

CHAPTER-ONE

INTRODUCTION

1.1 Background of the Study

Nepal is an independent democratic nation. The country is boarding between two great countries like China and India. Nepal constitutes 0.3 percent area of Asia and 0.03 percent area of the world. It is small in geographical area but it has wide range of topography that consists 60 m. to 8848 m. height from the sea level. Nepal is developing country where the socio-economic status of the people is very low. The economic growth of the country was not improved substantially over time to over take population growth.

Broadly it is divided into three physiographic regions. These are the mountain, the Hilly and the Terai regions which cover 15 percent, 68 percent and 17 percent on the total area of the country respectively. According to the CBS, 2001, the total population in Nepal is 23151423 where (11587502) 50.06 percent are female and (11563921) 49.94 percent are male it means the total population of female are greater than male. Kumal are indigenous people of Nepal. They are the small population in Nepal. Kumal in Nepal is 0.44 percent of the whole population of the community (CBS, 2001).

Population of Nepal increased from 15 million in 1981 to 18.5 million in 1991 and then to 23.1 million in 2001 fixing an annual growth rate of 2.25 percent in 1991-01 decade geographic distribution of population is uneven. The census of 2001 counted 7.3, 44.3 and 48.4 percent of the total population in the mountain, Hill and the Terai regions respectively. Urban areas, then 33, accommodated 9.2 percent of the total population in 1991 (CBS, 2006).

The country is divided administratively into 5 development regions and 75 districts. Village Committees (VDC) and municipalities are the lower administrative units in each district. Each VDC is comprised of 9 wards and wards in a municipality ranges from 9 to 35. Currently there are 3915 VDC's and 58 municipalities in the country. Ecologically, Nepal is divided into three regions called the mountain region, Hill region and the Terai region (CBS, 2006).

Nepal is called agriculture country. It is rich in bio-diversity, culture and caste. There are 101 castes and 59 ethnic groups in Nepal. Most of the Ethnic groups are economically far and marginalized and the Kumal community is one of them. Kumal community is called one of the oldest indigenous ethnic groups. They have very distinct life style in terms of socio-economic and cultural features. Also, they have their own language, customs, behaviours and livelihood patterns, which is very distinct from other groups of people in Nepal.

The Kumals are the Mongolid in appearances and inhabit in the Terai, inner Terai and close to the river valley of mid hills of Nepal. They have been socially, culturally, politically and economically assimilated with the Aryan culture. There is a great diversity in cultural background, language and religion belief and practices over the majority of Magars, Gurungs, Newars, Sunuwars, Ris Limbu, Thakuri have changed their attitude towards social values, caste attitude, wedding procedures and mode of living. The present study tries to focus on the culture of Kumals of Putali Bazar municipality Syangja district.

Syangja district is inhabited by various ethnic groups. The Kumal is one of the indigenous group of this area and has its own types of traditional ethnic culture when they settled in the area, they developed their own type of custom, tradition and socio-economic organization. Due to a lot of ecological influence they developed their material culture also.

On the other hand the traditional the way of the life of Kumals is changing day by day.

In this context, the study of Putali Bazar's Kumals is an attempt to document the ethnography of Kumals in order to provide information particularly in the context of their major socio-economic status.

According to Census 2058 B.S. Kumals are only 0.44 percent of total population and in Syangja district Kumals population is only 0.3 percent of total population of Syangja district.

Analyzing that Census Kumals has small population in Nepal as well as Syangja district.

In, Syangja Kumals are living around the Chapakot, Ratnapur, Walling and Putalibazar. It is vague to declare when Kumals arrived in Syangja district but most of the reliable source project they started to live here since before the Nepal united.

Kumals people have there own tradition and language but no one can speak theirs language in Syangja as a result their language is going to disappear day by day if they will not get proper knowledge about their language.

Initially Kumals occupation was to build clay pot but now a days they are doing different occupation avoiding their traditional occupation.

Educational access and academic status are also very poor (weak) in Kumals community, their poverty is main cause of underdevelopment. Therefore this study directly focuses on socio-economic status of Kumal community of Putali Bazar Syangja.

1.2 Statement of the Problems

It is well known fact that the place where a tribe settle in, affects its culture and way of life so, it is essential to know small population Kumals are indigenous or outsider ? Aryan or Mongolid? What is their tradition? in which religion they associate? Either theirs language is or not? when did they start to live in Syangja? What about their population status in Syangja? What about their culture, tradition, economic status, education status as well as social status? What about their occupation? Etc. The purpose of this statement is present all there proven investigative documents as same.

1.3 Objective of the Study

The general objective is to find out present status of Kumal community and suggest measures to improve it.

The specific objectives are as follows.

-) To find out socio-economic status of Kumal community at Putalibazar municipality.
-) To identify life style of Kumal people in the study area.
-) To suggest measures for the improvement in their status.

1.4 Scope of the Study

The scope of the present study has been carried out at Putalibazar municipality of Syangja. This study has covered the socio-economic status of Kumnal community.

This study has tried to identify the whole communities representing only at Putalibazar municipality and their socio-economic status of Kumal community. In the process it would be required to know the social economic and cultural status of the community. The thesis would be helpful to development expert, policy makers, researchers and others who are interested to know about Kumal Community. This study has tried to know the socio-economic status of Kumal communities. Such study has not been carried out in Putalibazar municipality area of Syangja, so this study also aims at fulfilling the gap in this field.

1.5 Limitation of the Study

The case study is limited only to the Kumal community member living in Putalibazar municipality area of Syangja district. Due to the lack of time, money and tools others areas of Kumal population have not been explore. However, it is expected that the analysis can be generalized for the whole Kumal communities in Nepal.

1.6 Organization of the Study

Organization of this study has been divided in total six heading and sub-heading.

- Approval sheet
- Acknowledgements
- Abstract
- List of contents
- List of tables
- Glossary
- Chapter one is relates with introduction
- Chapter two is relates with literature review
- Chapter three is relates with research methodology

- Chapter four is relates with study area and its socio-cultural features
- Chapter five is relates with socio-economic characteristics
- Chapter six is relates with Summary, Conclusion, Recommendation and References

CHAPTER-TWO

LITERATURE REVIEW

This chapter presents the relevant literature for the study mainly some books, newspaper, seminar paper, thesis paper related to the thesis. The review of literature is divided into four main subheadings.

2.1 Theoretical Review

Generally ethnographic studies have been found in negligible amount in Nepal, mainly before Rana Regime. Since the fall of Rana Regime, Nepal has been opened for the national and international scholar of the various groups existed in the country. Cultural change can be defined as the adaptation of new or others cultures whether by forgiving its own culture. It deals with the changes in food habits, dressing patterns, dialects, marriage, celebrating, festivals, norms, value and so on. Social and cultural changes is directly related with economy, education, age, occupation, communication etc.

Foreign anthropologist, Hamindrof (1964), made ethnographic study of Sherpas of Nepal Haimendrof is considered to be the first foreign anthropologist to study the Himalayan people of Nepal. His book the Sherpas of Nepal 1964 established an entnographic tradition in Nepal. He studied the Sherpa of Khumbu region in Solukhumbu district. They have adopted agriculture as well as animal husbandry for their subsistence.

Early anthropologist Tyler (1993) followed holistic approach to study society and culture. He combined history, biology, archaeology, linguistics, sociology, religion, together as a unified field of study likewise Frazere (1890), Rivers (1914) and maine (1871), Followed the holistic view of human societies and cultures in relations to the past.

On the other hand, social anthropology flourished in Britain as a colonial research centre. It was Bronislaw Malinowski whose first ethnographic field works from 1914-1920 among the Trobri and islanders to the east of new Guinea. This ethnography provides field workers, both the theoretical and methodological guidelines to study human behaviour

Different social studies done by the foreign social scientist have divided Dahal (1994): (i) Ethnographic studies description of social, cultural and demographic trends of various groups (ii) some were studied some particular are concentrating development and social changes occurred their.

2.2 Studies in Nepal

After 1950 many foreigner as well as native sociologist, scholars, anthropologists and researchers in the context of Nepal have studied various ethnic groups from different dimension including socio-cultural changes. But they are very few literatures available about the Kumal.

Caplan (1970), the British anthropologist made an intensive study on Limbus in the Indreni Cluster of Ilam district. He has unleashed the changing relationship between Brahmins and Limbus highlighting the conflicts raised among them of their differential rights and interests in land which is scarce commodity of that region.

Ortner (1978), has studied about the religious festival and celebration of fasting and performing religious action which is done to gain a good rebirth. He further pointed out “Sherpa do indeed have an elaborated conception of pollution and their society fairly saturated with hierarchy” (Gurung 1992).

Hitchcock (1966), studied the Magars of Banyan hill and found that the population growth rate of this community was higher than the agriculture production to feed them because the land was limited and infertile the younger males joined the army to meet food demands of their families.

Lijima (1963), has taken Himalayan tribe ‘Tibeto- Burman’ groups who are being Hinduized by following the Hindu way of life. Similarly in 1977 he has presented the existence of social – cultural change in thakali taking the case of the local power holding with leadership position and social changes pattern in them along with on going changes in economy and ecology. Similarly in 1982, he was also pointed out that Thakalies have brought changes in language by adoption Nepal language.

Fisher (1985) studied in Dolpa called Tarangpur to explore the changes of village which was isolated geographically economically and politically etc. Tarangpur engages in two interrelated transaction with the outside world: trade and interethnic

contact (Mishra, 1989). They have adopted trades due harsh environment. They bartered local buckwheat and China millet for Tibetan salt and rebartered the salt to the southern hill dwellers for rice is declining and is being replaced by cash based and much expanded commodity circuit (Mishra, 1989: 38).

Pignede (1993) studied in Kaski district and entitled the Gurungs. He described the origin of Gurungs, the Gurungs are agriculturists supplemented by animal husbandry and India army for their livelihood.

Gautam Rajesh and A.K. Thapa in the Tribal ethnography of Nepal (1994) have also provided a short description cultural information about the Kumals of Nepal. This works is not based on field work. Their work is focused on Kumals culture.

The Kumal inhabit different region of the country. The Kumals are different form one another i.e. form region to region. The Kumals of Palpa district speak Kumal language.

Sharma Poudel in “Kumal Bhasha Ko Adhyayan (study of Kumal language, 1986)” has also made an attempt to give an ethnographic Picture of Kumals of Nepal describing the social institution such as marriage economy introduction of the Kumal, occupation and to some extent focused on cultural aspects. Basically this study is focused on Kumal language and has less contribution in the field of sociology and anthropology.

The book Mechi Dekhi Mahakali samma (2031) also gives a short definition of Kumal people they inhabit the Terai, Inner-Terai and nearby the river they are potters. They make earthen pots and sell it the nearby village and hat-buzzar. It does not discuss about the culture. This work neither provides details information of Kumal people nor discusses about socio-cultural changes among the Kumal people. This book give the information of Kumal people who inhabit throughout the country.

Likewise, Dwivedi, P.K. in the Nepalese society (1982) also gives a short introduction of Kumals. His field work is based on chitwan district.

Upadhayaya (1975) has distinguished some Kumal language spoken areas with their total population as taken in the third census. A brief description of Kumal is given by Hiramani Sharma Poudel in his book “Kumal Bhasa ko Adhyayan on 1986”

Bista, a pioneer in anthropology in his book “people of Nepal” (1976) and “Sabai Jat Ko Phulbari” (1972) has mentioned Kumals as a neighboring caste of Baramu, Darai etc. He has described Kumals as earthen Pot- makers.

Similarly, Bista in his another book “people of Nepal” (1996) has attempted to portrait on ethnographic map of Nepal. He focused majority of different ethnic group but did not give separate title for Kumals. He had included the Kumal inhabit terai, inner-terai and close to the river valley of mid-hill of Nepal and are similar to Danuwar, Majhi and Darai.

Among the indigenous people in Nepal, the inhabitants of terai, inner Terai and hilly areas and scattered from east to west are a group of people who make earthen pot and sell them to the surrounding villages is known as Kumal.

Human right year book 1992, gives some inventory notes about the untouchable caste i.e. Kami (Bishowkarma), Sarki (Cabbless), Dami (Tailors), Gaine (Singing gypsies), Badi (singer and dancer) Kumal (clay potters), Dhobi (Laundry profession holders) Chyame and Poda (untouchable of Newar community) and their present condition with historical back grounds. It further provides knowledges about the areas they live in (Rai etal, 1993).

Bhatta (1995) mentioned that Kumal have their own indigenous culture such as Pandhurenach, vir pooja and Tinkukhure pooja, similarly they have some material culture eg. Jal, Kheiwa, Dhadia, Perungo and Chakra. He also explained about the socio- culture changes occurred due to the regular development of local environment. He also reported that Kumal has changed their dressing style from Bhoto, Kachhad to T-shirt, paint in male and Gunyn to sari, Blouse in women.

Regmi counts Kumal as a clever ethnic group as Rai, Limbu, magars, Gurungs and Tamangs who put Dhimal as in their own ladder to social status (Regmi, 1994)

The unavailability of good soil has forced large number of Kumals to abandon their Traditional occupation, pottery. In recent years a nuber of young Kumal have bought employment as porter and wage labour instead of pot making (Sharma, 1991)

There are more ethnographic studies conducted especially on Newars, magar, Gurungs, Tamangs, Sherpa, Rais, Limbus and Rajbanishis etc. Various studies have been reviewed above have been shown the state of ethnographic studies of Nepal.

From the review work above it looks socio-cultural change is dynamic process. The traditional Kumal Community is the least studies groups of Nepal and no sociological study have been done on this community to date. Hence the present study will be guidance or literature for the future research of social study of Kumal community.

2.3 The Kumals

The Kumal is one of the occupational caste group of Nepali society Gautam and Thapa (1994), started that on account of their profession of making earthen pots, they are said to be called Kumal. It is believed that this word has its origins from the Sanskrit language where 'Kumbakar' was changed to (Kumahar) and then to Kumals. Finally the word changed to Kumal. Whatever is the truth but these people are called Kumal with their own identity.

Though the Kumal they are traditionally potters, farmers and fisher man. They are employed in agriculture as well as pottery farmers and fisher man. They are employed in agriculture as well as pottery as the alternate source of income in socio-economic practices for their livelihood. The Kumal people are scattered in different parts of the country mechi to mahakali. In Syangja district Kumal people live in Chapakot walling Bhakunde, Ratnapur. In Syangja district total population of Kumal is 1394. In putalibazar municipality 378 Kumal people are living according to the last census.

The Kumal are tribal professional though they are trying to adopt agriculture they have limited size of land holding 'nimek Khane' (Means manual labor paid as daily wages). System is still existing in Kumals. Some Kumals are carpenters, weavers basket makers. They sell their products for their livelihood. Bista (1970) states Kumal as potters where Dwived (1982) state that the primary occupation of Kumal is agriculture, while fishing is one of their additional professional in search of living. The Kumal are traditionally pot makers but some of them are involved in agriculture, fishing and load carrying for their subsistence livelihood. Above studies regarding Kumal do not provide detail in formation about socio-cultural change especially upward mobility and inter-relationship of Kumal with other groups of people study tries to sketch the socio-economic changes of Kumal at Putalibazar municipality of Syangja district.

2.4 Theoretical Application

The Kumals are occupational caste and are interacting with people of high caste since long age Kumal are providing different services to the people of high caste such as ploughing, pottery carpentry load carrying including carrying bridges and bride grooms during marriage. As a return of their services they get cash and food grains as their wages. High caste and food grains as their wages. High caste people provide them majduri as wage and 'Bhag' as gift on the occasion of various festivals and ceremonies. This type of a log tradition of give and take of service goods and cash between Kumal and high caste people is known as 'patron- client relationship.'

There is high distinction between Kumal and other high caste people though the mutual occupational linkage still exists from long age. The Brahmin and Kshetries are considered as high caste people with 'great tradition' whereas Kumals are known as low caste with 'little tradition'. Naturally cultural elements or traits while accepting new cultural elements. This topics is selected to study the socio- economic status of Putalibazar municipality of Syangja district.

CHAPTER-THREE

RESEARCH METHODOLOGY

Mainly this chapter presents about the different techniques of data collection which have used for the study. This unit also discusses the rationale of the selection of the study area, the research design, and techniques of the data collection, process of data analysis and lastly limitations of the study. This very chapter is categorized into six sub chapters, there are

1. Selection of the study area.
2. Research design.
3. Nature and sources of data.
4. Universe unit of the study and sampling method.
5. Techniques of data collection.
6. Data processing and analysis.

3.1 Selection of the Study Area

The study was carried out in Putalibazar municipality area of Syangja district. This area is selected because it is one of the district where Kumal community has been resided for a long time the rationale of the selection of the study area is as follows. The Kumal people living in this area are not studies by any researcher anthropologists sociologists to the data. The researcher of this thesis is the permanent resident of the municipality which helped to establish the rapport for deeper study of the Kumal people.

The changing developing environment of Putalibazar Municipality created problem in their lives and enforced them to abandon their old traditional profession cultural practices and the land which was under their ownership at the beginning. This very changing pattern of environment especially in culture, economic and social raised interests to find out the facts responsible for the change and way of changing occurred. To find out social, cultural, economic professional changes occurred and the factor responsible for pulling them backward, this area had been selected.

3.2 Research Design

The present study is mainly based on the descriptive and exploratory research design. This method of research design area applied to explain properly the different findings which would come from research.

3.3 Nature and Sources of Data

Primary as well as secondary data have been collected during the field study of Two month. The secondary data have been taken from previous studies Published and unpublished documents from related literature and from government documents, available literatures, CBS, research reports, newspapers and NGOs INGOs working in the Syangja district.

3.4 Universe and Sampling

Putalibazar municipality of Syangja district of western mid-hill of Nepal was selected as the study area. The municipality has been divided into 13 wards but the present study has been concentrated only in ward no. 1 of this municipality. Simple Random sampling method will be used to select different respondents for questionnaire survey. A sample unit will consists of at least 25 percent of total household consulted as Key information to gather data about the history of village, origin and their past life.

3.5 Techniques and Tools used in This Study

3.5.1 Data Collection Techniques

This study mainly based on qualitative data. Data were collected through traditional method usually adopted such as structured questionnaire, unstructured interview and case studies the following techniques were used to collect primary data.

3.5.1.1 Interview Schedule

Interview schedule was used to collect some of the basic like of personal identification and population structure, occupation, history, landholding, cattle holding education, politics, family types and family members etc. The household survey was conducted in 25 household using unstructured and semi-structured

interview schedule with the member of the house available at the time of survey at home. Necessary information on social, cultural, economic and hygienic characteristics of the households was collected through household survey applying additional techniques whenever essential mainly interview was used to collect qualitative data like occupational history, changing pattern of cultural norms and values and factors responsible for it.

3.5.1.2 Key Information Interview

To find out the real information about the community and their interest about socio-economic organization, farming activities and their relationships with other people of the Kumal people of the study area for livelihood and influence of changes in community. Social leader, teacher, political leaders and health workers were selected as key information.

3.5.1.3 Observation

The observation technique was used to collect the relevant information relating to the study. It has been used to observe food preparation and consumption, Direct observation has been used to observe the village settlement pattern, agriculture practices, dressing pattern, fishing and their various activities. Socio-economic, eating habits, living standard, hygienic condition, working style in different types of occupation were studied through semi-participant observation.

3.5.2 Tools

This study is based on qualitative analysis rather than the quantitative. Only simple averages charts, bar graphs, percentage are use to make quantitative analysis. There is no special tools to analyze the data. However questionnaire is used as the tools of data collection.

3.6 Data Processing and Analysis

The data collected through various techniques and source have been analyzed in the subsequent chapters using descriptive method of analysis. Since the nature of this study is qualitative some where quantitative data have also been used. The information on physical setting of the study, village, climate temperature and other socio features have been descriptively analyzed by classifying of tabulating them in

different categories and information about demographic features land holding, domestication of animals and ethnic composition of the study area have been both descriptively and statistically analyzed using simple tools of statistical such as percentage has done the statistical analysis. Necessary tables, figures Pie charts are presented in the proper context.

CHAPTER- FOUR

STUDY AREA AND ITS SOCIO-CULTURAL FEATURES

The this chapter provides a glimpse of physical setting of the study area, settlement pattern of Kumal population and social organization, division of labour, religious practices, cultural features, general appearance and rituals of Kumal community of study area in a clear way.

4.1 Physical Setting

Syangja is one of the six districts of Gandaki Zone in western Midhill of Nepal. Syangja lies between, West of Tanahu and South of Kaski and East of Parbat, Gulmi and North of Palpa district. It is divided in two parts by Andhikhola river. It's total area is 1164 square k.m. Syangja lies at 850 meters height from the sea level. At this district has three types of climate.

Administratively Syangja is divided into 60 Villages Development Committees. In this district there are two municipalities has been situated one of them is the putalibazar municipality. This municipality has been divided into 13 wards. In this municipality Kumal people is live in ward No. 1 this area is situated at 850m height from the sea level. The main settlement lies in the part of hill and the lower part which is known as a bensi. The hill and bensi, both constitute residential as well as agricultural land.

Table 4.1: Land Utilization

S.N.	Land	Hector	Percent
1	Total land	1.03,687	
2	Arable land	37,718	36.4
3	Forest covered land	31,691	30.9
4	Pasture land	10265	9.9
5	Unarable land	22300	21.5
6	Others	1731	1.6

Source: An Introduction to Syangja District, Syangja.

Table 4.2: Climate and temperature

Ushna Climate	15 percent
Samashito Climate	70 percent
Saitoshna	15 percent
Maximum temperature	28.3° centigrade
Minimum Temperature	9.5 ° centigrade
Average Annual Rainfall	2665 m.m.
Rainfall in Rainy Season	80 percent
Rainfall in Dry Season	20 percent

Source: An Introduction of Syangja District, D.D.C, Syangja.

Table 4.3: Population

Total population	317320
Total male population	14661 (45.26) percent
Total female population	173701 (54.74) percent
Average Family Size	4.9
District increasing rate of population	0.81 Percent
Density	272 per square k.m.

Source: Periodic District Development Plan, Syangja.

Education Situation

In this district educational status is more strong among hilly district. Statistically 68 percent shows literate percent. On this male literate percent is 78 and female literate percent is 58.

Table 4.4: Number of schools

Stage	Govt. Schools	Private Schools	Total
Primary (1-5)	529	41	570
Lower secondary (1-8)	135	17	152
Secondary (1-10)	82	17	99
Higher secondary (1-12)	10	8	18
Campus (Bachelor)	3	-	3
Sanskrit Vidhyapyath.	1	-	1
Technical Schools	-	1	1
total	760	84	844

Source: Periodic District Plan, Syangja.

Table 4.5: Students Number

Types	Primary	Lower Secondary	Secondary	Higher Secondary
Boys	35857	12914	5507	560
Girls	35632	12175	4983	492
Total	71489	25093	10490	1052

Source: *Periodic District Plan, Syangja.*

This district is rich in water resources development. One hundred forty four m.w. hydroelectricity has been produced by kali Gandaki A. likewise 5.1 m.w. hydroelectricity has been produced on andhikhola hydroelectricity. 8357 household consumer has provided electricity facility. This number household consumer represent 34 percent in total.

In this district 1020 No industry has been registered. There are many small industry has been established. Siddharth Highway has divided into two parts. It crosses the district in middle part. Siddhartha highway lies (79 km.) in this district on this district all of the VDC has been touched by Rural Road.

Agriculture is the main occupation of this district, Rice, wheat maize, millet is the main crops of this district, orange coffee, Ginger etc are the main cash crops. This district is famous for orange production.

At this district many caste has been resided since Ancient time. These are as follows.

Caste	Population	Percent	Caste	Population	Percent
Brahman	10438	32.9	Damai	10145	3.2
Magar	67240	21.2	Newr	9405	3.9
Chhetri	34551	11.2	Thakuri	8450	2.7
Gurung	21681	10	Gharti	6980	2.2
Kami	20673	6.5	Sanyashi	2357	0.7
Sarki	10281	3.3	Muslim	1816	0.6
Kumal	1294	0.3	Others	7594	2.4

Source: *Periodic District Planning, B.S 2065.*

This district lies in middle region of Nepal. This district is surrounded by many mountains northern regions are high than southern part. The height of

Panchhasay is 2515 m. sometimes on peak of this mountain snow falls in winter season on this mountain there is no available of residence.

The Kali Gandaki river which is famous in Nepal follows in western side of this District likewise, Andhikhola, Badhkhola, Darukhola, Jagdikhola, Lubdikhola etc. are following in this district on this river side many residential regions are available. There is fertile land, so river side is suitable for Agriculture purpose. At this district most of the area is covered by forest. We can find dense forest area. All the people of Kumalgun depends on forest for Firewood. Most of the time they search food for their live stock from that forest. There are many types of Flora and fauna. Due to rapid population growth and the consequent demand for cultivated land the forest is destroying day to day. We can find following flora in this area, which are much useful for timber, firewood, food purpose house make etc. likewise in that area are as sal, pine, Guras, Kutmero, Khanyu, Bamboo, Badulo, Chilaune, simal, Sisau, Bar, Pipal, etc. likewise in that forest various sorts of Fauna are available such as tiger, monkey, jackal, bear, deer, Squirrel, owl, Eagle Butterfly spider Kalij, Dove, Parrot, Dangray, Queenbird etc are available.

4.2 History of Kumal People

There are no any authentic written document about the origin of Kumals. The word (Kumvakar) is derived from Sanskrit, which means to make earthen pots. In Sanskrit language clay's utensils are called Kumva (Pots) and who made it is called Kumvakar.

A Kumal Brahmin who was settled in the lekh (mountain), had a son and a daughter. The son cohabited with his sister and the society did not sanction their incest and were isolated by the community. Then they migrated from the lekh to the bensi or nearby the river valley. The Kumai Brahmin is twice born caste who belongs to upper stratum in the social hierarchy. He was supposed to be mal (goods) and when this mal was useless he was called Kumal. Their Kasyab gotra is such an evidence of Kumai Brahmin.

The Kumals are compared with Kshatry and Brahmin with the aboriginal, Tharu people of the terai and inner Terai. The Kumals are generally dark skinned, medium structure are appear some what mongoloid features, however "it is stated that they have Aryan roots and retains a religion and culture adopted from the Aryans"

(Sharma, 1986: 9). Physically they are akin to Majhi, Bhote and Tharu people. They are extremely susceptible honest and straightforward. Due to their hard working nature, they are robust. Their women are always in appearance in the way of cheerful and the ways of extending hospitality to guests.

Unlike the majority people like Kshatry and Brahmin, they have gotra and their in their society. In this context, Dwivedi (1982) writes, the Kumals may be readily classified into two different groups the Purbiya (those who live in the eastern region) and Paschime (those who live in the western region). There are twelve different sects in the former, while the latter has seven. Different Gotras are named Kasya, Karke, Patbade and Ratoteldi.

In the same way, Sharma (1986) writes only thar of the Kumal people. The thar such as Khatri, Dhindhine, Bagale, Arghali, Sikhreli, Pyuthani, Magrane, Gorhunge, Posthre, Sapkote, Badhdhare, Hardiya, Ranguje- Range, Bajhabote, Sabinge, Rajaput, Boskhare, Haideli, Chapkote, Mauke, Aath Bhaiya masuke, Palpali, Parbate, Syangjali, and naya Chitaure Rana.

But in this study area there are only three types of gotra like kaushil, Rajput and Kasya and their thars are Chitaure Rana, Argheli, Dodhane and paluntare are found. Those who belong to Kasyab gotra are descended from the Kumai Brahmin they themselves claimed, those who belong to Rajput are descended from the Thakuri, they are claimed. If we glance their society there is not social hierarchy existed but in depth, there is social hierarchy. Those who claim Rajput Kasya do not marry with those who make earthen ware utensils (potter) because they are lower caste in the social hierarchy. In their term “Soli doli chaldaina hamro” (We are not married with the potters).

4.3 Physical Appearance, Dress and Ornaments

Kumals are mangoloids in appearance with black skin. They are of average sized people with height of five feet. They seemed healthy, though and strong because of hard working nature. Men folks wear kachhad in the waist, cup on their head and Bhoto on the body. Women wear Dhotis, Black Guniu (clothes similar to sari) Patuka, cholo (blouse) and Ghalek (cloth covered the shoulder to waist like a cart ridge belt) but nowadays men use to wear pants and shirt and women Blouse, sari and lungies etc.

Ornaments includes Jhumks Bulaki (ring used at the side of nose) marwari and Dhungri (use on ear of both sides) Raiya (Bungles) on the wrist but most of the young women left to use them except Phuli and Marwari.

4.4 Division of Labour

In the Kumal society division of labour is based on the basis of age and sex. Kumal have partilineal society where eldest male member is the head of the households. Among the children, boys are responsible to graze the cattle, to buy so much daily needs from nearby shop and girls assist their mother to bring water from tap or pond to cook to clean cooking materials and other house works. The main duty of women is to do household works such as preparation of food to look after children they also assist to their male members in every agricultural works except plugging and harrowing. They bring grass, fodder and firewood on the other field to feed their children.

Men are specially responsible for the heavier outside works, such as plugging, digging, harvesting, threshing of grains to go away for wage labourer such as coolie, divers, carpenter and other developmental works. In off season most of the male spent their time gathering around the tea shop for unproductive task. About fifty to sixty percent of decisions related the family such as marriage problem, huge construction, selling, and buying of land and schooling younger children etc. are done after the agreement of main family members through discussion. About ten to fifteen percent of takes related to inside the house, weeding, mourning, buying of clothes to children and other some agricultural tasks decision are made by eldest women of the household. About fifteen to twenty percent of the decisions related to credit, buying and selling of livestock, social obligations and other agricultural takes etc. are made by the eldest male member of the house.

4.5 Festivals

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

Nepal is ethnically, culturally and linguistically diverse country hence in Nepal, Nepali people celebrate various gods and goddess and enjoys themselves by

eating, drinking and dancing. So it can be said in brief that Nepalese festivals which Nepalese people celebrate are associated with one or the other of the divinities held sacred, either in the Nepalese festivals are seen not only as occasions when one is to devote some part of one's time to the worship of and mediation upon gods and goddesses of Nepal are not only religious in character but also they preserve in themselves very fascinating picture of the great historical, cultural social as well as the economic account of the people. Festivals of the Nepal provide a deep insight into the culture of the people. The Kumals are no exception to this now, a look at the festivals of Kumal people of putalibazar municipality of Syangja district.

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

4.5.1 Dashain

Dashain, like the western Christmas season, is by far the longest most auspicious and most joyous time of year, celebrated country wide by all castes, creeds during the bright lunar fortnight ending on the day of full moon in last September or early October (Andreson, 1977:42)

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

The first nine days of Dashain is called nava ratri. The first day of Dashain is called Ghatasthapan (which means the establishing of the holy water vessels) where the Kalas representing goddess Durga placed nearby the hearth or the purify area. And they put Jamara on the tapari. the Kalas is worshipped Durga mata through Dashain i.e. (nine day) with sprinkling of holy water and light the diyo in the morning and evening into the side. The eight day is called mahastami. On this day they perform Kulain Pooja. If they have bhakal they sacrifice (If Panchawali) pumpkin, pigeon, he-buffalo, he-goat and ram etc. at the place of Kot where the Durga mata is placed. But in the ordinary case, they sacrifice at their home Pig, he-buffalo, pumpkin and Chicken. The ninth day is called Dashain. On this day they put tika on their foreheads and Jamara on head by the elders. On the process of tika the headman blesses.

Kumal people belong to matawali caste, so they drink Jaad, raksi on the auspicious occasion of Dashian and they also visit to receive the tika blessing by his/her elder's hand. The receiving of tika up to the last of Kojagrat Purnima (full moon).

4.5.2 Tihar

Tihar is celebrated five days called Yamapanckak. The tihar brings the worship of laxmi, goddess of wealth through the five nights. Especially during the Laxmi Pooja every home is graced by rows of lights of the traditions Nepalese lamp of twisted cotton wick in a small Pala clay bowl of mustard oil) burnt every window, doorway, courtyard and wall. It means to please Laxmi, who loves light.

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

After finishing the Pooja, they tie toran as like the rope over the footpaths where the cows cross under the toran. In this auspicious occasion they traditionally perform Bhailonanch from door to door. The fifth day is called bhai (brother) tika, on this day the sister invites her elder/younger brothers to put tika on their foreheads, the tika includes diyo, red, blue and yellow etc. colour is put into the duna (made of sal tree leaves) she cooks meats, rice, brerads and pickle for her brothers. The mother gives gift either cash or things to the sister. They drink Jad, Rakshi with padako or Bhaisiko masu and enjoy with playing card the whole day.

4.5.3 Teej

Unlike the Brahmin and Kshatry, the Kumals, especially women celebrate the Tej festival on this auspicious occasion, the maiti (married woman's parent's relatives) invites the sister but in tihar vice-versa. Unlike the Brahmin and Kshatry, theKumal women do not fast in Teej. They eat and drink variety of dishes. On the day

of Teej they enjoy singing and dancing into the public importance place and the madal (a kind of Nepalese tomtom) playing there they (women and child) with swing.

4.5.4 Saune Sakranti

The first day of Shrawan is celebrated as a Saune Sakrantifestival. On this festival they invites their married daughters by maiti and celebrate. They prepare variety of menu with Jad, Raksi and meat (Chicken Pork). This festival is celebrate to enjoy.

4.5.5 Maghe Sakranti

The first day of magh is celebrated as maghe Sakranti. On this occasion the maitis invite their chelibeti at their home. The Kumal community cut hi-buffaloes, for the meat. On this day, they must eat chiura, beaten rice Khudo (molasses), tarul (yam), etc. the household head gives tika to their chelibeti and cash as a dakshina (presents). The maghe Sakranti is celebrated as a belief we may long live. They also celebrate sripanchami with drinks of jad, raksi and meat.

4.5.6 Change in Celebration Patterns

The whole human society is dynamic, the feast and festivals are only the part and partial of the total human culture. Wherever, the society changes its parts also automatically change. So the Feast and Festivals of Kumals are also no exception to this therefore it can be said that the feast and festivals of Kumals are changing under the form of the change in their culture and society.

According to the change, socio-economic as well as cultural ways of life of Kumals, their festivals are also changing day by day. Previously, they were too much rigid and strict to observe their festivals according to their traditions but now due to their poor economic condition, they are found not so much rigid and strict. They think that observation of all these festivals being capacity. It can be said that they have thus changed the mode of celebration of these festivals.

According to the respondents, the son with whom the parents choose to live obliged to invite the celibate during the festivals and not other sons.

4.6 Songs and Dances.

Like the most of the other ethnic groups singing and dancing are the essential parts of Kumals socio- cultural life. The songs and dances of Kumals is not only their religious and recreational aspect but these activities also indicate their ancient mode of life. In every part of the world, we find various types of songs, and dances, which vary from place to place and from ethnic groups to groups. Man not only does hard labour but also wants recreation. The songs and dances of the people reflect their sorrows and happiness.

The Kumal of Kumalgaun do not speak Kumal dialect. So they have not their separate Kumal songs. Now they sing Nepali songs previously they used to practice Kumal gaun (Folk songs) in Putalibazar municipality they gather in one's house in a special day. Where they spend whole night by singing and dancing. They play madal (Nepali music) all the participants drink wine and sing. Dohari songs in their festivals like Jhemre. Jhamre is performed on the first day of inhabitation by some one in newly built house, this is also observed during community agricultural works and on the day of harvesting and storage of grains unlike Gurungs, magars, the Kumal people have their own types of dances called Hympai and Bhailo. These dance are unique and reflect the Kumals culture.

4.6.1 Hyampai

This dance is performed on the haritalika (Teej) Purinima night. They decorate the doko (bamboo basket) with Gunhu (Female dress) cholo, Patuka (cloth tied round the gridle), hamel (necklace made of silver), etc and the doko is put over the head of man and dance is begun. This Hyampai dance is performed due to their remembrance of death Kin. Because he/she may not reach heaven or there may be obstacle on the way. If they perform Hympai dance, the way of heaven may open in their belief.

4.6.2 Bhailo Nanch

This dance is performed on the auspicious occasion of Tihar of Laxmi Pooja. Laxmi (Goddess of wealth) loves light. The Bhailo is traditionally performed from door to door up to bhai tika. They inform where they have to dance, we are coming for dance at this night and some other ethnic groups call for Bhailo nanch.

The Bhailo nanch group consists of two groups called nachari (dancer) and singer. The oldest persons of the community represent the nanchari groups. He bhatyaunchha (sings) the Bhailo geet (songs) the next group is nachari which consists of madales (person who play madal) Persunge also beats madal and wears Kachhad (lion cloth) along his waist, pheta (turban) on his forehead and waistcoat on the body and a hamel on the neck. Marule wear gunyu cholo and mujetro on her body and a hamel on the neck. The marule role is played not by a woman but by a man.

When the nanch starts, they first invoke gods and goddess such as kot ka Khadka maharaj, Deurali ki mai, thum ki devi. Then the madale, and the marule dance on the rhythm of madal, and the marule dance on the rhythm of madal. The greet is like this, Barsa din ko tihar ma bhailo, aayaka hami bhailo. The gift is given by the house include paddy, rice, flowers, cash and varieties of breads which is prepared for the Bhai tika. The gift is rounded 3 times rhythmic beat of madal. At least they bless the house like as: Teen putra panch Kanya Hoijauni manle chitayako pugos etc. this means many you have three sons and five daughters, may your wishes be fulfill.

4.7 Kinship

Generally two types of kin groups are found in every human society. But in Nepalese society two more types of kin group fictitious and adoption are found. In Kumals of the study area two types of kin groups consanguine kin group is known as Amishiyar (same blood) and affined kin group is known as kutumba (relativesformed with the marriage of daughter or sisters) are popular.

The Kumals of the study area have used classificatory as well as descriptive terms to refers their relations, such as Babu (father), Ama (mother) are descriptive and Jethaba, Mahilaba, Shahilaba (uncles) and Jethi ma, mahila ma (aunt) etc. are classificatory. The sibling relation is elder to younger such as Dai (elder) and Bhai (younger). The younger greet to their sister, grand father, grand mother, mother, brother, sister, namaskar (joint to hand and say namaskar as good morning) or placing their forehead on his/ her feet.

When a family does not have a son they adopt the son of other as their own and provided every necessary things to him like their in born family members. This is especially done either by own interest or to enter heaven as mentioned in the Hindu religions. In the study area another type of kinship called miteri saino have been

found. Miteri saion is established between the two different castes peoples of the nearly same age in a specially ceremony. During this ceremony, the two who are going to bind in miteri saion exchange their presents to each other. So, through this system interaction is established between the people of different societies. In study area the relationship was found developed Kumal newar and Chhetri. Miteri Saino helps to exchange the material culture between two communities. Kumal have Gotra and have Lineage exogamous and caste endogamous marriage system. Therefore they do not marry within same Gotra and Lineage.

4.8 Socio-Economic Features

Like the other Nepalese peoples, rice is the most popular food of Kumal but because of poverty most of the time they also use wheat, maize and millet. Whenever rice is not in sufficient amount. As they are matwali groups, use of Jaand (local beer) and Raksi (wine) is common to them. In past, female used Ghalek and Gunyu and male Bhoto and Kachhad. But now the young Kumals wear common Nepali dress like sari, blouse and paint, shirt and T-shirt.

They give more importance to their Bhanja (Nephew) and Jwain (son -in- law) during the performance of all the rites, rituals ceremonies from birth to death but now Brahmin priest is also invited to perform marriage and the soma Pooja. There is no restriction to the activities of women during the period of menstruation like the others, chhetri and Brahmins. They observe death rites during ten or eleven days. They perform different types of Pooja such as Baai, Kulain, Aitabare, Bhager, Chandi, Baje- Bajee etc. for the good health livestock. For good harvest and better health of the all members of family. Being mangolaid in appearance they are Hindus. So, they observe Dashain and tihar festivals like the other Hindus.

4.8.1 Birth Rites

When a legitimate Pregnant women gives birth to a child, she is considered to be polluted and she becomes untouchable till the Nwaran (naming ceremony) of their child is done at the eleven days from the day of given birth.

From birth to death they celebrate many ceremonies. Which are called sanskar (initiation). These are birth rites (Chhaiti, Nwaran, Pashni, marriage and death rites.)

4.8.1.1 Chhaiti

In the night of 6th day of birth of child (specially in case of son) the Chhaiti is performed. On this occasion, all the relatives and villages are invited to share the happiness of son with singing to share the happiness of son with singing and dancing. All the gathered people spend the whole night drinking Jaand, Rakshi, playing madals and singing Jhamre songs. This all is done because they believe that the 6th day night of birth of child come the Bhabi (A god who determines the fate of the child) to welcome him and make him happy. They believe that when the Bhabi is good welcomed and made happy he will write the good fate of the child.

4.8.1.2 Nwaran (Naming ceremony)

Nwaran ceremony is performed on the eleventh day of the birth. It is done with two purpose, one for the purification of the women and the whole family from pollution and the other is for the naming of the child. Before the day of this ceremony since the day birth given women is not allowed to touch the common household materials. On this day women and child both are given a both. To performed this ceremony they invite either son-in-law or priest. A simple Pooja is done using Phool (Flower) Pati and Akshata (Tika). After the Pooja of both mother and child are drunk some drops of Gaunt (cows urine) for the purification as the cow is considered living god in Hindu culture. Some drops of Gaunt is Sparyed in the entire house to purify it. The Brahmin gives name to the newly born child.

4.8.2 Bhat Khubai (Pasni)

When the child is sixth months for son and in the case of daughter fifth months, this ceremony is performed. After consulting the astrologer, the date of bhat Khubai is fixed (from this ceremony onwards solid food grains are given to the child). On this occasion, the child is made to wear Chandi Ko bala (silver bangles) on the wrist by the mama (maternal uncle) and a set of machine prepared new clothes. Before putting tika, a Kubindo (a kind of Pumpkin) and variety of menu are put on the tapari (which is extra large). A Kubindo is decorated with avir, Chandan achheta, pholl etc. This tapari is kept outside the tagaro (bar) meanwhile the Kalas is filled with peepal tree leaves, mango tree leaves and Dubo in the neck. The diyo is lit, diyo and kalas are wershipped simultaneous. Then the body is kept- on the blanket in the

sait (main time) the virgin girl put tika on the forehead of child and she feeds the child food like pulse, rice, fish, meat, pickle, etc. The parents and other follow this process as present there. The child is given present of money, clothes, etc. after this all the guests drink Jaad, raksi and eat meat. Those who are rich can afford Bhailo nanch in the evening.

4.8.3 Marriage

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

The Kumals Tribe practice three types of marriage.

1. Mankhusi Bibaha (love marriage)
2. Mangi Bibaha (arrange marriage)
3. Jari Bibaha (One steals the wife of another and plays compensation to him whose wife is stolen)

i) Mankhusi Bibaha (love marriage)

This types of marriage takes between boys and girls with their own agreement. In such marriage they do or don't take permission of their parents. It is not necessary to take permission of parents for marriage.

ii) Mangi Bibaha (arrange marriage)

In Mangi bibaha there is agreement between the parents of the couples and there is also destractable agreement between couples.

In both types of marriage, the girl is brought to the boy's (groom) house from forest where she goes to collect firewood or grass or from local markets or from the field where she goes to work or from local fairs and festivals etc.

iii) Jari Bibaha

It is not considered marriage in Kumal community. In this types of marriage one's wife is stolen by another of wife of former husband begins to love to another and also under goes sexual intercourse and begin to live with him (second husband) going quite for from former husband. Second husband is called Jar of former Husband. The second husband has to pay compensation to the former call Jari Tirnu.

Out of these types of marriage window marriage, Bhauju Beharne (to keep elder brother wife) and mamacheli-phupuchela Bibaha (maternal cross- causin marriage) are also prevalent in Kumal community.

4.8.4 Death Rites

The death rites ritual of Kumal is similar to other hindu ethnic groups of the Kingdom. But few aspects of death rites of Kumal are unique and peculiar from other castes. One of them is the water burial in rivers.

Kumal wait the corpse till dawn if the death has occurred at night. The next morning after eating something the family members take dead body to the Angan (yard) and put rice grains in the mouth of the corpse remembering his name. Some coins are also put on the body so that the departed soul can buy at the place of migrations (heaven/ hail). The corpse is wound with white shroud and kept on the two bamboo pole. After this, the corpse is taken to the river bank for burial carrying by two men on two sides.

When the funeral procession leads cow dung and water mixture. The personal things of the corpse along with mat on which corpse was laid are also burnt with corpse. The daagbatti is given by the son to the mouth of the corpse. The participants of the Funeral procession take a bath and offer three handful of water in the name of departed soul. Kriya Putri (sons) head are showed at the river bank before to give daagbutti. The pinda is prepared and thrown into the river the Funeral participants of procession to their house. Before to step into the house the participants step on a stone

under which some thrones are kept. This is done to stop the ghosts to come into the house.

The Kriyaputri have to sleep on straw mat inside Bhakari. Very night, they light an oil lamp of mud. The Kriyaputri observe this for 13 days from the day of death. They bath every morning and give Tarpan, in the name of departed soul going or river nearby them. They prepare Pinda at the last day and pork, roti, raksi, curry, daal etc. are also prepared and provided to the funeral procession participants. They observe death pollution for 6 month or at least for 45 days, for children duration for observation of death pollution is only for 5 or 9 days.

4.9 Religion and Superstition

A religion is the belief and worship of a super human controlling power esp. a god, system of this, a controlling influence (oxford dictionary). Superstition is a belief in magical and similar influences: an idea and practice based on this; a widely held but wrong idea (Oxford dictionary).

Kumals are mangoloid in appearance though Hindu in religion. They believe in heaven earth, sin virtue, god, fate, spiritual powers which are the essential factors of Hinduism. They consider cow as a living god and perform Laxmi Pooja in Tihar (Second greater festival of Hindu) the cow urine is considered scard and use to purify the entire house and house members in several ritual. They believe and worship Ganesh, Shiva, Vishnu, Bhagawati and other gods and goddess of Hindu religion. Thy have also different types of gods and goddess which are not worshipped by other Hindus.

Kumals take different animals meats like buffaloes, pigs, goat, chicken etc. But they do not take meat of those animals that died by disease.

Planning of bar and peepal (trees which have religion importance as these are considered to be the form of gods), Chautaro making observation of Satyanarayan Pooja, Lakh Batti Balne are done for the eternal peace of deported soul. The importance pooja they observed are Nag pooja, Sikari pooja, Mandalli, Bai, Kulaim pooja, Samere bai Pooja, Desshantari mai, chandi Devi and Phirantari mai, sema pooja

4.9.1 Nag-Nageni Pooja

The Nag (male snake) and Nageni (female snake) are worship as gods of the earth by the Kumals. Natural calamities such as floods and landslides are caused by their anger and so to remain secure from these disasters, the Kumals perform the Nag Nageni pooja. There are different types of Nagas such as Kali Nag (Black snake) ogo Nag (one which accepts sacrifice of Pigs), etc. they believe that due to their anger the natural calamities like landslide, floods are ocured. To secure these natural calamities and to please the Nag Nageni they must be propitiated with poojas and offerings. This pooja held in Nag-panchamee in Sharavan sukal panchamee.

This Pooja performed any making images of Nags. During the pooja to these deities images must be made out of rice floor, which is kneaded, into a dough. Them using ashes and vermillion, horizontal lines are drawn to beautify these images. The tongues are makes of dubo (grass stalk) and eyes of mas (a kind of black pulse). Nag Pooja is performed by using rice flour to draw lines making five square. The lamps are lit and with dubo, achheta, flowers every square is worshipped. Keeping lawa in one Khori and cow's milk in another Khori, these are offered to the Nag-Nageni and stream milk is poured over these images. Pati poles are crested and on them the Dhajas are tied.

After the Pooja, two fowls have to be slaughtered and the deities have to be offered incense. The place where this pooja is performed is the corner of the fields where water gushes out during the monsoons.

4.9.2 Sikari or Banaskhandi Pooja.

There are approximately 100 Banaskhandi, it is customary to call them stbhaiya the panchbhaiya. They are worshipped so that while one goes to the Jungle, no sudden illness should afflict this person. The paragphenalia compulsorily required for this Pooja are a set of bows and arrows a clean and unused chillum (tobacco) a bamboo hookka (hubble- bubble), smoking tobacco and chewing tobacco kept in a bag and filled chillum. At the place of worship, on the ground, mud ashes and coals must be used to draw horizontal and vertical lines of four types and a total of 12 squares will be used for the workship. Four long poles fixed with dhaja are embedded into the ground on the four sides cloves and betel-nut and other things have to be

offered to Banaskhandi. At last two fowls have to be sacrificed and incense must be burnt as an offering.

4.9.3 Deshantari Mai and Phirantari Mai Pooja

These deities are concerned with disease. The pooja of these deities is performed in the month of Jestha (May- June) by the community. The anger of these deities may cause coughing, asthma, small pox, cholera etc. to the men and animals. Since it is a community affair, all the households give dhup (ghee, rice, flower) dhija and also collect money to buy cock and hen. Every household's representative must be present at the place of pooja, the priest draws lines so as to make 14 squares and he ties red and white dhaja firstly the diyo (an oil lamp) and Kalas are worshipped etc. lastly a fowl is slaughtered and offered to the deities.

4.9.4 Mandali Bai and Semare Bai Pooja

Mandali bai is the image of Ban Devata (male forest deity) and semare bai is the Ban Devi (female forest deity). These deities are also worshipped by the Kumals in their belief, if these bai are not worshipped they will suffer from the disease.

This bai pooja is performed near by the homesteads fields where the trees and bushes are present. On the ground the rice flour is used to make horizontal and vertical lines which in these squares twenty five different types of foods are placed and using pati and achheta pooja is offered to these deities on each item of food individually. These deities have to be offered a stone tied with thread, dhaja, achhea etc. four tall lingas (bamboos) tied with a red and white dhajas each have to be erected and kept in the lamp has to be lit on the side of the worship area. Family, cock and hen are sacrificed.

4.9.5 Chandi Pooja

The chandi pooja is performed in the Baisakh purnima. This occasion is celebrated jointly by all the members of Kumal community. In the past there was a tree under which this pooja was performed. Now-a-days the tree was cut down and made a temple of chandi. A lamp is sacrificed to the chandimai jointly by kin member. The pooja performed by priest with Dip, phool, pati, acheta and dhaja. The main reason for this worship is to protect their children and community from bad signs.

4.9.6 Baje Bajei Pooja

Baje Bajei pooja is one of the important pooja of Kumal community of the study area. They celebrate this pooja specially once a year in third Wednesday of Falgun. According to the elder Kumal- Bulme Kumal inhabitant of the Kumalgawn, there is a tell behind the celebration of Baje- Bajei pooja. For him this pooja is directly related to the deities of magars. The tell exist in relation to Baje Bajei pooha is in the past time the main occupation of Kumal was framework commonly the parents were engaged in farm and out door work (away from their offspring for long time). They left their children in Koriko and went to farm. One day when a Kumal women came back to home after her work. She found her son dead she cried and wiped and it was happening regularly in allover the community. This problem became on of the major problem of the community. Lastly they could found that these incidents were happened due to aggression of magar deities. After that they started to worship the deities as Baje Bajei. Since the time this becomes a customary celebration. The pooja done in the remembrance of these magar deities to save the children from death is called Baje Bajei Ko Pooja.

In the pooja, all of members of Kumal community gather under the tree of the village. Phoolpati, rice, dhup, achheta, a pair of hen/cock and raksi are collected from each and every house for the pooja. The priest should be from the Kumal community. The priest purity themselves by bathing and washing the clothes, then the pooja is performed with phool pati, achheta, chamal, dhoop, Dhaja, raksi and hen/cock. They entertained by eating Jaad and Raksi. The presence of Bhanaj, Bhanji and Jwai is essential in these function as they are given high importance in Kumal community. But now due to the contaminantion of the other community adversely affected their tradition and culture and now they are in verge of extinction.

4.9.7 Kula Pooja

The religious works performed by the Kumals in fond remembrance of their deceased ancestors is known kulaon pooja (tutelary deities' worship) in their community previously they used to perform kula pooja, thrice year but now due to poor economic condition they perform it once a year on mahaasthami (eight day of Dashain) in Dashain. Those who have good economic condition still perform it thrice a year on mansir purnima, Baisakhe purnima and mahasthami of Dashain. They

perform their kulain pooja to honor their ancestors in a solemn way. These people honor their pitree (departed paternal ancestors) put them in the pantheon of kula devata and so it is called kula devata to pooja, on such poojas, in the morning the concern person takes shower to purify him and wears clean clothes and fast meal. On the fasting time, they do not eat nettle vegetable because it makes them polluted in their belief.

For the kulain pooja, nine manas (one kilo two manas) of rice grain is compulsorily required, out of which one manu is kept for accheta, five muthi (hand fuls) is cooked for the pitree and the remainder 7.5 mana is made into flour through grinding and then this is kneaded and made into a dough. The small round balls with depressions in the centre are made. These are called pinda. (a ball made of cooked rice) They are put into a pot of boiling water and the lid tight and then boiled. This is done in the dark interior room of the house.

An oil lamp is lit in the corner of the pooja garne thaun (Place of the worship and remembering the pitrees names and the pooja is done to the kula devata on the floor with achhta and phool pati (flowers).

The words which are chanted during this pooja are: Pahila bhayou manau ko rup, ahile bhayan deota ko rup. Lau parmeshori hami lai kunai ghach ghacheur naden. This means at first you wear a human being, now you are a god, please don't give us any sort of trouble.

Thus chanting the poojari (priest) pours water on a fowls and the slaughters one after another and offers in the name of the pitree. All the names of the pitree are called out one after the other and the boiled rice balls are placed in the respective places. The five muthis of cooked rice is offered only in the name of dead parents. The rice balls can be given to the other pitree, next, Jad, raksis and chicken are offered to the pitree and finally incense. This pooja has to be done either by the son of the deceased or by his brother in the case of no male heirs. While offering food to the pitree, many things have to be chanted and so it is essential to have presiding priest or person who knows what is to be chanted. If the chant is mistaken by the priest, there may occur some misfortune in their belief. The process of pooja takes a long time period started at afternoon and ends at the evening. On this occasion they invite the son-in-law, daughter etc. when the pooja ends, then the rice balls, jad. Raksi is called

Prasad (complacency) distributed to the invited guest. It is the custom to feed all these presents with Jad, raksi, rice, meat and such things, this pooja is a highly expensive ritual.

4.9.8 Bai Pooja

When a man is dead, they believe that within a year that deceased person comes as a Bai and gives us trouble. So, they perform the Bai pooja (Bai worship) on the mansire Purnima or Baisakhe Purinma nearby the house. They make a worship place under the tree and embed the pati (kind of surb).

They suppose the stone as their deceased person. Four space are made and with each square lines are darwn to construct nine square which 36 squares, called rekhi halne (rice flour). The priest makes kunda (cow dung) on the than and filled cow's milk. Than pooja is performed with accheta, phoolpati, chundan, lava (fried paddy) and dhaja (emblem). In the case of male Bai, the pooja items include cock and white dhaja, but in the case of female Bai, the pooja items include red dhaja and hen.

The words which are chanted thing like this “Timi meryou hami Jiundai chhau, timiharule bhoj pooja khau”, hami lai suka santoshle bachna deu. That means as you died are alive now you enjoy with this bhoj (worship), please do not give us any sort of trouble.

4.9.9 Sema Pooja

Sema is regarded as the deity of the animals and worship so as to gain favour of the protection and security of livestock. Here stones are embedded in the earth and four spaces are made and within each space, line are drawn to construct nine square, which total thirty-six square. Then, pooja is performed with a cock. Each of the four squares have to be filled with bow and arrow, a khori (container which is made up of sal tree leaves) of cow milk and four pieces of bread made from rice flour. A thread has to be tied five times round a stone image. Eight dhajas have to be tied on the pati. This sema pooja is done in the months of falgun and Baisakh.

Dhami Jhankri

If any Kumal people sick, mostly they started dhami Jhankri instead of going hospital in Kumals society. During any sickness, the proclivity to immediately

estimate the cause as being or certain deity like Bhawani or Bhairab or Kula devata, kot Devata or any such according to the symptoms. And they make bhakal that should enable the sick persons to recover. Instead of carrying the patient to a nearby hospital, the diagnosis shows the cause to be bhut or pishach (an evil spirit). The Kumals people still adhere to the belief in lago, bhago, boksa, boksi, etc. (spirit, demons, witch and wizard). These shamans come to chant mantras and tell the evil power within the patient to appear and speak the patient.

If any one falls sick, firstly he is sent to the lamas (shamans) for herane koraune. The lama looks at the aakhat (rice grains) and immediately says the cause of sickness he treats the patient in his own way.

Language and Education

A language is a system of arbitrary vocal symbols by which members of a social group cooperate and interact. Language is the system of arbitrary vocal symbols because each and every ethnic group has its own language or mother tongue. Each language has symbols which can be understood by own groups and they communicate to each other. So language is the vehicle of culture. "Through language man has been able to devise, continue, and change the great variety of his material and non material cultural institutions (Herskonits, 1974: 287)".

Kumal have their own mother language known as Kumal Bhasa. As the Putalibazar municipality has the mixing composition of different castes with the massive majority of the castes speaking Nepali as mother language and importance of Nepali language in school, office and everywhere, Kumal are forgetting their own language most of the young can not speak their language though their Nepali language speaking style is quite different.

The Kumals language is one of the dialects of 40 dialects of Nepal. In the case of Kumals language, Bista writes "The Kumals are the tibeto Burman and their dialects is also tibeto-Burman family". But Sharma does not agree with this argument he writes "Kumal are the Aryan stock and their dialects is also from the indo-aryan".

Though the Kumals language has perished in some parts of their habitation, there are other places where the language has been preserved and nourished through usage. They use Nepali language words are listed.

Kumals	Nepali	English
Mai	Ma	I
Tui	Timi	You

In the case of study area, the Kumal language is out of use.

On the realm of education of Kumals people of Kumalgaun what we can say is that the people are not literate in comparison to other groups such as Brahmin and kshatriya. Kumals are backward in the realm of education. Their economic condition does not support all the children to be educated.

4.10 Dhikur

Dhikur appears as the adaptive system of Kumal. Unlike the other neighbouring communities, they have also practiced Dhikur but not in cash, because they have not cash in lieu of cash. They collect grain like millet once a year. They collect five pathi millet during harvesting season and follow gola pola (lottery) for the turn.

Land is the determining factor of social status of Nepalese society. Major populations of the study area's Kumals have nominal land holding pattern. So they have food deficit every year. To get rid of this problem, they have managed Dhikur association for 12 years. Dhikur association is the saving system of their society they have no problem to collect five pathi millet during harvesting season. Those who do not have sufficient land are seen to have participated in Dhikur. The person who gets chance to collect millet in golapola, he stores it and a small part of it is distributed as a chaupange (he gives four pathis of millet for a year but in return time the borrower should be given five pathis of millet) the months of Baisakh and Jestha which is called anikal ko mahina (Hunger) this system goes round the year. This is a recent socio-economic phenomena in their society.

4.11 Fishing

Fishing is another means of adaptive system of their locality because their settlement is nearby the river or close to the river valley. They do not pay any kind of taxation. For fishing in the river. They also fulfill protein deficit by the fish. If they have leisure time, they take Jaal (net) and go into the river. They themselves make the Jaal. On the auspicious occasion of Dashain, the headman of clan bless when putting

tika on the forehead like pahilo bad nabirawnu (don't miss the first flood). It is obvious that fishing is one part of their culture. So, all of the 25 households have Jal, tapi (a cage made of thin thread and bamboo stick) kundulo (cage made of bamboo stick and nylon thread), dhodiya (a kind of basket for catching fish) and perungo (a kind of bamboo basket). When they are fishing they fasten the perungo in their waist and keep the fish into the perungo.

4.12 Hali Partha

The Kumals are compared with the tharu people of terai region. Previously, they liked to plough the fields, I lieu of ploughing, they get paddy once a year in the month of mansir. They have not khet. The paddy is needed on the occasion of festivals. Now a day, the hali (plough man) system is obliged for them. They also get to plant maize, potato, mustard, buckwheat and wheat except paddy on a small terrace khet of malik for their services.

Previously, they themselves liked to plough fields because there were not other opportunities to earn money. Their family size was small and their needs were also limited. But now, time has changed population has increased day by day and land also divided in to small portion. Their needs are unlimited. So, they can not fulfill thir needs what they get from the hali. Those who are not in debt do not like to plough field and seek other types of work.

4.13 Wage Labour

Some of the Kumals people of the study area are engaged in wage earning activitie for their subsistence. Even under aged (below 16 years) are forced to go for wage earning. The young male earn more than the women. The males are engaged in agricultural works such as ploughing and digging of the land, porter and the females are engaged in agricultural work from where they earn cash and grains for their subsistence. Basically, the women are engaged in paddy plantation and harvesting, wheat harvesting etc. These people earn more in agricultural season by working in the land as a wage labour.

CHAPTER-FIVE

SOCIO-ECONOMIC STATUS

This chapter deals with the demographic feature, age-sex structure, family size structure, literacy, occupation, land holding size and income level of Kumal.

This chapter analyses the field data and presents the findings of the field study. The findings are systematically presented, described and analyzed in the subsequent subheadings. Particularly, this chapter deals with the people and their ethno-history. Settlement pattern, family kinship, marriage, religion, festivals dresses, ornaments and food habits, language and education, health income distribution and occupation.

5.1 Age and Sex

Total population of 378 was found living in 61 households. Distribution of population by age and sex is shown in table 1.

Table 5.1: Distribution of Age and Sex

Age Group	No. of Male	No. of Female	Total
0-4	17	18	35
5-9	17	19	36
10-14	19	20	39
15-19	20	19	39
20-24	16	17	33
25-29	12	13	25
30-34	14	15	29
35-39	10	13	23
40-44	11	11	22
45-49	12	11	23
50-54	9	10	19
55-59	9	8	17
60-64	7	6	13
65-69	5	7	12
70 above	6	7	12
Total	184	194	378

Source: Field Survey, (B.S. 2065).

The above table shows that the male people below five years have 17, in total 35, whereas, 18 number of persons are female. It reveals that in that very settlement of

putalibazar municipality the trend of population growth was higher in female than male. The male people between 5-9 years occupied 17 of total population and female people 19 of total population. The male people between 10 to 14 years occupied 19 of total population and female people 20 of total population. The male people between 15 to 19 years occupied 20 of total population and female people 19 of total population. The male people between 20 to 24 years occupied 16 of total. Population and female people 17 of total population. The male people between 25 to 29 years occupied 12 of total population and female people 13 of total years occupied 14 of total population and female people 15 of total population. The male people between 35 to 39 years occupied 10 of total population and female people 13 of total population. The male people between 40 to 44 years occupied 12 of total population and female people 11 of total population. The male people between 50 to 54 years occupied 9 of total population and female people. 10 of total population the male people between 55 to 59 years occupied 9 of total population and female people 8 to total population. The male people between 60 to 64 years occupied 7 of total population and female people 6 of total population the male people between 65 to 69 years occupied 6 of total population and female of total population. The male people above 70 years occupied 6 of total population and female 7 of total population.

The people aged between 15 to 19 years as known as economically active and most of the people of this age are independent. According to the table 1, the male people of this group has covered the 184 of total where 194 occupied the female of total population. Likewise the above table reveals that female population is comparatively increasing with higher proportion than male. The aged people (5 to 14) are the backbone of the development. If these people are trained and educated properly the overall remarkable positive change can be carried out tomorrow.

5.2 Occupational Distribution of Population

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

Though agricultural is the main source of the households, there are also other sources to earn livelihood. Main sources of family income are divided into nine categories except agriculture. These are Nepal police. potter making, Nepal army

teacher for nursery class, carpenter, head carpenter, driver, peon, trader, foreign employer are in non agriculture sector.

Table 5.2: Percentage Distribution of Household's by Occupation Putaliwzar Municipality

S.N.	Occupation	No. of Respondents
1	Nepal Police	6
2	Potter Making	3
3	Teacher (For Nursery)	2
4	Carpenter	7
5	Head Carpenter	8
6	Driver	2
7	Peon	1
8	Business	6
9	Foreign Employment	18
	Total	53

Source: Field Survey, (B.S. 2065).

The above table show that, 6 number of people are engaged in Nepal Police, 3 are potter making, 2 are teacher, 7 are carpenter, 8 are head carpenter, 2 are driver, 1 is peon, 6 are trader and 18 are engaged in foreign employment, on total 53 for their livelihood.

5.3 Income Distribution

The level of annual income plays an crucial role and also determines level of living standard and other economic activities.

Table 5.3: Distribution of Annual income of Kumal Based on Agriculture

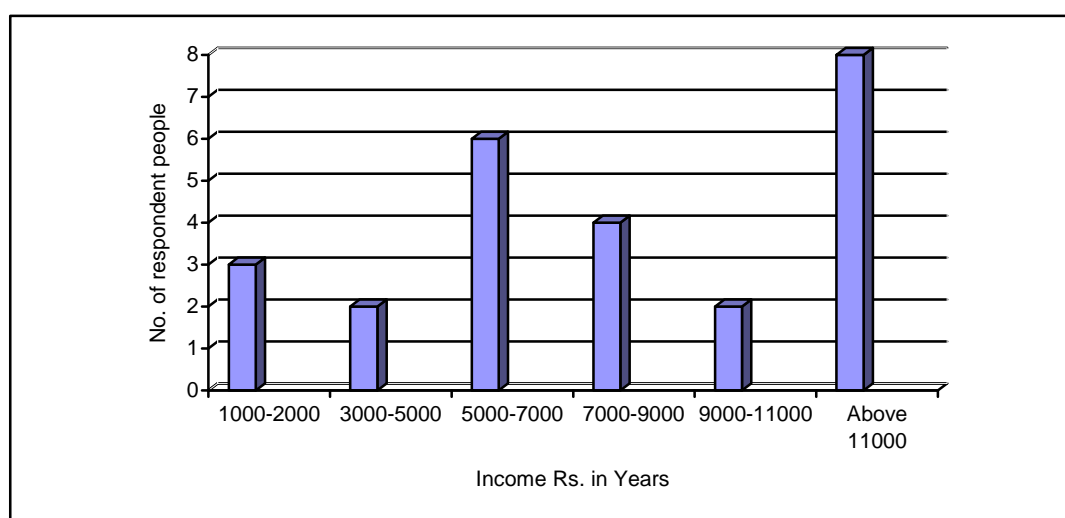
S.N.	Income Rs. In years	No. of Respondents
1	1000-2000	3
2	3000-5000	2
3	5000-7000	64
4	8000-9000	2
5	9000-11000	8
6	Above 11000	25

Source: Field Survey, (B.S. 2065).

The main occupation of Kumal people is agriculture. However they are also engaged in non-agriculture sectors, service, business, pot-making and others occupation.

The above table no. 2 show that the income level of Kumal people of Putalibazar Municipality 3 no. of respondents have earned 1000 to 3000 Rs annually. Similarly 2 no. of respondent people earned Rs. 3000-5000 annually. 6 no. of respondent people earned Rs. 5000-7000 annually, Likewise 4 no. of respondent people evened Rs. 7000 to 9000 annual, 2 no. of respondent people evened Rs. 9000 to 11000 and above Rs. 11000, earned 8 respondent no. of people.

Figure 1: Distribution of Annual Income of Kumal, Based on Agriculture



5.4 Family Structure

Among the Kumal of Putalibazar municipality of Syangja district, there are 25 households. For the present study observation was made with the help of questionnaire of the family types.

Table 5.4: Distribution of Family Structure

S.N.	Types of Family	No. of Family
1	Nuclear	12
2	Joint	10
3	Extended	3
4	Total	25

Source: Field Survey, (B.S. 2065).

The above table reflects that the majority of Kumal people are living in nuclear family types. And other 10 number of Kumal people are living in nuclear and remaining number 3 number of people are living in extended family types.

5.5 Religion

Different people have different religion in the world. It is built according to the man's desire. Religion makes people faithful.

Table 5.5: Distribution of Religion

S.N.	Religion	No. of Respondents
1	Hindu	25
2	Buddhist	-
3	Muslim	-
4	Others	-
	Total	25

Source: Field Survey, (B.S. 2065).

Nepal is diverse in many things. Nepal is diverse in religion i.e. Hindu, Buddhist, Muslim, Christian etc. Most of the people of Nepal are accepted the Hindu religion. The above table shows all of the number of respondents are Hindu religion.

5.6 Age at Marriage

Marriage is the universal acceptance into the world. Marriage is essential for life from marriage there have been one soul form two soul. Marriage is the universal accepted and essential things in each and every society.

Table 5.6: Age at Marriage

S.N.	Years	No. of Respondents
1	13-16	1
2	15-18	11
3	18-21	8
4	21-24	2
	Above 24	3

Source: Field Survey, (B.S. 2065).

The above table shows the marriage of Syangja district. Kumal people of that study area found that they started to marry from 13 year to 24 years. 1 number of

people of total respondents married at the age of 13 to 15 years. 15 to 21 years people are married 8 number of people, 21 to 24 years people are married 2 number of people. And above than 24 years people married 3 number of respondents.

5.7 Educational Status

Education is the only one dynamic means for the overall development of the community. According to the census of 2058. Literate percent lies 53.78. It is total that socially and statistically affects to the literacy. It is said that education is the heart of any ones life who wants to make bright. Following the table shows that level of education in Kumal community of Putalibazar Municipality of Syangja district.

Table 5.7: Educational Status

S.N.	School	Girl	Boys	Total
1	Pre-primary	8	7	15
2	1	8	3	11
3	2	3	2	5
4	3	7	3	10
5	4	7	4	11
6	5	5	3	8
7	6	6	5	11
8	7	2	2	4
9	8	4	4	8
10	9	2	3	5
11	10	3	1	4
12	S.L.C. Passed	1	3	4
13	Certificate level	2	-	2
14	Bachelor level	-	1	1

Source: Field Survey, (B.S. 2065).

Most of the Kumal people are illiterate being a facility of educational institution. Kajman Haritika. Higher secondary, Tribhwan Adarsa Higher Secondary, are the government school near the Kumal community, Roshani, Bhupn Sainik Boarding School, Jyoti, Sishu Niketan School are the private school near the Kumal community. Due to the lack of money, their children are going to the Government school not in private school. Lack of the wealth Kumal people goes into their occupation for their livelihood. Therefore students are lack.

5.8 Food Sufficiency from Own Production

Lack of sufficiency of land all Kumal people can not produce the goods sufficient to them throughout the year. Following this table shows the sufficiency of the land production.

Table 5.7: Distribution on the Basis of Food Sufficiency

S.N.	Sufficiency	No. of Household
1	0-3 months	4
2	0-6 months	13
3	0-12 months	7
4	Surplus	1
	Total	25

Source: Field Survey, (B.S. 2065).

The above table shows that 4 number of households produced from their land were sufficient only for three months. These households number are very poor. 13 number of households produced 6 months for their livelihood from their land. 7 number of households produced from their land were sufficient only for 12 months. Final 1 number of households produced was sufficient for surplus. Only one household number shows the sufficiency for their livelihood. Due to the fragmentation of land holding a large number of Kumal people are living being poor.

5.9 Land Selling

Due to the growth of population and fragmentation of land holding let to the selling of land to get survival. The sell land for the temporary land clay to the use of pot making in total 15 number of household had sold their land in the past and only the 10 number of households had not sold their land.

5.10 Settlement Pattern

Study area of settlement of syangja municipality is near the Siddhartha highway. So, most of the settlement area is agglomerated. People of various caste khastru, Newar, Thakuri, Gurung etc. are living. 61 households are living here but only 25 households are taken to the sample randomly. This sample analyze the socio-economic condition of Kumal people.

Table 5.8: Types of Roof of House

S.N.	Types of house	No. of house
1	Roofed with tin	15
2	Roofed with slate	4
3	RCC Building	6
4	Total	25

Source: *Field Survey, (B.S. 2065).*

Most of the Kumal houses are made up mud, stone and wood, roofed with tin, slate, dry grass the knumals' houses are not so different than of other simple normal caste people's house. The new house which are just built are male up with RCC building. The old houses are made up with slate (Clay mud) many houses are made up with Roofed with tin. Most of the houses one made up 1 to 2 room. In one house 4 rooms are.

5.11 Treatment

It is said that health is the wealth of people's and nations. As a people gets sickness, they goes to cure. In hospital, witch doctor (Dhami, Janakri), Herbal medicine etc. The below table gives the detail about the Faith of Kumal people for the recovery whenever get sick.

Table 5.9: Division of respondents on the basis of preferred Treatment

S.N.	First priority	No. of Respondents
1	Doctor of health assistant	16
2	Dhami/Jhankri	4
3	Herbal medicine (Traditional pin healer)	2
4	Home remedies	3
	Total	25

Source: *Field Survey, (B.S. 2065).*

The above table shows that 16 number of respondents goes for their treatment from doctor of health assistant. Dhami/Jhankri are 4 number of respondents, herbal medicine are 2, home remedies are 3 number of respondents. In Kumal community, impression of Dhami/Jhakri has been sprayed out in society. Traditionally some medicine are being use for their treatment.

- For broke bone: Shikari Caharo, bhuichhampa, Eagle Bone.
- For diareha: Ashum flower, Dhaira flower with curd.
- For fever: Sisau ko Bokra, (Grinding)

Above these important medicine are used in Kumal community and in other communities. About these medicine the old people knows more than modern people. This medicen generally uses the old people than modern people. Least number of people believed in home remedies. Now these days home remedies is going to disappear.

5.12 Size of Land Holding

Land is most important factor, it uses in many ways. Now these days due to the growth of population land holding size is being small day to day. Because of old traditional poor farming system the production rate couldn't increase led to the insufficiency for livelihood. So they began to sell their land to the immigrants to get daily needs. In this way their land holding size goes to decrease. The below table gives the picture of land holding size of sampled households.

Table 5.10: Distribution of Household According to Land Holding Size

S.N.	Land holding size in ropani	No. of Households
1	0-1	3
2	1-3	10
3	3-5	5
4	5-7	4
5	7-9	3
6	Above-9	-

Source: Field Survey, (B.S. 2065).

The above table reveals the 0 to 1 land holding size in ropani is number of 3 households. Likewise 1 to 3 ropani land is own 10 number of households. 3 to 5 ropani land is own 5 number of households. 5 to 7 and 7 to 9 ropani land is in own orderly 4, 7 number of households. Above this table shows that majority of Kumal had not sufficient land for farming.

5.13 Family Size

The family size is shown in the table.

Table 5.11: Household by Family Size

S.N.	Family size	No. of household
1	1-4	11
2	5-7	10
3	8-10	4
4	12 and than above	-
	Total	25

Source: Field Survey, (B.S. 2065).

The above table shows that 1 to 4 is 10, 8 to 10 family size is 4. 12 and than 1 to 4 family size shows. The large number of household. Generally this family size is small group size. 5 to 7 family size is medium size of family. 8 to 10 is also large family size. Out the ecological change due to the socio-cultural and economic activities of the Kumal community at Putalibazar municipality through one moth long field visit. The research design consists of the combination of both qualitative and quantitative data collected from both primary and secondary sources.

Purposive sampling tool was used to select the respondents of total 61 households on the basis of economic status, age, gender and occupation. The primary data were collected from the respondents with the application of structured and open-ended interview schedule. Teacher, village headman, social workers, political leaders, household wives were interview to find out the reliable information about the social, cultural, economic and ecological effects of Kumal community.

The main objective of this study was to investigate and examine. Various socio-economic and cultural condition of the Kumal community and ecological effects of Putalibazar municipality of Syangja district.

Putalibazar municipality of Syangja district has been selected as the study area where 378 Kumal people are living. At the municipality has 61 household of Kumal community. 25 household out of 61 were selected on the basis of systematic random sampling.

Out of 61 households of Kumal at Putalibazaar municipality of Syangja district. 25 households were selected for the study. Putalibazar municipality has the heterogeneous ethnic composition such as Brahmin, Kshytry, Kumal, Magar, Damai, Kami, Sarki etc. the Main settlement area of Kumal is only Kumalgaun of that municipality.

In total population (378), the people below 5 years have 17 in total 35 where 18 number of person are female. The male people between 5 to 9 years occupied 17 of total population and female people are 19, like wise as and sex distribution table has shown clearly the distribution of population by sex ratio.

Out of the whole household 6 number of people are engaged in Nepal police. 3 are potmaking. 2 are teachers, 7 are carpenter, 8 are head carpenter 2 one driver, and 1 is peon.

Among the 25 households Rs. 1000 to 3000 earned 3 number of respondents, 2 number of respondent earned Rs. 3000 to 5000, 6 number of respondents people eained Rs. 5000 to 7000 annually, likewise 4 number of respondent people earned Rs. 7000 to 9000, 2 number of respondents people earned Rs. 9000 to 11000 and above Rs. 11000, earned 8 respondents numbers of people.

Out of the 25 household 12 number of family are Nuclear, 10 number of family are joint, and 3 number of family are extended. Among the 25 household absolutely number of people marries at the age of 13 to 15 years 15 to 18 years people married 11 number. 18 to 21 years people are married 2 number of people and above than 24 years people married 3 number of respondents.

Educational status of the whole respondents is given in table on educational status table it's survey has been done in Tribhvan Multiple Campus and Kajiman Haritika Higher Secondary School.

CHAPTER-SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

7.1 Summary

The present study deals with the socio-economic status of Putalibazar Municipalities of Kumal community. It draws its attention on the study of socio-economic activities of Kumal communities. It tries to portrait the over all picture of Kumal community of Putalibazar municipality, where the study was carried out. The Kumal is least studied group by native and foreign sociologists. The objectives of this study to provide short socio-economic status of the Kumal. Various books and articles, have been reviewed before carrying out the field work. Relevant ideas have been presented to support this research work.

Descriptive research design has been followed for the purpose of the study. Both qualitative and quantitative data have been collected though techniques as direct sample participant observation, unstructured interview, structure questionnaire and studies and they have been analyzed using descriptive method of analysis.

The entire output of the study is based on the field work with the application of field survey. The main attention has been drawn to find out the socio-economic status of the Kumal community at Putalibazar municipality through one moth long field visit. The research design consists of the combination of both qualitative and quantitative data collected from both primary and secondary sources.

Purposive sampling tool has been used to select the respondents of total 61 households on the basis of economic status, age, gender and occupation. The primary data were collected from the respondents with the application of structure and openeded interview schedule. Teachers, village headman, social workers, political leaders, Household wives were interviewed to find out the reliable information abut the social, cultural, economic and ecological effects of Kumal community.

The main objective of this study is to investigate and examine socio-economic condition of the Kumal community of Putalibazar municipality of Syangja district.

Putalibazar municipality of Syangja district has been selected as the study area. Where 378 Kumal people are living in the area. The municipality's 61 household have been selected on the basis of systematic random sampling.

Out of 61 households of Kumal at Putalibazar municipality of Syangja district, 25 households have been selected for the study. Putalibazar municipality has the heterogenous ethnic composition such as Brahmin, Kshytry, Kumal, Magar, damai, Kami, Sarki etc. The main settlement area of Kumal is only Kumalgaun of that municipality. In total population (378), the male people below 5 years have 17 in total 35 where 18 number of person are female. The male people between 5 to 9 years occupied 17 of total population and female people are 19, like wise age and sex distribution table has shown clearly the distribution of population by sex ratio.

Out of the 61 household 6 number of people are involved in the livelihood from Nepal police. 3 number of people are depend on pot-making. 2 number of people are depend on teachers, 7 number of people are depend on carpenter, 8 number of people are depend on head carpenter, 2 number of people are depend on driver, and likewise 1 number of people is found depend on peanon.

Among the 25 household 3 persons earned Rs. 1000 to 2000, 2 person earned between Rs. 5000 to 7000 annually, likewise 4 person earned from Rs. 7000 to 9000, 2 number earned from Rs. 9000 to 11000 and above Rs. 11000, earned 8 respondent number of people.

Out of the 25 household 12 number of family are Nulear, 10 number of family are Joint and 3 number of family are extended.

Among the 25 household a large number of people follow Hindu religion. Out of the (25) total household 1 number of people marries at the age of 13 to 15 years (15-18) years people married 11 number. 18 to 21 years people are married 2 number of people and above than 24 years people married 3 number of respondents. Educational status of all number respondents is given in table 5.7 on educational status table 15 students are studying in pre-primary class, 11 students are studying in 1 class, 5 students are studying in 2 class, 10 students are studying in 3 class, 11 students are studying in 4 class, 8 students are studying in 5 class, 11 students are studying in 6 class, 4 students are studying in 7, 8 students are studying in 8 class, 5 students are studying in 9 class, 4 students are studying in 10, 4 students are passed in

S.L.C., 2 students are studying in certificate level and 1 student is studying in bachelor level. Lack of sufficiency of land all Kumal people can not produce food sufficient to them throughout the year. Among the 25 households, 4 number of households depends on food sufficient only 0 to 3 months. 13 number of households depends only 0 to 6 months and 7 number of households depends on 0 to 12 months. 1 number of households depends only on food sufficient so he is in surplus. Out of total 25 households, 15 number of households is roofed with tin, 4 with slate and 6 is founded with R.C.C. Building. Out of total 25 households 16 number of respondents treat with Doctor or Health Assistant. 4 number of one with Dhama/Jhakri, Herbal medicine follow 2 number of respondents and home remedies are 3 number of respondents.

7.2 Conclusion

The Kumals are mongol in appearance but retain a religious and cultural tradition from the Aryan and belong to Matwali caste in the social hierarchy. There are some socio-cultural features or traditions such as 13 days death ritual performance, worship of their home and village deities, Hympai and Bhailo nanch, typical dress patterns and cluster types of settlement patterns that both Kumals and others recognize then exclusively Kumals.

The socio-economic and cultural system followed by them are not more different than other Hindus. But they have their own socio-economic system too. They are still quite different from the test of modern civilization. By origin the Kumals are the mud-pot makers. But giving up their traditional occupation they are engaged in agriculture at present. Continuous interaction with the other caste people some changes in dressing styles, social institutions like marriage, thinking pattern, behaving pattern etc. can be noticed. There is increasing faith in medicine education and modern farming system and decrease of faith in superstitions and fate.

The Kumals are agriculturists but the land holding pattern of Kumals is nominal due to increasing pressure of population. They maintain their households mostly by working as agricultural labour.

Economic status of Kumal is falling down due to lack of ideas and techniques to compete with the clever immigrants in changing modern environment. The

cultural entities like language, rituals, festivals etc. are their assets which they are losing without gaining suitable ones to adopt to the changing environment.

Socio-economic status of Kumals are continuously changing. They have changed their dress patterns and started to wear shirt, pants, shoes, and they have forgotten their mother tongue and have started to speak Nepali language.

7.3 Recommendations

According to this study, “The socio-economic condition of the Kumal is miserable. One can be Surprised by knowing how Kumal are solving the hand to mouth problem. They do not have sufficient things. They have not good education are able to get job in various sectors. They don’t have good skill.

Culturally, they are rich, the festivals make them able to join hand to each other and support to forget their sorrow and obstacles. Though they are very poor but kindle hearted. These festivals make them very close. The government should provide facilities to Kumal people. The government should make good policy for every backwards castes.

Besides above statements, the researcher, thinks following additional views. The government should provide socio-economic facilities for Kumal people in the study area.

-) Government should start the population control measure to reduce their poverty.
-) Government should start to preserve their language.
-) Domination and exploitation of other castes upon them should be checked with providing new job opportunities to make equality.
-) Social sciences have not yet paid sufficient attention in identifying Kumal people and their problems. So, research and development programme should be launched bring improvement in their socio-economic status.
-) The literacy rate is very low because they drop and school before the completion of primary and lower secondary level. They don’t know the importance of education. So, there should be special kind of incentive to the

young children of this tribe for education. And a regular class for adult education is required to conduct which will be prove to be a one step forward in increasing literate in this community. That will give to the incentive to their young children also.

-) The agriculture pattern is old. Thus, some sort of incentive type of farming scheme should be encouraged in this area.
-) Live stock raising of improved breeds can be an important income generating source.
-) They spend their major source of earning of feasts and taking raksi (Liquor), cigarette and tobacco. Therefore, the awareness about the demerits of such bad habits should be given to Kumal's through education.
-) The loan facilities for seeds, fertilizers and insecticides are to be given at concessional rates. Their easily access to credit institution should be ensured in order to operate the scheme of their target.
-) They are not trained with any vocational guidance. So proper training for mobilization of internal resources is required.
-) To provide regular class for special education to change their traditional mind the incentive should be provided to their children.

REFERENCES

- Bista, Dor Bahadur (2030), *Sabai Jaatko Fulbari*, Sajha Prakashan.
- Bista, Dor Bhadur (2030), *Communities of Nepal*, Ratna Rustak Bhandar.
- Karmachari Milan Kendra, Syangja (2060), Sangam.
- Khatri, Prem Bahadur and Dahal, Kesab (2004), *Nepalese Culture and Civilization*.
- National Newspaper: Janajati Manch* (Edition number 2, 3, 5, 6), Kantipur (BS 2060-
Baishak 4, Kartik 3), Gorkhaptra Yubamacha, Rajdhani, Rastriya Samachar
Patra etc.
- Nepal Government Information and Communication Ministry, *Mechi to Mahakali*,
third Edition
- Nepal in Figure* (Nepal Government, National Planning Office Central Statistical
Department, A 2001)
- Office of District development Council Syangja (2058), *Syangja Darpan*.
- Office of District Development Council, Syangja (2058), *District Development News*.
- Office of District Development Council, Syangja (2060), *Periodic District
Development Planning*.
- Poudel, Hiramani Sharma (2043), *Study of Kumal Language*.
- Sharma, Janak Lal (2030), *A Study of Our Society*, Kathmandu Sajha Prakashan.
- Socio-Economic Study of Backward Ethnic Community* (Edited by Dr. Dilli Ram
Dahal and published by Nepalese Asian Research Centre BS 2056)
- Tamang, Sitaram (2044), *Problems of Ethnics groups in Nepal*.