. Because of influence of other group. Modern technology, they are under repulsion with their culture. As a result the new generation even do not know about their traditional cultural activities and practices like language, different festivals etc.

From the above mentioned facts we can come to the conclusion that the Kumal of Torbang VDC ward no. 7 have been posing their social cultural identities. It help to formulate the following research question.

How are they maintaining their livelihood? Why they are in marginalized ethanic group? Are there changes in due course of time ? What type of changes are significantly occurring ? Can their changes be incorporated within the imitative change or not ? If changes occurred in what respect or aspect of life ? People of which category are more inclined to upward social mobility? are still unanswered thus, this topic "Social -cultural changes in Kumal Community: A Case Study is selected as research problem to analyze the frequency of socio-cultural change among the Kumals.

1.3 Objectives of the Study

The primary objectives of this study is to investigate and to examine the various socio-cultural dimension (population characteristics, religion, educational status and the economy) of Kumal community of Torbang VDC of ward no. 7 of Pyuthan district.

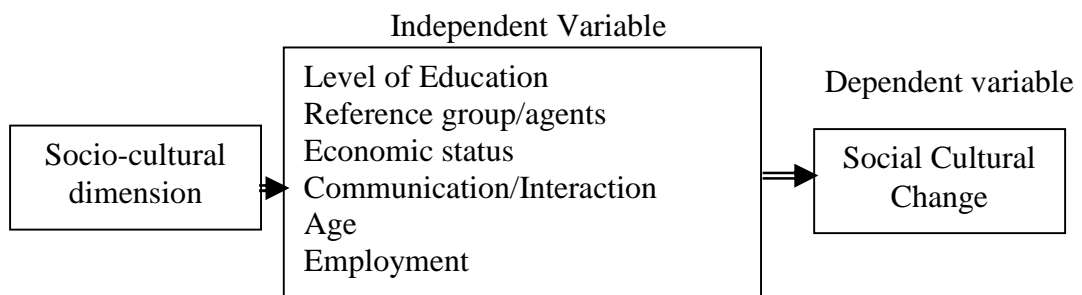
Specific Objectives

- i. To study the socio-cultural activities of the Kumal Community of Torbang VDC, ward no. 7 of Pyuthan district.
- ii. To point out the major highlights of socio-cultural change in Kumal community.
- iii. To provide short ethnographic picture of Kumal community of Torbang VDC of ward no. 7.

1.4 Conceptual Framework

The level of socio-cultural dimension is influenced by economic status, education, frequent interaction with the people of other community and change in occupation etc.

The following variables have developed in connection with conceptual framework.



1.5 Rational of the Study

Every society is dynamic in its nature, it changes its social and cultural phenomena as development takes place. Instead some remain unchanged due to socio-cultural values. Many social scientist or social researchers have paid attention on such type of values of changes and have carried out a lot of studies from different angles. The study on socio-cultural change in Kumal is not new activity but it becomes relatively first study about the Kumal of Torbang VDC ward no. 7 of of Pyuthan. Moreover, no one outlined the causes of replacement of pottery (Kumals' traditional occupation) by other occupation. The study has tried to throw focus on various aspects of Kumal e.g. social, cultural, economic, occupational, educational and socio-cultural changes that are occurring. Moreover, research findings have provided the detail information about Kumal of Torbang VDC and also will be helpful to policy and program makers of different aspect e.g. development and welfare.

CHAPTER TWO

REVIEW OF LITERATURE

In the context of Nepal, numerous scholars and researchers have studied various caste/ethnic groups from different angles including socio-cultural changes. There are few literature about caste/ethnic groups and their socio-cultural changes which are reviewed as relevant literature, providing some guidelines for the present study.

Studies in Nepal

Nepal is multi lingual, multi- religious,,multi cultural country as well as full of variation and diversity of people. Geographically it has diversity and spectrum so it is very important field for sociologist and anthropologist. Different culture and lifestyle is found in different field in different communities from the lowest part to the highest part of the country.

Before 2007 B.S Nepal was ruled by the autocratic government of Rana. So they didn't permit national and international intellectuals to do study about indigenous ethnic people so we don't get any scientific research at that time but the pilgrimages, priest, civil society government-employs as well as national and international scholars had written articles reports and published which we have found at present time. When the democracy was established in the country, the intellectuals had shown the interest for research and they have done research in different topics.

After establishment of democracy in Nepal, foreign scholars as well as Nepalese anthropologist and sociologist began to study on different ethnic groups of Nepal. Among them C.F Haimendrof is the first anthropologist to study the Himalayan people of Nepal. His book ' The

Sherpas of Nepal (1964)' encouraged other anthropologist/sociologist in ethnographic study in Nepal.

Hit Chock (1966) states that the 'Magars of Banyan Hill' are accepting the Hindu values and changes are occurring gradually. Similarly, Halmendrof (1996) takes the case of western Nepalese non Hindu groups who has accepted caste concept and he further states the distinction of adoption and assimilation with other cast people. In the same way in 1981 he also highlights more about the social structure of Thakali community and mentions about on going social mobility among the Thakali of Wertern Nepal.

Caplon (1970) was the British anthropologist to make intensive studies on Limbus in the Indreni cluster of Illam district. In his book "Land and Social Change in East Nepal" showed the changing relation Bahun and Limbus.

Caplon (1972) takes the realities of interrelationship and tendency in between priest and cobblers and present conditions with historical backgrounds. It further provides the knowledge about the areas they live in.

Nepali intellectuals have also shown the interest to the study and research on the important issues of ethnic group of Nepal. Dor Bahadur Bista, Gopal Nepali, Rishi Keshab Raj Regmi, Prayag Raj Sharma, Hark Gurung, Om Gurung, Chaitayan Misra, Krishana Bhattachan who have given great contribution for nation. Among them the native anthropologist D.B. Bista is the first and pioneering one who made an attempt to draw an ethrograhic map of Nepal. On his work in "people of Nepal (1967)" he focused only on the majority of different ethnic groups

but he had not described about Kumal under separate title. He had included the kumal into Danawar, Darai and maji chapter on his book.

Sharma (1977) has highlighted historically the caste and caste hierarchic system of Nepal after an analytical study of old legal code. He further notes the on going social mobility among various cast/ethnic groups of Nepal including Thakali, Newars, Magars and others.

The Kumal

The literature of Kumals study shows that there are two types of Kumals in Nepal like Purbiya (touchable) and Pashime (untouchable). Their exact origin has not confirmed yet. They are found to inhabit in the Terai, inner Terai and Mid-hills close to the riverbanks where bioresarches are rich to continue to their traditional occupation. Kumal is a Hindu caste group. In ancient Vedic period, caste system had started with relative profession. On account of their profession of making earthen pots, they were called Kumbhadar and now they are called Kumals.

Sharma (1991) studied in Arun Valley. He has explained about Kumal in Brief. According to his book there was no any change of Kumal's lifestyle from the construction of airport, roads and others infrastructure, but nowadays - small number of Kumal people were engaged on alternative occupation service, agriculture and tourism. This study clearly shows the relationship of culture to environment and technology.

Another book 'Ethnograhy of Nepal' (1994) written by Gautam and Thapa Magar state that an account of their profession for making earthenware pots, they are said to be called Kumals. It is said that this word has its origin from the Sanskrit language, where Kumbhakar was

changed to Kumahar and then to Kumahal. Finally the original word becomes Kumal. But other sources say that Kumbhakar changed to Kuhar and Kumole or Kumbhakar to Kumahar and then ultimately Kumhal and Kumal. Whatever the truth, these people are called Kumal through this description of their culture. The Kumal people are distributed in the different parts of Nepal from Sankhuwasabha to Kanchanpur district (Mehi Dekhi Mahakali Samma, 1975). They have forgotten their language due to the lack of practice in daily life.

The book "Nepla Ka Kehi Pichadiyaka Jatihar (2057 B.S)" written by Dilli Ram Dahal, was full size study of Kumal people at Chitwan, Nawalparasi and Palpa. According to this book Kumal people were able to preserve their own culture and language in spite of their backgroundness. The Nepalese terai, inner madesh and many hilly areas are inhabited by a tribal people who make earthenware pots and sell them on surrounding village. This tribe is known as Kumal.

Similarly, Madan K. Rimal (2056 B.S.) describes about the Kumal in "Kumal Jati ko Adhyan" (A study of Kumals). Bidhyanath Bhurtel (2000) has enlightened on the "Changing Livelihood Strategies of Kumals". Goma Pathak (2002) has studied on "Status of Kumal women in Deukhuri valley". These are the available literatures reviewed during the study of the Kumals of Godhawa VDC in Dang district. These literatures provided ethnographic knowledge of Kumals who live in different parts of Nepal as well as changes that have been occurring in their societies. Some literatures on change and development help to observe socio-cultural and economic changes in Kumals of Gadhwaha.

Likewise, Hira Mani Sharma Paudel in "Kumal Bhasako Adhyayan" (Study of Kumal language, 1986) has also made an attempt to

give and ethnographic picture of Kumals of Nepal describing the social institution such as marriage, economy, introduction of Kumal, occupation, and to some extent focused on cultural aspects. Poudyal (2043 B.S.) has made a noteworthy contribution in the field of Kumal language. His study is based on the speakers of Palpa and Nawalparasi districts. It is a morphological study of him in which he has compared Kumal language with Bote, Darai, Bhojuri and Awadhi. He has analyzed the morphological processes in traditional method and he compared the systems with Nepali language.

Similarly, Dwivedi, P.K. in the "Nepalese Society" (1992) also gives a short introduction of Kumals. His fieldwork is based on Chitwan district and has mentioned that and gotra (clan) of Kumal people. His three page work focused on culture but very shortly. He was also attempted to sketch an ethnographic map of various ethnic groups of Nepal.

P.K. Dwivedi has also studied on Kumals of Chitwan, who are live in Dun region of the inner Terai are not to be mistaken for the Kumals (Kumalay) of Nepal who are professional potters and fisherman, whereas the former constitute a clan or tribe. The literate among the Kumals claim that their ancestors had migrate to their present habitat from the Human custom of Gorkha District.

Rimal (2056 B.S.) has mentioned that the people who are rich in their culture, who are also involved in pottery and other profession with their language in Kumal. He has also stated that they are economically poor, however, they are preserving their language to some extent different caste people penetrated in Nepal.

The change in the natural, socio-cultural and economic environment of the research area, the comparison the particular economic activities in which the Kumals were involved in the past and what they now are engaged in various other economic activities. The environmental resource at their disposal in an equal important determining factor regarding the choice of certain economic activity. This study tries to sketch the socio-cultural change of Kumal at Torbang VDC ward no. 7 of Pyuthan district.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter deals about the research design, site selection, sampling nature and sources of data collection methods which had applied during the study to achieve the objectives of the study. The overall research depends on the research methodology, which have applied in present study mentioned below in details.

3.1 Approach of the Study

The research has focused specially on Kumal community, socio-cultural status, and causes lacking behind. The study is exploratory and descriptive in nature. Qualitative and quantitative nature of data has been collected to study the different aspects of socio-cultural dimensions of the community.

3.2 Rational of Site Selection

Ward no. 7 of Torbang VDC of Pyuthan district has been selected as the study area, where 30 households of Kumal and 150 population. The VDC consists of various caste/ethnic groups like, Brahmin, Chhetri, Newar, Sarki, Kumal, Kami, etc. Among these castes only Kumal caste has been purposively selected as the study group. A list of total Kumals households of the study area has been prepared to collect the household information. Similarly, in course of household census, a list of key informants has been purposively prepared.

3.3 Research Design

The basic purpose of the study is to approach to the socio-culture characteristics, educational status, employment etc. So to reach into these

various aspects, descriptive as well as exploratory research design has been adopted. Going through descriptively and analytically in the different social, cultural, economical, educational, a clear picture of the Kumal community it describes different social and cultural mechanism adopted by the Kumal people.

The present study is basically a descriptive and explanatory types of research work. To find out the actual situation of Kumal community, exploratory research method such as case study, fieldwork study and observation are applied in this research. To achieve the goal of research the study is depends on data collection, household survey, questionnaire, key informants interview, focus group discussion previous literature review which are applied in descriptive research.

3.4 Nature of Data

The study has been used both quantitative and qualitative as well as primary and secondary data. The primary data has been collected by the researcher from the field using different data collection techniques and tools key informant interviews, questionnaire, focus group discussion, direct observation, field work study, household survey have applied.

The secondary data has been collected from the relevant available materials such as Books, Journals Published, Unpublished Materials, National Census 2001 Report of NGO/INGO, Newspaper, Article, Thesis of university, Profile of VDC, DDC, Book Means of communication of media etc.

3.5 Universe and Sample

There are only 30 households of Kumal at Torbang VDC ward no. 7 in Pyuthan District, total houses of study area is the universe of the study. The study area has total population 150. All 30 household and population were included in this study. Therefore, census method was applied for collecting the required data in this study.

3.6 Data Collection Methods

Different data collection technique and tools were used to collect relevant data for the study. Some of them are described as following.

3.6.1 Questionnaire

It was used for household survey at the time of fields work. The questionnaire was focused to find out the geographical situation. (Location, land, forest), demographic information (age, sex, marital status, education/literacy, school enrollment student) Economic condition (landownership, income, source of income, occupation, traditional knowledge and skill, saving and credit) social cultural practices and identity (language, festival, ethnicity, traditional institution). Origin and history, access to basic services and other issues.

The questionnaires were asked to all household usually the eldest one or the one who is responsible or knowledgeable of his/her household.

3.6.2 Key Informant Interview

It is the main source of qualitative data for preparing case study report. Key informants are expert of the community. Who possess special knowledge, status or communication skills, they were willing to share

their knowledge and experience with researcher. They were interviewed by the help of checklist or interview guideline. Interview guide containing guiding question on social, historical, cultural, economic and political/institutional practices, identity and rights were prepared for conducting in depth interview with key informants for case study.

3.6.3 Focus Group Discussion

In focus group discussion that each and every participant of Focus group discussion was made active in sharing and responsive. Two FGD sessions (one mixed participants and another females only) in the study area was organized through participatory approach in order to explore prevailing issues and problems of Kumals community. FGD guide/checklist containing topic/subtopics and cases of discussion, such as economic, cultural and political issues identity and right were prepared for conducting FGD sessions. All relevant information were noted.

3.6.4 Direct Observation

The data on social setting, housing settlement patterns, traditions, school, and other facilities and resources were collected by observation. Checklist for observation were prepared and used.

3.7 Data Analysis and Presentation

The data collection through various techniques and tools during the survey has been analyzed in the subsequent chapter using both descriptive and statistical methods of analysis. The collected data will be processed, classified according to their nature and has been presented by simple statistical tools (frequency, percentage, tabulation, etc.). At the same time thus presented data has been interpreted and finding and conclusion has been drawn.

3.8 Limitation of the Study

Since this research is confined to Kumal caste community of Torbang VDC ward no. 7 of Pyuthan, District so the finding may not be generalized.

The study may not represent the great population of all Kumal community and other caste/ethnic groups.

CHAPTER FOUR

DISTRICT INTRODUCTION

Pyuthan district lies on the part of mid-western development and Rapti zone. The district is located between 27° 52' to 28° 21' north altitude and 82° 30' to 83° east longitude. The area of the district is 1308 square kilometers. It is bordered with Gulmi and Arghakhanchi to east, Dang to south, Rolpa to west and Baglung district to north. It is middle hill district. The altitude ranges from 305 m to 365m above sea level. (District Profile 2061/62). Maximum temperature rises to 24.1° in summer and minimum temperature 18.8° celsius in winter.

Pyuthan district is divided into two parliamentary election constituencies 11 Illakas and 49 VDCs.

4.1 Torbang VDC

Torbang is the one of VDC, among 49 VDCs' which is selected area. This VDC bordered with Okharkot to east, north Lung and Tushara and Maranatha to south. It lies in the middle of the district. It is about 5 kilometer far from the headquarter of pyuthan district (Khalanga). It is situated near the bank of Ghimruk river. At present there are different castes/ethnic groups are settled including Kumal.

4.2 Climate and Weather

The climate of any geographical depends on the various factors like topography, altitude, geographical situation etc. The climate of the study area is subtropical. The maximum temperature raises to 23° and minimum temperature decreases to 15° celsius in the summer and winter respectively.

4.3 Natural Resources

In Nepalese context, land forest and water are the main important natural resources in the village. Land and water is the major natural resources of this study area. Most of the people directly depended upon agriculture. In the study area the land resources are divided in three parts they are Khet, Bari, and Pakho. The khet is useful for paddy, maize and wheat, which is cultivated land with irrigation facilities. 'Pakho' is poor land which is not useful grow crops it is only for grass.

A few members of people under taken fishing on these surrounding rivers during leisure time for their own consumption sometimes sell them in local market. There is no big source of drinking water but there are a lot of small sources for supplying drinking water.

Another natural resources of the study area is forest, which is the main source of obtaining fodder. Medicine, herbs and construction materials for the house hold. It is estimated that forest supplies almost all the fuel requirement in the area and also provides fodder and grazing land to the animal. There is a Ishor - Kot community forest.

4.4 Settlement

4.4.1 Population Composition

The population composition of this VDC varies in terms of different wards and ethnic groups. The total population of this VDC is 4448 with 2006 male and 2442 female. The total number of the household of this VDC is 885. Kumal people mainly live in ward no. 1. Ward wise population distribution is given below.

Table: 4.1
Ward Wise Population Distribution by Sex

Ward No.	HH. No.	Percentage	Total Population	Percentage
1	79	9.23	377	8.47
2	113	13.21	665	14.95
3	100	11.69	591	13.28
4	69	8.07	374	8.40
5	83	9.70	418	9.39
6	96	11.22	453	10.18
7	126	14.73	610	13.71
8	104	12.16	552	12.41
9	85	9.94	408	9.17
Total	855	100	4448	100

Source: District Profile 2062/63.

4.2.2 Cast/ Ethnic Composition

The detail of ethnic composition in given below.

Table: 4.2
Ethnic Composition of Torbang VDC

S.N.	Ethnic Group	Population	Percentage
1	Brahmin	448	10.08
2	Chhetri	1066	23.97
3	Magar	1029	23.13
4	Kumal	130	2.92
5	Sanesi	481	10.82
6	Damai	88	1.97
7	Sarki	58	1.30
8	Kami	411	9.24
9	Sunar	184	4.15
10	Thakuri	9	0.21
11	Tharu	5	0.11
12	Newar	443	9.95
13	Others	96	2.15
Total		4448	100.00

Source: District Profile 2062/63.

4.3 Economic and Occupation

Agriculture is the main occupation of this district, most of them are marginal farmers. Rice, maize, millet, wheat are main crops of this area. Some farmer of this VDC are farming vegetables commercially. Mango, banana, Guarava, Pinapple, lemon and main fruits. Animal husbandry is also the economic backbone of the of this VDC. In each family animal (cow, buffalo, goat, chicken) are domesticated. Milk, ghee and meat supplied in local market.

So far as the level of trade and commerce is concerned. There are some holesale shops, retail shop and Tea shop at Dhugethati bazaar. Here the Business seems to be supplementary to agriculture. Some people who are educated, have been working in education institution some have been working CBOS and NGOs administrative service police and most of the people have been being busy for farming. Some adult member of the VDC go to Kathmandu, Butwal and India for searching employment to fulfill their urgent basic needs. Mainly Kumal people goes INDIA for being labour. Similarly tailoring, blacksmith, carpentry, plauging and sale of physical labour to carry load, other activities (i.e. firewood collecting, making wall, carpentary and other farm activities) in this way they are maintaining their livelihood.

4.4 Education

Education is a very important aspect of human life which play a significant role in the over all development of society. There are 7 schools, including one tempory secondary and other primary school. Which are scattered in different wards. Apart from this some elite people are sending their children to boarding.

4.5 Socio-Cultural Features

The main staple food of the study area is rice, although maize, millet and wheat are also used. Kumal people use maize and wheat to make liquor (raksi) and jand (local Beer) and it is socially accepted. Son-in-law and Nephew are extremely important among Kumal people to perform all the rites, rituals and ceremonies from birth to death. Kumal people are consulting Brahmin priest to perform marriage and other poojas. Now they wear typical Nepalese dress. The prevailing poojas are Kullayan pooja, Bai pooja among Kumal people. In the study area they believe in Animism. They believe in ghost, witches, spirits magic. 'The Guruwa' have the supreme position who govern all kinds of religions. Different types of puja (worship) songs and dances such as 'Kulani pooja' kukhere pooja, Bie pooja (celebrating departed parental dead soul).

In the past love marriage was highly accepted, but now a days, Kumal people prefer arranged marriage. Kumals are like Mongoloid in appearance but actually they are Hindus. Observe Dashain and Tihar festivals and enjoy Bhailo and Teej dance equally as other caste people.

4.6 Development Infrastructure

There is one sub-healthpost, 2 medical shops with the study area. There are 7 public schools, one private boarding school and no college. The VDC has some drinking water facilities from local springs but the supply is not enough. The district level roads connecting to the study area. Saribang torbang - Machhi (Gaumuki) shaidh marg road.

There is one post office and telephone service, mobile services are found in the field of communication. There is the electricity facility.

CHAPTER FIVE

SOME MAJOR RITES AND RITUALS OF KUMAL PEOPLE

5.1 Chhaiti

On the sixth day after the birth of a child, the Chhaiti is performed. It is the custom that on the night of the Chhaiti, all the villagers gather at the concerned house to sing Jhaurae geeth, play Madal, dance, drink Jand and keep a whole night vigil to celebrate this night bhabi or fate to come and write the destiny of the infant. This night by fate is called doro halcha. The whole night vigil and the merry making is thought an essential part of this process by these simple folks.

5.2 Nawaran (Naming)

The next ceremony is the Navran, which have a name giving ceremony on the ninth day for a newborn female and on the 11th day for a new born boy. If son in-law and Nephew was not at time, they consult with Brahmin priest. For this ceremony Kumal do not use the direct services of a Brahmin priest, but the child's father instead, goes to priest, consults him regarding the child name, return home and ties the yellow thread on the baby hands legs and waist. This is followed by the sacrifice of a rooster if it is a boy and a hen in the case of a girl being born. The typical Hindu custom of using Gauth (cow urine) to purify both the women and the house is unheard of in the Kumal society and hence not practiced, though they claim to be Hindus.

5.3 Pasni (First Feeding)

After consulting a Brahmin priest, the date is set for the Pasni or Bhat Khuwai according to birth date and sex. In the case of girls the time is five months after birth, and six month for boy. The child is made to

wear a set of copper or silver bangles on the wrists and given a set of new clothes. The first one to have the privilege of putting Tika on forehead is a virgin girl who then feeds the child with pulses rice, meat and other foods. Parent and others who are invited then follow this. The virgin girl putting the initial tika is also rather different from other tribes.

5.4 Haircutting

This is the rite of hair cutting generally conducted for the first son when he reaches 4 or 5 years. Normally this ritual is arranged on Monday of the full moon night of Falgun months. Hair cutting is similar to Chhewar of Brahmin-chhetries. It seems Kumals have copied this rite from higher caste group.

5.5 Dances and Songs

The favorite dance and songs of Kumals is "Paudhere (Maruni) Nach", mostly this dance and song occur from 'Laxmi Pooja' to Thula Akadashi but this unique dance also is doing as religious ceremonies. The Kumals have a custom of collecting at someone's house and singing and dancing the whole night. Even though this dance and song is the properly of Kumals but most of all participants are youth. After eating meat, fish, rice, Jaad, Raksi (Rice beer) etc from concern houses they dance and sing whole night. There seems to be no restriction and all are permitted to participate. Actually in Paudhere (Like the Rodhis of Gurung), it is customary for young boys and girls to sing dohoris (question and answer from songs). Some time marriage occurs by this dohories which called love marriage.

5.6 Some Worships

As Hinduism, Kumals culture rites and rituals are a like Brhamins and Chhetri except for a few slight differences. The worship is generally dome on Kartik and Maag months.

Satyanarayan Pooja (Worship of God Naryan), Kulain Puja (worship of ancestors), teen Kukhra Puja (three hens worship), Chandi Pooja, Nepal Pooja are some unique identities of kumals. The religious works performed by the Kumals in found remembrance of their ancestors known as 'Kul Deveta' ko pooja in their society. Once a year on Mage sakranti (first day of mag month). They perform this Pooja to honor their ancestors in a most solemn and devote way.

They believe that he supreme god is "Teen Kukhare" (three chickens). They believed that of ones stand up in front of the gate of house at Tuesday morning, ones may be died the affection of god teen Kukhare. So the Kumal of study area worship god 'teen Kukhare' at any time when there is any doubt.

'Jhankri Pooja' is regarding as the deity of animals to gain favor for the protection and security of livestock. This Pooja is also called 'Same Pooja'.

The Nag (male serpent and Nagini) (female) are worshiped as god of the earth by the Kumals. natural disaster such as floods, landslides etc. is attributed to their anger and son to remain secure from these disasters, the Kumals propitiate the "Nag and Nagini".

5.7 Death Rituals

In respect to certain rites and rituals of death among the Kumals, there exists a certain degree of similarity with rites and rituals of other which are quite different and unique to the Kumals. Water burials in rivers if burials on riverbanks are ways in which a crop is sent off and accordingly the kaj kriya is performed. They put the rice grains at three times on corpse's mouth and took it to river. Kumal people believed that dead body has needed some money when it migrated to new place, so they took 5 or 10 rupees around crop. Then the crop is wounded in a white or yellow shroud, tied to a bamboo pole and carried by sons at first in their left shoulders and taken to the riverbank. On reaching the river bank, the crop is given a Daag Batti (farewell fire) place on its mouth by the son according to Hindu custom.

Under this community, Kriya putri (one who has to observe death pollution of the deceased directly-normally sons) live 5,7,11,13 (odd day) at Kora (separated place for Kriyaputri) according to situation. Every morning, the Kriya putrid goes to a near by tap of river, has bath and offers three cupped handfuls of water in the name of the deceased. Generally all of sons of deceased get participated on death pollution. Kriyaputri has allowed eating rice meal with salt at morning and allowed to drink jad rakshi (domestic wine) at evening. They eat meal only one time during Kriya period. The last day of Kriya, all of Malami (member of funeral procession) and relative are invited and purify by Ghahut (cow urine) and give party to them. In this way the death rites is over in this community. Annual death ceremony (Shraddha) is celebrated in only Aswin moon less night (Ghatasthapana).

The sons must observe death pollution of parents for 6 months, if not for 45 days at the least. When children die, their pollution is observed for 9 days or 5 days as per the necessity felt by the village and household elders.

5.8 Parentage Worship

The Kumal people worship Kulayan the family deities at the full moon day of Aswhini and full moon day of Chaitra on certain day. Kumal people from same clan (Gotra) gather in the ancestral house and decide the day of this function. In this function ground floor of the ancestral house is cleaned and all the utensils are kept outside then main priest enters the house and worships the family deities and evil. In this ceremony each household has to bring one cock, at least five cocks are compulsory. The priest worships their family deities, hangs threads and cocks are sacrificed. Blood of these cocks is collected in a leaves made plate. This collected blood and heads of cocks are not given to others. The priest picks up all heads of cocks and calls all concerned males to eat. Kumal people perform this Pooja for their better existence, family welfare, good relations to each other and protection from disease, enemy and other natural calamities. Each family also offers one cock or a goat for newly marriage and first-born son of the family. They believe that if they do not offer these things to their parentage their better existence is not possible.

5.9 Bai Pooja (Celebrating Departed Paternal Dead Soul)

Most of the Kumal people worship their departed paternal gods (dead soul) instead of celebrating of their Pitri (departed paternal ancestor i.e. grand parents, father, mother, brother, sister, son etc). These people believe that the soul of dead body becomes Bai after death. This reverence starts at the first full moon day of Mansir (mid October to mid

November) and completes over the end of this month. When any member of their family become sick showing the symptoms similar to dead member, they think this is caused by these dead soul. So they sacrifices chickens to the name of dead member of their family to cure that disease. Old and experience member among the survivor decent performs this occasion. These people make than by stone for each dead member of their family. In each room they make image of each member from rice flour. A cock for each male and hen for each woman are sacrificed during this worship. They spread cow dung on the Rop of the 'than' and small ponds are made according to the number of deceased persons. The blood of sacrificed cocks, milk and Laha are poured in these holes. In the same place black and white are made. Chickens are sacrificed and blood is dropped on each shrine respectively. All feeding items are offered to them. At that time they invoke the family deities for family welfare, economic progress, disease eradication, good harvest etc. At this occasion family gives feast of boiled rice. Homemade liquor meat to all neighbors within clan but other relatives out of clan are not allowed to eat such meal. These people that if this worship is not organized by hamper in their daily life routine. In this occasion they also put bamboo stick and hang threads of three, five and seven.

All the important festivals such as Teej, Dashian, Tihar and Sakranti are observed by the Kumals in addition to their tribal festivals such as 'Bhume Pooja' 'the goddess of the earth, Sime Pooja ' the goddess of the wetland and their clan deity worship. These people also worship to 'Ban Devi' the goddess of the forest. They worship Chadisthan, Indresthan in Deepawali festival. They also worship Devi during Dashin and April full moon day at the temple. These people also worship nine planets for good health and family welfare.

CHAPTER SIX

PRESENTATION AND ANALYSIS OF DATA

This chapter deals with the findings of the study. The findings of the field study have been systematically presented, described and analyzed. This chapter includes ethno-history, settlement pattern, economic activities, demographic features, cultural and economical relationship of the study area.

6.1 The Kumal and Its History

6.1.1 Socio-cultural and Economic Characteristics

The Kumal and its history. Kumal is one of the occupational group of Nepali society, Dor Bahadur Bist is the pioneer of anthropology of Nepal. He has not describ about Kumal under separate title. He had included the Kumal Danwars, Darai and Maji chapter of this book "People of Nepal".

The exact origin of the Kumal has not confirmed yet. Nepal is almost broadly divided into three ecological regions mountain, hill and Terai. The mountain and hill regions are upland the Terai is a low land in tropical belt. The country displays a broad spectrum not only the geographical but also the social, economic, religious and linguistic type. Nepal has multi ethnic society and cultural diversity (Fisher, 1990).

Dwividi (1982) says that the kumal physiognomic characteristics would appear to sustainable the fact that they might have been inhabitants of a hilly tracy originally. Generally these people settled down in small cluster near the stream. They are found from Machi to Mahakali. Through Kumal has maching face with Tharu, Darai, Bhote and Danuwar people. This study was carried out on the basis of interviews with key informants

and elder people of the Kumal who know more details of their community.

Due to the fear of Muslim terror in 'North East' India different caste group of people entered to Nepal. Among them, Kumal entered and settled down in different parts of country (Bista 1980). These Kumal people are not classified under four Varnas in Hindu cast system, but they are classified under 36 castes in matwali strata. Generally kumal may be classified into two different groups; Purbiya (Living in the eastern part of Nepal) and Paschime (Living in the western part of Nepal). Purbiya are supposed to be the movers of Baishali of India and the Paschime were entered to Nepal from Kumau Gadwal of India. Though it is said that the Kumal are Indo-Aryan, physically resemblance with Tharu Darai, Danawar and Bhote people, they are supposed to be the Tibeto-Burman. The kumal people inhabit in Terai, inner Terai and low elevation of hill area close to the river valley had faced various problems such as malaria along with hot climate kumal of purbiya have 12 different steps and the Pashimys Kumal have seven steps. Kasya, Karke, Patbade, kaushila and Ratoteldi are 4 different gotras. In the study area there are mainly two types of like Kaushila and Kashya.

There is lack of authentic written books and documents to explain the origin and exact history of Kumals. During the study period, the people have forgotten their own and family members name, date of birth. They themselves couldn't clearly say when and where they came and settle in this area.

a. Settlement Pattern

Kumal are peaceful and simple in nature. They are dependent upon Farming, Fishing and Pottery. They are settled in the western part of VDC, especially in Ward no: 1. There is gentle slope towards north-west

and raddish soil. Generally, Kumal are infested to live together in closely clustred settlement

In Pyuthan district, Kumal ethnic group is in 19 VDC. They are mostly found in Biratnagar, Bijuwar, Bangeshal, Dharwabati etc. VDC,s

The Kumals live in a small two or one storey house roofed with thatch. Most of the houses are made up of stone and mud. The roof of house are made up of either stone (Slate) tin or thatch grass. Majorities of houses are thatched with grasses. It looked clean floor due to regular plastering of red mud mixing with cow dounge. In the past, these were open toilet system. Now, fewer households have toilet, tap stands are made in the village but they are not in functional state. People use well, tap water. The settlement of the Kumal is backward from basis facilities such as electricity, clean drinking water, irrigation and lack of road access in the community.

Table 6.1
Types of houses of households

S.N	Types of house	Number of house	Remark
1	Rcc. Building	2	
2	Roofed with Tin	6	
3	Roofed with Slate	4	
4	Thatched	18	
	Total	30	

Source: Field Survey 2065

6.1.2 Demographic Features

a. Population Structure

Bhadaripokha of Torbang VDC is an study area. Since very early time the Kumal people are living here. In this VDC Kumal people have been living mainly in Ward no: 7.

There are only 30 households of the Kumal community with a total population of 150 in Torbang VDC which is known as original habitant of Kumal of the total population, 78 are males and 72 Females. 13 are children below age of five and 42 are school going children age between 5 and 15 years. Number of male children is higher in both under five and school going children. More than half of the total population belong to economically active age group (16-59years). Number of under five children and elderly population of 60 years and above is almost same. Out of total 124 populations above 10 years. 75, (40 females and 35 males) are married, 37 unmarried, 2 divorced, 9 widows and 1 widower.

Table 6.2

Distribution of Population by Age and Sex

Age group	Male	Female	Total
0-5	9	4	13
6-10	17	16	33
11-20	12	13	25
21-30	11	6	17
31-40	8	8	16
41-50	9	10	19
51-60	6	7	13
60+	6	8	14
Total	72	78	150

Source: Field Survey: 2065

Table 6.3

Distribution of Population by Marital Status

Marital Status 10+years				
Unmarried	Married	Divorce	Widow	Total
24	35	1	1	61%
13	40	1	9	63%
37	75	2	10	124

Source: Field Survey: 2065

b. Households Head and Types of Family

In patriarchal society, each household is headed by a male. Out of 30 household in Kumal village, 23 (76.66%) are found to be headed adult member and 7 (23.34%) by women. Women are playing a role of the head in some households whose adult male families members usually live a way from their mainly in India or death.

Table 6.4
Family Structure

Sex of house hold Head and Family Structure	Frequency	Percent
Types of family		
Nuclear	18	60
Joint	11	36.66
Extended	1	3.34
Total	30	100

Source: Field Survey: 2065

From the study it is observed that majority of the household were in nuclear family. (60%) household were nuclear, while only one family (3.34%) extended and 11(36.67) belong to Joint family. After marriage, the married couples usually separate from parents and live in nuclear family. Due to increasing problems of individuals adjustment and problems of common interests with in family members are the main reasons to convert from extended to Joint and Joint to nuclear family system. On the other side, those families who have good economic condition and more understanding with in family members are living in Joint as well as extended family.

c. Household Size and Structure

The average family size of household is 5, less than national average of 6.5 person, though the Kumal prefer nuclear family. The

Kumal people are some how aware about conception control but they rarely apply the family planning devices. The distribution of family size is given below

Table 6.5
Distribution of Family Size

No of the Family Member	No of Household	Percentage
1-2	2	6.67
3-4	9	30
5-6	12	40
7-8	4	13.3
9-10	2	6.67
11 above	1	3.3
Total	30	100

Source: Field Survey: 2065

Out of thirty household of Kumal, the largest number 40% (12 Households) have 5 to 6 member per household. Similarly 30% (9 Households) have 3 to 4 members, 13.33% (4 Household) have 7 to 8 members, 3.33% (One household) has 11 members.

6.1.3 Occupation

Pottery was their subsistence occupation in early but now agriculture, labor (carpentary, mason and porter), fishing and pottery are the main occupations. Eventhough fishing is considered as important occupation of Kumal people, this profession is partial of Seasonal for the Kumals of the study area.

During field study, it was observed that there was no single occupation of Kumal. Their livelihood was depend upon multiple occupation system such a farming, animal husbandry, pottery, fishing

labor and service. Distribution of activities carried out by the Kumals of the house-holds is given below.

Table 5.6

Distribution of Activities Carried Out of the Household

S.N	Occupation	No. of Population involved	Percentage
1	Agriculture	66	44
2	Wage labour	20	13.34
3	Services	5	3.3
4	Study	41	27.33
5	Children under 5	13	8.67
6	Trade/Business	3	2
7.	Pottery	-	-
8.	Fishing	2	1.33
	Total	150	100

Source: Field Survey: 2065

During the field study nobody has knowledge about pottery there was not single occupation of the Kumal. Their livelihood was depend upon multiple occupation system such as farming, animal husbandry, pottery, fishing, labor and service.

Most of the households have land but the agricultural production is not sufficient for feeding whole year. They fulfill their food deficit by earning from labor. About 3.33% of government service, two are teacher and there are (police, army) some people area also India for seasonal service.

It is interesting that 27.33% of population are going to school. Even though they help their family by collecting firewood, grass, looking after the cattle and small kids at farming seasons or during leisure time. It is positive aspect to change in Kumal community.

44% of total population is directly involve in agriculture. They totally abandoned their traditional occupation, pottery. They did so due to the lack of appropriate and adequate clay (Raw material), appropriate training and fuel (fire wood) market competition with other plastic and metal products was also the another challenge which compelled them to abandon their traditional occupation.

6.1.4 Education

Education plays a great role in social life and backbone of development. Here, the field survey shows that, those who can read and write are considered as literates 89(64.96%) of the total population above Five years is literate. Literacy status is quite higher in males than in females. Majority of both female 6(18.1%) and male 9(16.07%) population reported to have had primary level education. There are 2 person who have education qualification equivalent to grade 12 and Five have SLC level qualification.

Table 6.7
Distribution of Population by Literacy Rate and Level of Education

Literacy Rate (above 5 years)		Sex		
		Female	Male	Total
a. literacy Rate				
Literate		33	56	89(64.96)
Illiterate		34	14	48(35.04)
Total		67	70	137 (100)
b. Educational level No: 89				
1.	Non- Formal education program(NFEP)	15(45.4)	21(37.5)	36(40.4)
2.	Primary	6(18.1)	9(16.07)	15(16.85)
3.	Lower secondary	7(21.2)	13(23.21)	20(22.47)
4.	Secondary	5(15.1)	11(19.64)	16(17.97)
5.	Higher	-	2(3.57)	2(2.24)
Total		33	56	89

Source: Field Survey: 2065

6.1.5 Technology

Herskovit (1974 p.199) Says that by mean of technology men wrest their habitat the food, the shelter, the clothing and implements they must have if they are to survive. That generated by human society for production interacts with its environment so that technology takes a shape of social culture.

Technology changes society on the basis of changing local environment, physical environment, as a result modifies customs and social institution. it is concluded that technology and environment are not separate but they are connected. Every human is free to select cultural behavior in the process of adoption, that is why we can take culture as a means of adaptation with the local environment.

The Kumals also are traditionally pot makers and fisherman they developed potter's whell, fishing net, fishing hook etc.

Change in Demography, Environment and Socio-economic, help them to practice agriculture which is their subsistence livelihood. Then they developed the technological knowledge of plowing and irrigation. Growing population, using simple technology in agriculture, they couldn't be subsist or exist so that they also involve in seasonal portage.

According to the field survey no Kumal was found involve in pottery. They abandoned their profession because of lack of appropriate clay, fuel and market says elder kumals. They can't compete with plastic and meal product.

Occupational caste, Kumal, of this study area found to change and dissappear from the very beginning. Development activities, process of modernization, trend of migration as well as arrival of new settles and mixed culture are major factors to puss then towards changing situation.

6.1.6 Economic Background

Economic characteristics have a strong basis for the management of living standard. It is measured on the basis of annual household income, land holding size, tending livestock, the sufficiency of the food production and other income sources. Therefore, it is necessary to deal with the economic characteristics of people for the better analysis of the research problem.

a. Agriculture

Most of the people of Nepal are depend on agriculture. Farming is the main source of employment for rural people. Agriculture is a family enterprise those who share the earth in the work and the harvest (Berreman-1972 p.45) Kumal people of the study area 66 (44%) people, take agriculture as the main basis of livelihood. So land plays a central role in their economy. Animal husbandry are closely related with agriculture. A large number of the Kumal population is involve in portage and manual labor for their subsistence and livelihood.

b. The land and its types

Land is the most important natural resource. In study area land is the most valuable property. At first all the land was covered by the Kumal but now population growth and migration, the land holding is gradually decreasing. They sold must of their land and become marginal farmers. As the Kumals are liquor-drinking people, they started drinking 'jand" and Raksi'. Lack of alternative employment, opportunity and illiteracy are responsible for their poverty, because of limited land they started taking other's land in lease for which they pay half of the production some other work as hired labor on contract basis.

The following table shows the size of land holding household.

Table 6.8
Distribution of land holding of Households

S No.	Land Holding (Ropani)	No. of Household	Percentage
1.	Landless	1	3.33
2.	Less than 5 Ropani	20	66.66
3.	5-9 Ropani	5	16.66
4.	10-14	2	6.66
5.	More than 14	1	3.33
6.	Total	30	100

Source: Field Survey 2065

The above table shows that large number of households 20 (66.66%) land less than 5 Ropani. 5(16.66) hold (5-9 Ropani), 2 (6.66%) hold 10-14 and only 1 (3.33%) hold 14 and more than 14, one landless household was found during the field survey. Most of the people have below 5 Ropanies and facing the problem of hand to mouth so that most of the Kuamal are poor. They are depend on physical labour.

c. Land ownership and size of landholding

Land holding is the main determinant of socio-economic status and prestige of people in rural area. Most of the household have landownership certificate.

Table 6.9
Landownership and size of Landholding among Household

S.N.	Food sufficiency	No	Percent
1	Less than three months	14	46.66
2	3-5 months	10	33.3
3	6-9 months	6	20
	Total	30	100

Source: Field survey 2065

Level of food sufficiency from their own land is very low in the Kumal Household because about half the households can satisfy their hunger from their own production for less than three months. None of the households have been able to feed their family from their own production around the year. They are supposed to buy foods from the village or market or go for the wage labor.

The main income source Kumal ethnic group of Torbang VDC is based on agriculture. Majority of the people are engaged in agricultural activities. About 44% people of the community depend on agriculture.

6.1.7 The Other Income Sources

a. Wage labour

13.34% Kumal people of the study area depend on wage labor for their subsistence. Men, women and to some extent, children under 15 years, in peak agriculture season involve in wage labour. The problem of food deficit compelled them to do so. The value of wage is different according to the nature of work and sex. Generally males do ploughing, digging and female do paddy planting and harvesting. Sometimes male Kumal carry the load of business porter. They work to repair and build the houses as carpenter. According to the key informants every laborer gets rupees 100-200 for a whole day work.

b. Animal Husbandry/Service/Trade

Another source of income of Kumal is animal husbandry. As a rural agriculture generally every house found with Livestock. It is subsidiary economic source of Kumal. It is inter-related and interdependent with farming system and it is an integral part of the agriculture system, because livestock provide a lot support to the

agricultural activities such as pulling plough, compost manure and other. In the study area Kumal people keep buffaloes, cow, goat, chicken etc.

These animals have economic agricultural and socio-cultural values. Some livestock like pigs, hen etc have cultural values because they are scarified to the gods or ghosts. Now a days the young generations are highly attracted on service and trade. There is no satisfactory percentage of service holders because Kumal people are less educated and closed from outsider. A few number of Kumal people are doing some small business, tea and liquid shops.

6.1.8 Loan Taking Condition of Kumal People

Table 6.10

Loan Taking condition of Kumal People

S.N.	Loan Taken	Respondent No	Percentage
1.	Yes	20	66.67
2	No	10	32.43
	Total	30	100

Source: Field Survey- 2065

The above table of loan-borrowing situation shows that maximum number 20 household that they are borrowed loan from Fomal financial institutions and private sectors like village money lenders, Shopkeepers and relatives. Majority of the poop Kumals have taken loan for household expenses and food purchase. Similarly some Kumals who are from higher social status and literate households have borrowed loan for medical treatment, education and to send family for foreign employment.

6.1.9 Inter-Ethnic Relationship

There are different kinds of ethnic groups in the study area. They are Brahman, Chhetri, Kumal, Newar, Damai, Kami, so the study area is heterogeneous in terms of ethnic composition. Kumal people have been living here from the very beginning. Due to the heterogeneity in ethnic composition all the ethnic groups have more and less interaction and inter-relationship in their behavioral pattern. In the past, Kumal had less contact and communication with other ethnic groups as pottery seller and purchaser. In the study area, but now the relationship among ethnic groups is gradually close and nearness because of population growth, effect of people's war development, and political conscience and modernization. They have developed mutual interdependence through the people's interaction. They are participating in various productive systems.

In the study area, Brahman and Chhetri are categorized by higher position. Newar are the trader. The Kumal are Fisher man, agriculturists and potter in terms of their occupational specialization. Damai (Tailor) and Kami (Blacksmith) are untouchable and lower occupational groups and their occupational defined work. But now that definition is not used properly. The Kumal are of Matawali strata. They are touchable for water and untouchable in case of Food. The Kumal's are Farmers, share cropping people and hired laborers, labor exchanging system developed close relationship with other ethnic groups. Labor Force, necessary to Brahmin and Chhetri is being provided by Kumal people. While farming, house building and other infrastructure development work Kumal people work together with the people of other ethnic groups, which creates sentimental attachment among them. In the past marriage between high and low caste is not allowed. If anybody does so, he will be outcaste from the society. But now inter-caste marriage can also be seen.

When the Kumal people fall in problem of money usually they go to the house of other cast group to asked for help as loan.

Brahmin people provide priestly service to the people of other caste. During the marriage ceremony, the Kumal people carry the groom and bridegroom. Kumal people consult Brahmin for naming new born babies and determine the auspicious time for any sorts of special activities such as laying foundation stone of new house, marriage and travel etc.

In this way there are different kinds of ethnic groups in the study area. They have interrelationship and interdependence among one other even though they have own distinct ethnic boundary and cultural traits.

6.1.10 Religious and Cultural Practices

Every society has it's own material and non material culture. Ethnic/cast community has different types of culture and identities. In the study area Kumal's have to pass through different stages of lifetime rituals that have passed down from elder generation. They are Hindu's but their culture are slightly different from other Hindu as like Brahmin and Chhetries. The surrounding environment play a vital role to change their traditional culture. Kumal has their own culture, language but now the surrounding environment played vital role for changing their own identities. The son-in-law and Nephew are important during all rites and rituals ceremonies accept worship of God. Meat, Fish, Raksi and Jand are used in every function. In the study area they belive in Animation. They belive in ghost, witches, sprits magic. The Guruwa have the supreme position in tjeir society. Who governs all kind of relegious Functions. When an individual feels ill, Kumal go to the Guruwa because they belive that Guruwa recovers ill person.

Different types of Puja (worship) songs and dances such as Kulani Puja, Kukhere Pooja, Bai, etc.

6.2 Some Indications in Socio-Cultural Change

6.2.1 Traditional Occupation of Kumal in Changing Context

Traditionally the Kumal ethnic group is earthenware pot maker and fisherman. But the Kumal of Torvang VDC ward no. 7 are exception from it's history, neither they had more knowledge about pottery nor try to gain idea about it. Every society's economic situation is changeable not only the Kumal but every occupational caste are changing their own traditional profession. Development activities, process of modernization, trend of migration as well as arrival of new shelters and mixed culture and society with other occupational caste groups are the major factors to puss them towards changing situation.

Lack of technical skill, knowledge training and lack of focused programs and policies of the government and non-government organizations to protect their profession are totally isolated and disappeared. In the study area the local inhabitant didn't found any person who involved in pottery now. Changing of the traditional occupation had been brought in socio-cultural change in Kumal community.

The Kumal peoples are very interested to do alternative strategies of service instead of pottery and fishing. Some young Kumal says that the traditional profession, pottery is dirty, and hard laboring without profitable occupation. A few number of the people doing fishing at off famed or leisure time. Illiterate people want to continue the characteristics of past and educated people aren't in same category. Most of the education and well awarded people want to see change in life.

The researcher found following reasons that compelled the Kumals to avoid pottery.

- * Unable to compete with plastic and metal product.
- * Environment (Kumal is scattered and surrounded by other caste groups)
- * Lack of fuel (firewood)
- * Lack of financial support and market
- * Lack of education/ skill development training
- * Lack of training to modify pottery
- * Lack of suitable and adequate clay
- * Availability of other sources of good income

Table 6.11

Main Factors of Changing their Traditional Occupation

S.N.	Reasons of Changing Factors	Respondent No	Percent
1.	Lack of modern technology	6	20
2.	Lack of education and awareness	7	23.33
3.	Lack of market excess	5	16.67
4.	Socio-economic cultural environment influenced	3	10
5.	Other reason	2	6.66
6.	No	1	3.33
7.	Lack of Financial support	6	20
	Total	30	100

Source: Field Survey 2065

6.2.2 Change in types of Marriage

Marriage is one of the most universal and most important social institutions of human society. The system of marriage differs from place to place and ethnic group to group.

The Kumal practice two types of marriage, which have become socially popular namely.

1. Marriage through mutual liking or wish of couple (love marriage).
2. Marriage arranged by parents

In addition of above mentioned two types of marriage other forms of marriage system are also found in practice on capture marriage, Jari marriage and widow marriage. In the past every type of marriage were equally accepted without any discrimination in community.

There was no system of discouragement while performing any kind of marriages. But the later on with the development of education and knowledge influence of Hindu philosophy and the marriage practice among Brahmin/Chhetri, they came to know that love, capture, (theft) widow Jari and leverage are the sinful marriage practices and socially hated traditions. They have encouraged arranged marriage. Those people who have followed arranged marriages are well appreciated and respected. They also realized that such types of marriage led them so backward as compared to Brahmin and Chhetri. The table shows the marriage types practiced among Kumals.

Table 6.12

Types of Marriage

SN	Types of Marriage	No. Couples	Remarks
1	Love Marriage	3	
2	Leverite Marriage	0	
3	Capture Marriage	0	
4	Widow Marriage	2	
5	Jari	2	
6	Arranged Marriage	26	
	Total	33	

Source: Field Sruvey, 2065.

The Kumal people of the study area, have borrowed some rules and regulation from the culture of other caste people. If the couple follows sinful marriage (Socially hated). The women is considered untouchable for kitchen while performing worship. So it can be taken as an example of socio-cultural change in Kumal community.

6.2.3 Adoption of New Fashion (Clothing)

Like other components or indicators of detective social change. It is because the contemporary common dress/cloths of Brahmin/Chhetri of Rana rule period such as " long dhoti " (mainly used by males, Daura Suruwal, Coat, Pakhi (rug) etc. were restricted to be use by untouchable. They used to be the victims of social punishment. Local authorities local administrators (the Mukhiya and Jimuals) who use to maintain the social order with rewards and punishment policy in Nepalese society. According to the elder Kumal they had to suppress their motives or desire Kumal people used to wear 'Bhoto' and 'Kachhad' and female wore black cholo, ghalek and 'Gunnyu' but with the advent of democracy In Nepal (1950), the old restrictions had been gradually loosed and they got an open and free and they have directly to wear the dresses, which were highly restricted in the past.

Today, most wealthy Kumals of Torbang are frequently wearing different new types of clothes and loosed their own typical dressings but poor are still not wearing which has brought socio cultural change in Kumals.

Table 6.13
Dressing Style /Dress Pattern

SN	Dressing Style (+5)	No of Individuals			Remark
		Male	Female	Total	
1.	Typical Kumal Dress	2	1	3	
2.	Mixed Dressing	47	46	93	
3.	New Fashion	20	21	41	
	Total	69	68	137	

Above table, shows that their style are changing, only 2 men and one women are found wearing typical Kumal dress. 41 Kumal people, specially young sters have adopted new clothing style.

6.2.4 Employment Of Brahmin Priest

In the past every ceremonies and Poojas were being performed by their Brother-In law and nephew priest. But now they started to employ Brahmin priest. They are consulted while deciding the date, time and occasion of travel, death marriage, naming of new born babies etc. As a retum the Kumal people give them special fee, which is called "Dakshina".

Long interaction with other cast people and decline of caste orthodoxy with the advent of democracy created an open environment, level of education, people's war impression, and efficiency of other cast people influence them significantly. As a result they started to employ Brahmin priest. This practice is also helping for socio cultural change in Kumal community.

6.2.5 Change in dialects

Like other ethnic groups the Kumal have their own language. But in the study area they have not their own language. According to the elder Kumals, their fore father were Kumal language speaking people. But now due to the course of time having inter-relationship and interdependency with Nepali language and totally lost their mother language. But at present, they have greatly change their old dialect or tongue with the replacement of the common dialect or the tongue of Brahmins and Chhetris. Acceptance of new language and lose of their own language and/dialect can be taken as an example of socio-cultural change.

6.2.6 Involve in organization and Behavioral Modification.

The Kumal used to drink liquor frequently and socially accepted. From birth to death in all kind of social ceremonies (marriage, birth and death) it is frequently use. Frequent use of Alcohole is also one of the cause of poverty.

The young and educated Kumal was established an organization called "Nepal Kumal Samaj Sudhar Samitte" in 1992 in center level with view to organizing, uniting and mobilizing Kumal for betterment of their community and the district level Samittee in Pyuthan was formed in 2060 B.S. After then they started to attempt to abolish bad customs like drinking liquor playing cards etc. They also are interacting among Kumals for awareness, sanitation, education, political, economic activities, in a regular basis. As a member of the organization are continuously maintaining it. The awareness about social and political rights, attempt was made to cover few important aspects which reflect their level of consciousness towards the ethanic and political rights. In the group discussion says Kumal involve in different organization, Kulo

samittee, school Samitte, community forest, and development activities. This group effort brought some change in social and cultural lifestyle of Kumal people.

6.2.7 Ritual Friendship and Change in Social Behavior and Position

The Kumals of Torbang VDC have formed a special kinship relation outside the relatives by blood and marriage ties. Even with the people of Brahmins and Kshetree caste. It is called Miteri- Saino (Fictive). In this ritual kinship tie, the 'Mit' members are considered as like a family members in term of respect between male and male and 'Saino' is formed between female and female its history is not so long in case of Kumals.

At present the Kumals the ritual relatives, thinking their obligation have started to visit the houses of fictive on the occasion of Dashain and other ceremonies such as marriage and death etc. Still their participation in such occasions as being like observer in gradually changing. Even in festival like 'Dashain' and 'Tihar', Kumal people visit Mit's house with some gifts and they get Tika. So that socio cultural change is occurring in Kumal community

6.2.8 Acceptance of New Cultural Values and Practice

The Kumals are modifying themselves in various aspect of their life. Such modifications can be observed significantly in terms of culture and cultural practices. " Pregnancy pollution was not in existence among the Kumals, which is now in practiced among them. A pregnant women who has crossed the six months is considered polluted for ritual function and worshipping purpose. This custom is highly practiced among people like Brahmin and Kshetree. So that it can also be taken as a indicator of socio-cultural change in Kumal community.

CHAPTER- SEVEN

CONCLUSION AND RECOMMENDATION

7.1 Conclusion

This chapter presents summary of the study. The main objective of this study was to observe the level of socio-cultural condition and change in Kumal community of Torbang VDC of Pyuthan district. The social mobility of various castes/ethnic group can also be observed as an imitative change among the ethnic groups, which can be know as socio cultural change.

The Kumal is an ethnic group who are residing in hot and humid area along the riverside ethnically. Torbang VDC of pyuthan district has been selected as the study area, where there is 30 households of Kumal having 150 population. The VDC consists of various caste/ethnic groups like, Brahmin, Chhetri, Newar, Sarki, Kumal, Kami. Among these castes only Kumal caste has been purposively selected as the study group. Different ethnic groups/caste are living in Torbang VDC. Chhetri (23.97 %), Brahmin (10.80%), Magar (23.13%), Kumal (2.92%), Sansai (10.82%), Newar (9.95%), Damai (1.97%), Kami (9.24%), Tharu (0.11%), Thakuri (0.21%), Sunar (4.15 %) and others (2.15%). The literacy ratio (64.96%) [Total population above Five years] is quite satisfactory. But their education level is not well. Only 2 person have +2 qualification and 5 person have SLC level qualification. Majority of the household were in nuclear family (60 %) while only one family (3.34 %) in extended and 36.6% belong to joint family. Average family size of household is 5 person less than national average of 6.5 person that prefer nuclear family. They are some how aware about conception control and they rarely apply the family planning devices. 150 Kumals (44 %) are

engaged agriculture 13.34 percent are in wage labour and 27.33 percent are school going children.

Economically most of the Kumal are poor. Agriculture, wage, labour, service and foreign employment are the main occupation of the Kumal people of Torbang VDC. Agriculture and tending livestock is the backbone of income source. These people face food deficit problem. They overcome this problem by 'Adhiya' cropping system. They have not single profession. During the field survey 44 percent are agriculture 13.34 percent are wage labour 3.33 percent are job holder. No body had fund in pottery. Most of the Kumal people 66.66 Percent household have land, less than 5 Ropani 16.66 percent household have 5 to 9 Ropani, 6.66 percent hold 10 to 14 and only 3.33 percent hold 16 and more than 14 ropani.

Most of the respondents said that, lack of modern technology, lack of market excess lack of education and unawareness, lack of skill of pottery making trainings and local socio-cultural factors influenced to disappear the traditional occupation. Educated people are those who have ability to find out right or wrong and obey the society in right way.

Due to the course of time, the Kumal of the study area generally they leave their original culture and imitate and adopt the new cultural traits of other castes/ethnic culture. Some of the indicators of upward social mobility or changes are given below.

1. Kumal people are accepting new types of fashion instead of their traditional dress (Bhoto, Patuki, Guneo, Cholo Kachhad etc). Now male Kumal wear paint, shirt Female were Blouse, Sari, Kurta Suruwal and Shawl

2. Kumal people have formed special kinship relation outside the blood relatives by blood and marriage ties. This relation is called "Miteri- relationship". Through this relationship they are increasing relation to other ethnic groups. This also helps to exchange the cultural traits among the different ethnic groups.
3. These people encourage arranged marriage and discourage the other types of marriages. In study area it is revealed that the existence of both sinful and holy marriage in the past. But now with the development of education, knowledge and influence of other cast they thought that child marriage, capture marriage, Jari marriage and liverate marriage are sinful and socially hated. People who followed arranged marriage are socially appreciated and respected.
4. These people are involving in Social organization, modifying their behavior. The young and educated kumal was established an organization called "Nepal Kumal Samaj Sudhar Samittee" in 1992 in center level. The district level Samittee was formed in 2060B.S. After then they started to attempt to aboish bad customs like drinking liquour, playing cards. The awareness about political, social, sanitation, education, economic activities, which reflect their level of consciousness towards their rights. These are involve in different organization like Kulo Samette, School Samette, community forest, and development activities. So that their behavior to mix-up with other ethnic group.
5. They employ Brahmin priest to perform the religious activities. They are consulted while deciding the date, time and occasion of travel, death marriage naming of new born babies etc. But in the past every ceremonies and poojas were being performed by their

Bother-in-law and nephew. So they accepting new cultural values and practices.

Finally, the Kumals are very simple people. They are becoming little bit advance in the course of changing time. They are little bit empowered and trying to united and involve in local leadership and development of the national culture of Nepal. The community is rapidly changing in every aspect. According to NEFIN (2003), the Kumal fall under the marginalized category among the ethnic groups.

7.2 Recommendation

- The Kumals are traditionally based on pottery and fishing for their subsistence economy. Due to various reasons (lack of education, financial support, modern technology, market) they gradually leave their traditional occupation and involve in new economic fields. Therefore sustainable activities related to their cultural preservation like modern training for ceramic and financial support should provided to them. Similarly employment opportunities should be generated locally in the community.
- Educational awareness, legal literacy and advocacy campaigns should be carried out in the Kumal community in order to create awareness about human rights, legal issues, discriminatory polices and practices of the state.
- Pottery culture must be preserved as national cultural heritage in general and the way of life for subsistence of the kumal people in particular.
- The kumals are becoming poorer and marginalized. Unavailability of economic opportunities compel them to move out in the search of other job. So any economic development activities relation to poverty alleviation program. Such as pig raising, vegetable

cultivation, goat raising, etc. carried out for their betterment. The system of credit allocation in the study are should be simplified. The complex process of obtaining loans from government should be make easier so that loan could reach up to the poor people. As a result, traditional money lender system will be discouraged to take high rate of interest.

- Massive economic supportive programs and skill development trainings should be provided in the community to up lift their economic status.

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Glossary

Annaprashan	The ceremony of feeding rice to a child for first time
Arranged Marriage	The marriage made with the content of parents of both boy and girl.
Bamsabali:	Genealogical table a chart of linkage heads or people in which irigion history and place enclosed.
Bhoto:	A vest or a waist coat
Bhumi Pooja:	Worship of the earth deity.
Capture Marriage:	The marriage made with capturing the girl
Chautara:	Resting platform at trailside
Chakra:	a potter's wheel, a wheel.
Client:	Here client who take labor and other service of Kumal in provision of providing wages in the form of food grain and cash
Dal:	Pulses
Dev of Deva:	God
Dhindo:	gruel (a kind of dood, mainly made by millet, maize and wheat flour).
Dhoti:	a kind of lungi for woman.
Dhami:	Shamans or local healers.
Diyo:	a small earthenware lamp.
Ghat:	riverside platform for cremation and bathing.
Gotra:	Lincage, family name, the clan which distinguish the people of different lineage.
Ghalek:	A piece of cloth worn over the shoulders of woman.
Jat:	caste or ethnic group
Janti:	groom's party in a wedding
Kachhad:	Loin cloth
Kalash:	A pitcher, water vessed
Kankad:	Dried tobacco powder

Kund:	pond or tank
Kulayan Pooja:	worshipping of family deity
Lava:	fried rices
Love marriage:	The marriage made with the consent of boy and girl
Levirate marriage:	marriage of a man with childless widow of his deceased bother.
Mjuri:	A kind of wage that is given in the form of food grains espeialli in patron-client relationship or labour cost.
Mana:	a measure
Miteri:	A ritual friendship, associate.
Nawaran:	The ceremony of naming child.
Pinda:	A ball made of cooked rice, round mass or a ball.
Satyanarayan:	A hindu deity.
Widow Marriage:	The marriage made with the widow woman.
Andhiya:	Share-cropping system in which system in which the cultivater has to pay half of the total production of leased land.
Bhari:	A bundle of firewood or fodder, especially ful content of a coap.
Bhag:	special gift provided to the server on the occasion of festivs and ceremonies.
Dhoti:	A kind of lungi (A male- lungi)
Gagri:	A metal pot used to fetch water
Jand:	A local beer made from grains of rice, maize, millet and wheat
Jarp Marriage:	The marriage made after absconding with some one;s wife.
Matawali:	Liquor drinking castes
Saina:	A ritual friend (between Females)