

CHAPTER - I

INTRODUCTION

1.1. Background of the Study

Nepal is a geographically as well as socio-culturally heterogeneous country. Nepalese culture is mosaic nature in different ways. It is a nation of various tribes, castes and clans, languages, religion, customs and cultures etc. Nepal is a model of mosaic society with over mutually unintelligible language groups and further division by caste. Nepalese cultures as an example of syncretion of various ethnic groups. So Nepal is a common garden of all castes and its main feature is unity in diversities.

Nepal is composed of various castes or tribes and ethnic groups. they have their own traditional cultures, customs, norms and values which separate them from others in the same society. On the basis of ecological region, there are in three regions such as Himalayan or Mountain, Hill and Terai. In the same way in culturally, it is also divided into three categories such as national, regional and local culture. On the other hand, it can be divided as Himalayan or Mountain culture, Hilly culture and Terain culture too. The culture, which is common throughout a nation is called national culture. Here, the common attributes of Nepalese cultures such as national language is Nepali. Similarly, Deura, Suruwal and Dhaka Topi (Nepali cap) are as Nepali national uniforms for Nepalese male people as well as Dhindo and Gundruk are national food. After the unification of nation by King Prithivi Narayna Shah, the diverse people have been unified as Nepalese people till now.

Geographically, Nepal consists three cultural regions such as Himalayan or mountain, Hill and Terai culture. Himalayan or Mountain

culture is influenced by Tibetan Buddhism. The socio-cultural patterns are influenced by Tibetan Buddhism norms and values in this region.

Similarly, Terain culture is more influenced by Indian orthodox Hindustanian culture. But the cause of migration from hill region, their cultures are influenced by hilly culture. The terrain culture is simultaneously being merged into the north Indian plains as a result of migration from Uttar Pradesh and Bihar. The plains ethnic tribe living closest to settlement of Hindu castes and their cultures. The plain indigenous tribes have been undergoing assimilation into the north Indian plain for many centuries.

But hilly culture is different from that of Himalayan culture and Terain culture. Various ethnic groups such as Rai, Limbu, Gurung, Magar, Sunuwar, Brahman, Kshetri, and other castes are living in this region. In fact, the Mongolion people came from the North-Eastern and Indo-Aryan people from South-Western. So the socio-cultural patterns are mixed in this region. Various Mongoloid people live in the hill area. Most of the Mongoloid people's socio-cultural norms and values are still related to the Lamaism, Shamasnistic and Dhani Jhankri.

All Rai groups have been broadly subsumed together with several other Tibeto-Burman groups of eastern Nepal under the genetic term 'kirati'. The 'Rai' as an ethnic group have thus arisen as the result of a specific historical development (Gaenzle, 1987).

Similarly, Japanese research Sueyoshi Toba has described that in the hills of eastern Nepal, are a people of Mongoloid origin called the 'Rai'. They speak several mutually unintelligible languages belonging to the Tibeto-Burman language family (Toba, 1992).

According to a Kirat legend, there were five brothers of the Kirat. The first brother name was 'Surel'. The second brother name was 'Sunuwar'. The third brother name was 'Rai'. The fourth brother name was 'Limbu' and the fifth brother name was 'Hayu'. The above four kind of ethnic groups known as 'Kirati' now adays, except 'Hayu.' 'Hayu' may also be Kirati but it is under the investigation. But they all ethnic groups are mainly inhabitants in the eastern part of Nepal from Kathmandu valley.

Cultrally Kirat Rais are rich in Nepal. They have own traditional culture but it is also influenced by Hindu culture. The Kirat rai culture is more important to study in Nepal. Because it is an ancient culture. All kind of Rai people live in Eastern Middle Hill side of Nepal. They are indigenous people as well rich in indigenous knowledge in Nepal. The Kathmandu valley which called 'Yalakhom' in Kirat Rai language, was the capital of Kirat state before the Lichhavi regime. After the captured of Kirat sovereignty by Lichhavi, they were migrated the eastern middle hill side of Nepal.

There are living different types of Rais in middle hillside of eastern Nepal such as Bantawa Rai, Chamling Rai, Thulung Rai, Kulung Rai, Sangpang Rai and so on. Only the caste is Kirat Rai but their socio-cultural patterns as well as languages are different with one-another. Among the Bantawa Rai, there are different kind of sub-clans (Thar/Pachha) such as Kamdung Bantawa Rai, Mukarung Bantawa Rai, Walahang Bantawa Rai, Khahung Bantawa Rai, Kangmang Bantawa Rai and so on. Sub-clan (Thar) is called 'Pachha' in Rai community.

Similarly, among the sub-clans of Bantawa Rai, there are also very much different in their society and culture with one sub-clan to another sub-clan. One of the unique feature of Kirat Rais communities is 'unity in

diversities'. It is difficult to study of whole Rai communities at once. The Bantawa Rai is a main and majority clan of the Kirat Rai. They are living mainly in Bhojpur district. The Kamdung Bantawa Rai is a sub-clan of Bantawa Rai communities. The socio-cultural patterns of Kamdung Bantawa Rais are different from the socio-cultural patterns of other Bantawa Rais. The Kamdung Bantawa Rais are originally living only in Ward No. 1, 5 and 6 of Dewantar VDC, Bhojpur district. But a few migrated people of the Kamdung Bantawa Rai community are settled in Kuiya Kuri village in Udayapur district and in Kalingpong of India now. The Kamdung Bantawa Rai Community has unique socio-cultural norms and values, which are identification of this community. So it is necessary to study socio-cultural patterns of the Kamdung Bantawa Rai community for sustainable development in the study area.

1.2. Statement of the Problem

Man is a social and cultural being. In the study of man and his activities, it is necessary to know the meaning of 'culture'. In general, the term 'culture' is used to denote dress pattern, language, customs, religion, songs, dance and food habits etc. Culture is that whole complex, which includes knowledge, beliefs, art, morals, law, customs and any other capabilities and habits acquired by man as a member of social being. Culture is a way of life of human beings. It is a system of learning behaviours by shared and transmitted among the members of a society.

Each and every community has its own cultural, social, religious and economic activities that must be maintained for harmonious relationship towards other ethnic culture for the healthy development of a nation. At the same time, this relationship shows the independent identity among the various cultures. There are various ethnic groups in Nepal.

The government of Nepal has divided and defined that 59 ethnic castes are as indigenous ethnic people groups of Nepal. Every ethnic group has its own identity and important role for development in the national context. Among in 59 ethnic indigenous groups, Kirat Rai people is a one of the oldest and an ancient ethnic indigenous people in Nepal.

In the case of Bhojpur district, Kirat Rais are the oldest and an ancient ethnic indigenous people of this district, who have their own traditional cultural norms and values. If we neglect the socio-cultural contribution of Rais, the contemporary picture of Bhojpur district would be incompleting. We know the nick name of Bhojpur district is also the 'Majh Kirat' region. The Kirat Rais have given great contribution to the development of local, regional and national level. But there is not researched about Kirat Bantawa Rai communities and their socio-cultural indigenous knowledge and skills as much more. The case of complexity (different languages and cultures of Rais), it is being difficult and problem to study about Rai communities.

Without deeply study of socio-cultural aspects of any community or society, it would not be success any development activities in related area. So it is necessary to microscopic study and understand of social and cultural patterns of any community. An ethnographic picture of the Kamdung Bantawa Rai, particularly the marriage, family kinship, dress pattern, food habits, economic, religious ceremonies, life cycle and their indigenous knowledge of usage, management and protection of the natural resources, which may contribute to preserve Nepali national culture, natural resources and an environment in general and Kamdung Bantawa Rai culture in particular in the study area.

The term social and cultural changes have been dealt separately by some sociologists and anthropologists. But the term socio-cultural change is much broad that it encompasses the way and several other aspects of the people of a particular society because of the close affinity overlapping between two social and cultural aspects would be deemed synonymous for the present study.

Several studies have been conducted about Kirat Rais in various sectors in surfacely but there are only a few studies are related to whole Bantawa Rais as a surfacely. Nobody have been studied in deeply and specific sub-clan of Bantawa Rai community. Similarly, nobody have been studied about the Kamdung Bantawa Rai community too till now. It is time to understand the socio-cultural patterns, present status and clearly recognize the socio-cultural problems and future prospects of Kamdung Bantawa Rai community in development now. So in this respect this aims to answer the following questions:

- a. What is the present socio-cultural status of the Kamdung Bantawa Rai community?
- b. What is the relation between socio-cultural patterns of the Kamdung Bantawa Rai community and natural resources?
- c. What are the socio-cultural problems and future prospects of the Kamdung Bantawa Rai community?

1.3. Objectives of the Study

The general objectives of the study is to understand socio-cultural condition of the Kamdung Bantawa Rai community. The specific objectives of this study are as follows:

- i. To identify the socio-cultural status of the Kamdung Bantawa Rai community.

- ii. To analyze the relation between socio-cultural patterns of the Kamdung Bantawa Rai community and natural resources.
- iii. To find out the socio-cultural problems and future prospects of the Kamdung Bantawa Rai community.

1.4. Significance of the Study

Nepal is a Himalayan small nation. It is called 'Land of diverse cultures.' A country can not be progress without the necessary condition for the mutual cooperation, tolerance and coordination with the socio-cultural background of each and every ethnic community. Nepal is the land of multi-cultural, multi-lingual and multi-ethnic groups. The government of Nepal attempts to provide a systematic analysis on social and cultural changes in development activities. Kirat Rais are indigenous ethnic people of the mid-hill the eastern part of Nepal.

The main feature of Rai communities is unity in diversities. Because there are different kinds of Rais such as Bantawa, Chamling, Thulung, Kulung, Puma, Dumi, Sangpang and so on. Their social, cultural and traditional norms and values are also different with one Rai clan to another Rai clan. But they are all know as a Kirat Khambu Rais. So the statement –"various languages and cultures but one kitchen of Kirat Rais" is famous in the Rai community.

The Bantawa Rai clan also divided into various sub-clans such as Kamdung Bantawa Rai, Mukarung Bantawa Rai, Walahang Bantawa Rai, Kangmang Bantawa Rai etc. The Kamdung Bantawa Rai is one of the famous sub-clan (Thar/Pachha) of Bantawa Rai. This Bantawa Rai community has own unique cultures. Which are different with cultures of other Bantawa Rais. Especially the Kamdung Bantawa Rais inhabitants in Dewantar VDC of Bhojpur district, where the origin place of their. The

Kamdung Bantawa Rais are rich in traditional indigenous knowledge, skills and culture but their own socio-cultural identities are gradually disappearing now. So it is necessary to preserve the traditional knowledge, skill and culture of the Kamdung Bantawa Rai community. This research work helps to understand the socio-cultural patterns of the Kamdung Bantawa Rai community and then it makes easy to do development activities in this study area.

Thus, this study would be expected to help to understand socio-cultural status of the Kamdung Bantawa Rai community. This study would also be significant in different ways such as to understand indigenous knowledge of usage, management and protection of natural resources, social activities, religion, customs, traditional cultural norms and values of the Kamdung Bantawa Rai community. Similarly, this study would also be to analyze socio-cultural problems and prospects of the Kamdung Bantawa Rai community. Considering all these facts, this study would makes an attempt to sketch on ethnographic picture along with socio-cultural change among the Kamdung Bantawa Rai community and in development of the study area.

1.5. Limitation of the Study

Each and every study has its own limitation. No research can be conducted without any limitation and this research is not an exception. It is considered that it would facilitate the readers to be careful to draw the conclusion from the text. The empirical study is not far from some sort of limitations.

The limitations of this study are under noted as:

- Due to the shortage of time and resources, this study has undertaken and limited only the Kamdung Bantawa Rai

community in Ward No. 1, 5 and 6 Dewantar VDC, Bhojpur district.

- The study aims at studying ethnographical and socio-cultural aspects of the Kamdung Bantawa Rai community.
- This study is limited due to lack of time and resources.
- This study is academic study. So due to the limited time, money, political instability and other factors, a large area is not incorporated in this study.

1.6 Organization of the Study

This research is divided into eight chapters. The first chapter is concerned with introduction of the study dealing with background, statement of the problem, objectives, significance, limitation and organization of the study. The second chapter deals with the conceptual literature review. The third chapter is concerned with research methodology of the study. Similarly, the fourth chapter is related to introduction of the study area. The chapter fifth consists the socio-economic status of the Kamdung Bantawa Rai community. The sixth chapter is concerned with the introduction of socio-cultural status of the Kamdung Bantawa Rai community. The seventh chapter consists the socio-cultural problems and prospects of the Kamdung Bantawa Rai community. Finally, the eighth chapter is summarized this research with conclusion and recommendations.

CHAPTER - II

LITERATURE REVIEW

No single research can be conducted without consulting the related literatures. It is very important for building sound background about the study. So, some of the related concepts and literatures has been reviewed in this study.

2.1. Conceptual Literature Review

Although some sociologists, anthropologists and indigenous ethnic researchers have carried out numbers of research studies on different ethnic groups of Nepal but very few interested researcher are researched in generally about Kirat Bantawa Rai of eastern rural mid-hilly area of Nepal.

The two main sub-division of Kiranti people of caste Nepal are the Rai and Limbu. The part of 'Kirat Pradesh' which is traditionally inhabited by Rais is called 'Manjh-Kirant' (Middle Kirant). There the Rai settlements are spread along the valley slopes of the Dudhkoshi and Arun rivers and their tributaries. The social structure of the Rai includes a number of *Thar* segments which in turn may be further sub-divided. Each *Thar* (clan) representative of a particular local, part of a river valley or a group of settlements in close proximity, although nowadays they are very much mixed in almost all the areas. There are various kind of Rais in Nepal such as Bantawa, Chamling, Thulung, Kulung, Lohorung, Mewahang, Puma, Koyu, Athapahariya etc. They have differences in languages, social and cultural patterns (Bista, 1967).

The Kirat is an indigenous people in Nepal. This caste is very ancient caste in Nepal. Before the birth of Lord Buddha, Kathmandu

valley was the capital of Kirat regime. After sometimes, when the annex Kirat sovereignty by others, they were migrated to the eastern part of Nepal (Prapannacharya, 1993).

There are various clan (*Thar/Pachha*) and sub-clan in the Rais. In each Rai clan and sub-clans, they have unique and different culture, norms and values. So it is difficult to say exactly about the tradition, custom, norms and culture of Rais (Sharma, 2039).

Eastern Nepal and its neighbourhood have been appropriately named as Kirat state. In relation to the Kathmandu valley, the Kirat state is divided from west to east into Wallo Kirat or hither Kirat from Sunkoshi to Likhu river, Majh Kirat or middle Kirat from Likhu to Arun river and Pallo or further Kirat from Arun river to Nepal's eastern frontiers. Middle Kirat also known as Khambuwan has long been recognized as the land of the Rais or the decendents of Khambuho. So the residents of Khambubaan was known as 'Khambus' who later come to be known as Rais (Mc. Dougal, 1979).

During the reign of the sixth Kirat King Humti Hang, Arjun, the son of Pandu of Indraprasth had visited Indrakil Parvat or the hills of the eastern Kirat country. Bharawi has mentioned about a fight with a Kirat feudal chief in the hilly forest of eastern Nepal. When Arjun came to know that his combatant was as strong as Mahadev or the great God, he addressed him as Mahadev or the great God and an ordinary man and humbly prayed him for his blessings to acquire Pashupatastra.

The origin of the Kirat people of Nepal can be traced back in combination of three races. They are Khambogbas or the Khambos, the Tangsangthan or the Mongols and the Munaphens or Chinese, according to Kirat Mundhum. The Khambongbas or the Khambos were first

immigrants to this Himalayan region. The Khambos are known as Khambus or Rais in present days (Chemjong, 1948).

The Kirata were distinct class of tribe having their settlement in the Gangetic plains, the valley of the Nepal, the hills and the mountains of northern central and eastern Himalayas, Vindhya region etc. As a matter of fact, not only the non-Aryan mountain tribes possessing the culture, but also the degraded members of the Aryan stock leading the savage life of foresters were known as the Kiratas in ancient times (Singh, 1990).

According to Nepalese history and tradition, the Kirats are the earliest inhabitants of the country. References in the Mahabharata connect them with the central region of Nepal and the Brahmaputra valley of Assam. The Rais and the Limboos collectively are known as the Kirat race in Nepal. The Kirat ruled Nepal for centuries. Many inscriptions of the Lichhavis have Kirati place names in the Bagmati valley and thus testify to their early settlement there. Driven away from central Nepal, they settled in the eastern part of the country. When the Gorkha conquered eastern Nepal in 1772, they conformed the title Rai (Nobleman) or the chiefs serving in the Sen kingdom of Vijayapur in the eastern Terai. Later they started migrating towards South-western Sikkim (Rahul, 1970).

The traditional religions of Rais are 'Mundhums' the worship of ancestor and nature. They have their own traditional dance known as 'Shakala' (Chandinach) specially perform during the time of 'Udhauli' and 'Uvauli' for the peace and harmony of life. Their languages is mostly influenced by Tibeto-Burman language (Dahal, 1996).

The Rai people have been classified as a separate sub-group on the basis of language analysis. It is said by some old timers that the region from the Dudh Koshi to Tambur rivers was inhabited by the *Jimidars* (landowners) and the Yakkha tribe. This region is called Kirat Desh by these people and they are themselves called Rai. When Jimidars introduce themselves, they emphasize that they are Khambus. Rai is a title conferred upon these *Jimidars*. Therefore, although Jimidars is a word used to respect people among the Rais, however, ordinarily the word Rai is used to denote a person of the Khambu tribe. The census statistics shows that all the Khambus are put into one group and also those who speak *Raiboli* under the Rai label.

The Rai have many *thars* and *upathars* which are called *pachhas*. These *Pachhas* are evolve from incidents and places in the distant part. These *pachhas* are the basic elements necessary when Rais have to assess and establish agnatic relationships. Though Rais are almost all the same, every separate Pachha has its own regulations and beliefs (Gautam and Thapa Magar, 1994).

The Rais speak several mutually unintelligible languages belonging to the Tibeto-Burman language family. Their neighbours to the west are the Sunuwar and to the east, the Limbu. The Rais are ethnically closely related to both. It is due to this relatively new designation 'Rai' that various groups become aware of their ethnic identity and all the members of these groups now use the designation 'Rai' as their surname. There are a few exceptions to this usage in that some Rai now use their clan name for their surname. Each of the linguistically distinct tribes of the Rais also carries a definite cultural distinction. The Rais are characterized by a

positive and open attitude towards life, brave, well-mannered, cheerful, amicable, honest and generous (Toba, 1992).

The Rais (Khambus) are an indigenous and nationality people of Nepal. The Rais have various different languages, cultures and religions. But "Unity in Diversities" is the feature of Rais (Rai, 2054).

The Kirati are the oldest inhabitants of Nepal. They are also called Kiranti or Kichak. These names were originally used for the Khumbu or Rai, who are also called *Jimidar*. The name Rai is of more recent origin. As the Gurkhas conquered the land they gave the more important people among the Khumbu and Yakha the title of Rai or Chief.

The forefathers of Rais came originally from a lake whose water had dripped up. In the center of Nepal, there was a lake which ran dry and the dry basin offered a suitable site of settlements. The first parents of Rai were Pagungo, the father and Simmuna, the mother. And they were the first farmers of Nepal and were there before the settlement of Newar and Hindu. The Kirati came from the north. The very first settlers were the Kirati, who came there in the 15000th years of the Dwapar Ingar and ruled the land for ten thousand years. After this the land was without king for another 1000 years. When Buddha visited the land, it was ruled over by a Kirati raja (King). Thus the most diverse sources indicate that the Kirati or Rai were the oldest inhabitants of the land (Hermanns, 1954).

Kirat Bantawa Rais are natural worshiper. They worship in two seasons. First of all, they worship in spring season, in the time of planting crops. They called 'Dongwanga' (Uvauli) for this ceremony. Then, they worship in autumn season or the season of crop harvesting. They called 'dongdawa' (Udhouli) for this ceremony. They worship to natural resources and their ancestors in both ceremonies. Kirat Bantawa

Rais have various traditional cultures. The cultural diversity is the main feature of this caste (Mukarung, 2061).

The Rais are also known a 'Khambus' or 'Kirat Rai'. They are the synonyms of the word 'Rais'. The Kirat Khambu Rais are hill tribe living mainly in eastern part of Nepal and the north-eastern part of India (Esp. Sikkin, Darjeeling and Kalimpong of west Bengal). Kirat Khambu 'Rai' people are mongoloid and not Hindu Aryan. Kirat Khambu Rais are basically hunters and are very skillful archers. They gather fruits and roots of follow 'Jhum' cultivation, slash and burn cultivation (Rai, 2005).

The Khambus are also called Jimidars though the term 'Rai' is almost universally used as a title by them. Some Limbus in Nepal still refer to the Rais as Khambus. It is not clear how the word 'Khambu' came into being.'Kham' in the Bantawa language of the Rais,which is most widely spoken and understood among them, which means 'land' and it is likely, that this word signified 'landlords' (Subba, 1999).

The term Kiranti should apply to the 'Khambus" (Rais), "Yakka" and 'Yakthumbas" (Lomboos). Although they have almost the same manners, customs, religious ceremonies, physical appearance yet each has retained its own language (Vansittart, 1993).

The majority of Kirat Bantawa Rais are settled in Hatuwa villages of Majh Kirat region, where maximum people speak Bantawa Rai language. Hatuwa Ghodetar was the capital of Kirat Hatuwa state and this Kirat Bantawa Rai language was the official language of Kirat government in Hatuwa state before the annex and unification of Kirat Hatuwa state and Kirat sovereignty in Gorkha Kingdom by Prithivinarayan Shah (Rai, 2063).

A Kirati archer hunter came in Maklungbhen jungle, near the Dewantar village with following a wild pig to kill from Khumbu Himalayan region. Then he settled alone, near the jungle to kill that wild pig. After sometimes, he met a widow Rai woman at Wanchharang village, near the jungle and got married her. After the one year, his pregnated wife delivered a son, who was declared a new sub-clan as a Kamdung Bantawa Rai by others (Rai, 2055).

But according to Mr. Nar Bahadur Kamdung Bantawa Rai (84) his forefather or ancestor was a skillfull a archery hunter and his name was 'Kamdung'. He was a pure Kirati Bantawa Rai. He had introduced himself as a Kirati Kamdung Bantawa Rai to other people in this village at that time too (before 500 years ago). Before 500 years ago, he (their ancestor) saw a wild pig and followed to kill from Salewa-Ripowa, near the Khumbu Himalayan region. After a week, that wild pig reached Maklungbhen jungle, near the Dewantar village and he could success to kill that wild pig there in jungle. Then he got married a widow Rai woman and settled in Sepi village, near the Maklungbhen jungle. So the Sepi Village in ward No. 5 of Dewantar VDC, Bhojpur, is the ancient origin place of the Kamdung Bantawa Rais. But the cause of population growth in Kamdung Bantawa Rai community, they are settled in Sepi, Kamtang, Baratang, Tumma, Barpipal Danda, Chhuila and Dewantar villages in Dewantar VDC, Bhojpur district now.

Some Kamdung Bantawa Rais are migrated from Sepi Village and settled in Maina Maini and Kuyiakuri Villages in Udayapur district and a few numbers of Kamdung Bantawa Rais are settled in Kalimpong, near the Darjeeling of India now.

Kirat Bantawa Rai is a clan of Rai caste. There are many different sub-clans among the Bantawa Rais. The Kamdung Bantawa Rai is a famous sub-clan of the Bantawa Rai. Only they (All Bantawa Rais) speak same Bantawa Rai language as a mother tongue but there are very much differences among their socio-cultural pattern in each one-other. It is one of the unique features of the Bantawa Rai communities.

Similarly, the Kamdung Bantawa rai community is rich in socio-culturally, which their cultures are particularly different with socio-cultural patterns of other Bantawa Rai communities.

But none of the researcher has attempted to specific study about the socio-cultural patterns of the Kamdung Bantawa Rai community in this study area till now. So in this thesis research work, microscopic study is being conducted as a first research about the socio-cultural patterns of the Kamdung Bantawa Rai community in Dewantar VDC, southern remote rural area of Bhojpur district.

Similarly, to gain more knowledge and help to this research work, different books, journals, government reports, magazines, published and unpublished documents, which are related to the Kirat Bantawa Rai culture, history and civilization, were also reviewed.

CHAPTER - III

RESEARCH METHODOLOGY

Methodology is the main guideline for any research. This chapter presents methodology that was used to collect quantitative and qualitative data for the present study. This chapter is described selection of the study area, research design, nature and source of data, universe and sampling procedure, method of data collection and method of data analysis.

3.1. Selection of the Study Area

The Kirat Rais are traditionally settled in the eastern part of Nepal. This study has been focused on an ethnographic and socio-cultural status of Kirat Kamdung Bantawa Rai community in Ward No. 1, 5 and 6 of Dewantar VDC, Bhojpur district. The Sepi village, in ward No. 5 of this VDC is the main origin place of the Kamdung Bantawa Rais, where they are still living previous to now.

This study has been concentrated in socio-cultural patterns of the Kamdung Bantawa Rai community. This study area is situated in remote rural area of the southern part of Bhojpur district, near the historical place Hatuwa Gadhi' and Ghodetar Bazaar.

3.2. Research Design

Research design is the most important component of any social research. The research design is the logical and systematic planning which directs the research. This study has been adapted descriptive as well as analytic research design. This research design was focused to described and analysed the socio-cultural status, relation with natural resources and socio-cultural problems and prospects of the Kamdung

Bantawa Rai community in current situation on with special reference to Dewantar VDC of Bhojpur district. This research design has been help to analysed short ethnographic and socio-cultural patterns in different aspects of the Kamdung Bantawa Rai community in the study area.

3.3. Nature and Source of Data

Primary as well as secondary data have been used for this present study. Primary data have been collected during the field survey study with the help of direct and indirect questionnaire, interview and observation. Secondary data have been obtained from different sources such as published and unpublished books, government reports, journals, magazines and newspapers publications etc.

3.4. Universe and Sampling Procedure

It was not possible to cover all the households of the Kamdung Bantawa Rais in the study area. So, the data have been collected by using the purposive sampling method in this study. Among the total 102 households, only 55 households have been selected purposively for the research survey as respondents, which the percent is 53.92% of total households. Overall households have not been included for the study.

The respondents were chief person of the house, old men, old women, Mangpa/Nakchhong (Mundhum priest) as well as young people in Kamdung Bantawa Rai community as respondents, who are experts, interested in their traditional cultures and know the traditional norms and values and socio-cultural knowledge of their community. There are different kind of socio-cultural patterns in the Bantawa Rais community. Every sub-clan of Bantawa Rai has special socio-cultural norms and values. So it has been adopted microscopic study in the sampling procedure of the Kamdung Bantawa Rai community in the study area.

The total numbers of the Kamdung Bantawa Ria households and number of sample households as respondents were taken from related wards in the study area are given in following table.

Table : 3.1
Sampling Households of Kamdung Bantawa Rais as Respondents in the Study Area

Ward No.	Total households	Sampling households as respondents	Percentage (%)
1	18	10	18.18
5	36	20	36.37
6	48	25	45.45
Total	102	55	100.00

Source: Field survey, 2006.

3.5. Method of Data Collection

1. Primary Data Collection

Primary data was collected from the sample respondents. Mainly three techniques or tools were applied for the collection of primary data such as questionnaires, participant observation and interview.

The following techniques or tools were used to collect primary data:

a. Household survey

Structured as well as unstructured questionnaires were used to get detail information about socio-cultural patterns of the Kamdung Bantawa Rai community. This tool was used for the collection of primary data. The information were collected by asking household heads, Mangpas/Nakchongs (Mundhum Priests) and other senior member of

this Rai community, who were experts and interested in their traditional socio-cultural norms and values in the study area.

b. Participant observation

It is basic sociological technique for data collection which is frequently used by researcher during the period of field work. Participant observation is the main source of obtaining primary data. This technique was used to observe the necessary information, basically relating to their festivals, religious ceremonies, food habits, language, dress and ornaments, village settlement and so on of the Kamdung Bantawa Rai community in the field study area.

c. Interview

It is another techniques to collect primary data. It is also an essential instrument to recognize the situation more clearly and in deeply study. It is also important for data collection in closely with interviewee and interviewer. So, it was used to understand more knowledge and gain more information of socio-cultural norms and values, historical movements and so on. Especially, it was used to with old persons, Mangpas/Nakchhongs (Mundhum priests) and other socio-cultural experts of the Kamdung Bantawa Rai community to get information. Both structured and unstructured interview were used to get more information in this study.

II. Secondary Data Collection

Some secondary sources of data have also been used to understanding the comparative study of socio-cultural patterns of the Bantawa Rais in this study. Because every sub-clan of Bantawa Rai has own socio-cultural norms and values. The cultural diversity is main

feature of all Bantawa Rai communities. So these kind of sources of data have been collected from different related books, journals, bulletins, government reports, magazines and published and unpublished documents etc.

3.6. Method of Data Analysis

Both primary and secondary data have been processed manually, after the completion of data collection. The quantitative data has been descriptively analysed and interpreted with the help of statistical tools. Simple statistical tools have been used to analyze the data. Mainly tables and figures have been used to required. Qualitative data has been analysed descriptively as well as analytically. Most of data have been calculated and tabulated with simple percentage in this study.

CHAPTER - IV

INTRODUCTION OF THE STUDY AREA

4.1. General Introduction of Bhojpur District

Bhojpur district is situated in Koshi zone, eastern development region of Nepal. It is located in $26^{\circ} 53'N$ to $27^{\circ} 46'N$ north latitudes and $86^{\circ} 53'E$ to $87^{\circ} 17'E$ east longitudes. The total area of this district is 1507 km². The district elongates from north to south. The east-west breadth is about 35 k.m. and the north-south length is about 93 km. respectively in average.

It is surrounded by Dhankuta district and Sankhuwasava district in the east, Khotang district in the west, Solukhumbu district and Sankhuwasava district in the north and Udayapur district in the south. Dudhkoshi (Sunkoshi) river flows west to east on the southern boundary. Arun river flows from north to south on the eastern boundary. The elevation of terrain ranges from 153m. (Benighat of Hasanpur VDC at Arun-Dudhkoshi confluence) to 4,153m. (Shilichong danda). The climate varies from south to north as elevation increases. Erkhuwa, Pikhuwa, Behere, Makuwa, Kawa, Chhirliing and Akhuwa streams are main large streams of Bhojpur district.

4.2. Background of the Dewantar VDC

a. Location

Dewantar VDC has been selected out of 63 VDCs of Bhojpur district for this study. This VDC is located in the southern part of district headquarter. It takes about one and half days walk to reach headquarter from this village. It is located in $26^{\circ} 55' 00'' N$ to $27^{\circ} 02' 30'' N$ north

latitudes and 87° 02' 30"E to 87° 07' 30" E east longitudes. The elevation ranges from 300m. to 1810m. above sea level. Dumre village is the lowest terrain and Bayang danda is the highest place of this VDC.

This Dewantar VDC is surrounded by Sindrang VDC and Patlepani VDC in the east, Pawala and Thindinkha VDC in the west, Ranibas and Basikhora VDC in the north and Dummana VDC. and Hasanpur VDC in the south. Ward No. 1 is located in the middle, ward No. 2, 3 and 4 are located in southern part, ward No. 5 is located south eastern part and ward No. 6 is located in the eastern part. Similarly, ward No. 7, 8 and 9 are located in the northern part of this VDC.

b. Drainage

There are six major stream drainages in Dewntar VDC. Kawakhola, Wasangla Khola, Khambe Khola, Akhuwa, Chhirling and Pangsa Khola are the main streams. The Wasangla and Kawa Khola are flowing west to east in northern part. Khambe Khola originates from Balan Jungle and flows north to South in the western part of this VDC. Akhuwa Khola flows west to east in the southern part. Pangsa Khola and Chhiling Khola are flowing north to South in the eastern part of the VDC and join with Akhuwa Khola in the south near the Dudhkoshi river.

c. Climate

According to difference in its physical and geographical features of this VDC, we can get different climate temperature and humidity. The climate varies from place to place. The lower part of the VDC, the temperature is warm, while the temperature of higher part is cold. Especially sub-tropical climate is in this area. About 90% of the rainfall occurs during the monsoon season. Approximately rainfall is 180 cm in annually.

d. Vegetation

Different kind of vegetations are found in Dewantar VDC. According to physio-graphy height and climate, the natural vegetations are affected. Most of land is covered by dense mixed forest such as Balan jungle, Hardila jungle, Tumpala jungle, Daskhate jungle, Lapsikhola jungle, Siteni jungle, Patlepani jungle and Benachang jungle etc. are main dense forests. Tropical ever green forest is found in the lower parts of ward No. 2,3, 4 and 5 areas of this VDC. Coniferous forest is covered in the higher parts. The major tree species forests are Sal, Sisau, Chap, Khayar in lower parts and Katus, Chilaune, Uttis, Okhar and Salla are found in higher parts. Various kinds wild animals can be found in this area such as Barking deer, Ghoral, Leopard, Jackals, Monkeys and so on.

4.3. Physiography Settlement of Study Area

Among 9 wards, only ward Nos. 1, 5 and 6 are selected to study area, where the Kamdung Bantawa Rais are living. So it is described about physiography settlement of only the selected three wards (1, 5 and 6) of Dewantar VDC in particularly.

Ward No. 1 is located in the middle part of this VDC Some part of this land is facing slope north-eastern direction and some part of land is facing slope east-southern direction. The main village of this ward is Dewantar, and it is settled plainly as a small valley. Chhulila, Dandatole and Sailam toles are other villages of this ward. Most of the parts are covered by mixed dense forest in this ward.

Ward No. 5 of Dewantar VDC is located in south-eastern part. Some part of this ward land is facing slope eastern direction and some part of land is facing slope northern direction. Bulla, Sabuk, Khamtang and Sepi are main villages of this ward. Especially, sub-tropical type of

climate is in this ward. Tropical evergreen forest is found in lower part of this area. The cause of physiographical settlement, it is the most backwarded ward No. among the all wards in Dewantar VDC.

Likewise, ward No. 6 of Dewantar VDC is located in the eastern part. The land of this ward is facing slope in south-eastern direction. Baratang, Tumma, Barpipal tole, wakarang and Gogane villages are situated in this ward.

The most density of Kamdung Bantawa Rai community is living in this ward. Tropical evergreen forest is found in the lower parts and coniferous forest is covered in higher parts of this ward. But there is not dense forest in this ward.

4.4. Population Composition of the Study Area

According to national census, 2058 B.S., total population of this VDC was 4247 (2025 male and 2223 female) in total 680 households. According to that record, 72 households and total population 442 in ward No. 1, 75 households and 402 total population in ward No. 5 and 88 households and 485 total population in ward No.6 of this Dewantar VDC.

But according to field survey study report of researcher, the total households 68 and 398 total population in ward No. 1, 70 households and 413 total population in ward No. 5. Likewise, 83 households and 456 total population in ward No. 6 of Dewantar VDC in present.

The population distribution of study area in ward No. 1, 5 and 6 of Dewantar VDC is presented as follows:

Table : 4.1

Population Distribution in Study Area

Ward No.	No. of HHs	Total population	Male	Percent (%)	Female	Percent (%)	Total percent (%)
1	68	398	192	48.24	206	51.76	100
5	70	413	221	53.51	192	46.49	100
6	83	456	218	47.80	238	52.20	100
Total	221	1267	631		636		

Source: Field survey, 2006.

The table 4.1 shows that the population of female is higher than male except ward No. 5 in the study area. The total population is 398 (48.24% male and 51.76% female) in ward No. 1, total population is 413 (53.51% male and 46.49% female) in ward No. 5 of Dewanter VDC. Similarly, total population is 456 (47.80% male and 52.20% female) in ward No. 6 in study area of this VDC. The lack of infrastructure development and cause of remoteness, a few peoples are migrated to another places from these places. The cause of migration, population of these study area is not growing as rapidly.

4.5. Ethnic Composition of the Study Area

There are several different ethnic groups in Dewanter VDC such as Rai, Brahman, Kshetri, Magar, Newar, Tamang, Bhujel, Kami, Sarki, Damai and Hayu. The Kirat Rai ethnic group is dominated in all wards of this VDC in generally. Particularly in the study ares ward Nos. 1, 5 and 6 are dominated by Kamdung Bantawa Rai community. The Kamdung Bantawa Rais are ethnic and indigenous people of this area. Other Rais and castes are also living in the study area such as Kshetri, Brahman,

Magar, Tamang, Bhujel, Kami, Newar, Dhukara Rai, Tenchippa Rai, Rangsakwa Rai ad Damai.

Based on ethnic/caste composition of population f the study area can be show as following table:

Table : 4.2

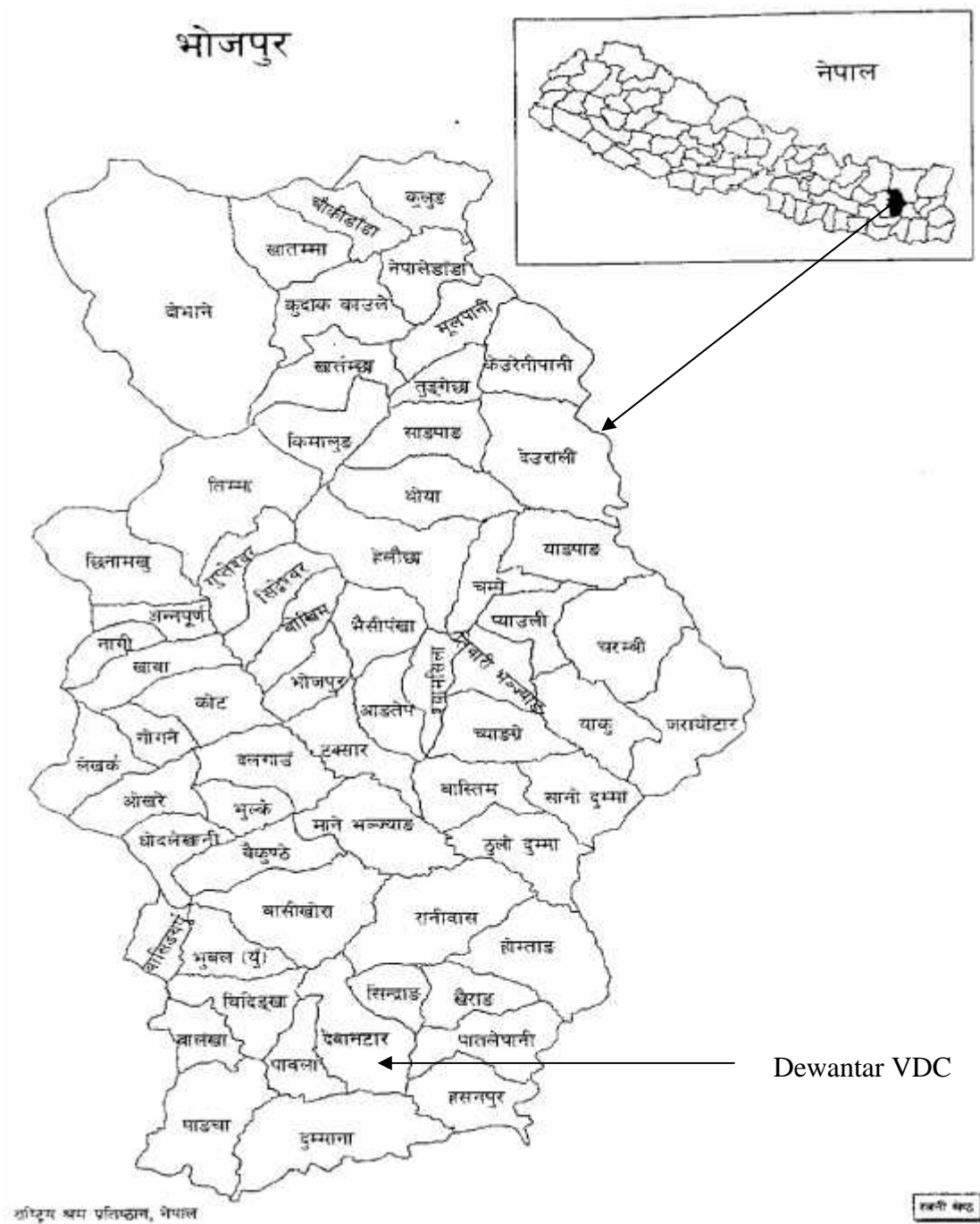
Ethnic/Caste Composition of the Study Area

S.N.	Ethnic/Caste	Total HHs	Percentage	Population	Percentage
1	Kamdung Bantawa Rai	102	46.15	633	49.96
2	Kshetri	31	14.02	165	13.02
3	Brahman	9	4.07	34	2.68
4	Magar	21	9.51	124	9.79
5	Tamang	12	5.43	63	4.98
6	Bhujel	2	0.9	7	0.55
7	Newar	3	1.36	12	0.95
8	Kami	5	2.27	28	2.20
9	Other Rai	34	15.39	192	15.16
10	Damai	2	0.9	9	0.71
Total		221	100.00	1267	100.00

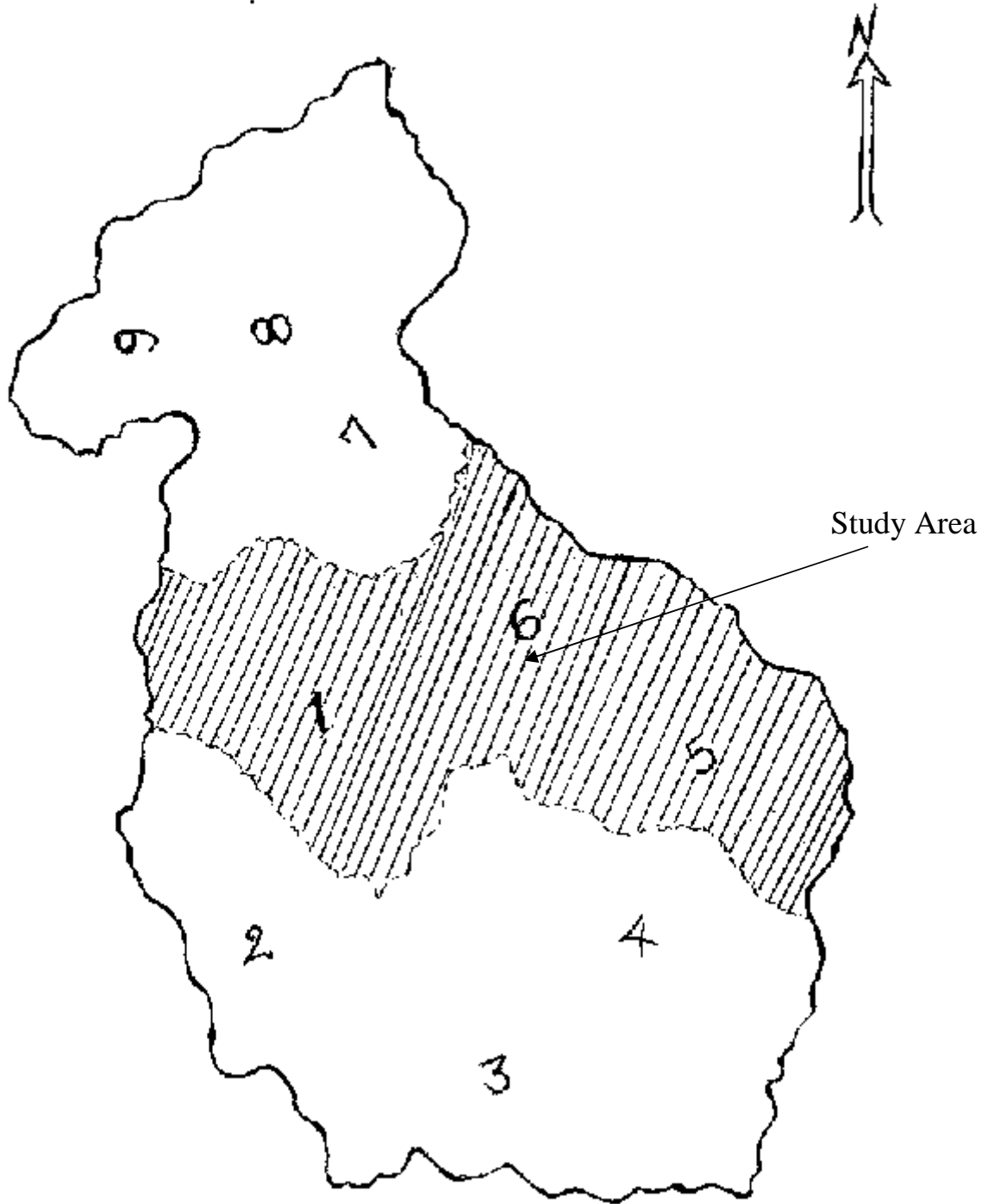
Source: Field survey, 2006.

The above table : 4.2 shows that the largest number of population is Kamdung Bantawa Rais (49.96%) in the study area. The Kamdung Bantawa Rai community dominated in this study area. Similarly, the position of other Rais is second and the caste of Kshetri is third position. Bhujel is the smallest number of population in this study area. This caste is only the 0.55 percent among the total population of castes in the study area.

Map of Bhojpur district



Map of Dewantar VDC



CHAPTER - V

SOCIO-ECONOMIC STATUS OF THE KAMDUNG BANTAWA RAI COMMUNITY

This chapter deals with the socio-economic status of the Kamdung Bantawa Rai community in study area. In the case of economic background, it includes the occupational patterns, size of farming land, agriculture, livestock, skilled work and food sufficiency of this community. Similarly, this chapter also deals about educational background of the Kamdung Bantawa Rai community.

5.1 Occupational Pattern

This Kirat Kamdung Bantawa Rais are engaged in different occupations. Their traditional occupations are hunting, fishing, bee keeping, agriculture, animal husbandry, rug weaving, carpentry, skilled work, army and gathering of wild fruits and yams. But due to the education and proper awareness a few people are engaged in governmental and non-governmental civil job too.

The housewise occupational patterns in sample households of Kamdung Bantawa Rai community shows in table as follows:

Table : 5.1

Occupational Patterns of the Kamdung Bantawa Rais

S.N.	Occupation	Households	Percentage
1	Agriculture	34	61.81
2	Business	2	3.63
3	Government service in Nepal police and Nepal army	2	3.63
4	Government service in civil office	0	0
5	British Army	1	1.82
6	Indian Army	5	9.09
7	Private sector job	4	7.28
8	Labour and porterity	4	7.28
9	Skilled work	3	5.46
Total		55	100.00

Source: Field survey, 2006.

The table 5.1 shows the occupational patterns of the Kamdung Bantawa Rai community of the study area. According to that table, the agriculture is the main occupation of the Kamdung Bantawa Rai community. It occupies more than 61.81 percent of the sample households. There is only 3.63 percent people of this community in Nepalese Army and Nepal Police but nobody people of this community is participated in civil services of the government. Similarly 9.09 percent people are employed in Indian army, 1.82 percent people are employed in British Army, 7.28 percent equally people are employed in both private sector service job and labour and poterity. Likewise, 5.46 percent people are employed in skilled work and only 3.63 percent people are employed in business of sample households among the Kamdung Bantawa Rai community in the study area.

Photo: 1



Traditional Method of Bee Keeping on the Wall of a Kamdung Bantawa Rai house

5.2. Size of Farming Land

The occupational patterns of the Kamdung Bantawa Rai community show that majority of them are engaged in agriculture. Every households have their farm land either it is small size or big. Therefore, the size of farming land and land ownership are the main indicators of economic status of the Kamdung Bantawa Rai community. The possession of land is greatly valued, among this community. It is valued not simply as a factor of production but as continues source of income and food security. On the other hand, it is an index of social status and prestige of rural people in Nepal. The following table gives the clear picture of the farm land holding size.

Table : 5.2

Distribution of Respondents by Size of Farming Land

Land holding area (in ropani)	No. of households	Percentage (%)
1-10	14	25.45
10-20	24	43.64
20-30	8	14.55
30-40	6	10.91
Above the 40 ropanies	3	5.45
Total	55	100.00

Source: Field survey, 2006.

Out of the total 55 sample households, 25.45 percent have small size of farming land between 1 to 10 ropanies, 43.64 percent have 10 to 20 ropanies farming land. Similarly, 14.55 percent have 20 to 30 ropanies and 10.91 percent have 30 to 40 ropanies farming land. Only 5.45 percent have more than 40 ropanies farming land of the Kamdung Bantawa Rai community in the study area.

5.3. Agriculture

Agriculture is the main source of the Kamdung Bantawa Rai community in the study area for their livelihood, but the agricultural production is not sufficient for the fulfillment of their basic needs.

The agricultural activities of this community are largely regulated by the seasonal cycle. Maximum households in the study area are found to be involved in agriculture. Maize, millet and paddy are the main cereal crops and ginger, mustard, large cardamom and soybean are the major cash crops of the Kamdung Bantawa Rai community in the study area.

Major crops farming by sample households of Kamdung Bantawa Rai community in the study area is given as following table:

Table : 5.3

Major Crops Farming by Household in the Study Area

S.N.	Major crops	No. of households	Percentage (%)
1	Maize	27	49.09
2	Millet	23	41.82
3	Paddy	3	5.46
4	Large cardamom	2	3.63
Total		55	100.00

Source: Field survey, 2006.

The above table 5.3 shows that most of the households grow maize and millet. Out of the 55 sample households of Kamdung Bantawa Rais, 49.09 percent households grow maize and 41.82 percent households grow millet as major crop. Similarly, 5.46 households grow paddy and 3.63 percent households grow large cardamom as a major crops in their

farming land. Except these major crops, they are produced other crops on their farm land such as mustard, soybean, potato, wheat, beans and so on.

5.4. Livestock

The Kamdung Bantawa Rai community rears all kinds of domestic animals. Agriculture is also directly supported by animal husbandry. The Kamdung Bantawa Rais keep livestock to fulfill the necessities of milk products and compost manure. In addition to these oxen are used for ploughing their own field or others.

All Kamdung Bantawa Rais do not rear goat and sheep but instead they compulsorily rear pig and usually eat pork meat. Almost every household rears chicken both for egg and meat. So every Kamdung Bantawa Rai rears different domestic animals such as buffalo, pig, cow, oxen, sheep, goat and other domesticated animals are kept for different purpose as like for sale, ploughing, milk production, manure, meat etc. So all Kamdung Bantawa Rai households rear domestic animals to support their economic condition.

5.5. Skilled Work

An attempt was also made to find out whether the Kamdung Bantawa Rais are skilled or not. This study is also to explore their cultural indigenous knowledge and skills. It is common to find some member of this family in a skilled line of work such as fishing, carpentry, making Bamboo baskets and rug weaving. Besides farming, some people do certain such type of skilled works that might be additional source of income for the Kamdung Bantawa Rai community in the study area.

Photo : 2



A Kamdung Bantawa Rai woman is weaving rug in her house

Table :5.4

Traditional Skills of Respondents in the Study Area

S.N.	Types of skills	No. of Respondents	Percentage (%)
1	Making bamboo baskets	22	40
2	Carpentry	7	12.73
3	Rug weaving	13	23.63
4	Fishing and hunting	4	7.28
5	Skill less	9	16.36
Total		55	100.00

Source: Field survey, 2006.

According to above table: 5.4, the Kamdung Bantawa Rai respondents have some knowledge about the traditional indigenous and occupational skills out of total Kamdung Bantawa Rai respondents, 40 percent are skilled on making the bamboo baskets and 27.73 percent are skilled about carpentry. Similarly 23.63 percent are skilled in rug

weaving, 7.28 percent are skilled in fishing and hunting. Among the total respondents, 16.36 percent Kamdung Bantawa Rais are unskilled on such types of their traditional indigenous skills.

It indicates that about 84 percent respondents are skilled. Among the total skilled respondents, majority of them employed their skill as assistance to other occupation. Some respondents get monetary benefits from their skills. Due to the lack of proper market facilities and other various factors the value of income benefit from skills in significant role for the betterment of their living standard. Even though they collected some money through their skills.

Photo: 3



A Kamdung Bantawa Rai farmer is making the bamboo basket in his house, where researcher is also reporting about the study.

5.6. Food Sufficiency

Food sufficiency status is very much important to determine the economic condition of a community/society or nation. In the study area, the food grain production of the Kamdung Bantawa Rais are not sufficient to their daily requirements throughout one year. The food

sufficiency status of Kamdung Bantawa Rai community in the study area shows in table as following:

Table : 5.5
Food Sufficiency Status of the Kamdung Bantawa Rai Respondents
in the Study Area

Food sufficiency status (through out one year)	No. of households	Percentage (%)
Up to 3 months	6	10.90
3-6	26	47.28
6-9	19	34.55
9-12	4	7.27
Surplus	0	0
Total	55	100.00

Source: Field survey, 2006.

The above table : 5.5 clearly shows that in the study area, out of the total Kamdung Bantawa Rai sample households, 10.90 percent have food sufficiency for up to 3 months and 47.28 percent have 3 to 6 months food sufficiency. Similarly 34.55 percent have 6 to 9 months and 7.27 percent have 9 to 12 months or fully one year food sufficiency. And there is not surplus food sufficiency among the Kamdung Bantawa Rai community in the study area.

5.7 Educational Status of the Kamdung Bantawa Rai Community

Education is the measurement of the socio-economic development of a community or nation. It plays vital role to make better socio-cultural living standard. It provides knowledge and skills to the individual towards the participation in nation building efforts. It is a major means to uplift poor condition of the weak people of the society.

Most of the aged (above 50 years) Kamdung Bantawa Rais are uneducated, so they do not read and write to express their opinion. Before

some years, the forefathers of Kamdung Bantawa Rais were not interested to send their children to school. The main reasons are their higher illiteracy rate and poor economic conditions. But now adays, the young generations of this community know the value and importance of education. They also know that education can play the vital role in their overall life. So they are considerably interested in education.

There is a primary schools in each ward No. (1, 5 and 6) in the study area. Mangala Devi Primary School is in ward No. 1, Raktamala Primary School is in ward No. 5 and Prithvi Jaya Primary School is in ward No. 6 in the study area of Dewantar VDC. Males are more educated than females among in the Kamdung Bantawa Rai community. The educational status of Kamdung Bantawa Rai community among 55 households has been shown in the table as follows:

Table : 5.6

Educational Status of the Kamdung Bantawa Rai Community

S.N.	Educational status	Male	Female	Total	Percent	No. of HHS
1	Illiterate	22	58	80	23.39	55
2	Literate	44	18	62	18.12	
3	Primary	62	52	114	33.34	
4	Secondary	54	23	77	22.52	
5	Higher education	6	3	9	2.63	
Total		188	154	342	100.00	

Source: Field Survey, 2006.

The above table 5.6 shows that the awareness of education is increasing in the Kamdung Bantawa Rai community now. Most of the population are having primary education. It is 33.34 percentage in total. The illiterate population are 23.39 percentage, literate population are 18.12 percent among the total 342 population of sample households.

Similarly 22.52 percentage population are having secondary education and only 2.63 percentage lowest population is found in the proficiency certificate level of college or 10+2 of higher education board and above level education among the Kamdung Bantawa Rai community in the study area.

Figure: 1

Educational Status of the Kamdung Bantawa Rai Community

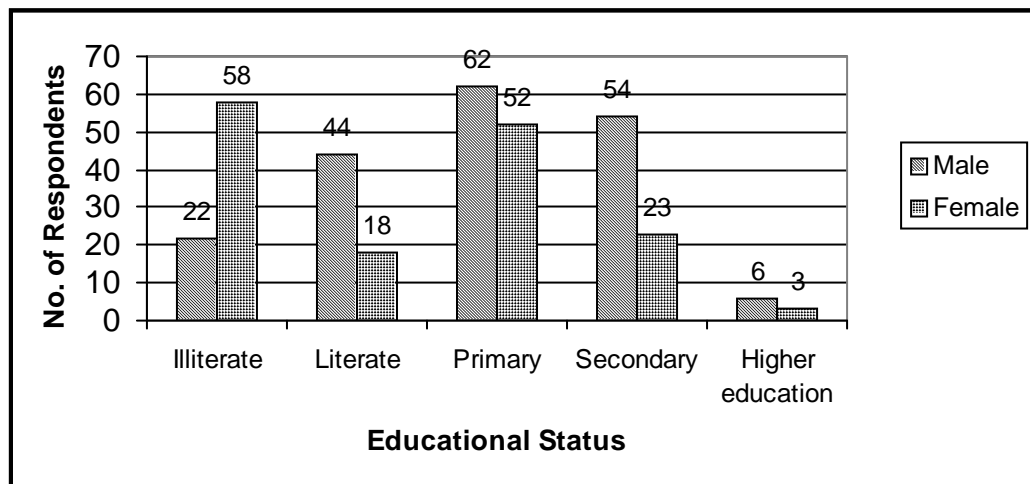


Photo: 4



Majority of the Kamdung Bantawa Rai Children are Studying with other children in Class II of Prithivi Jay Primary School at Tumma Danda, Ward No. 6 of Dewantar VDC, Bhojpur

CHAPTER - VI
SOCIO-CULTURAL STATUS OF THE KAMDUNG BANTAWA
RAI COMMUNITY

6. Socio-Cultural Aspects

Man is bounded by society, therefore he has to obey the social norms and values and regulate his daily life style based on its rules. From birth to death, he is programmed unconsciously to follow all the socio-cultural aspects of his society. Socio-cultural practices differ from one community to another community. Each community has its own rules and regulations, which are followed by its members. Man being a social creature, socio-cultural practices plays a vital role throughout their life and development of their community.

In the Kamdung Bantawa Rai community, they have their own socio-cultural practices, which is similar in some ways to other Bantawa Rai communities. However, over time they have managed to developed some certain unique norms, values, beliefs and practices in their community. So the Kamdung Bantawa Rais have own unique cultures in their community which are different to another Bantawa Rais' culture. This chapter attempts to analyze the socio-cultural status of the Kamdung Bantawa Rai community as following on sub-topics in the study in detailed.

6.1. Family

Family is the basic and universal social institution. It is divided into different categories such as nuclear family, joint family and extended family. A nuclear family consists of married couple with their unmarried children. A joint family consists of parents and married brothers with or

without their children. Extended family means grand parents, parents, two or more nuclear families and their children living together.

There are two types of family structures founded in the Kamdung Bantawa Rai community in the study area. Where both nuclear and joint family were found in the study area. But not found the extended family structure in that community. The Kamdung Bantawa Rai community is party-linear community or society. Father is the head of the family who makes decision on household levels. The nuclear family consists of married couple and their unmarried children. The joint family is a group of brothers families living together in which there is a joint resident, kitchen and property in Kamdung Bantawa Rai family.

Among the 102 families of the Kamdung Bantawa Rai community of the study area, the researcher has observed only 55 families of the Kamdung Bantawa Rai. The researcher also has classified these two types of families as below:

Table : 6.1

Distribution of Respondents by Family Type

Types of family	Respondents	Percentage
Nuclear	31	56.36
Joint	24	43.64
Total	55	100.00

Source: Field survey, 2006.

The table 6.1 shows that out of 55 respondents, 56.36% of Kamdung Bantawa Rais live in the nuclear family and 43.64 % are in joint family. The maximum number of respondents are living in nuclear family, but whereas only 43.64 % (minimum) respondents are living as a joint family. The main causes of disintegration of joint family in this

community are growth of population pressure, economic condition, free nature, regular using local alcohol (Jand and Raksi) and conflict between mother-in-law and sister-in-law, misunderstanding and conflict between brothers. So, they were separate in maximum as a nuclear family after they have got married. But who were engaging in traditional agriculture system and animal husbandry, they are living in joint family still now.

6.2. Marriage

Marriage is an important in biological and social factor for any society. Marriage is an institution which admits men and women into family life. It is a stable relationship in which a man and a woman are socially and culturally permitted to have children. After the marriage a man and a woman is socially as well as legally permitted to have sexual relationship. It makes to start a new family life processing.

The marriage is a kind of universal institution. However, the systems of marriage differnt one community to another community, place to place and time to time. An ethnic groups in Nepal perform marriage according to their cultural tradition. Each Kirat Rai community follows its own tradition in order to celebrate an occasion such as marriage. The Kamdung Bantawa Rais are also not far from these marriage variations.

The Kamdung Bantawa Rais people have own marriage system. The researcher found basically five types of marriage system in the Kamdung Bantawa Rai community. They are as follows:

- i. Arranged marriage
- ii. Love marriage
- iii. Stealing marriage
- iv. Jari marriage
- v. Widow marriage

i. Arranged Marriage

Arranged marriage is more famous and practical than other types of marriage in the Kamdung Bantawa Rai community. Among the Kamdung Bantawa Rais, marriage is held in internal caste and external own clan. In other words, marriage among the Kamdung Bantawa Rais are engaging in 3 caste endogamy and clan exogamy.

Arranged marriage age is over sixteen years of in the Kamdung Bantawa Rai community. Under sixteen years, it is not acceptable for the marriage of in this community. When the age of son would be sixteen years old, his parents start to think about the marriage of him. Then, they would requested to their relatives to help for son's marriage. After the relatives advised, one relative person and guy party go to the house of girl with caring the local homemade alcohol (Raksi) in a clay pot or a gourd 'Chindo'. The relatives helper person play the vital role there at that movement. He plays a role as a postman between the family of guy and girl. That person is called 'Kaliya' in Nepali and 'Kongpee' in Kamdung Bantawa Rai language. He is a main leader of marriage celebration. There are other persons with main 'Kongpee', one is vice 'Kongpee' also from guy's family and another is added 'Kongpee' from girl's family and her relatives, who is called 'Fengma Kongpee'. The role of 'Fengma Kongpee' is as a speakerman of girl family or mediator between guy family and girl family.

The local homemade alcohol 'Raksi' is as like parcel to girl's parents. The pork meat also take with an alcohol sometimes. That parcel is called 'Reeta' in Kamdung Bantawa Rai language. If the girl's parents are accept the 'Reeta' as proposal of marriage, it would be confirm

marriage between related guy and girl, but if 'Reeta' is rejected, the marriage proposal would be unsuccessful.

When the marriage proposal succeeded by 'Kongpee', then the team of 'Kongpees' have to go to meet girl's family with taking 'Reeta'. At least thrice to fifth times they have to go to meet girl's family. Before the fixed day of marriage celebration, the Kongpees have to give bronze bowl to girls' parents, which is called 'Bulu Batuko'. They have to give some money also, as a fee of religious norms and values of 'Mundhum' which is called 'Mangchem Yang'.

Then, the groom and his parties go to bride home to marry in the fixed marriage celebration date and time, who are directed and controlled by their Kongpees. At that movement, the groom wears special Daura, Suruwal of white clothes as well as turban white colour cloth on his head as a crown. Similarly, the bride also wears cultural dresses Guniu-Choli and Silver or gold ear-ring, nose-ring, silver anklet, armlet and necklace of silver coins (Haree) as an ornaments. At that time when procession would reach the bride's house, all the relatives and families of bride throw the curd mixed white coloured rice for welcome the groom. They do not use red coloured rice for any cultural functions. They have to attend on dinner party. After sometimes, they have to attend on meal party where they have to use compulsorily pork meat and local alcohols 'Jand' and 'Raksi'. After finished the meal party, it would be start main function of marriage where the groom and bride sit down on a mat, near the stove inside the house. Then, the bride's parents, family members and relatives put on 'Tika' on forehead of both groom and bride with blessing them. It is called 'Tikatala'. After finished the tikatala, the groom puts the 'Sindur' (A kind of red colour dust) on the bride's head and she puts on her head

on the food of groom. That means the bride fully accepted and respected the groom as husband.

The next day, the groom and parties would return to his home with bride. When they would reach the groom's house, the Mangpa (Mundhum Priest) would entered the bride into the groom's house in culturally. Then, in next day, that new couple must go to meet bride's family. It is called 'Duran' and after some days, that new couple must come back to groom's home. It is called 'Phiran'. Then that new couple would start new family life processing. In this way, the arranged marriage celebration would be held in the Kamdung Bantawa Rai community.

ii. Love Marriage

Love marriage is modern type of marriage system. It is being popular day to day in young generation of Kamdung Bantawa Rai community too. The causes of cultural norms and values, arranged marriage is complex and rigid to follow. But comparatively the love marriage is more simple and cheaper than arranged marriage. It makes easy to understand each-other and to spend new family life of a couple. Financially also love marriage is better than arranged marriage to develop the Kamdung Bantawa Rai community. So, the love marriage is acceptable marriage in the Kamdung Bantawa Rai community.

iii. Stealing Marriage

This type of marriage was famous and more practical before 60 years ago in the Kamdung Bantawa Rai community. But it is not practice in this community now. It is not acceptable in this community now. According to constitution and law of Nepal, stealing marriage is illegal now. when it was accepted in this community, the girl was captured by guy parties from Hat Bazaar (local market) and they had been brought the

girl in guy's home. Then, they sent message to the girl's family. If the girl's family accepted, the marriage processing was started but if not accepted it, never finished their marriage in Kamdung Bantawa Rai community.

iv. Jari Marriage

This type of marriage was in practiced before 50 years ago in the Kamdung Bantawa Rai community. But it is also not practicing in this community. When it was in practiced, a married or unmarried man captured a married woman to accept own wife. The new husband has to paid money to wife's previous husband as a punishment. It is called 'Jari'. The cause of peoples awareness in this Kamdung Bantawa Rai community, this type of marriage is not practicing nowadays.

v. Widow Marriage

The widow marriage was also famous and practiced before 25 years ago in the Kamdung Bantawa Rai community. It is not practicing much more now but it is aceptbale marriage in this community. When a husband died, his wife would be a widow. This type of woman is called 'Bidhuwa' in Nepali. A married and unmarried guy can marry widow in this society or community. Moreover, after the death of elder brother, his younger brother can marry elder brother's widow wife in the Kamdung Bantawa Rai community. But this type of marriage case had happened rarely in this community.

The original marriage system of the Kamdung Bantawa Rai is slowly disappearing now. Especially, the young generation are not following their culture of traditional marriage system. some young guys have been married inter caste marriage in this community. But there are

religious and cultural boundaries for inter-caste marriage. The inter-caste marriage is not acceptable in this Rai community as well.

Most Kamdung Bantawa Rais marry between the age of 22 to 27 years. The following table depicts the percentage of married Kamdung Bantawa Rais, according to their age.

Table : 6.2

Marriage According to Age Group of the Respondents

S.N.	Age group	Respondents	Percentage (%)
1	16-21	22	40
2	22-27	25	45.45
3	Above 27	8	14.55
Total		55	100.00

Source: Field survey, 2006.

The above table 6.2 indicates that the majority of the population marries at young age. The above table shows that the 45.45 percent married between the age of 22-27 years. About 40 percent married between the age of 16-21 years old. Only 14.55 percent were married after 27 years of age.

6.3. Housing

Usually, the Kamdung Bantawa Rais residential pattern and types of houses are traditional in the study area. Maximum houses are made by stone plastered with mud. Some are made by wood and beaten bamboos. Most of the roofs of the houses are thatched with local dry hay or *Khar* with poor housing condition.

The houses of this community are small and narrow. The maximum houses have not separate rooms. The door and windows are also kept very narrow and small. The front of the houses have courtyard.

The house are so designed that spaces are allocated for domesticated animals. The spaces are multi-purposes. The same place is used for kitchen, dining and sleeping purposes. Thus, inside of the whole houses are dirty and black by the smoke.

But the cause of awareness, a few numbers of new houses are made little improved in this Rai community nowadays. The size of new houses are larger than previous traditional house with separate bedroom and kitchen room. There only two houses are zinc sheet roof houses among the whole houses of Kamdung Bantawa Rai community in this study area. The cause of low economic condition, they could not improve their houses to residential purpose.

In field study, researcher found that the following type of houses constructed in the Kamdung Bantawa Rai community.

Table : 6.3

Type of Houses in the Kamdung Bantawa Rai Community

S.N.	Type of house	Type of roof	No. of households	Percent
1	Traditional stone red mud wall house	Dry hay or thatched roof	50	90.91
2	Beaten bamboo made house	Dry hay or thatched roof	3	5.46
3	Stone plastered mud wall improve house.	Zinc sheet roof	2	3.63
Total			55	100.00

Source: Field survey, 2006.

The above table 6.3 shows that out of 55 houses, 90.91 percent have dry hay thatched roof and stone plastered mud houses, 5.46 percent bamboos made houses have also dry hay thatched roof and only 3.63

percent stone plastered mud houses have zinc sheet roof of the Kamdung Bantawa Rai community in the study area.

Photo : 5



A Traditional house of the Kamdung Bantawa Rai

6.4. Kinship

The bond of blood or marriage which binds people together in a group is known as kinship. It is included relationship of socio-cultural and legal recognition. There are two types of kinship in the universal human society such as consanguineal or lineage and affinal kinship.

There are two types of kinship found among the Kamdung Bantawa Rai community also, such as consanguineal and affinal kinship. When a Kamdung Bantawa Rai gets married, he establishes a relationship not only with the bride whom he marries but also with members of other people in her family. This is known as affinal kinship. The affinal kinship is highly respected in their community. Relationship through blood is called consanguineal or lineage kinship.

In the Kamdung Bantawa Rai community, as in any other Nepalese societies, there are some kinship duties and obligations that need fulfilling

during sickness, festivals, birth, marriage and death. Kinship depends in family members. The consanguineal brothers are called 'Dakchha' (Bansh in Nepal), which has great social, economic, ritual and political significance among them.

6.5. Festivals

Festivals are major aspects of people's cultural life. The Kamdung Bantawa Rais are entertained with many festivals throughout year. Some major festivals of the Kamdung Bantawa Rai community in Dewantar are described as follows:

6.5.1. Sakenwa

Sakenwa is the main religious festival of all Rais community. It is also known 'Sakewa', 'Sakela' and 'Chandi Nach' in Nepali. It is called 'Sakenwa' by Kamdung Bantawa Rai community. This event is celebrated on two times in a year.

This festival is related on natural resources and season. The Kamdung Bantawa Rais are traditionally natural resources worshipper. They worship their main God 'Paruhang' (Kirateshwar) and Goddess 'Sumnima' (wife of Kirateswor) in belief that it will much production of agriculture and protect them from natural disaster.

Firstly, this event is celebrated on the month of Baishakh to Jestha, after the Baishakh Purnima according to Nepalese calendar and it is called 'Sakenwa Ubhouli'. In this season, people are planted new plants. They pray God and Goddess to be much more production of their cultivations. 'Ubhouli' means planted new plants for seeds. In this movement, 'Nakchhong' (Sakenwa priest) plays vital role to celebrate Sakenwa Festival. Nakchhong and his helpers cut villagers cocks and use

local alcohol 'Jand' on the Sakenwa spot for pray to God and Goddess which are brought there by villagers.

Then Shilimangpa (Male team leader) and Shilimangma (female team leader) start to dance and sing with beating the 'Dhol' (a king of drum made by wood and oxan-leather) and 'Jhyamta' (made by bronze metal) and follow them by other people in a round. This dance is called 'Sakenwa Lak' (Sakenwa dance) and song is called 'Sakenwa Chham' (Sakenwa song). Especially, they sing songs in their own mother tongue. These both activities are called Sakenwa 'Shili'. Shili means steps and styles of Sakenwa dance and songs. There are a lots of Shilies. The shilies give symbolic knowledge to usage, management and protection of natural resources, skill of cultivation, human relation with domestic animals, birds, will life and daily activities and human begins. In Sakenwa Shilies, they sing song as follow: (In Nepali)

Asarma Dhan Ropaula

Mansirma Dhan Katula,

Dukha sukhamama Ramaula,

Namare banche feri Bhetula.

Pani lai Paryo rahigayo,

Chhutine bela bhaigayo.

Soi dhole soi, Arko dhole Khoi

Soi Soila, Hoi, Hurraha ha – ha.... ha.

This Sakenwa festival even is also celebrated again on the Mangsir month. After the Mangsire Purnima (according to Nepal Calendar) it would be celebrate. At that moment, people are collected their cultivated new crops such as paddy, millet, maize etc. Before the entry of new crops in their own house and eat the new crops, they have to give new crops their God Paruhang and Goddess Sumnima. So, they have to organize

same Sakenwa festival again in Mangsir month too. But it is called Sakenwa Udhoul festival.

Photo: 6



Photo: 7



Nakchongs are worshiping to natural resources (left) and people are dancing 'Sakenwa Lak' during Sakenwa Festival (right)

6.5.2. Maghe Sakranti

This festival is held on the first day of Magh month. It is also a great festival of all Rais. This is also known as new year day of Kirat calendar 'Yeledong' in the Kirat Rai communities, which is started from first Kirat King 'Yalambar regime'. It is known 5066 Yalendong (Yale year) now (till push 2063 B.S.).

The Kamdung Bantawa Rai community also celebrate this Maghe Sakranti as a new year. From this day, the cold winter weather tends to get milder. They purify themselves on this day by bathing early in the morning and massaging mustard oil throughout their body. They well wish each-other on the occasion of happy new year. They also eat yams, fruits, meat and drink 'Jand' and 'Raksi' (local alcohols) with believing that by doing so, they will remain healthy throughout that year. They invite their relatives in this festival.

6.5.3. Saune Sakranti

This festival is held on the first day of Shrawan month in this community. This event is celebrated on the occasion of completed half yearly day of Yeledong year from the Magh month. They believe that they could cultivate easily, nobody died within six months and all are happy in the family. So, in the happy movement, this saune sakranti festival is celebrated in the Kamdung Bantawa Rai community. They eat meat, fry rice and drink homemade local alcohols 'Jand' and 'Raksi'. They well wish much more each other in the family on this day as like Maghe Sakranti. They invite their relatives in this festival too.

6.5.4. Dashain

Dashain is one of the greatest festival of Hindus. The Dashain festival is celebrated in the month of September. The Dashain is taken as a victory of Hindu deities (Gods) over the demons and it is also taken as a happy ceremony due to Ravan was killed by Ram. But only a few Kamdung Bantawa Rai families are celebrated

Dashain festival, who are dominated by Hindu culture. Because of their own Kirat Mundhum religion and culture, they do not celebrate the Dashain in their community. Who celebrate this festival in the Kamdung Bantawa Rai community, they are also celebrate only Bijaya Dashami (Tika) to Kojagrat Purnima. They use only curd-mixed white colour 'tika'. They do not use red colour 'tika' in the Dashain festival.

6.5.5. Tihar (Dipawali)

Tihar (Dipawali), which literally means the row of lamp, is celebrated as the festival of lights on the auspicious occasion of autumn. It is celebrated for five days. Puja (Worship) is offered to first day Kag Puja (worship of crow), second day Kukur Puja (worship of dog), third day Gai Puja (worship of cow); fourth day Goru puja (worship of ox) and

lastly fifth day Bhai Tika (worship of brothers). Deusi and Bhailo (a especial cultural song and dance of Tihar festival) also play on this festival.

Tihar festival also is an important festival in Kamdung Bantawa Rai community. This festival is more important than Dashain festival for Kamdung Bantawa Rai community. The fifth or final day is known as 'Bhai Tika'. It is called 'Chhenwa Mang' in their own tongue. The sister offer worship (Puja) to their brothers wishing them long and prosperous life. The brothers in turn give gifts to their sisters. In this way, Kamdung Bantawa Rais are celebrated Tihar (Dipawali) festival in their own community.

6.6. Religion

The cultures, traditions and activities of all Kirat Rais are based on Kirat 'Mundhum' religion (worship of natural resources), which binds all the Kirat Rai clans and sub-clans, who speak more than 27 different languages in own mother tongue as Kirat Rais. According to the CBS Report in 2001 (2058 B.S.), 3.60% of Nepalese Kirat populations are Kirat Mundhum religious peoples, which is in fourth position such as Hindu, Buddhist, Muslim and Kirat religion.

The Mundhum religious philosophy of all Bantawa Rais is same in general but there are is a little different religious activities and functions in the Kamdung Bantawa Rai community in particular. The Mandhum is not a written book as like Bibal or Geeta. It is following orally by Mundhum Priests. The philosophy or main theme of Mandhum is love to natural resources remember to ancients forefathers and worship to them. The Mundhum is their principal scripture. They worship the natural resources, the land and ancestors. They believes that 'Paruhang' and

Sumnima as their primordial parents. Their all the rites and rituals, traditions are performed by their own Mandhum priest called 'Mangpa' man and 'Mangma' for woman.

According to their Muhdum religion, they are believed and worshipped different types of Gods, Goddess and deities. These Gods, goddess and other deities are briefly mentioned as follows:

6.6.1. Diwa Mang (Worship of Male Ancetors)

'Diwa' means forefather and 'Mang' means worship or Puja in Nepali. So Diwa mang means worship of male ancestors. It is believed that the soul of all death forefathers always live in house. So their living generation must be worshipped to them. Especially, Diwa Mang is worshipped by Mundhum. Specialist or priest. He is called Mangpa or pujari in Nepali. Diwa Mong is worshipped inside under the main pillar (Tham) of the house on the ground floor.

In the worship spot, there they put on the leaf of bananas, ginger, two gourds (Chindo) with local alcohol Jand, rice, maize, and millet etc. These are known worshipping materials. The symbolic meaning of two gourds is one is their God Paruhang and another is Godess Sumnima. They chickens and male pig art cut there for their death male ancestors. According to their cultural and religious norms, if they worshipped their death ancestors, the death ancestors bless to power them. they worshipped Diwa Mang two times in a year. One time is in the Mangsir month and second time is in the Baisakh month. It is also known 'Pitri Puja' in Nepali.

Photo: 8



The Mangpa (Mundhum Priest) performing Diwa Mang worship with offering Cocks

6.6.2. Mangchhama Mang (Worship of Female Ancestors)

Especially, this worship is related to death female ancestors. Mangchhama Mang is worshipped in inside the corner of house, near the hearth or stove. The hearth or stove is made by three stones. The hens and female pigs are cut there. The other worship materials are same as Diwa Mang. According to their Mundhum priest, if they worshipped Manchhama Mang their death female ancestors bless to family members to be well. It is also worshipped two times in a year as like Diwa Mang.

6.3.3. Rawa Mang (Worship of Crops)

This worship is related to crops. Agriculture and hunting are the traditional occupation of Kamdung Bantawa Rai community. They are very laborious in the agricultural sector. Rawa is a deity of crops. This Rawa mang worship is celebrated on the month of Baisakh. In this movement, they are worshipped their crops such as paddy, maize and millet, where they pray their Rawa deity to be well and to more production of crops.

At that movement, they sing songs and dance with beating 'Jhyamptas'. The Mangpa (Mundhum priest) play the vital role to worship Rawa mang. They cut chickens and pigs for Rawa mang on the spot. They invite all their neighbours and relatives in this worship. They take home made local alcohol 'Jand', 'Raksi' and Pork meat as a party meal in Rawa Mang worship. The pork (pig meat) and local alcohol 'Jand' are used to all their inside deities of their house. They never use goat for worship deities of inside the house.

6.6.4. Sampuk Mang (Worship of the Earth)

This worship is related to the earth, which is called Sampuk Mang. The Kamdung Bantawa Rais are worshipper of natural resources. They belief in nature. This Sampuk Mang is celebrated on every spring season. They belief that everything is going to start grow as a new life in this season such as plants grow new leafs. The all living things are related to the earth. They belief that the earth is a God itself. So they want to protect natural resources and make clean an environment for the happiness of Sampuk deity or the earth.

They are worshipped and prayed Sapuk deity to be well the all natural resources such as water, forest, soil, air, stone, crops, animals and human beings. They cut cocks for Sampuk deity on the spot. At that movement, they sing and dance with beating 'Dhols and Jhyamptas' as like Sakenwa Shilies. Every Kamdung Bantawa Rai household has to gathered compulsorily on the spot to worship Sampuk deity in this community. The Sampuk mang priest plays the vital role to worship on the spot. He is called 'Sampuk Nakchhong'. He has to turban a white cloths with feathers of peacock on his head as like a crown.

Photo : 9



Mr. Arthaman Rai (81 yrs.) is a famous Sampuk Nakchhong (Mundhm Priest) in this study area

6.6.5. Wak Mang (Worship of Own Farm Land)

Wak means own farming land. So, the worship of own cultivated farm land is called Wak mang. It is related between the relation of crops and soil. The Kamdung Bantawa Rais are worshipped their own farmland. They believe that if they worshipped soil of their own farm land, it would be growth fertile capacity of soil. They use soil, rice, ginger, local alcohol 'Jand' and leaf of bananas as a materials of worship. They cut cocks and hens there on the spot of farm land. It is believed that farm land is as a mother. It is also called 'Wak mama Mang' or worship of 'Dharati mata' in Nepali by them.

6.6.6. Awatari Mang (Worship of Dead Mundhum Priest)

It is believed that their dead Mundhum priests of Kamdung Bantawa Rais are reborn under a tree in the jungle as a deity or God. This worship is called 'Awatari Mang.' There are three Awataries in their communities. The Dhangiri Awatari is in Chhuila Jungle of ward No. 1, the Bole Bijuwa Awatari is in Sepi jungle of ward No. 5 and the Dhanebijuwa Awatarai is in Tumma danda jungle of ward No. 6 in Dewantar VDC, Bhojpur. They cut chickens and goats on those Awatari temple spots which are established among the jungles. This worship is celebrated on November month and May Month (Two times) in a year.

They believe that, if they worshipped Awatari, it would save their family members and domestic animals. This worship also is celebrated to manage, prevent and protect the local forest of their village. There is no permission to cut trees of every Awatari deity temple area in jungle. They believe that if anybody cut the trees in that jungle, that person or his/her domesticated animals would be death. So they never cut trees around the Awatari deity temple area of jungle. It helps to protect the jungle. It makes an environment protection and supports to sustainable development.

Photo: 10



The Dhanasiri Awatari Mang spot under a tree, among the Chhuila jungle

6.6.7. Honku Chakwa Mang (Worship of Stream and Water)

'Honku' means stream and 'Chakwa' means water. So Honku Chakwa Mang means worship of stream and water. The Kamdung Bantawa Rais are worshipped this Honku Chakwa Mang to put clean and protect the sources of water. It is worshipped near the source of water and stream. There are need a cock, rice, dust of red colour (Simrik) and local alcohol 'Jand' as materials of worship.

It is belief that, if worshipped the Honku Chakwa Mang, nobody would be sick there, who are drinking water of that stream. The cause of Hongku Chakwa Mang worship, they always protect the source of water as cleanly. It is the symbol of proper protection of water, which is influenced by socio-cultural norms and values in this community.

6.6.8. Sikari Mang (Worship of Hunting)

It is the worship of hunting. The Hunting practice is the traditional profession of Kirat Kamdung Bantawa Rais. They are worshipped to hunting as Sikari mang for protect the hunter in the jungle. They are worshipped their hunting weapons also at that movement.

They are also worshipped 'Sikari Mang' to find out birds and wild animals for kill. Their maximum cultivated farm are near the jungle. They want to protect their crops from wild animals. So they are protected their cultivated crops from birds and wild animals by hunting practice. Thus, Sikari mang is worshipped by this community.

6.6.9. Khokli Mang (Worship of Forest)

The forest or jungle is called 'Khokli' in Kamdung Bantawa Rai language. The worship of forest is called 'Khokli Mang'. It is believed

that there are various types of living ghosts in the forest. They always have to go to forest for grass and woods. They want to give satisfy the ghosts of jungle because these ghosts never do evil them. They always protect their jungle from fair disaster.

The place of Khoklimang worship is under the big tree, where the chickens are cut by Dowa (Dhami). They are worshipped of Khoklimang (Jungle puja) to protect living things from natural disasters of forest. Thus, the relation of Kamdung Bantawa Rai cultures and natural resources are deeply interrelated with each-others.

6.7. Life Cycle

It is true that every human being has certain type of own life cycle. Life cycle shows their every activities within birth to death. Because human beings are mortal.

In the Kamdung Bantawa Rai community of Dewantear VDC, various rites and rituals are performed in different occasions in their own traditional ways. They have certain types of own life cycle. Some of the most important life cycle rituals are discussed in briefly as below:

6.7.1. Birth Ceremony

In the human society, the life cycle of an individual begins with birth. Only after marriage, it is socio-culturally acceptable for a woman to breed a child in the Kamdung Bantawa Rai community. When a pregnant woman be gets a child, a mid-wife is employed for the child birth.

Traditionally, up to five days after the birth of a child, the woman is considered impure. After five days, she goes through the purification process as 'Chha Nangwatma or Nwaran in Nepali language. This process carried out by offering worship to their ancestral deities 'Diwa' and

'Mangchhama' in order to protect child for evil spirit. The neighbours are invited to see the new child. They offer their blessing to child be a lucky person. On that fifth day, that child's name giving ceremony 'Nangwatma' is performed and called the new name by oldest person of the family. The name giving ceremony is the beginning of a child life as a unique named individual.

6.7.2. Meal Eating Ceremony (Pasni)

As like other Rai communities, this Kamdung Bantawa Rai community also follow a tradition known as rice feeding, which in own Rai term is called 'Chha Kokchanma' or Pasni in Nepali language. This day is the first day since when the baby starts to consume solid food such as rice, grains, where as before this day the baby normally is only fed milk and liquids.

As ritual function first of all the maternal uncle of the child takes rice to the mouth of child, then it is done by each members of family in turn. The baby is given curd-mixed white colour rice 'Tika' by parents and other relatives. The baby's parents offer a pair of silver bangles and white colour a new clothes 'Daura' for son and gown for daughter. The 'Chha Kokchanma' (Pasni) is held at different age for son and daughter in this community. It is held after the fifth months for daughter baby and after the sixth months for son baby. This ritual ceremony is giving the baby its first taste of rice.

6.7.3. Wearing Ceremony

This ritual ceremony is more important than meal eating ceremony. It is held at different age for son and daughter in Kamdung Bantawa Rai society. It is held within the age of 4 years or 6 years for son and within the 3 year or 5 years for daughter. The son's wearing ceremony is called

Chhewar or hair cutting ceremony. In this ceremony, first of all the hair of the son is cut by his relatives. Then he has to wear the white colour cap (Topi) on her head and also wears white colour Daura and Suruwal.

Likewise, it is also celebrated for their daughters. But the wearing ceremony of daughter is called 'Gunyu Choli Humma' or Gunyu-Choli wearing ceremony. The daughter has start to wear Gunyu-Choli and Patuki (Cloth belt) from this ceremony. After this ceremony, they do not perform any other recognized ceremonies till their marriage.

6.7.4. Death (Funeral) Ceremony

Death is a natural and an inevitable phenomenon in human life. When a man or woman died each and every society performs a funeral ceremony in accordance with its socio-cultural practices.

The death ceremony performed by this Kanmdung Bantawa Rai community is some different from the other Rai communities. when a member of this community reaches his final stages in life and death is certain, this member is laid to rest on a mattress woven by hay on the ground floor outside of their house. His/her family members pour water in his/her mouth. Then, that death body is replaced on the yard in front of main door of the house and put a coin in his/her forehead. They spray local alcohol Jand on the dead body. The corpse is binded on green bamboo by white clothes. Then a old man carries fry rice in a white cloth and another person holds three burning fire woods. After the all preparation, they start to walk ahead. The corpse is carried by two close relatives with change by change at the same time. There is no permission to touch the corpse for other caste people.

Their funeral place is the nearest ground of own farm land of the house. They dug the ground of hole for corpse where they made the box

of stone on ground. Where a chicken is killed by them without using any weapon in inside the hole of ground. Then, they put the corpse on that stone box and cover the three big stones on that ground hole. They put on a lot of soil for high burial ground. Then, they put one mana cooked rice in a clay pot, fry paddy, dal and dead person's goods on the burial ground. At last oldest son, other sons, main guardian, brothers and relatives put a little soil by left hand on the burial ground. It is though that the dead person never meet to them. Then they return to home. The sons of dead person cut their hair, tied a white clothes on their head and go in cave till 3 days. The cave living peoples must go to burial ground to give rice meat and local alcohol 'Jand' till last third day.

All family members and their relatives do not eat the salt oil and meat at that movement. On the last day of pollution, they organize funeral ritual ceremony to be clear and fresh. they invite all brothers, neighbours and relatives. They cut a pig for meat. All relatives and neighbours bring one mana rice or millet flour and one bottle 'Jand' as a helpful intension. At last, these all things are cooked or prepared in polluted house and they take meal as well as drink local home made wine alcohol 'Jand' and 'Raksi'. And the common practices among the Kamdung Bantawa Rais are the construction of Chautara (rest platform) in the memory of the dead person.

6.8 Food and Drinking Habits

The Kamadung Bantawa Rai peoples are non-vegetarians. The Maize is their stable food. Their food consists of rice, millet, maize, meat and vegetables. They eat pork meat, mutton, chicken, buffmeat, as well as fish but their Mundhum Priests do not eat mutton and soyabeans. They also take fruits, yams, roots, shoots, birds meat, wild animals and hornets.

Especially, Pork meat and the hornets are their indigeneous cultural meal of the Kamdung Bantawa Rai community in this study area.

The millet food 'Dhindo' is also the traditional meal of this community. They are habituated to drink home made wine or local alcohol 'Jand' and 'Raksi' usually. They give local alcohols 'Jand' and 'raksi' to guests as their hospitality. The local alcohol 'jand' and 'raksi' are mostly taken in their daily activities and each celebration. Besides these, they take milk and curd if they are produced in their houses.

Photo: 11



Mr. Naroj Kamdung Bantawa Rai is keeping the hornets larva from hornets hive for meal, near the traditional hearth or stove inside of his house

6.9. Dress and Ornaments

The Kamdung Bantawa Rais have their own traditional dresses and ornaments. The traditional dresses of male are Dhoti, Bhoto, Daura, Suruwal, pure white colour cap and white cloth turban on the head. They also tie about 3 meters long white cloth belt on their waist. Especially, they wear home made clothes for their using, which is called 'Khandi Kapada' in Nepali. But young generation of this community is not wearing these such type of traditional dresses now.

The female are found of decorating themselves with different types of ornaments of gold, silver and different types of flowers made by wools. The name of ornaments are gold ring, Marawari (ear ring), Dhungri, Bulaki, Phuli (use for on nose), Hari (Chain of coins) and silver Bengal. They have own traditional dresses 'Gunyu', 'Choli' and 'Patuki'. Some old woman are wearing home made clothes 'Gunyu and choli' till now. Which is called 'Chhita ko khandi kapada' in Nepali. But these dresses and ornaments are not wearing by young generation girls of this community.

Photo : 12



A Kamdung Bantawa Rai woman is playing the 'Binayo' with wearing her traditional dresses and ornaments

6.10 Language

Though the impact of Hindu rulers (especially Shah regime) over the last few centuries has resulted in Sanskritization and use of Nepali language which is an Indo-Aryan language. But there are many languages and dialects which are spoken in different parts of Nepal.

As stated the Kirat Rais have their own language which is called 'Rai Yang' as well as different one-another. The Kirat Rais are rich in mother tongues. They are speaking different 28 types of own Rai-mother tongues till now. Among them, Bantawa Rai language is a famous mother tongue of all Bantawa Rais. It is spoken more than three and half million by Bantawa Rai peoples. The Kamdung Bantawa Rai is a sub-clan of Bantawa Rai. So, the Kamdung Bantawa Rais also are speaking same Bantawa language. It is their identity in the Nepalese society.

About 50 years ago, all Kamdung Bantawa Rais used to speak, the Bantawa Rai language as fluently. But only the old generation peoples are speaking this language in usually. The young generation peoples are less speaking and less understanding this language now. The Kamdung Bantawa Rais have gradually less use their mother tongue due to the influence of other groups, basically by the influence of Aryan Nepali language in this study area.

However, research has attempted to show the three language, namely Kamdung Bantawa Rai, Nepali and English of some words in below:

Table : 6.4

Some Words and Their Meaning in Three Languages

Kamdung Bantawa Rai language	Nepali language	English language
Sayatup	Swagat	Welcome
Khim	Ghar	House
Kok	Bhat	Rice
Chakwa	Pani	Water
Lung	Dhunga	Stone
Hang	Raja	King
Sangtang	Rukha	Tree
Taya Khim	Pathsala	School
Tayami	Vidhyarthi	Student
Sapten Saya	Gramin Bikas	Rural development

Source: Field survey, 2006.

CHAPTER - VII

SOCIO-CULTURAL PROBLEMS AND PROSPECTS OF THE KAMDUNG BANTAWA RAI COMMUNITY

This chapter deals with the socio-cultural problems and prospects of the Kamdung Bantawa Rai community in the study area, which they are facing being this Rai. It is based on the information given by the respondents of the study area.

7.1. Social Problems of the Kamdung Bantawa Rai Community

This study area is remote rural area of Bhojpur district, where the Kamdung Bantawa Rais are living. The major social problems that they are facing in the study area are road, transportation, communication health and sanitations, higher education, unemployment, lack of clean drinking water, lack of modern farming knowledge and technology, lack of food sufficiency, electricity and so on.

There is not motorable road. Lack of modern transportation facilities, they are facing various problems in this area. Similarly, they are facing the problem of higher education. Because there is not any higher school or college near the village. Lack of higher school or college, maximum their children are not go to study after the school leaving certificate (SLC) passed. The people of this community having problem of communication such as telephone, television etc. Likewise, another serious problem is a health and sanitation facilities. Though in Dewantar VDC, there is one sub-health post, but that is also not well equipped. They have to visit either the nearby primary health center in Ghodetar Bazar or they have to reach after two days in B.P. Koirala Memorial Science and Medical Foundation in Dharan, Sunsari, whenever they get

sick. Similarly, they mostly believed on Mangpa (Mundhum priest), and Dhama Jhankri for curing illness of any kind.

Even there are a lots of water resources as streams but they are facing problem of clean drinking water, due to the uneven distribution of water supply. There is possible to established peltric set or micro-hydropower for electricity but cause of poor economic condition of villagers and lack of proper policy and interest of government, people are facing electric lightless problem in this study area.

The Kamdung Bantawa Rais are mostly agriculturists and depends upon agriculture. But their settlement is concentrated on the steep slopes. The cause of the steep slopes with the rocky soil their land has very poor yields. So their own production is not sufficient. Modern technology has not been adopted in agriculture. Educated people are running after another employment and they are leaving their village. Young generation seems not to interested in agriculture, though there are high opportunities in agriculture. So it is also one of the major problem for their economic backwardness according to them.

Similarly, there are not involved any government and non-governmental organization to develop the socio-cultural patterns of this community in the study area. Poor economic status and low literacy rate fatalistic perception of the people has greatly affected the pace of sustainable development of the Kamdung Bantawa Rai community in this area. So these are the main social problems of the Kamdung Bantawa Rai community in the study area.

7.2. Cultural Problems of the Kamdung Bantawa Rai Community

Culture is an identity of any community or society. It plays vital role in development. The Kamdung Bantawa Rais are rich in culturally.

But they are facing some cultural problems also. Some major cultural problems are language problem in young generation, disappearing positive cultural norms and values, traditional customs, lack of unity, usually using alcohol, an expensive expenditure in their religious functions etc.

The young generation of this Rai community are not speaking as well or fluently own mother tongue or language and not following their positive culture too such as indigenous knowledge of carpentry, making bamboo baskets, rug weaving occupations and worship of natural resources etc. So their own language and culture are endangered and going to disappeared in day to day. Similarly, other problems are about their culture and traditions. Now different religions are emerging and people are moving towards that and they are forgetting their own traditional and cultural norms and values.

Another major problem is the excessive use of a home made local alcohol (Jand and Raksi). Economically those people are poor, but they spend a lots of money for alcohols by the norms and values of religious and cultural patterns. Usually they use alcohol for hospitality of their guests and themselves. Lack of unity, they could not establish common communal welfare fund for the purpose of the social and cultural ceremonies. The young generations are not interested to wear their own cultural dresses and ornaments. It is also a problem for their identity.

Similarly, they are expensive expended in their religious and cultural functions where they are used to kill a lots of chickens, pigeon, pigs and eggs to worship with offering their deity. It is only traditional conservative norms and values but not based on scientific fact. So, it is creating a big barrier for the economic development of the Kamdung

Bantawa Rai community. Therefore, these kind of cultural problems should be improved in this Rai community for their sustainable development in this rural study area.

7.3. Socio-Cultural Prospects of the Kamdung Bantawa Rai Community

There are various socio-cultural prospects in the Kamdung Bantawa Rai community. The prospect is positive for natural resources management, usage and protection. It can play vital role in sustainable rural development but such above presented and described kind of problems or weaknesses are needed to be solve or forsake. Similarly, another prospect is the participation of government for the development of the villagers in the study area. In this community, people needs such types of programs and plans, which is according to their ability plus profitable too, such as encouraging advanced agricultural farming (both cereal crops and cash crops), cottage small industries as like making bamboo baskets, rug weaving and modern bee keeping etc. Which not only solves the problems of employment but also reduced the pressure of government to give them the government jobs.

There is not motorable road access in the study area. So, the government of Nepal, should link motorable road as soon as. It makes easy to transportation. It makes early to sell their agricultural products and handmade goods such as bamboo baskets, furniture and rug weaving etc. Similarly, other infrastructures should be develop in the study area as like communication, clean drinking water, electricity, high school, health center etc.

The people of this community are very backward in local politics. They are far from policy making point of view. So it is necessary to

involved them as a inclusive form in mainstream of local policy making point of view. So it is necessary to involved them as a inclusive form in mainstream of local policy making level. Only then it would be easy to use of their indigenous knowledge also in the sustainable local development in this study area.

In the study area, the prospects of this Rai community that the changes and development is very much necessary to suit with the modern environment. But it does not mean to forget their own identity or traditional customs and cultures. The cultural norms and values of the Kamdung Bantawa Rai community are related with natural resources. Their fundamental religion is Mundhum. The spirit of Mundhum is worship love, protect and proper management the natural resources such as water, air, soil, forest and wildlife etc. So the Kamdung Bantawa Rai community is known as a worshiper of natural resources. Thus, it also plays positive role to conserved the natural resources.

But new generations are not interested about their own cultures and customs. They are totally influenced by other society and modernization. So the preservation of their own cultures and customs of the Kamdung Bantawa Rai community is necessary but it is not possible unless and until themselves become aware, conscious and active for the betterment of their own community. Feeling of brotherhood or unity among them, interest of learning own language and traditional customs and cultures is necessary for them to keep their own unique identity as a culturally rich Rai community among the other Rais and ethnic groups.

The Kamdung Bantawa Rais have unique own dresses, ornaments, cultural norms and values, own fundamental songs and dances. These unique things are most valuable materials or properties for the

ethnographical or an anthropological study and ethnic cultural tourism. So the government of Nepal should make policy and strategy to protect and promote the traditional cultures of the Kamdung Bantawa Rais for the sustainable development of ethnic cultural tourism in the study area. Thus, it plays a vital role in sustainable rural development of this remote rural study area.

CHAPTER - VIII

SUMMARY, CONCLUSION AND RECOMMENDATIONS

8.1. Summary and Conclusion

Nepal is geographically as well as socio-culturally heterogeneous. Nepal is the land of multi-cultural, multi-religious, multi-lingual and multi-castes or ethnic groups. So Nepal is a common garden of all castes or ethnic groups and its main feature is 'unity in diversities'.

Among the various castes or ethnic groups, many number of Tibet-Burman Monogloid people live in the hill area. All Rai groups have been broadly subsumed together with several other Tibeto-Burman groups of eastern Nepal under the generic term 'Kirat'. The Kirat Rais have own unique cultures but it is also influenced by Hindu culture. The Kirat Rai culture is an ancient culture. They are ethnic and indigenous people of Nepal. The Kathmandu valley was the capital of Kirat state before the Lichchhavi regime but after the annex of Kirat sovereignty by Lichhavi, they were migrated to the eastern middle hill of Nepal, where, different types of Kirat Rais are living now. Only the caste is 'Rai' but their socio-cultural patterns as well as languages are different with each-other. The unique feature of Kirat Rai community is also unity in diversities. So there a statement – "Various languages and cultures but one kitchen of Kirat Rais" is famous in the Rai communities.

Similarly, Bantawa Rai is the main clan of the Kirat Rai. There are also too much difference in socio-cultural patterns with one sub-clan to another sub-clan among the Bantawa Rai class. The Bantawa Rais are mainly living in Bhojpur district. The Kamdung Bantawa Rai is a sub-clan of Bantawa Rai. The main origin place of the Kamdung Bantawa Rai

is Sepi village, ward No. 5 of Dewantar VDC, Bhojpur. They are rich in own unique cultures and indigenous knowledge. This study has been focused on the ethnographic and socio-cultural status of the Kamdung Bantawa Rai community. Data have been collected by using purposive sampling method in the study area. Only 55 households have been selected among the total 102 households for the research survey as respondents to find out the research objectives.

The traditional occupations of the Kamdung Bantawa Rai community are agriculture, livestock, hunting, fishing, rug weaving, carpentry, making bamboo baskets and gathering of Yams and wild fruits. Agriculture is the main source for their livelihood but its production and food is not sufficient to their daily requirements throughout one year. Similarly, the educational status also is very low in this Kamdung Bantawa Rai community.

The socio-cultural norms and values are unique in this Rai community which are different from other Bantawa Rais. Various type of marriage systems and both nuclear and joint family structures are found in the study area. Sakenwa Udhoul/Uvoul is the main festival of this Kamdung Bantawa Rai community. The millet food 'Dhindo' is the traditional meal and pork meat and hornets are the traditional indigeneous curries of the Kamdung Bantawa Rai community. Usually they use home made alcohols known as 'Jand' and 'Raksi' and especially it is used for hospitality of the guests. They have own traditional cultural dresses and ornaments. They speak their own Bantawa Rai language.

The religion of Kamdung Bantawa Rai community is 'Kirat Mundhum'. The main feature of Kirat Mundhum is love to natural resources and remember to own ancestors. The culture of this Rai

community plays positive role to protect and manage the natural resources. They worship and protect the natural resources. It plays the vital role to protect the clean environment and sustainable development in this study area.

The major socio-cultural problems that they are facing in the study area are infrastructure facilities. Although, they are rich in culture but are facing some cultural problems such as disappearing language, indigenous knowledge and technologies, positive norms and values, usually using homemade alcohols ('Jand' and 'Raksi') and extravagant expenditure in their religious functions etc. Their traditional dresses and ornaments are also going to be replaced by modern dresses and ornaments.

At present the Kamdung Bantawa Rais are dragging behind the changes by the process of development, modernization and by the influence of other society. There are various socio-cultural prospects in this Rai community but such kind of problems or weaknesses should be solved. Their unique socio-cultural patterns are most important and valuable for the ethnographical or anthropological study and ethnic cultural tourism. But the government of Nepal should make policies, strategies and programmes to implement, protect and promote the traditional cultures of the Kamdung Bantawa Rai community for the sustainable development of ethnic cultural tourism. It will provide a quality of life not only to the Kamdung Bantawa Rai community, but also to the entire communities of this area. Thus, it plays vital role for sustainable rural development in this remote study area.

8.2. Recommendations

1. Bhojpur district is still not connected by motor road network. Transportation of goods depend only on porters. So it is necessary to construct motorable road in Bhojpur district and its network should be expanded to this study area in Dewantar VDC, which is the most important factor for economic and socio-cultural development of rural people of this study area. Therefore, the government of Nepal should think about it.
2. The majority of the Kamdung Bantawa Rais are dependant upon agriculture but their own production is not sufficient. They should be provided by high yielding varieties of seeds and proper knowledge of food cropping patterns.
3. This Rai community is very backward in education. So the government of Nepal should strictly implement the policies, strategies and programmes to promote their educational status properly. The education should also be vocational and skillable as well as compulsory mother tongue Bantawa Rai language study at least in primary school level.
4. The mutual relation between natural resources and religious cultural patterns of the Kamdung Bantawa Rai is positive to protection and management of natural resources in the study area. It is playing the vital role in sustainable development of natural resources. So it is necessary to promote, preserve and sustain their indigenous cultural practices as properly in the study area.
5. The government of Nepal should encourage the people of this community to do the cooperative society, cottage and small

industries, piggery, bee keeping etc. besides agriculture to make them independent and to solve the problems of unemployment.

6. Usually drinking home made local alcohol (Jand/Raksi) and the expensive expenditure in religious and cultural functions should be improve or forsake in this Rai community. It is creating a big barrier for the socio-economic development of this Rai community.
7. There is one sub-health post in Dewantar VDC, but that is not well equipped. There is not proper health and sanitation facilities. So the government of Nepal should take serious steps to establish at least one Health Center Office, near in Bayang Bazaar, ward No. 8 of this VDC, where this place is properly centered place for other neighbour VDCs too.
8. It has been found that the traditional cultures and customs of the Kamdung Bantawa Rais are vanishing because of the influence of other societies. So the young generation should be conscious and aware to preserve their ancient socio-cultural positive norms and values, traditions and customs. There are the potentialities of ethnographical or anthropological study and ethnic cultural tourism development in the study area. So the government of Nepal should make policies, strategies and programmes about it. It will provide a quality life not only the Kamdung Bantawa Rai community but also to the entire communities of this area. Thus, it plays vital role in **sustainable rural development** of this remote rural study area.



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ANNEX-I

Questionnaire Survey Forms

Socio-Cultural Study of Kamdung Bantawa Rai Community

(A Case Study of Dewantar VDC, Bhojpur District)

Schedule No.:

Name of Respondent:

Age:

Occupation:

Sex: Male

Female

Caste/ethnicity:

Religion:

Address: Tole:

Ward No.:

VDC.:

District:

1. Details of your family members according to age and sex.

Sex	Below 16 years	16-40 years	40-60 years	Above 60 years	Total
Male					
Female					
Total					

2. Educational status of your family members:

Sex	Illiterate	Literate	Primary	Secondary	Higher education	Total
Male						
Female						
Total						

3. What is your main income source?

a. Agriculture ()

b. Business ()

c. Service ()

d. Foreign employment ()

4. Do you have own land?

a. Yes ()

b. No ()

5. If yes, how many ropanies?

..... ropanies

6. What type of agriculture is adopting you now?
 a. Food crops () b. Cash crops()
 c. Animal husbandry () d. All above()
7. What are the sources of your cash crops?

8. How do you solve your farming problems?
 a. By alone () b. By helping each other (parma) ()
 c. By lease () d. By labourer ()
9. What do you eat daily fooding in usually?
 a. Paddy food () b. Maize food ()
 c. Millet food (Dhindo) () e. Wheat food ()
10. Are you all self sufficient in food in the family?
 a. Yes () b. No. ()
11. If now, how do you fulfill your need?

12. Are you children going to school?
 a. Yes () b. No ()
13. How far the primary school from your home (in meters)?
meters.
14. Do you send your daughter to school?
 a. Yes () b. No ()
15. Do you know where your ancestral origin place is?
 a. Yes () b. No ()
16. If you know, would you tell me, please?

17. When did you ancestors/you come to here?
 a. 50 years ago () b. 100 years ago ()
 c. 150 years ago () d. More than 200 years ()

18. Why did you ancestor/your migrate to here from your ancestral origin place?

- a. Due to the availability of fertile land ()
- b. Due to good environment ()
- c. Due to the invasion of other castes ()
- d. Due to the economic hardship ()

19. How many generation of your family are living here?

- a. From 3 generation ago b. From 4 generation ago ()
- c. From 5 generation ago d. From 6 generation ago ()
- e. From more than 6 generation ago ()

20. Do you want to migrate another place from here?

- a. Yes () b. No ()

21. If so, why?

.....

22. Who is playing main role as a guardianship in your family?

- a. Grandfather () b. Grandmother ()
- c. Father () d. Mother ()

23. what is the role of women to decision making in your family?

- a. Active role () b. Passive role ()
- c. Equal role () d. Normal ()

24. What was you forefather's main source of livelihood?

- a. Agriculture () b. Hunting ()
- c. Trade () d. Both agriculture and hunting ()

25. What is your main festival?

- a. Dashain () b. Tihar ()
- c. Sakenwa Ubhouli/Udhouli () d. Maghe Sakranti ()

26. Do you have own religion? Can you tell me its name please?

- a. Yes () b. No ()

.....

27. Do you know about hunting practice of your forefather?
 a. Yes () b. No ()
28. Do you have your own traditional dresses?
 a. Yes () b. No ()
29. Do you wear your own traditional dresses?
 a. Yes () b. No ()
30. If so, why?

31. Which deities do you worship?

32. What types of marriage did you forefather practices in the past?
 a. Arrange marriage () b. Love marriage()
 c. Stealing marriage () d. Jari marriage()
 e. Widow marriage () f. All of above marriage()
33. What type of marriages are practicing in your community?

34. Do you speak your own mother tongue as fluently?
 a. Speak fluently () b. Speak but not fluently ()
 c. Only understand but not speak ()
 d. Neither speak nor understand ()
35. What are the natural resources worship to protect by your Kamdung Bantawa Rai community?

36. If so, why? Would you tell me that reason, please?

37. What types of cultural problem you are facing in your society?
 a. Expensiveness () b. Rigidity ()
 c. Not scientific () d. All the above ()
38. Are young generation following own traditional culture?
 a. Yes () b. No ()

39. What types of socio-cultural problems you have faced being a Kamdung Bantawa Rai?

.....
.....

40. What socio-cultural prospects do you see for the development of this community?

.....
.....

Thank You!