

# CHAPTER-I

## INTRODUCTION

### 1.1. Background

Nepal is a melting pot of many races and tribes and it is also called a cradle of cultural diversity and mosaic. Besides this, almost every nation can geographically be divided into various regions. Each region has its special culture, traditional and patterns of norms. Nepal also has geographical diversity. Nepal consists of three different regions: Himalayan, Mountain or Hill and Terai. We found different culture in different region. Thus, culture represents the peculiar types of culture, which has remarkable degree of cultural homogeneity of the region.

In Nepal, there are more than one hundred different types of races and castes. They have different origins and different cultural backgrounds. Among them, the government has listed out 59 indigenous ethnic groups all over the country and divided into five categories. Among 59, Magar is one of the many ancient indigenous nationalities and third largest ethnic group of Nepal. The total population of the Magar is 16, 22,421 (7.14%) according to census 2001.

Magars have been recognized as a simple, polite, honest, brave and sacrificial in nature. They are widely scattered within Nepal and some other countries as well. Wherever and whatever they maybe; they love to maintain their cultural identity.

Magar is one of the indigenous ethnic group. So, they have their own ancestral land is known as 'Magarat'. Their traditional land area was referred as 'Athara Magarat' and 'Bahra Magarat'. The area belongs to what is today called Karnali and Gandaki regions. Large numbers of Magar live in Palpa, Tanahu, Myagdi, Pyuthan and Rolpa. But, they are

found, more or less in almost all district of Nepal, according to population census of 2001.

The Magars have mongoloid features and yellowish colour. They have their own mother tongue, dress, codes, and culture, which are doomed to extinction. Their language is originated from Tibeto-Burman family and is called 'Magarkura'. The numbers of Magar language speakers are only 7, 70,116 which constituted 47.46% of total magar population. Magar language has three divisions called 'Kham', 'Kaika' and 'Magarati'. Magars who live in Dolpa district speak 'Kaika', live in 'Athara Magarat' region speak 'Kham' and who live in 'Bahra Magarat' region speak 'Magarati' language. Even the rituals of Barah Magarat Athara Magarat and Dolpa are slightly different (Budha Magar, B.S. 2053) The Magar has their own priest with in the group called 'Bhusal'. Magar are basically followers of Buddhism. Even though Majority of them are Hinduized. They Have an informal institution is called 'Bheja' that regulates all the function feasts and festivals in Bahra Magarat (especially in Palpa). It is also an organized body to gain some social goals.

Magar certainly do not worship idols of Gods as other Hindus do. Various forms of their ancestral worship are bajebajai pooja, kalipara pooja, panch kanya mai pooja, banjhakri pooja etc. Every such pooja has legend directly related to the history of their forefathers. For poojas, they generally choose a hilltop in the middle of the pristine jungle near by village. Male buffaloes, goats and fowls are sacrificed in such poojas.

Now a day, it is not in practice but traditionally Magars were classified in to higher and lower castes. They have a custom of marrying among their kith and kin A man can, however, marry his mother's brother's daughter, although it is considered proper to avoid this relationship. Some Magars (Men and Women) do marry outside of the group also.

The Nepalese history shows that Magars have gained name and fame being a capable fighter in war. There are several instances in history where magar and khas have fought together under once banner for one cause to share the victory. Magar are popular in military services not only in Nepal but also all over the world. Some young Magar are interested to be recruited to military services in British as well as in Indian army.

After the restoration of democracy in 1950, the people of Nepal are once again optimistic but overall economic condition of country has not improved. Political parties spend their time struggling for power among themselves instead of trying improvement. On the other hand, numerous seminars are held in the names of tribes, castes and ethnic groups to uplift their life and to preserve them who are considered as a "backward" in Nepal. But solution has not been implemented.

Now, Magars have formulated an organization named "Langhali Parivar Sangha" in 2039 B.S. in central level which later converted in to "Nepal Magar Association" in 2048 B.S. There are many other associations under this. The major objective of this organization is to unite and develop the Magar community in respect of social and cultural development. Some extent of, organization has succeed to gain their objectives.

## **1.2. Statement of the Problem**

Nepal is called a country of unity in diversity. There are 104 castes and ethnic groups (CBS 2001). Among them, 59 indigenous ethnic groups are identified in Nepal(NCDN, 2058). Most of the indigenous ethnic groups are economically poor and marginalized. Because they are bound to give up their traditional occupation for not being to meet basic needs (food, cloths and shelter). Among them, the culture, social behavior, customs and traditions of Mager people of Bhojpur have been greatly influenced by others. As a result their culture has now been

threatened of being disappeared. The government and non-governmental agencies implement the developmental programme to poor and marginalized people but could not reach in grass root level.

Social discrimination on the basis of caste, ethnic and gender difference plays a significant role in maintaining social inequality in Nepal. In the same way the structure of the agrarian of economy of traditional form is also at the roots of poverty. Various ethnographic studies have been undertaken in Nepal. Some studies have focused on demographic, social and cultural changes in Nepalese people. (Bista: 1967; Hitchcock: 1966; Haimendrof: 1974; Gaige: 1975; Caplan 1970.)

Agriculture is the main source of livelihood of Nepali people. Although, out of total land area of the country, only 18% is agricultural land and farming system is traditional. So, the growth of agricultural production is very low which results the decline in per capita income. Because of low rate of production, people are interested in shifting cultivation which is also cause of deforestation that affects to environment. Because of deforestation, fertile soil are being wasted out by landslides and floods. Therefore, the people are migrating from the hills and Mountains to the Terai by reason of infertile land.

The Magar community though is called one of the ancient indigenous nationalities of Nepal. They are rich in culture, but they gradually losing their culture and customs. Their behavioral patterns are also being changed. They are poor economically, because almost of them are engaged on agriculture and practice traditional farming system. They need to change their traditional farming system for their overall upliftment. But they have no knowledge about modern farming system. They depend upon monsoon for the cultivation because they do not have irrigation facilities also.

Although government has implemented the developmental programme to uplift the living standard of the rural people. But, the Magar people of Pyauly VDC are deprived from that kind of programme. Hence, this study is concentrated on socio-cultural and economic condition of Magar people of Pyauly VDC of Bhojpur district. The major concerns of the study are as follows :

- What is the social, cultural and economic condition of Magar at Pyauly VDC of Bhojpur District?
- Why the Magar people of Pyauly VDC live in miserable condition?
- What types of feast and festivals are celebrated and how?
- What problems are facing by Magar community of study area and how to solve these problems?

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

The general objective of this study is to assess the present socio-cultural and economic condition of Magar people at Pyauly VDC of Bhojpur District. The specific objectives are:

- To examine the socio-economic condition of Magars of study area.
- To analyze social and cultural changes in the Magar community.
- To explore the problems of Magar community.

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

Nepal is a country of immense diversity. According to CBS 2001, there are 103 castes and ethnic groups residing in the nook or corners of the country. Among them, 59 belong to the indigenous ethnic groups (NCDN, 2058). Thus, Nepal is like a garland of many ethnic castes and groups. In this regard an old saying of Prithvi Narayan Shah is relevant that Nepal is a garden of four Burnas and thirty-six castes. All these

different ethnic groups have their own cultures, beliefs, traditions and behavioral patterns. Due to the ethnic and religious diversity, we have diversity of language as well (Upadhyay, 1999). Nepal is this considered a very rich country in culture, language and life style. How ever it is important to mention that unity in diversity is the key feature of Nepalese society, which has contributed in national integration and development of Nepal.

No, study has been done in socio-cultural and economic aspect of Magar of this study area. That's why it is itself important to highlight their socio-cultural changes and their economic life of Magars of pyauly VDC of Bhojpur District.

### **1.5. Limitation of the Study**

Each and every study has its limitation due to constraint of time and resources. The limitation of this study is mentioned below:

- ) This study is limited within Pyauly VDC of Bhojpur District which does not represent the socio-cultural and economic condition of whole Magar community of Nepal.
- ) This study is focused on socio-cultural and economic condition of the Magars of Pyauly VDC.
- ) The respondents of the research were only from Magar community.

### **1.6 Organization of the Study**

The study is divided into VI (six) chapters. The first chapter is introduction, which contains background of the study, statement of the problem, objectives, significance, limitation and organization of the study. The II (second) chapter deals literature review. The III (third) chapter deals with methodology, which contains selection of study area and its rationale, nature and source of data, universe and sampling data

analysis, Among them the sub-chapter data collection is divided into the household survey observation and key informants.

Similarly, chapter IV (four) deals with the findings about social and economic conditions. This chapter is divided into 4 sub chapters, which are the setting, social characteristics, social services and the economy of the Magar community. These sub chapters are further divided into sub groups. The chapter V (five) also contains, the findings about cultural activities and change, which is divided into 7 sub-chapters, which are religions, food and drinking habit, dress pattern, festivals, kulpooja (worshiping ancestors), the life cycle ceremonies and problems of the Magar community. Among them, the life cycle ceremonies is further divided into sub groups like; birth rituals weaning (Pasni), Sari Cholo giving ceremony (Gunyu Cholo dine), hair cutting ceremony (Chhewar), marriage and death rituals . The chapter VI (six) is related to the summary, conclusion and recommendations of the study.

## **CHAPTER – II**

### **LITERATURE REVIEW**

Literature review is one of the important parts of any research work. Research can not be completed without reviewing the related literature. For this, researcher has reviewed different books, journals, previous research works reports, articles, seminar paper and other related materials to the subject so far as available.

The terms socio-economic study means “in a system of social stratification, it refers to a combination of various social and economic indices of rank which are made in research studies. The term is often used to deal with stratification in a society with out the need for the assumption that there are distinct social classes.”

According to the concise Oxford Dictionary (1996); 'socio-economic' Means relating to or concerned with interaction of social and economic factors. 'Status' is a complex of many elements including economic, political, social, religious and other relationship. It is certainly not easy task to assess the social and economic status of people. The terms 'socio-economic' status means in a system of social stratification, it refers to a combination of various social and economic indexes of rank which are used in research studies. The term is offer used to deal with stratification in a society without the need for the assumption that these are distinct social classes (Bhusan, 1989). The socio-economic status of people is not entirely dependent upon the circumstances of being a wealth, but also upon the circumstances of age, ethnic life style, geography and numbers of other variables imposed by the wider national society in terms of constitutional and legal frame works.

Social discrimination on the group of casts ethnic and gender difference plays a signification in maintaining social inequality in Nepal. In the same way, the structure of the agrarian economy of traditional form

is also at the root of poverty. Various ethnographic studies have been undertaken in Nepal, some studies have focused on demographic behavioral, socio-economic and cultural changes in Nepalese people.

D. R. Dahal,(1987), in “Rural poverty in Nepal” used to secondary data on land tenure income, food, production and consumption employment, literacy, health and other demographic variables and descriptive method to highlight the dimension of poverty. The found to that population growth, low minimum landing and lack of employment opportunities, poor education attainment, lack of marketing facilities and overall socio-economic structure which favors the rich over to poor, were determinant of poverty in rural Nepal. Getting appropriate solution for all those framework is seen socio-economic development.

Puspa, Naupane (1997) analyzed that the poverty is one of the social phenomena and is determined by illiteracy, working age, occupation, size of land holding, low health condition, low sanitary provision, polluted water supply, low income, unemployment, low participation in decision making are the causes of poverty and which are social norms.

William, Kirkpatrick with his book, “An Account of the Kingdom of Nepal (1811)” is the first scholar who wrote about the Nepal and encouraged other to establish a tradition to study in Nepal. The other foreign scholars mainly such as Hodgson(1848), Hitchcock(1966), Caplan(1970), Arthor(1978), Macfarlean(1979), Blakie, Cameron Seddon(1980) etc have made a study on Nepal and Nepalese societies whose contribute are also must valuable for ethnic and tribe study.

After the restoration of democracy in 1951, foreigner as well as Nepalese scholars began to study on the different field of Nepal. Especially, when the sociology course was started to teach in T.U. in

1981. It provided further more encouragement the scholars to study about Nepal and Nepalese society.

Several studies have been done on Magar community. Many foreign scholars and Nepali anthropologists have researched about it. Some of them have been reviewed and presented their opinion here to understand the socio- cultural and economic trends of the Magar community.

Bista (1976:64), describe the Magar economy depends on agriculture. They grow the standard food grains; corn; millet; wheat and barley in the dry terraced field. Besides these many varieties of vegetables and fruits are grown up by them.

John t. Hitchcock (1965:15), said the Magars of Banyan hill are subsistence farmer and buck of their food comes from maize, millet, wheat and barley. They grow rice in irrigated land.

Almost all magar carry on sedentary agriculture with emphasis on millet, maize and rice in irrigated land. They have strongly influence of Hinduism. Their house language in Tibeto-Burman dialect called Magarkura. Ibid, p.2.

Bista (1976:64)' explains about the occupation, of Magar as some Magars also keeps sheeps and goats and some as craftsman. The Magars are living in northern parts have become quite prosperous by engaging in long range trading that takes them from near the northern boarder o the Terai.

Magar constitutes the largest number of Gorkha soldier outside Nepal. They have been providing active duty in India, Malaysia and Nepal, getting remitting regular money to their families as well as retired soldiers drawing pensions from various military sources. Quite a number of Gurkha have attained the rank of commanding officers like colonels

and majors in India and British regiments as well as in Royal Nepalese Army and Police, where there are even enrolls. Ibid, p.64

Shrestha and Singh (1987:104), Most of the Magars are craftsman, though some Magars, who have their own land, take up agriculture. Some works as miner some as basket weaves or painter, wine keeping engraving design of flowers by round slender bamboo pens and have been manufacturing Nepali paper.

The Magar are animist due to influx of Brahmin from the Indo Gangetic plains they are gradually been manipulated in to the acceptances of Hinduism. Today most of Magar are Hindu tribe in the country. They worship the trinity like Brahma, Vishnu and other Hindu local deities. They celebrate all the Hindu festivals like Dashain, Tihar, Maghe Sangkranti, Saune Sangkranti, Teej and etc. Ibid, p.34

The important source of income is army service. Even since 1815, Magars together with Gurung, Limbu and Rai from the backbone of British Gorkha brigade. There are Magar soldiers who have decorated with Victoria Cross, British's highest decoration for bravery. They are also working in Indian army. So army source bring additional income to banyan hill because there are pension soldiers as well as has been working in army services. Op.Cit. (p.17).

Their houses are built according to the style of areas they live in; most traditional is the two storey stone house with thatch or in some cases slate roofing. Many of the smaller houses in western communities are round or oval in shape and washed with ochre or reddish mud. Magar houses in the eastern hills are two storey with a verandah along the front.

The Magars sacrifice (pooja) which are made at the place where it is believed the God live. The sacrifices are made by an unmarried young male called pujari. The pujari takes baths and puts on a clean white loin clothes and worships God and Godliness. Op.Cit (p.27).

The Magars are renowned for their honesty, discipline, courage and good honor which accounts, them success in military services. Ibid: 64

Shrestha and Singh p. 105: Noted that by nature, Magar are jolly and they enjoy the music, singing and dancing. They have different kinds of dance namely Singaru and Pasari dance. The singaru dance looks like the peacock dance.

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

## **CHAPTER–III**

### **METHODOLOGY**

In this chapter of the study, research methodology is discussed. The study adopted mainly descriptive and analytical research design. For the research qualitative and quantitative information /data about Magar's socio-cultural and economic condition have been collected from the field as well as from related literatures.

#### **3.1. Selection of Study Area and its Rationale**

For the study Pyaully VDC of Bhojpur has been selected for several reasons, which are:

- ) Cluster settlement of Magar. But it is in different ward.
- ) No body has studied about socio-economic condition of Magar in this area.
- ) Pyaully VDC is a remote area so the economic condition of the Magars of this village is miserable.
- ) The researcher is familiar with the local people and language.

#### **3.2. Nature and Source of Data**

Both primary and secondary data has been used in this study. Primary data has been collected from field survey, which includes quantitative and qualitative. The secondary data has been collected from the VDC records, population census of CBS and relevant literature from other organization.

#### **3.3. Universe and Sampling**

The universe of the study has been Pyaully VDC of Bhojpur District where magar are scarcely settled. In this research, respondents have been selected on the basis of stratified random sampling. Total population of Magar in the study area is 318 according to CBS 2001. Among them, 20 percent of the total (64) has been taken as sample.

#### **3.4. Data Collection Techniques**

In order to get desired information and data for the study, following techniques has been used.

### **3.4.1. The Household Survey**

The household survey was conducted using both structured and unstructured questionnaires. A structured questionnaire was used to collect some of the basic information like population structure and called ownership pattern and so on. An unstructured questionnaire was used to collect the data with people of all ages, sex and background. The basic quantitative information such as age, sex, educational, attainment, land holding, occupation and other socio economic characteristics of the household were gathered through household survey.

### **3.4.2. Observation**

The main and mostly desired instrument of collecting information, ultimately understanding the social process and its relation to natural process was obviously the participant observation. It is the best method without any doubt that could gather as much information as required. This study is being conducted by observing the massage practices, festival celebration with local people through the non-participant observation.

### **3.4.3. Key Informants**

The senior village people, school teachers, knowledgeable persons of the village, local leaders and VDC chairman and members were selected as key informants in order to collect information about the socio-economic condition of major people of Pyaully VDC. Checklist was used to collect information from the key informants.

### **3.5. Data Analysis**

As per need of research objectives, collected information/data will be processed manually. Qualitative data has been analyzed descriptively. Quantitative data has been analyzed statistically and descriptively also. The simple statistical tools and techniques was used in study.

## **CHAPTER - IV**

### **SOCIAL AND ECONOMIC CONDITIONS OF THE STUDY AREA**

In this chapter, the collected data and information are analyzed to find the objectives of the study area and major findings of the study are derived. The data are tabulated in different titles. Then they are analyzed and interpreted on the basis of percentage to make the presentation more clear and meaningful. In this chapter, the brief introduction of the Pyauly VDC of Bhojpur district is also included. Social characteristics, social services and economy are also included along with it.

#### **4.1. The Setting**

##### **4.1.1. Bhojpur District**

There are 75 districts in Nepal. Among them, Bhojpur is also one of them. Bhojpur lies in Koshi zone of eastern region. It is surrounded by Solukhumbu and Sankhuwasabha in north, Dhankuta in east, Udayapur in South and Khotang in west. The headquarter of this district is Bhojpur itself. The major rivers are Pikhua, Irkhu, Chirkhu and Yaguwa.

The district is situated between 26<sup>0</sup>53' to 27<sup>0</sup>46' North in latitude and 86<sup>0</sup>53' to 87<sup>0</sup>17' East longitude. The total area of this district is 1,507km<sup>2</sup>. The district elongate from north to south. The east-west breadth is about 35km. and the north-south length is about 93km respectively in average. The district has 63 VDCs. The climate varies from south to north as elevation increases.

The total population in Bhojpur was 2, 03,018 with male 97,762 (48.15%) and female 105,256 (51.85%). There are 39,481 households with average household's size 5.14 (CBS, 2001).

The different ethnic groups living in Bhojpur district is quite distinct with Rai more in numbers, Chetri, Tamang, Newar, Brahmin,

Magar and so on. Like in other districts, different religious people i.e. Hindu, Buddhist, Islam, Kirat are living in this district as well.

#### **4.1.2. Pyaully VDC**

Pyaully is one of the village Development committee of Bhojpur among 63 VDCs. This VDC is located northern eastern part of the district. Pyaully VDC is surrounded by Champe, Yangpang, Charambi, Yaku and Tiwari Banjyang VDC. The total population of this VDC was 2550 with 1192 (46.75%) male and 11358 (53.25%) female (Census, 2001). The total number of households were 515 with the average family size was 4.95. The VDC has 9 wards with different villages. There are different ethnic groups of people living in Pyaully like Chhetri, Brahmin, Magar, Kami, Damai, Rai etc.

The Magar people of Pyaully VDC are mostly literate. There is one secondary and four primary school in Pyaully VDC.

The Magar people of Pyaully VDC mostly have a nuclear type of family (e.g. husband, wife, and their unmarried sons and daughters only). The type of family in this community is patrilineal (the lineage of children is drawn from the male side of percent).

There are many tribes under the heading of the Magar in the study area such as Pulami, Kyapchhaki, Lungeli, Thapa, Balampaki, Ale etc.

### **4.2. Social Characteristics**

#### **4.2.1. Demography**

Population is a genuine problem and there is very fast rate of population growth in Nepal. The annual growth rate is 2.25 percent (Census, 2001). Magar population are living in Mountain, Hill and Terai. The total population of Magars of Nepal recorded by CBS, 2001 survey in 16,22421 (7.19%). The total population of Pyaully VDC was 2550,

where 1192 (46.75%) were males and 1358 (53.25%) were females (CBS, 2001). In the study area, there were 64 households with population of 358. The males were 184 (41.4%) and 174 (48.6%) females. The average household size was 5.59.

**Table 4.1: Distribution of Sample Household Population by Age and Sex**

Age group	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
0-14	64	17.88	54	15.08	118	32.96
15-60	102	28.49	107	29.89	209	58.38
61+	18	5.03	13	3.63	31	8.66
Total	184	51.4	174	48.6	358	100.00

Source: Field survey, 2007.

The age and sex structure provide the composition of total population. The table 4.1 gives the age and sex structure of Magar population of Pyaully VDC. It shows the young population (the age group 0-14 years) comprises 32.96 percent. The economically active population (age group 15-60 years) are 58.38 percent and 8.66 percent population are 61 years and above.

#### **4.1.2. Age and Sex**

Population is the human capital which plays a significant role in the development of a country or a VDC. It depends upon the types of population of a VDC or a nation. Where there is more skillful population. It makes greater impact in the change process of the VDC.

During the survey, different age group of people was interviewed. The distribution of respondents of different age group is shown in the table below:

**Table 4.2: Distribution of Respondents by Age and Sex**

Age group	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
0-15	0	0	0	0	0	0
16-25	6	9.37	2	3.13	8	12.5
26-35	7	10.94	5	7.81	12	18.75
36-45	15	23.44	9	14.06	24	37.5
46-55	4	6.24	5	7.81	9	14.06
55+	7	10.94	4	6.25	11	17.19
Total	39	60.94	25	39.06	64	100.00

Source: Field survey, 2007.

During the study, different age group of people were interviewed. None of the respondent was from age cohort of 0-15. Rest of the respondents were from all age cohorts. The highest number of respondents were 24 from the age cohort of 36-45, which holds 37.5 percent and the lowest percent of respondents were 12.5 percent which is 8 in number, who were 16-25 age cohort. There was 12 respondents from the 26-35 age cohort which holds 18.76% percent. Respondents of 46-55 years of age were 9 in number which is 14.06 percent of the total. There were 11 respondents who were above 56 and it holds 17.19 percent in total.

There were 39 male respondents, which is 60.94 percent of the total respondents where as there were 25 female respondents, which holds 39.06 percent. The highest number of respondents were 15 male and 9 female from the age cohort of 36-45 and the lowest percent of respondents were 4 male and 2 female from the age cohort of 46-55 and 16-25 respectively.

#### **4.2.3. Family Structure and Size**

Family means a group of persons where relationship to one another in base upon consanguinity and who are therefore kin to each other

(Davis, 1948: 397). Family regarded as the primary stage of social institution where every child enters into the process of socialization of the community.

During the field visit, two types of families were found in Magar community i.e. nuclear and joint. 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.

The Magar community belongs to patrilineal family because the lineage of children is drawn from the male sides of the parents. Male and female have equal in decision making process. Men and women go hand in hand in the field work. It is thus seen a gender sensitive family at Magar community in Pyaulu VDC.

The table below gives the scenario of the family structure of the respondents:

**Table 4.3: Family Structure of the Respondents**

S.N.	Family structure	No. of families	Percent
1	Nuclear	38	59.37
2	Joint	26	40.66
Total		64	100.00

Source: Field survey, 2007.

The table 4.3 indicates that majority of sampled families live in nuclear family system. Out of the total 64 sampled families, 38 (59.37%) are nuclear families whereas there are only 26 respondents from joint families. The data above shows that nuclear family system in Magar community of Pyaulu VDC is also common.

The family size of the respondents varies from small with 1-3 family members to as big as with more than 10 family members which shown in the table below:

**Table 4.4: Family Sizes of the Respondents**

Family members	Households	Percent
1-3	9	14.66
4-6	34	53.13
7-9	18	28.12
10 and above	3	4.69
Total	64	100.00

Source: Field survey, 2007.

The number of household with 1-3 family members is 9 which is 14.06 percent of the total respondents. Similarly there are 34 (53.13%) family with 4-6 family members. Similarly, 18 (28.12%) families have their family size of 7-9 members. Only 3 families have more than 16 family members, which is a quite big family in this study area. The table shows that majority of families (81.25%) have 4-9 members, whereas 14.06 percent families have 1-3 members and 4.69 percent families have more than 10 members.

#### **4.2.4. Kinship System**

Magar ethnic group have strong kinship system, which has made them very cohesive in social behaviors as they got together in their rituals and festivals. They have mainly two types of kinship system in their society. The relationships, which exists in their society, are mainly either by blood or by marriage. Thus they have both blood and marital relationship in the society. The other type of relationship called 'Miteri' fictive is also found in their society. But now a days it is not so much in practice.

The remarkable point in their kinship system is that they do not have discriminatory feeling and practices between rich and poor like in some other caste and ethnic groups. The respect and pay good regards to

all irrespective of their economic status and gender. They equally behave to rich and poor.

The relationship established due to marriage is called affinal kinship and the relatives thus related are called affinal kins. The affinal kin are 'Mekhon' for daughter in law, Bhauju for elder brother's wife. Likewise, 'Bhanja' for son in law (daughter's husband), 'Mawali Baje' for mother's father and 'Mawali Bajai' for mother and Mama for mother's brother and 'Guma' for Mama's wife are usual words. Similarly, 'Nimba' for Nini's (father's sister's) husband.

The relationship due to blood is called 'Had-saino' (bone relation) means consanguinity. They are 'Bai' to father, 'Mai' to mother, 'Mijha Bai' for elder brother of father and 'Meje Bai' to younger brother of father. Similarly, 'Baje' and 'Bajai' to grandfather and grand mother respectively and 'Mija' for son. Similarly 'Bahini' for younger sister and 'Dai' for elder sister and 'Bhai' and 'Dajai' for younger and elder brothers respectively. They respect to all sorts of kins.

In the study area, some of the youngsters have few (Mit) fictive kins, which is a special kinship system, common to eastern Nepal especially. The fictive kin is considered very respectful. Special care and attention is given to fictive kins. Such fictive kin is established among other caste groups of almost of the same age groups. It is believed that the mit, if he or she is in Bishwokarma caste would help to get rid of from prison (difficult situation). Majhi would help to cross the river and ocean in trouble.

There is a practice of adopting son of others of the same caste or class if they do not have their own son or child. The reason of adoption is the assumption that only son can be the stake for their parents and helps to open the door of heaven after the death of parents. But it is not in practice in this VDC.

#### **4.2.5. Habitat (Housing Pattern)**

Settlement pattern includes not only the geographical location and position of house such as cluster or scatter and so on, but is also includes the whole way of living such as housing condition, dressing pattern, food habits etc.

The settlement of the Magar of Pyauly is found typical. This area is located at hill facing to east. So the maximum area remains wet and the village has terrace land. The position of houses were found scattered in cluster. Every household has shed for livestock and cattle near by their houses.

The Magar people of Pyauly VDC live in the house with roof made of Khar (Thatches) slate and tins. The walls are made of stone and mud, wooden planks and bamboo. They have Verandah in front of the homes which were used to welcome the guests and visitors and rest also. Most of the houses are two storeyed. The houses have two doors way to leads to the main ground floor which is used for kitchen and upper floor is for bed room and store. There is no good system of ventilation and chimney. The tin roof of a house signifies the prosperity of a person in the local community. Most of the houses face to south east to get natural sun light.

Usually, small shed is seen around their houses built for keeping their livestock such as pigs, goats and cattle. They keep their surroundings neat and clean. But they usually do not build toilet. They use open toilet for defecation. But most of families started to build and use simple pit latrine toilet.

#### **4.2.6. Gender Roles**

Gender situation and roles in the respondents' families were also tried to look at in the study. There were 7 areas in which women roles were tried to look at in their family level. The table below gives the data on the gender roles among the respondents' families.

**Table 4.5: Gender Roles among the Respondent Households**

S.N.	Responsibility	Decision making process			
		Male	Female	Both	Total
1	Farming activity/agr. work	25	13	26	64
2	Buying goods and daily expenses	19	15	30	64
3	Buying and selling land	10	0	54	64
4	Decision making of children marriage	30	8	26	64
5	Children's education	15	9	40	64
6	Property right	20	10	34	64
7	Joining local/indigenous social group	36	8	20	64

Source: Field survey, 2007.

In general Magar women have much liberty as compared to the women of other castes. They have some decision making roles in the families. They can influence the families to some extent. However, they are also influenced by the patriarchal mentality at the same time. The table above shows that the role of women is not much, still the power lies either with husband or the eldest son. They have very little say in children's education and sale of land become members of social group and children's marriage as presented in the table 4.5.

#### **4.2.7. Relation with Other Castes**

Magars are known to be honest, brave and hard working people and do not want to bother others. They do not do trick and intrigue on others. They concentrate just as their work only. They do not raise any unnecessary concern on other's issue. However, they are friendly, but

straight and very social. It is observed that Magars in Pyaully VDC have very good relations with other caste.

#### 4.2.8. Sex Ratio

The sex ratio shows the balance of sexes in a population. The sex ratio is 105.75, which is higher than Nepal (99.8 males per hundred female).

In the study area, it was found that few percent of female had got early marriage in the age of 13-18 (source: field observation, 2007). They had got early marriage because of lack of education and awareness. The occupation of most females were household women so they had no knowledge about health education and suffered from diseases than males. That's why the males sex ratio is higher than females.

**Table 4.6: Distribution of the Sample Population by Sex Ratio**

Age group	No. of male	Percent	No. of female	Percent	Sex ratio
0-10	29	8.1	24	6.7	120.83
11-20	35	9.78	31	8.66	112.90
21-30	39	10.89	44	12.29	88.64
31-40	28	7.82	31	8.66	90.34
41-50	19	5.31	17	4.75	111.76
51-60	16	4.47	14	3.91	114.28
61+	18	5.03	13	3.63	138.46
Total	184	51.4	174	48.6	105.75

Source: Field survey, 2007.

The table 4.6 shows the sex ratio of Magar people in the Pyaully VDC. The population has highest sex ratio of 138 in the age group of above 61 and lowest 88.64 in the age group of 21 to 30. The age group of 0.10 have 120.83 and 11 to 20 have 112.90 sex ratio. The people of 31 to 40 have 90.34 and 41 to 50 have 111.76. Similarly, the age of 51 to 60

have 114.2 sex ratio. The sex ratio of Magar people have 105.75 which is higher than national average (99.8%).

#### 4.2.9. Literacy

The ability of reading and writing is called the literate in Nepal. The CBS also mentioned the ability to read and write one's own name as literate. The literacy status of Magar in Pyaulu VDC has been presented in table below.

**Table 4.7: Distribution of Household Members by Literacy and Sex**

Age	Male				Female				Total			
	Literate	%	Illiterate	%	Literate	%	Illiterate	%	Literate	%	Illiterate	%
0-14	44	12.57	16	4.57	29	8.29	21	6	73	20.86	37	10.57
15-60	80	22.85	22	6.28	70	20	37	10.57	150	42.86	59	16.86
60+	8	2.29	10	2.86	5	1.43	8	2.29	13	3.71	18	5.14
Total	132	37.71	48	13.71	104	29.72	66	18.86	236	67.43	114	32.57

Source: Field survey, 2007.

Table 4.7 presents data on the literacy rate by age and sex of Pyaulu VDC. Total literacy of Pyaulu is 67.43 percent. The national literacy rate is 54.1 percent. The national figure shows 65.5 percent males and 42.8 percent females are literate, whereas in Pyaulu VDC 236 (67.43%) Magar people are literate and 29.71 percent female are literate. The figure shows the well literacy rate in the study area, when compare to the literacy rate of Nepal as a whole.

#### 4.2.10. Educational Attainment

Education is a means of through which human being may bring a better life-education attainment is more worked for the younger age group than far the older age groups. But most of the Magar parents are not well educated so they don't understand the well value of education. In spite of sending the children to school, many of female students are bound to look

after children, cutting grass, taming goats and to help the parents at agricultural field.

**Table 4.8: Educational Attainment by Sex of sample HHs**

S.N.	Educational level	Male	Female	Total
1	Illiterate	48 (13.71)	66 (18.86)	114 (32.57)
2	Basic literacy	30 (8.58)	43 (12.28)	73 (20.86)
3	Primary level (1-5)	35 (10)	23 (6.57)	58 (16.57)
4	Lower secondary level (6-8)	20 (5.71)	14 (4)	34 (9.71)
5	Secondary level (8-10)	26 (7.43)	15 (4.29)	41 (11.71)
6	Higher secondary and above	21 (6)	9 (2.57)	30 (8.58)
Total		180 (51.43)	170 (48.57)	350 (100)

Source: Field survey, 2007.

The table 4.8 shows the literacy level of sample HHs by sex in Pyaully VDC. Educational attainment of this area is not so bad. The illiterate are only 32.57 percent. Among them, 13.71 percent are male and 18.86 percent are female.

The total number of student in different level of school and high school are 163. Among them, 16.57 percent of students have been attending in primary school with 10 percent of male and 6.57 percent of female. About 9.71 percent of people have been attending in lower secondary school with 5.71 percent of male and 4 percent of female. There were 11.71 percent of students have been attending in secondary school, where 7.43 percent of male and 4.29 percent of female. Only 8.58 percent of students have been attending in higher secondary where 6 percent of male and 2.57 percent of female. The less number of female involved in school is due to work in agriculture, taming cattle and lack of awareness among the parents.

#### **4.2.11. Language**

Magars have their own dialect, which belongs to Tibeto-Burman family. The total population of Magars, which is about 7.14 percent of total population Nepal. Among them, only 2.3 percent of people in Nepal speak Magar language as their own mother tongue. But in this study area, most of people speak Magar language in their daily life also. Among the total 227 persons speak Magar dialect, which consists 63.58 percent of total sampled population. For the communication with other castes people, they speak Nepali language.

### **4.3. Social Services**

#### **4.3.1. Health and Treatment Pattern**

Nepal is developing country as well as mountainous with full of remote areas. Nepalese people have not got any facilities who live in remote areas. Among them health services is one. People living in remote areas have less access to health facilities due to lack of awareness. Even in the case of emergency, they do not get proper treatment.

#### **Health Status and Treatment**

In Pyauly VDC, there is one regional health post. In the health post, health workers are not available all the time. There are only one doctor, 2 health worker and 3 nurses. But, they are not present. There is not supply of sufficient medicine and well equipment. people visit the health post from the distant villager rarely. The health status of people is greatly determined by many features such as the way of living, supply of safe drinking water, health knowledge, sanitation etc. Most of the people of Pyauly VDC prefer to get treatment from Dhami/Jhankri (Traditional healer).

**Table 9: Treatment Pattern in Illness in Pyaully VDC**

Service providers	No. of HHs	Percentage
Dhami/Jhankri	13	20.31
Health post	11	17.19
Both	40	62.5
Total	64	100.00

Source: Field survey, 2007.

The above table shows that 20.31 percent of the respondents go to Dhami/Jhankri, 17.19 percent of respondents go to health post and take the services from health post, while 62.5 percent go to health post as well as traditional healer. It shows that, Magar people have faith over Dhami/Jhankri. On the study area, the eldest people used only traditional healer whereas the younger people used both treatment.

#### **4.3.2. Sources of Drinking Water**

In most of villages of Nepal, there is no supply of pure drinking water. In those village, people get water directly from Kunwa and local tap. Some of the villagers have public tap and people get water from it. Pyaully VDC is not except from it. But in Pyaully VDC, there is lack of safe drinking water. Although there is public tap but water does not come in the tap. So, people use of local tap and Kunwa for water. The distance between house and source of water is not far more than 10-15 minutes to walk.

#### **4.3.3. Sanitation**

Sanitation is also the main component of development of village. There was less number of pit latrine in the study area. So, most of people practices defetion either in the side of road or open field. So the condition of sanitation in households is not well. If they practice to improve there behaviour pattern, than the result comes well.

#### **4.4. The Economy of the Magar Community**

The word economy means in corporation of various subsistence on the adaptive strategy of people to make a comfortable living with their environment. Economic organization is the security of sufficient production to satisfy the desire of societies. Therefore, economic organization is an evolutionary process and the stages are attached to indicates the development of an economy while discussing the general features of Nepalese economy. Most of the population live in the rural areas and adopt agriculture as their means of livelihood.

Actually, Nepali economy is agrarian. Almost two third of the total area of the country is covered by hills and mountains. The cultivate lands are confined in terai and inner terai parts of the country. Nepal is facing more constraints on the way of development. Geographical and topographical features of the country presents a big barrier, which have always created obstacles in the development process. In the field of industrialization the country also has not achieved significant progress. Therefore, the level of poverty varies form village to village because of the topographical and land. The economic condition of Magar people of Pyaully VDC is poor. The major crops of this VDC are paddy, maize, wheat, millet, etc. There is under employment and unemployment. So, the young people have to go far away in search of employment. Most of the young people go to India to earn money. Being illiterate, they get only unskilled work and earn very little money.

##### **4.4.1. Active and Passive Population**

Based on economy, a person who is under 15 years of age is called infant and person who is above 60 years of age in know ageing person. People of those two cohorts are known as economically inactive though they might be working at their home situation. Similarly, those who are physically weak and incapable do not engage in work. Thus, these groups

who is incapable of working in either agricultural activities or any other income generating activities are known as passive population. Rest of the people of other age cohort in considered fit for work and they are considered to be economically active.

The following table shows the figure of the active or passive population of Magar of Pyaully VDC.

**Table 4.10: Active and Passive Population in Agriculture**

Age group	Total population	Percent	Remarks
Children (0-15)	118	32.97	Passive
16-59	209	58.37	Active
60+	31	8.66	Passive
Total	358	100.00	

Source: Field survey, 2007.

There are 118 children, who are under 15 years of age. This age cohort represents 32.96 percent of total Magar population in Pyaully VDC. They contribute indirectly to their family income to some extent, but they are categorized as young, which is passive population only in economic basis. The age cohort represents 79.19 percent of total passive population. Similarly, Magar people who are 60 years and above of age are 31, which consist 8.66 percent of whole Magar population where it represents 20.81 percent of total passive population. Thus, the total dependency ratio is 71.29 percent, where as child dependency and old dependency ratio are 56.46 percent and 14.83 percent respectively. Though, Magar who are above 60 years at age, are strong and work hard to contribute their daily family income. Even though, economically they are called passive population.

Economically active population are 58.37 percent of the total Magar population.

#### 4.4.2 Occupation

Occupation is a factor, which reflects the socio-economic status of a person. Occupation of an individual refers to the kind of work done during a selected reference time period (past 12 months). Almost two third of the sampled families involved in agriculture.

**Table 4.11 : Main Occupation of Respondents**

S.N.	Occupation	No. of Respondents	Percentage
1	Agriculture	43	67.19
2	Labour	12	18.75
3	Service	4	6.25
4	Sales/Business	3	4.69
5	Carpenter	2	3.12
Total		64	100

Source: Field survey, 2007.

The table 4.11 shows that 43 (67.19%) of the sampled families involve in agriculture. There are 12 (18.75%) families work as wage labourer for their livelihood. There are 4 (6.25%) families, who involve in services. Similarly, 3 (4.69%) families are involved in Business/Sales and 2(3.12%) families work as carpenter. This table indicates that Magars in the study area are mainly farmers.

#### 4.4.3. Land

Till now, the important measurement of wealth in Nepal is land ownership. There, who possesses large amount of land is wealthy and if not, they are poor. So, land possession is great valued in Magar communities in the study area. Land is continuous source of income and social security but not only as a factor of production. Land indicates the social status and prestige also or land is taken as a symbol of social status and prestige.

The soil of this area is yellowish brown in colour. There are rock stones in the village as well as in field.

#### **4.4.3.1. Types of Land**

The lands of Pyauly VDC could be classified into two categories viz.

1. Khet
2. Bari.

##### **1. Khet**

These field are terraced and fertile. In this types of land, water could be reserve. On these land paddy, maize and wheat are cultivated mostly and some produces potatoes also. People cultivated paddy in Jestha and harvested in Ashwin. After that some sown wheat and some are sown maize in Flagun.

##### **2. Bari**

These fields are either plain or little sloopy. This type of land could be ploughed by oxen. This types of land is situated a little bit higher compared with khet. So the nature of bari is dry. In these lands, two seasonal crops maize/millet in summer and mustard in winter are grown.

In the study area, distribution of land is unequal. Most of Magars have little land but there are some Magars, who have more than 50 ropanies of land. These, who have little land either they do work as adhiya system, in which the product in shared equally between tenant and the land lord. The VDC does not have irrigation facilities. The farming depends mainly on monsoon. That's why, farming is of rain fed type. Therefore, the productivity of the VDC is not satisfactory although the land is fertile. It has made Magar people lives very difficulty as they work hard for the whole year, but they get little return about of it.

On the basis of the quality of soil, land reform office classifies the land of the VDC into four categories as in other area. They are *abal*, *doyam*, *sim* and *chahar* from the highest to lowest grade respectively.

At the study area, the respondents have 1 to more than 21 ropanies of land. Who have more land, his condition was well and less have weak condition. So, the land holding size represents the condition and status of people at the study area. The table below shows the status of land holding and ownership of the Magar people of the study area.

**Table 4.12: Status of Land Ownership of the Sampled Household**

Areas in ropani	Bari		Khet	
	Number	Percent	Number	Percent
0-5	26	40.63	20	31.25
6-10	17	26.56	16	25.00
11-15	10	15.62	11	17.19
16-20	8	12.5	7	10.94
21 and above	3	4.69	10	15.62
Total	64	100.00	64	100.00

Source: Field survey, 2007.

The table 4.12 shows that out of 64 households 40.63 percent have 0-5 ropanies Bari whereas 26.56 percent have 6-10 ropanies, 15.62 percent have 11-15 ropanies, 12.5 percent have 16-20 ropanies and 4.69 percent have above 21 ropanies Bari.

As regards the Khet 31.25 percent have 0-5 ropanies khet whereas 25 percent have 6-10 ropanies, 17.19 percent have 11-15 ropanies, 1.94 percent have 16-20 ropanies and 15.62 percent have more than 21 ropanies.

The productivity of Bari and Khet is different. Very few lands have irrigation facilities. So, they have to depend upon the monsoon for agriculture. There is no practice of modern agricultural technique and due to the sloppy land and fertilizer are swept by rain.

All these are the factors directly responsible for the low production which results the poor economy of the village.

#### **4.4.4. Agriculture Practices and Problems in Magar Community**

The agriculture civilization has been started after the stage of hunting and gathering which has been running up till now. Agriculture is being regarded as the primary means of subsistence people within the environment, which includes food grain production, cash crops, livestock and their products. That is natural that every means of production required labour. Since in Nepal, the agriculture is highly labour consuming activity, also particular in the traditional agrarian community.

The topography, climate, irrigation facility and the economic conditions and technical advancement of the area determine the agricultural practices of any places in general. However, agricultural practices of Pyauly VDC is still traditional and of primitive type. Most of the farmers plough their land with iron tipped wooden plough, which is very traditional tool. Oxen are usually used to plough field as drought animals, which is less efficient. All the agricultural activities are carried out manually from land preparation to harvesting crops.

The characteristics of farming is subsistence in nature. There is no even semi-commercial type of farming. So, the method of cultivation of Pyauly VDC is technologically primitive. They have few agricultural tools and equipment such as Iron tipped wooden plough, sickle, spade and axe etc. Most of their tools are made up of from wooden/bamboo and iron.

Agricultural activities of Magars in Pyauly VDC are largely influenced by the seasonal cycle. The major seasons are rainy and winter. They cultivate to crops in the favorable season. Maize and paddy are grown in rainy season, whereas wheat and mustard are grown in winter. Similarly, winter and summer vegetable farming is also increasing gradually. Mostly, cauli-flower, cabbage, radish, potato, rayo, onion and

garlic are grown in winter. Whereas cucumber, bean, ladiesfinger, pumpkin and other vegetables are grown in rainy reason. Major crops cropping calendar shown in the table below:

**Table 4.13: Cropping Calendar in the Study Area**

Major crops	Planting	Harvesting month
Paddy	Jestha/Ashadh	Aswin-Mangsir
Maize	Falgun/Chaitra	Jestha-Srawan
Millet	Ashadh/Bhadra	Ashoj/Mangsir
Wheat	Kartik/Mangsir	Falgun
Mustard	Kartik/Mangsir	Magh/Falgun
Potato	Kartik/Mangsir	Magh/Falgun
Cardmom	Bhadra/Ashoj	Srawan-Ashoj
Kitchen garden	All round the year	All round the year

Source: Field survey, 2007.

The table 4.13 shows the planting and harvesting of different crops. the table indicates that paddy is shown in the month of Jeshta to Ashadh and harvest it in the month of Ashwin to Mangsir in the Pyaully VDC. Maize in Sawn in the Falgun and Chaitra and harvest it in Jestha to Srawan. Millet is sawn in Ashadh to Bhadra and harvest in Ashoj-Mangsir. Wheat is sown in Kartink to Mangsir and harvested in Falgun. Mustard and potato are sown in Kartik to Mangsir and harvested in Magh to Flagun. Almost all the people grow paddy and wheat in their field (khet) and maize in both khet and bari. For the kitchen garden, they sown many types of vegetables in all season which helps to use in kitchen.

**Table 4.14: Major Crops Cultivated by HHs in Study Area**

Major crops	No. of HHs	Percentage
Paddy	64	100
Maize	64	100
Millet	56	87.5
Wheat	30	46.87
Mustard oil	25	39.06
Potato	45	70.31
Cardamom	10	15.63

Source: Field survey, 2007.

The table 4.14 shows that all households grow paddy and maize. Millet products are 87.5 percent and wheat products are 46.87 percent. In the Pyaulu VDC, when people harvest paddy then they sown wheat at that field. The table shows 39.06percent grows mustard oil. Maize and mustard have same relation as paddy and wheat have 70.31 percent of HHS products potato. The maize and millet are used to make alcohol (Jand and Raksi) which are used during the celebration of the rituals and festivals. Only 15.63 percent of household products cardamom.

#### **4.4.5. Sufficiency of Food**

The agricultural production in any region generally depends upon the existing ecological belts. The quality of soil, amount of manure used, irrigation facilities and timely cultivation and continuous care of plants determines the quality and quantity of crop production. The Magar people of Pyaulu VDC use traditional methods of agriculture. They use only a few agricultural tools namely spade, plough, oxen etc. The family members are principle productive sole sources of labour supply.

The staple food of Magar is Dal, Bhat (rice and pulse). So, they use mostly rice in their daily meal. Once they have shortage of rice, they use other gains such as maize, millet, and wheat etc. for their daily meal.

Most of the Magar are poor in this study area. They work hardly on agricultural farm whole year, even though they do not get enough food to eat and feed two meals a day to their family for the whole year. During the survey it was found that over 70 percent families have food shortage. Mostly, they have such food shortage in July to September. As they have food shortage in these months, most of them have borrowed loan either from neighbours/relatives or local money lenders. They do not borrow money from banks as the process of borrowing money is lengthy and far away. Because such financial institutions situated in district headquarter. So, they have not been able to utilize the opportunity.

The social practices and behaviours are also equally contributing to food shortage in Magar ethnic groups as they have big feasts, festivals and marriage ceremony in which they expend extravagantly more on wine. Once they have enough food for just few months they forget the food scarcity, and start making wine and expend more on unproductive sectors. Such behaviour in Magar community has aggravated the food insecurity situation among them. Most of the respondents said that the family has to buy grains for their family's livelihood, although they produce more compared to their neighbours, who are non-Magar having almost same family size sells grain instead. One of the reasons is that they expend their grains more on making local spirit and wine. The food security situation among Magar will be much better if they stop the over expenses on their traditional rituals, festivals, feast and other religions and cultural practices extravagantly.

**Table 4.15: Food Sufficiency of HHs in Pyaully VDC**

Food sufficiency in months	No. of HHs	Percentage
0-3	14	21.87
3-6	12	18.75
6-9	19	29.69
9-12	11	17.19
Surplus to sell	8	12.50
Total	64	100.00

Source: Field survey, 2007.

The table 4.15 shows that 14 households (21.87%) have food sufficiency for up to three months. It is meant that those families have to depend on wage earning for more than 9 months. This is the sign of food insecurity among 21.87 percent of sampled families. Similarly, there are 12 households (18.75%), who have adequate food only for 3-6 months. Thus the families have depend on labouring or any other business for their livelihoods for the rest of the 6-9 months. Likewise, there are 19 families (29.69%), who have their own food grown for more than 6-9 months. They also have to work for other business to manage their livelihood for the rest of the year. The other 11 (17.19%) HHS have adequate food security situation for almost 9-12 months. They have to earn for their livelihood from other business for rest of the months of the year. There are 8 families among the 64 households, which accounts 12.5 percent of the sampled families, have food security for the whole year. This is a tiny percent of population who have food security throughout the year. On the country, almost 88 percent of the sampled families have food in security situation all the year round. It indicates that the degree of food deficit in the Magar community of Pyaully VDC is very severe.

From the above data more than 70 percent of sampled households had food grains insufficient for whole year. A question arises here how to

do they manage their livelihood in case of insufficiency of food grains. The following measured help them to run their normal livelihood in case of insufficiency.

**Table 4.16: Sources of Livelihood of the Respondents**

Sources	No. of households	Percent
Agricultures	19	29.69
Services	6	9.37
Business/sales	4	6.25
Wage labour	32	50
Pension	3	4.69
Total	64	100.00

Source: Field survey, 2007.

The above table shows that only 19 households have food sufficiency of the total households. In case of insufficiency of food grains of the total households 9.37 percent get additional support from different services e.g. peon, servant and army, 6.25 percent from business/sales and 50 percent form wage labour. Every households have to depend upon more than the sources of additional resources during insufficiency of food grains.

#### **4.4.6. Animal Husbandry**

Animal husbandry was the backbone of the economy of primitive societies. So, primitive societies were fully dependent upon animal husbandry. Several studies have emphasized the importnace of animal husbandry in human civilization many groups of agriculture people shared their inhabited area to cattle raising. Human beings were fully dependent upon meat, milk products from animal in the hunting, gathering period. It is a general fact that the animal husbandry has an important role in economic cultural and ecological aspects. It is one of the main economic components of Nepali farmer and animal husbandry in

closely associated with forest land. Animal husbandry also directly supports to agriculture. So, both are complementary to each other.

Animal husbandry is important not only to raise their economical condition but also from the cultural and nutritional point of view. The people of Pyauly VDC keep livestock primarily to fulfill the necessities of milk, milk product, meat and compost manure. Except them, oxen are used to plough the field and chicken are used either for meat and eggs or sold on cash.

**Table 4.17: Birds, Cattle and Buffalo in Sample Households**

S.N.	Birds, cattle and buffalo	Household No.	Percentage
1	Oxen	2	3.12
2	Cow	2	3.12
3	Oxen, cow and pig	8	12.5
4	Oxen, buffalo and pig	21	32.81
5	Buffalo, goat and pig	6	9.38
6	Goat and cow	10	15.63
7	Buffalo, pig and poultry	9	14.06
8	Poultry	1	1.56
9	None	5	7.82
Total		64	100.00

Source: Field survey, 2007.

The table 16 shows that they keep different type of animals and poultry birds. Out of sampled households (64), 2 families have oxen only, 2 keep only cow, 8 families keep oxen, cow and pig, 6 families have buffalo, goat and pig, 10 family have goat and cow, 9 families have buffalo, pig and poultry, 1 family have poultry only and 21 families have oxen, buffalo and pig. But 5 families do not have any poultry or animals. It shows that most of Magar of Pyauly VDC keep animals and birds.

Though they are economically poor, they keep either animals or poultry, which they think their social security and helps for their livelihood.

#### **4.4.7. Labour**

Labour is one of the important factor of production. Labour is consumed in both agriculture and animal husbandry. So, the Magar's economy is labour consuming. The term 'labour inputs' means the fulfillment of required labour as per necessary. All the members of family are either directly or indirectly engaged in agriculture or animal husbandry. Animal husbandry needs regular labour compared to agriculture. Almost every members of the family are sharing their work such as preparing food, carrying manure to the field, sowing seeds, collecting firewood, fetching water and fodder from the forest.

Family is the main source of labour supply. All the family members contribute during planting and harvesting season which needs additional labour. In such occasion, they invite labours from their relatives or neighbours. They practice labour exchange system which is known as parma. Under parma there is no discrimination of in respect of age and sex. Every individual can join it but the return of their work is expected on the same basis. The next type of labour exchange system in Jyaladari (wage). On this system, the amount of rupees was fixed and labour takes cash by returning his/her home.

In the daily work, even economically in active population are also helping hands of family. Boys and girls are allocated different jobs based on their age and capacity. A boy of 12-13 years helps her father in the field and a girl helps her mother in household activities as lighting the fire, bringing water, preparing food and taking care of younger children. They start working as apprentices within the range of 5 or 6 years old.

#### 4.4.7.1. Wage Labour

Production from agricultural land is insufficient. So, most of the people are involved in wage labour. In meet their food requirements both male and female involved in wage labour. The people who have not any skill was involved in wage labour. so, wage labour is source of livelihood of unskilled people. There is no discrimination in wage for same types of work. Most of wage labour take cash in return and some of them take food grain in return. Most of the Magar people go for labour during the plantation and harvesting season. The people who have insufficient for food and do not have service always participate in wage labour. Therefore, it has played great role in the economy of Magar people.

#### 4.4.8. Skill

Although, agriculture is a backbone of the national economy, it can not alone increase the economic status of the people. Magars, do some skilled works like weaving (Doko, Namlo, Damlo, Dalo etc.), knitting (sweter, cap etc.) and carpentry etc. which is the additional source of income of Pyaully VDC.

**Table 4.18: Micro Enterprise Using Skills of Respondents**

Types of skill	No. of respondents	Percentage
Doko weaving	12	18.75
Dalo weaving	2	3.12
Namlo/damlo weaving	16	25
Knitting	9	14.06
Carpentry	7	10.94
None	18	28.13
Total	64	100.00

Source: Field survey, 2007.

The table 4.18 shows that among 64 respondents 18.75 percent are engaged in weaving doko, 3.12 percent are in weaving dalo, 25 percent are in Namlo/Damlo weaving, 14.06 percent are in knitting and 10.94 percent are in carpentry. But they are not professionals. They utilize their skills to fulfill their domestic requirements. So, the skill of these people do not play any significant role to bring change in the economic status.

## **CHAPTER -V**

### **CULTURAL ACTIVITIES AND CHANGE**

This chapter deals with cultural activities and change in Magar community in the study area.

#### **5.1. Religion**

Though religion is a highly personal thing, yet it has social aspect and social role to play. It has been powerful agency in society and preformed many social functions. Magar practices their own tribal deities, which consists of worship a number of spirits and some are worship in Hindu deities. On the basis of religious practices it is hard to categories them into one particular religion of Nepalese context. Religion is the beliefs in supernatural power and the nature or types of that power/force mainly based on socio-economic and environmental aspects of the believers that may cause to seen different types of religious practices in the world. But the religion help people to find the answer about the meaning of life, fortuitous happening in human life and the death through which people try to manage own livelihood as well as their day to day life.

All respondents are Buddhist. So they do not invite the Brahmin/Purohit in rituals. They invite their own priest, who is called 'Bhusal' or some invites their sister's or a daughter's husband in rituals and ceremonies. They offer gifts to priest for doing rituals.

#### **5.2. Food and Drinking Habit**

Specially, the Magar people of Pyauly VDC are non-vegetarian. They eat grain whole of the year. They use roots and fruits also. Their staple food is dal-bhat (Rice and Pulse). They eat fish, pork, mutton and chicken. They drink alcohol. They make Jand and Raksi in their own house. It is necessary to offer in birth and death and necessary in

welcome to guest who has come in home. But, Nowadays , tea is used instead of alcohol.

### **5.3. Dress Pattern**

The Magar's forefather wear traditional dress. The male Magar wear Daura-Suruwal etc. Female used Cholo, Lungi, Patuka etc. Now a days males wear shirt, pant, and females wear sari, kurta, salawar. Ornament consists of Dungri or phuli and Jhumke Bulaki on their nose, Madwari, Kan Dungri, Lurke sun on ear. Bahin (Bala Chura) on their hands ring on their finger and Naugedi, Kantha Tilhari, Pote, Mala on their necks. But now, they wear ear ring on the ear, chain on their necks. They do not wear Dungri and Jhumke Bulaki. So, we can say that, the Magars of Pyauly VDC are rapidly changing as far as their dress patterns are concerned.

### **5.4. Festivals**

Magar people observed many feasts and festivals. They celebrates Dashain, Tihar, Suane Sakranti, Maghe Sakranti, etc.

In the study area, the Magar people celebrate Tihar as the greatest festival. During tihar, they worship God Laxmi and play Deusi and Bhailo. They get tika form the hand of sister and brother. They exchange gift too. They immolate the pigs and chicken during the festivals.

They also celebrate Dashain, Saune sakranti, Buddha Purnima, Maghe Sakranti etc. They do not put 'Jamara' in Dashain. On the day of Dashami they put tika from their elder relatives. Sister and daughter, who is married bring 'Koseli' to parent's house for tika. In return, parents give some money to them.

On the occasion of Maghe and Saune Sakranti, they invite their sister and daughter (Chhori-cheli). There is no great change in celebration of festivals.

## **5.5. Kul Puja (Worshipping Ancestors)**

Magar people pray their Kul Devata which is called kul puja. They pray their Kul Devata in Baisakhe Purnima and Mangsire Purnima. They sacrifice white sheep, red cock in Kulpuja. Some Magar sacrifices female pig and some sacrifices cock or hen for the Kulpuja. It is different among the sub-caste of Magars, Pulami sacrifices white sheep and red cock. Similarly, Thapa sacrifices cock and hen and Laya sacrifices female pig, Ale sacrifices red cock, which is not outside of their house.

They believe that, Kul Devata helps the well condition of house, family, animal and agriculture etc. They pray in different time period. Some pray per 3 year and some are annual praying.

## **5.6. The Life Cycle Ceremonies**

Human life is not immortal. Birth and death are natural things in every communities of the society. Every ethnic group has their philosophy of life and death, human relationship, importance and their social activities as well as life cycle also. Such ceremonial activities of life cycle are not an expectation to change and modification but cultural contact and dominance of majority groups gradually brings change over minority groups.

### **5.6.1. Birth Rituals**

The Magar do not have religious activities during pregnancy period. But the family member know that one has got pregnant, they being to prepare for days of delivery. Then they take of any health worker or hospital at the time of birth. After the birth, the next step is 'Nwaran' (name giving). According to the social tradition these Magar people observe the birth pollution for 11 days. They call Bhanja or Bhusal for necessary activities. At the sixth day of baby, they do Chhaiti. They believe that on the Chhaiti the god comes and writes the destiny of the

child on its forehead. Thus, they maintain a whole night at sixth day by singing and dancing 'Sangini' with lighting lamp. On the eleventh day of birth, the name giving ceremony 'Nwaran' is performed. But if there is any difficulty for them on that day, they can reduce to ninth or even seventh day too. On that day, sun pani is taken from Bhusal or Bhanja. He gives some sacred words to it and that is sprinkled to the family and even nook and corner of house by Chhori-Chelli.

### **5.6.2. Weaning (Pasni)**

It is the ceremony of rice feeding to the child for the first time. Pasni is performed at fifth month of age when the child is a girl and at sixth month of age when the child is a boy. In this ceremony they make varieties of food and feed to the child.

### **5.6.3. Sari Cholo Giving Ceremony (Gunyu Cholo Dine)**

It is the ceremony of new cloth (sari and cholo) giving. It is performed in Magar community at the odd year of female child. They invite relatives and neighbours and give party in the occasion of sari-cholo giving ceremony. Her parents and other relatives put tika on her forehead and bless for her long and happy life. They give money and gift also. It is highly influenced by Hinduism.

### **5.6.4. Hair Cutting Ceremony (Chhewar)**

Magars perform this hair cutting ceremony when the male child reaches at the age of 3, 5 or 7. The boy's maternal uncle is invited to shave the head of the boy. The hair of the boy is shaved by his maternal uncle without the small tuft on the top of head. Sel-Roti is hung on the ear of child in this occasion. The maternal uncle gives some money and new clothes to the boy. The parents give party to the maternal uncle and other relatives on this occasion. His parents and other relatives put tika on his

forehead and they bless for his long and happy life. But now, this rituals is going to be extinct.

### **5.6.5. Marriage**

Marriage and family are oldest and universal institution found in all societies. According to Bogardus "Marriage is an institution for admitting man and woman to family life." In the same way, E. Westernmark says that marriage is a relation of man and women, which recognized by customs or laws and involved certain rights and duties both in the case of the parties entering the union and in the case of children born of it. So, the pattern of marriage is an important factor in determining the fertility and population growth rate of a society. In Nepal, various social customs and traditions are associated with marriage practice, social customs or laws specify as to whom, how and when one should marry and their differ from society to society and from one sub-group or class to another also. In Magar soecity, specially two types of marriage system is in common practice.

- i. Magi Bihbaha – The arrange marriage.
- ii. Bhagi Bibaha – Love marriage

Among these, the arranged marriage is most common practice among them.

In the study area, there is practice of endogamous type and also exogamous types of marriage. Theoretically they marry with the community except the member of their patrilineage group. According to the tradition they have permitted their children to practice cross cousin marriage pattern which is preferred (the mama or maternal uncles daughter). They have the practice of arrange marriage system. Traditionally marriage arrangements were made by parents of couples.

Although in some cases the young people select their own partner before their parents make the arrangements. In the study area there is also practice of inter caste marriage system.

During marriage ceremony, first of all Swyambar is performed in the Magar community (Swyambar is the ceremony of the formally choosing one's partners and exchanging of garlands and gold rings followed by wedding procession). The next rituals is Goda Dhune washing of the feet of the bride and grooms by the relative and the family. This is done according to the seniority basis and takes a long time to finish as there are many in line. After that, they give some gift to bride and grooms. There is also rituals of Kanyadan (giving away ceremony) which is performed after Goda Dhune. After it, the rituals which actually makes this couple one is the sindur and pote, where the groom pours sindur on the hair parting and pote on the neck of the bride. At last, the bride is given a tearful farewell and she is sent with her husband and janti to their real house or ghar.

During the field visit it was found that the age of marriage was varied form person to persons. The detail of age at marriage of respondents is presented in table below:

**Table 5.1: Age at Marriage of Respondents at Study Area**

Age at marriage	Male		Female	
	Number	Percent	Number	Percent
10-14	0	0	2	3.12
15-24	25	39.06	19	29.69
Above 25	10	15.63	3	4.69
Unmarried	4	6.25	1	1.56
Total	39	60.94	25	39.06

Source: Field survey, 2007.

The table 5.1 shows that, 3.12 percent of female get married at the age of 10-14. The maximum males and females get married at the age of 15-24 years. The girls in the rural community are usually married at the age of 15 to 20 years. So, they begin bearing child before the age of 20 years. Early marriage of girls invites early pregnancy and high fertility. This table also shows that 39.06 percent of male and 29.69 percent of female get married at the age between 15-25 years. Above 25 years, 15.63 percent of male and 4.69 percent of female get married. Before 5 years, there was early marriage, but not it is reducing due to awareness, education etc.

### **Expenditure on Marriage**

Marriage and other social ceremonies are the occasion for the villagers to spend money. People have a feeling of competition to spend money in the marriage ceremony. Sometimes, their expenditure is higher than their income. They feel themselves more prestigious when they spend more money in the marriage ceremony. So it is their compulsion to take loan for the money lender and it takes years to repay the debt with interest. But, now a days, it is reducing to spend much money in marriage ceremony.

### **5.6.6. Death Rituals**

Every living being had face an unavoidable event of life that is death. In fact, death is certain in every life. Most of people accept the death term with the belief of new life after their death. The soul of person transfer the new life and goes to the heaven with their parent's activities of life. The unique tradition of Magar community is that they put alcohol (jand or raksi) in the mouth of the dead body and put ½ kg. (1 mana) rice on the chest. This is done in order to help the dead body's soul to pay fees for crossing the river to reach the heaven.

When some one dies, the corpse is wrapped in a white cloth and tied to a bamboo. The dead body is carried to cremate or buried place by the relatives and neighbours.

The burning process of corpse is in tied by his soul and some other close relatives (10 dine Daju Bhai) too, shave their hair and by finishing the burning process all the participants of the funeral procession take bath in river. After finishing the burning process the son of deceased is responsible to carry certain rituals for 10 days. Since he should not touch any one in those days and shouldn't speak to other caste people. He has to do every thing by himself and other preparation is done by 'Chori Cheli' or '10 dine daju bhai'. Son of deceased person have to perform their daily activities like going to the stream, bathing, pay homage to the soul of dead body and cooking food. He is allowed to eat once in a day and they can have fruits. Salt is not allowed for 10 days. On the 10<sup>th</sup> day they have to feed those person who had attended to carry deceased body who is called 'Malami,' neighbour and relatives also. After the completion of this rituals he will be eligible to mix with society.

From the fifth day to every days, till ten days relatives and other relatives bring some k.g. of rice grains, ghee, fruits etc. to the house of deceased person. The son of dead person wears white cloths, cap and shoes all over that year. After one year, the son of deceased person changes his dress and 'Bhusal' or 'Bhanja' makes him pure by sprinkle of 'sun pani' (gold water) and he starts to wear any colours of cloths.

### **5.7 Problems of Magar Community**

The study brings out the condition of Magars in the remote area. So, the difficulties which Magars are facing in this area are discussed here.

- ) The main profession of Magars in the area is agriculture but there is not high quality of seeds, fertilizers and the facility of irrigation as well.
- ) Though, Magars in the study area are skillful, there is no any transportation and market. So that they are unable to use their skills.
- ) There is underemployment due to the lack of vocational guidance and unemployment problem as well.
- ) They also have sanitation and health hazards due to illiteracy and awareness.
- ) They also run out of food most of the time in the year as they use some of the crops for making alcohol.
- ) Magars in the study area are highly exploited by the pawnbrokers.

## CHAPTER - VI

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 6.1. Summary

This study has been conducted to find out socio-economic condition of the Magar people of Pyaully VDC in Bhojpur district. Magar is the third largest ethnic group of Nepal, who inhabit in neighbouring, regions of mainly mid-western hilly region as well as scattered all over Nepal. They speak Tibeto-Burman language and live in miserable condition. Magar have their own way of performing birth, marriage and deities of Hindu pantheon as well as Buddhist pantheon also. The main sources of livelihood are unskilled labour, agriculture, service and animal husbandry. They hold small land for farming. The socio-economic condition shows that they are many times worse off than average Nepalese.

The main objective of the study is to identify socio-economic condition of Magar of Pyaully VDC. Due to the time and other limiting factors to study all the aspects of Magar was not possible. So, some problems are specified as a form of research question and specific objectives.

This study is based on descriptive analysis cum exploratory research. Both primary and secondary data have been used in this study and in the case of nature of data both quantitative as well as qualitative data were used. The findings on demographic characteristics in the study area are as follows:

#### **Demography**

- ) The total Magar population of Pyaully VDC is 370.
- ) The average family size of Magar in Pyaully VDC is 5.52.

- ) The sex ratio of Pyauly VDC is 105.75. The highest sex ratio of Pyauly VDC is 138.46 in the age group above 61 and lowest sex ratio is 88.64 percent in the age group 21-30.

### **Literacy**

- ) Of the total 32.57 percent of total population are illiterate.
- ) The total literacy in Pyauly VDC is found to be 67.43 percent which is higher than national literacy rate (54.1%).
- ) Female literacy rate is found 29.71 percent which is less than national literacy rate (42.8%).
- ) It is also found that 20.31 percent of respondents were treated by Dhami/Jhankri, 17.19 percent by health post and hospital and remaining 62.5 percent both.

### **The economy**

- ) It is found that paddy, maize, millet, wheat were the major crops production. All households' sown paddy and maize.
- ) It is found that 29.69 percent population produce sufficient quantity of food grains for whole year. About 21.87 percent have food grains sufficient for less than 3 months only.
- ) It is found that 50 percent of families depend upon wage labour for their livelihood. Similarly, it is found that almost all families of the community have domestic animal for the purpose of manure, milk, meat, eggs and sale also.
- ) It is found that there is no discrimination in male and female wage for same types of work.

### **Culture**

- ) The Magars are Buddhist in religion but, their culture is highly influenced by Hinduism.

- ) It is found that, they spent much money in the marriage ceremony, but now a days, it is reducing.
- ) It is also found that 39.06 percent male and 29.69 percent female get married at the age of 15-25 years.

## **6.2. Conclusion**

The main objective of the study is to examine the socio-economic condition of Magar people of Pyauly VDC of Bhojpur district. The literacy rate is higher than national literacy rate. But compare with male, the female literacy rate is low. The female literacy is lower than national female literacy rate. The high degree of illiteracy may be due to following factors. First, they do not know the importance of education. The alternate works are more beneficial and give quicker returns than the education. Being illiterate, they do not get opportunity to do good job. So, their socio-economic condition is miserable.

Magars spent their major sources of earning on the unproductive activities. Agricultural pattern is traditional. They could not develop animal husbandry as professional occupation. They keep animal husbandry for the purpose of manure, milk and meet. The family size (5.52) is higher than national level (5.44). They utilize their indigenous skill to fulfill their domestic requirements since the skill at these people do not play significant role to bring change in their economic status. The Magar of the study area has some traditional skill at weaving Doko, Dalo, Namlo etc. All these above mentioned reasons reflect their root cause of backwardness.

Besides farming, Magar people of Pyauly VDC do certain works which is the additional source of their income. They engage in service, business, wage labour etc. Although, they do not play significant role to bring change in their economic status.

The Magar of Pyauly VDC had their own way and performing birth, marriage and deaths ceremonies. But, their performing life cycle ceremonies are highly influenced by Hinduism.

Most of the Magar people lack higher education. They were not trained with any vocational education. So, they were compelled to do unskilled wages labour to solve their hand to mouth problems. The nature of these labour are seasonal and pay very little. All the reasons have adverse affect on their socio-economic condition. So, we can say the socio-economic condition of Magar people of Pyauly VDC is very miserable.

### **6.3. Recommendations**

The economic condition of Pyauly VDC is low. They live in very miserable condition. To uplift socio-economic status of the Magar community of Pyauly VDC of Bhojpur following recommendations are put forward:

- The majority of female are illiterate in the study area. Therefore, formal and non-formal adult literacy class is required to conduct through NGOs and government sector, which will be provided to be one step push forward for the adult of this community. That will give the incentive to their young children also.
- The agriculture pattern is traditional. Thus, some sort of intensive type of farming scheme should be encouraged in this area. Agriculture inputs should be made easily available in time and market should be opened for vegetable production. JT and JTA must be sent for their help regularly, so that they could convinced about intensive type of farming.
- Loans should be provided at cheaper rate of interest for livestock, agriculture production and domestic industry through bank or finance.

- They were not trained with any vocational guidance. So proper training for mobilization of internal resources are required.
- The government should launch an effective income generation programmes, vocational guidance or skill development training, so that they can easily fulfill at least their basic needs (food, cloths, education, medicine etc.).
- Encourage participatory management approach.
- They are less conscious in politics. Thus, it is necessary to motivate to take part in local politics.
- Road construction and other facilities should be developed.
- The people should be encouraged to get treatment on health institutions instead of traditional healer. For this purpose a documentary and pamplating show should be organized by local health institution.
- In order to preserve and promote the culture and language of Magar. It should be broadcasted making the program diversified through local, regional and national media and awareness programme should be built in so that they would come into the development mainstream.

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**APPENDIX**  
Questionnaire for Primary Data

District:  
VDC:  
Ward:

1. Name of respondent:

Age:                      Sex: Male/Female Religion:  
Language:              Education:              Occupation:  
Marital status:        Married/unmarried

2. Family size.

S.N.	Name	Relation	sex	Age	Education	Occupation

3. Where is your origin place?

4. What is the type of your family?

a) Joint                      b) nuclear

5. What is your regular income source?

a) Agriculture              b) Animal husbandry  
c) Job                      d) Labor                      e) Other

6. How much land do you have? (In Ropani)

a. Khet ..... b) Bari.....c) Landless.....

7. How much land do you have cultivated? (In Ropani)  
 a. Khet..... b) Bari.....
8. How long does your own production be enough for your family?  
 a) Less than 3 month                      c) 6 to 9 month  
 b) 3 to 6 month                              d) 9 to 12 month  
 e) Surplus to sale
9. It your production is not sufficient, how do you run the remain time?  
 a) Taking loan                              b) wage labor  
 c) Animal husbandry                      d) others
10. What is the wage rate for male and female for the similar type of work?  
 a) Same                                      b) different
11. What are the major crops you cultivate in your land?  
 a) Paddy                                      b) Maize  
 c) Millet                                      d) Mustard  
 e) Others
12. When do you cultivate the crops and harvest it?

S.N.	Crops	Sown months	Harvesting month

13. What kinds of domestic animals do you have?  
 a) Buffalo                                      b) Cow  
 c) Goat    d) Chicken
14. What are the purposes of raising cattle?  
 a) For yourselves                              b) For selling  
 c) Others(Mention)

15. What other activities are done for your family members?

a)

b)

c)

16. What are the main festivals?

a)

b)

c)

d)

e)

f)

17. How do you celebrate these festivals?

Festivals	Types of celebration

18. Is there is change in celebrate of festival?

a) Yes

b) No

19. If yes, what kinds of changes are there?

20. At what age people get married in your community?

21. What was your age when you got married?

22. What sorts of rituals do you perform after a birth of baby?

23. What sorts of rituals do you perform during marriage ceremony?

24. Generally, what sorts of marriage do you tribe in practiced?

a) Arranged

b) love

c) other

25. What sorts of ritual do you perform for death ceremony?

26. How many family members speak you Mother Language?

27. Where do you go, when your family members get sick?

- a) Traditional leader
- b) Health post or Hospital
- c) Dhami/Jhankri

28. Gender Role in your family.

S.N.	Responsibility	Decision Making Process		
		Male	Female	Both
1	Farming Activity/ Agricultural work			
2	Buying goods and daily expenses			
3	Buying and selling land			
4	Decision making of children's marriage			
5	Children's Education			
6	Property Right			
7	Joining local/indigenous group			

29. What sort of daily activities male and female members does?

- |                       |                       |
|-----------------------|-----------------------|
| a) Males              | b) Female             |
| Cooking               | Cooking               |
| Cleaning the house    | Cleaning the house    |
| Fetching water        | Fetching water        |
| Collection fire wood  | Collection fire wood  |
| Labor works for other | Labor works for other |

30. What are the main problems in your community?

- a) Food
- b) Sanitation
- c) Health
- d) Education
- e) Attitude
- f) Others

31. What sorts of behavior of your community people are the problems for development?

- a) Drinking Alcohol
- b) Playing cards
- c) Family Problem
- d) Other

32. What sorts of activities may help for your community people?
- a) Free Education
  - b) Loan in low interest
  - c) Group activities
  - d) Female income generation
  - f) Others
33. What sorts of activities would you run to uplift your community people?
- a) Income generation
  - b) Education
  - c) Health
  - d) Others
34. What types of programme do you wish government should implement for the upliftment of your community?

### **Questionnaires for key informants:**

1. When and where you or your forefather did come in this village?
2. What is the period of mourning?
3. What type of practice do you followed for corpse?
4. Do you have your own traditional dress pattern?
5. What mother tongue do you speak?
6. Do you have your corpse?
7. What is the attitude about treatment, control and care in your community?
8. What is the agricultural system in your community?
9. Is there animal husbandry in your community?
10. What are your major income sources of the community?
11. What is the role and status of Magar's in society?
12. Is there labour division among male and female?
13. Are there differences in wage rate?
14. What are the problems in your community?
15. What should be done for solution?
16. Are there any differences for celebration festivals in the society?
17. How is the educational situation in your community?
18. How is the age of marriage and marriage system in your community?