

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Sikkim is a very beautiful mountainous state, enriched by the snowcapped Himalayas, mountains and hills of various shapes and sizes, valleys, lakes, bending and twisting rivers, waterfalls made by the rushing rivers, and varieties of natural flora and fauna. Sikkim is 114 km from North to South and 64km from East to West, with an area of 7,096sq.kms. Sikkim is a multiethnic and multilingual state. The ethnic peoples of Sikkim comprises Bhutia, Lepcha, Brahmin, Chhetri, Gurung, Tamang, Rai, Limboo, Kami, Damai, etc. The majority of the people are from Nepalese origin. The Bhutia and Lepcha are categorized as scheduled Tribe and Damai, Kami and Sarki had been notified as scheduled caste by Indian constitution. Recently, Tamang and Limboo are included in the list of scheduled tribes by Indian constitution.

Nepali language is generally spoken by the majority of the population and is the lingua franca of Sikkim. Besides these, other main languages are Bhutia, Lepcha, Tamang, Limboo and Magar etc. The religion of Sikkim was Buddhism during princely regime but there was full freedom of worship throughout the state. Nowadays, the Buddhist, the Hindus, the Christians, the Muslims practice their own faith freely.

Sikkim is a state of many ethnic groups, among them Tamang is also an important ethnic group. The Tamangs were settled here recently after Lepcha. In other words, it can be said that these two ethnic groups are the oldest and indigenous inhabitants of Sikkim.

According to K.M. Tamang (2003), Tamangs are the ethnic Mongoloid people and they have their own language and script based on Tibetan language. They are sparsely populated in all the districts of Sikkim.

Tamangs are one of the major Tibeto Burman speaking community in the state. They originally came from Tibet and they have resided on the south slopes of the Himalaya. Originally they were collectively called 'Bhote' meaning Tibetan and that later on the term "Tamang" was attached to them because they were horse "traders". 'Ta' in Tibetan means "horse", "mang" means "rider" or "traders". The term Tamang has remained ever since as the term "Bhote". The term "Bhute" or Bhutia refers to the nomadic tribes. The Tamang in particular and allied tribes like Sherpas, Drugpas, Kagateys, Bhutia and Yolmos are in general called "Bhote".

The Tamang Community has their own distinct culture customs, social traditions, songs and dances and dialect. The population of Tamang community is about 48,000 in the states of Sikkim and 15,000,00 (approx) in all over the country. Tamangs like all other tribal follow an animistic traditional and much of the religious ceremony centers round the worship of ancestors and appeasement of the elements. Tamangs have culture of their own as may be evident from their food habits, nature of dwelling, customs, dresses and ornaments, social custom and traditions, songs, musical instruments, dances, hwaie (song), language and their way of life which have substantial similarity with other followers of Lamaism.

In the past, the settlement pattern of Tamang was concentrated in clustered form because of their traditional communal affiliations.

The socio-economic, culture and traditions play vital role in their life and activities. Generally, their villages are situated on the hill slopes of state which are known as Busty or Gawn. Tamang houses are well built with cut stone walls and wooden shingle roofs. In a few cases there are even slate roofs. Most of the houses have two storages; the upper storey is generally used for storage of grain and other household possessions, while the ground floor is used as a kitchen, dining and bed room.

Their staple crops at higher altitudes are maize, millet, wheat, barley and potato. Those who have settled in the lower, warmer and wetter regions cultivate rice. Each and every family tempted few cows, buffaloes, chickens, goats, etc.

1.2 Statement of the Problem

There are many things which are still undocumented about the Tamang tribe, as not much is known about this tribe. There is inadequate knowledge about the Tamang language, race, religion and economy. Overall, the people of this tribe have started migrating to other places in search of better life styles and earnings and have started living in the place where there is diverse and mixed socio-cultural practices. The Tamangs who had migrated to the other places like Gangtok, Darjeeling, Kalimpong or even Nepal have given up some of their traditions in respect of fooding, clothing, housing, etc. Moreover it has become a trend which can be seen in the Tamangs, since they have started converting themselves to Christianity. So, the study of this tribe and immediate documentation of their original traditions has become an urgent need. Hence, this study aimed at answering the following research questions;

- a) What type of social and economic condition exists at present in the Tamang society?
- b) Do the Tamangs face any sort of socio-economic problem?
- c) What kind of religion do Tamangs follow and practice?
- d) What are the different type of festivals and social customs of Tamang?
- e) What type of family and family life exists among Tamangs?
- f) Does the indigenous system of social organization which used to be a common form of informal organization still prevail in Tamang society?

1.3 Objectives of the Study

The major objectives of the study was to provide a brief ethnography of the Tamangs of Hee GPU. It covers different aspects like origin, religion, family life, kinship system, marriage practices, festivals, life cycle rites and economic condition in the Tamangs of Hee GPU; to draw out their socio-economic status.

- 1. To find out the ethno-history of Tamang community.
- 2. To identify the existing socio-economic condition of Tamangs.
- 3. To describe the religion, festivals, social customs, family life, kinship system, education, social organization of the Tamangs.
- 4. To find out the relationship of Tamang with other ethnic/caste people of the study area.

1.4 Importance of the Study

The ethnic status of every ethnic groups of Sikkim is most important for introducing Sikkim itself in the world because Sikkim is a "land of mystery" hitherto almost unknown to the world. In this sense many people of the country wanted to know about the Sikkim

and the Sikkimese people. Tamangs are characterized by traditional values which are not suitable with the values and behaviors patterns of modern world. However, the government has been engaged in the task of uplifting the Tamang people through specially designed programs which are expected to solve their basic problems of illiteracy, superstition, low agricultural production, lack of transportation etc. So, the present study is very important and expected to contribute towards a better understanding of this aspect in sociological as well as anthropological studies.

1.5 Organization of the Study

This dissertation is divided into nine chapters. The first chapter deals with the introduction of research study, the chapter two is literature review on Tamangs, the third chapter explain the research tools and techniques used in the study, the fourth chapter described about location and socio-economic setting of study area. The chapter five focused on the ethno-history of Tamang community, the chapter six describe about socio-cultural practices and changes in Tamangs, the chapter seven focused on economic condition and aspects of Tamangs. Chapter eight focused on relationship of Tamang with other ethnic groups and the last chapter that is nine contains the summery and conclusion. Finally, the dissertation is ended with the appendixes and references.

CHAPTER TWO

REVIEW OF LITERATURE

This chapter presents the relevant literature for the study. Some books, articles related to the present study have been reviewed. The review of literature studies on Tamangs to indicate the kind of work that has already been done on Tamangs.

Bista (1967) writes in his book "People of Nepal" that Tamangs are one of the major Tibeto-Burman speaking community in Nepal, and maintain a belief that they originally came from Tibet. They are specially resided in the high hills of east, north, south and west of Kathmandu valley in Nepal. It is said that originally they were collectively called "Bhote" meaning Tibetan. Tamang was attached to them because they were horse traders "Ta" in Tibetan means "horse", Mang means "trader."

He also described the caste system of Nepal. Various caste groups, their religion, culture, habitation, rituals etc, have been illustrated but in very brief. In this book, he described about the culture and religion of Tamangs.

Bista (2034) again published his another book about Nepalese caste system in Devangari Script which is named as "Sababi Jatko Phulbari." In regard to the Tamangs of Nepal he has analyzed the status of the Tamangs from past to the present. He has introduced Tamangs as the laborious people. According to him, the Tamangs have mostly settled at places with the height of 5000 to 7000ft. He stated that Tamangs were exploited during the Rana regime. They want to live together forming with dense and clustered settlement. The main crops produced and consumed by them were wheat, millet,

maize, potato, paddy etc, He mentioned that buffalo meat and garlic are not entered into their house. Besides, he has also mentioned about different rites and rituals like marriage, birth, death etc, but in very brief. Apart from Tamangs, he has introduced other 30 castes in his book.

Dhamala (1983 A.D.) he described the Tamangs in his book entitled "Sikkim Ko Itihaas" that these people specially belongs to Nepali community in Sikkim but most of the cultural and religious traditions are match with that of Bhutia.

Dutta (1991) studied that the present population of Sikkim is composed of the communities viz. Lepchas, Bhutias, Nepali and the plains people represented different ethnic groups settled in the state at different time. Beside these castes, there are several tribes normally enumerated as Kirantis. Among the Kirantis, the Limboos, Sherpas, Tamangs, Mangars, Gurungs and Rais are important. The Tamangs are now treated as middle caste people. They are mainly the Buddhists and also have their own Tamang dialect. At present they are completely assimilated into the Nepalese cultures. But in Sikkim, Darjeeling and Bhutan they practice their culture in same way specially losar (new year) which falls on last of January or first week of February.

Fricke (1984-86) studied about Tamangs marriage system and procedures in detail. Besides, he studied about their household system and demography of the Tamangs and concluded that although Tamang dialects vary across the whole of their territory, kinship and family terms are consistent and groups have trouble at communicating among themselves.

Ghimire (1987) examines ecology, culture and economy and Tamangs relationship in village society of eastern Nepal.

Haimendorf (1956) Studied about Tamangs 31 years ago and concluded that as a consequence, Tamangs settlements span environments and economic orientations from strongly subsistence oriented agriculture to the urbanized wage, earnings environment of Kathmandu. In spite of these, different environments the Tamangs as a whole are united by various communities of social organization. Patrilineal clan organization (organization in which the role of father is prime) a cultural, stress on the importance of cross cousin marriage and an emphasis on the exchange and alliance values of marriage.

Hofer (1981) has described the various rituals of Tamangs in his book. The birth rituals, marriage procedures, death rituals, religious beliefs etc, have been comprehensively stated in his book.

Lama (2048) stated that Tamangs are indigenous people of the country. According to him some people believed that the Tamangs came from Tibet with king Srong Tsen Gampo on horse and later on they did not follow the king and settled down in Nepal, however he himself is unwilling to support this belief since the arrival of Shrangchangampo and Tamangs has not mentioned in their clan history. He has especially described about Tamangs' history, customs and songs in his book.

Parajuli (1987) has described about the socio-cultural aspect of the Ghising which is one of the major caste within Tamang's caste system. His research study was based in Chungway VDC (Dhankuta). Origin and history of Tamangs, their different sub-castes (thars), physical appearance, structure, residential area, population, social

conditions including life style, food habit, dress, ornaments, language, education, festivals, religious ceremonies, entertainment, birth, marriage, business and profession of the Ghising in Chungway VDC have been studied.

Sapkota (1992) stated that Maheshwor was the forefather of Tamangs who was kept by wild witch. Tamangs were called 'Murmi' which was originated from the word 'mulmi' that is designation as equal to Mukhia. Mulmi was elected every year. The function of Mulmi was to levy land tax, to maintain peace and order in society. Besides, he has described other aspects of social life. Thus he has provided the general introduction of the Tamangs culture, traditions, religion and their origin, etc.

Sharma (1995) stated that the forefathers of Brahmin, Chhetriya and Tamangs were the same. Maheshwor was forefather of Tamangs. Major cultural practices have been also mentioned in his book. He described about the Birth pollution, Annaprasan (feeding rice to children for the first time), Kshewar and cross cousin marriage. Among various marriages, arrange and love marriage is popular. He has described the procedures of arrange marriage. There is no so hard restriction to marry the pregnant women. Widow marriage is also prevalent. The rule for divorce is easy and simple. Death rituals also have been explained in his book. Besides, like other authors, festivals, religious ceremonies entertainment etc, of the Tamangs have been stated in brief.

Sharma (1992) has described caste and clan system of Nepal. Major castes and their general introduction has been described. Among various castes, Tamangs also have been introduced by him.

He stated that the Tamangs entered in Kathmandu valley before 3000 years ago. From Kathmandu valley they migrated to the surroundings of the valley such as Rasuwa, Dhading, Makawanpur, Kavrepalanchok, Sindhupalchok etc. He has also mentioned two stories about migration of Tibetans but has not provided any supporting evidences to believe these stories. He has described social organization of the Tamangs with its members and their respective function and designation. He has differentiated Ningmapa and Gyalokpa on the basis of their god, dress, colour, etc. Tamangs Gumbas, Thars, their general characteristics, cultural practices, division of work etc. also have been mentioned. To understand the common cultural practices of Tamangs, his contribution may aid to the great extent. But in some cases their cultural practices may vary from place to place which has not been illustrated in his book.

Sharma (1988) wrote a book on Nepalese castes. Among many castes, he has also mentioned about Tamangs in his book. He defined Tamangs as Tibeto-Burmeli caste group. Like other writers, he has also stated common characteristics of the Tamangs. According to him, the main habitation of Tamangs are the hill side near the Kathmandu valley. He has stated about main occupation, general characteristics, hobbies, division of work in organization, marriage system and rituals, religious, role of Lamas and Bonpos, different in structure and appearance of Gumbas between Shakya and Bonpos Gumbas. He has also mentioned about 12 castes and 18 castes. He has further stated that there is no distinction between 12 castes and 18 castes in social status, marriage is prohibited between Goley and Dong. Tamangs do not allow to bring garlic and buffalo's meat inside the house but there is no restriction to eat outside the house. They mostly, prefer black,

green and violet coloured dress. Lhosar is their main festival. He has highlighted the importance of "Damphu" and "Tamang Selo".

Review of above studies shows that, different writers described about socio cultural practices of Tamang in Nepal, but Tamangs who live outside the Nepal have certainly mixed culture, due to the influence of their neighbour like Chhetris, Brahamins, Bhutias, Gurungs, etc. Tamang had to assimilate with the Chhetris and Bhutias adopting new culture different from that practice by the Tamangs of other places. Hence, such generalization developed by different writers have to be tested.

The above studies shows only the traditional socio-cultural practiced by Tamang. But they have not described any changes occurred in Tamang community, in case of marriage, festivals, family structure, housing, religion, language, food, clothing, ornaments, social organization, etc. Due to the modernization, many changes may be found in the Tamang society. They have not given any details on economy of Tamang.

In Sikkim, there are many ethnographic studies have been conducted on Bhutia, Rai, Lepcha, Limboo, Sherpa, etc. Even though, ethnographic studies about Tamangs are not new in Sikkim. But their studies are limited, the present study intends to focus on the socio cultural as well as economic aspects, relation with other ethnic groups and study about the changes that have taken place so far among the Tamangs of Hee GPU, who are the least studies group in Sikkim.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter mainly focused on research design, nature and sources of data, site selection, sampling, methods of data collection, analysis and presentation of data and limitation of the study.

3.1 Research Design

In this research, descriptive research design has been used with the help of various research tools and techniques. Primary and secondary data has been collected, analyzed and interpreted for the final presentation. This research design would yield more valid data as socio-economic condition of the Tamang people of the study area to study the problem outlined earlier and to achieve the objective of the present study.

3.2 Nature of Data

To achieve the objectives, both qualitative and quantitative data has been used for this research. This study is mainly based on primary data collected at Gram Panchayat ward level and background information is obtained from secondary sources.

3.3 Sources of Data

Field survey is the basic source of primary data. So, data were collected from field works with the help of questionnaire, interviews and participant observation. Responses of Tamang households head were regarded as the major sources of field information.

The necessary data were collected from secondary sources like government and non-government offices, published and unpublished books, papers, Gram Panchayat office, census office, research action

relevant books etc. Necessary maps are traced out from the department of forest.

3.4 Rationale of the Selection of Study Area

Since study on the ethnic group of Sikkim had been chosen as the subject matter for the research, researcher decided to focus on the Tamang people of Sikkim. Since there was very little study about the people of Hee Gram Panchayat Unit and among them Tamang were one of them, hence Hee Gram Panchayat Unit was chosen at the first place. The Tamang people are living in Hee Gram Panchayat Unit and researcher being the permanent resident of the same Gram Panachayat Unit helped him in establishing the rapport for deeper study of the Tamang people. Therefore, the Hee Gram Panchayat Unit of west Sikkim was selected as the site for the research of Tamang people. Ward no.1and 2 of this Gram Panchayat Unit comprises the majority of the Tamang people. Out of these two wards (i.e. 1 and 2) there was no Tamang people resides in the rest of the wards. It was the most appropriate site for the study. The Tamangs were also the marginalized group in the study area and this made the research more relevant for the study area. The study of such area and people would help find out the tradition and developing socio-cultural and economic practice of the Targeted people.

3.5 Universe and Sampling

For this research, Hee Gram Panchayat Unit was selected with purposively. In the study area, there are five wards. The Tamang people were only in two wards (i.e. one and two) Hee Patal and Hee School Area. There were no houses in other wards of this Gram

Panchayat Unit. For this research work, total household of Tamang (i.e 48) were taken on the basis of census method.

3.6 Methods of Data Collection

Both of qualitative and quantitative data were collected. Both types of data were collected with the help of the following methods like, observation, questionnaire, key informant interview and field diary. The key informations were collected from head man of the community, old man, Panchayat, lama and other related persons.

3.6.1 Questionnaire

A set of structured questionnaire was administered to assess the socio-economic condition of the Tamang in the study area. Structure questions were asked to the household heads. In the absence of household heads, other senior family members were interviewed. From the questionnaire, necessary quantitative data on family structure, educational status, occupational, marital status were collected. Moreover, the general information of each households such as composition of family on the basis of sex and age, cropping pattern, sources of income, agricultural productivity, and personal identification of the respondents were obtained from the questionnaire.

3.6.2 Observation

Direct observation methods has been used to get the relevant informations for the study. It has been conducted to observe food proportion and consumption way and pattern. Similarly, direct observation was used to observe the village settlement patterns, agricultural practices, dressing patterns, livestock and their various activities related to socio-cultural behaviors.

3.6.3 Key Informant Interview

To collect the information about Tamang rituals, festivals, their history, relationship with other ethnic group, their organization, caste system, etc. were interviewed by unstructured questionnaire. For this information 10 key informants were interviewed. Key informants were, old person, head of the Tamang society, Lama, Panchayat, etc.

3.6.4 Field Diary

A field diary was maintained to record necessary informations observed in terms of qualitative data during field survey. It was to record supporting information not captured by the survey questionnaire. Details of important incidents, events, and discussions were noted in the diary.

3.6.5 Case Study

Case study is used to get information and data about their expenses on different cultural practices, specially in birth rituals, Annaprasan, Kshewar, marriage and death rites, their feelings and thoughts about cultural practices, method of celebration and so on. There are two case studies (i.e. birth and death rites) that were performed during the courses of research and have been included in corresponding subject matters.

3.7 Analysis and Presentation of Data

After the collection of data from the respondents observation and secondary sources were edited and coded in tabular form. Data were collected from questionnaire, interview and secondary sources are analyzed qualitatively and quantitatively. Quantitative data which were collected from the interview, questionnaire, secondary sources were presented in table and figure as far as possible and necessary.

Simple statistical tools like average and percentage were also used where required. Qualitative data were collected with the help of questionnaire, interview, observation, and secondary sources were analyzed descriptively.

3.8 Limitation of the Study

- 1) The study area is small, consisting of 48 households of Tamang community, which may not represent the Tamangs of whole Sikkim.
- 2) The study intended to focus only on the socio-economic condition of the Tamang community of Hee GPU. Thus, other Tamang community outside the Hee GPU are strictly excluded.
- 3) The fulfillment of the objective entirely depended on the availability of the required informations both from primary and secondary sources. Their may be various weaknesses and data gap due to the time, money and resource constants.
- 4) Moreover, this study is based predominantly on search for the facts. Therefore, it is based purely on empirical methods rather than building up of any hypothesis.

CHAPTER FOUR

A BRIEF INTRODUCTION OF THE STUDY AREA

This chapter attempts to describe the physical setting- location and socio-economic setting- agriculture, livestock, population, language, religions, education, economic, transport and communication facility and services.

4.1 Physical Setting

4.1.1 Location

Sikkim became the 22nd state of India on 16th May 1975. Before this, it was a kingdom and Protectorate Country of the World. It lies in North-East Himalayas between 27°00'46" and 28°07'48" North Latitude and 88°00'58" and 88°55'25" East Longitude. It is bounded in the north by China (Tibetan Plateau), on the East by Chumbi valley of Tibet and Bhutan, in the West by Nepal and in the South by Darjeeling district of West Bengal. It is a mountainous state famous for its enhancing natural beauty and many varieties of flora and fauna. Sikkim covers an area of 7096sq. kms from east to west and has total population of 5,40,493. (Census, 2001) (**Pradhan et. al, 2004**).

Out of 51 Gram Panchayat Units (GPU) of west district, only Hee Gram Panchayat unit is selected for study. It lies on the south-western part of the west district of Sikkim which is surrounded by the Hee Reserved Forest Area on the North, and on the West by River Burung khola and on the South by River Kalez khola and on the East by river Hee khola. In terms of absolute location of this Gram Panchayat unit, it lies between 27°10'00" and 27°11'15" North Latitude and 88°11'15" and 88°12'30" East longitudes. It has an area of 1565.58 hectares (**land revenue department, statistical profile**

2004-2005). The general landscape characteristics of the study area is moderately high relief and moderate steep slopes.

This study area constitutes various wards division by Sikkim Govt. under Rural Development Department. The boundaries of these wards are mostly marked by rivers, streams, forests, roads, foot trails and ridges, etc.

4.2 Socio-Economic Setting

4.2.1 Agriculture

People of Sikkim still found depending on agriculture for their livelihood. However, the land available for cultivation measures not more than 15 percent of the total geographical area of the state. This is mainly because most of the areas are covered with forests and pastures and several parts are either remaining barren or uncultivated. Agriculture in Sikkim is essentially of hilly agriculture which depends on the Himalayan climate and is further influenced by the micro-climate of different hill pockets of varied topography of the land, the degree of slope of the land, vegetation, existing cropping pattern and altitude.

In the context of the study area, agriculture is the main source of economic assets of the people. Agricultural products are the main source of income for maintaining the economic condition of the people. Almost all households in the study area dependent on agriculture. About 83 percent people are engaged in the agricultural sector. They practice mixed type of agriculture and even involve in horticultural activities.

Maize, paddy cardamom and ginger are the major crops of the study area. It covers about 50 percent of the study area. Remaining

percentage of the land areas are used for the cultivation of food grains like wheat, mustard, millet, potato, bean, soyabean, etc.

4.2.2 Livestock

Livestock is also one of the major source of income in the community. In the study area, people keep domestic livestock for fulfilling their primary needs. The domestic animal products such as milk, cheese, butter, etc. are consumed by themselves. Cattle, pigs, goats and chicken are farmed, which them to raise their economic condition. A pair of oxen is kept for ploughing land by every household.

4.2.3 Population

The total population of the study area is of 2887. Among them 254 are Tamang population. Out of Tamang population, 135 (53 percent) were male and 119 (47 percent) were female (Census Department of Sikkim, 2001). The remaining 2633 are other ethnic people. The population composition differs from place to place due to uneven topography and climatic conditions. The larger number of population is concentrated in the middle part rather than the upper and lower part of the study area. The other major ethnic groups are Chhetri, Limboo and Bhutia. Gurung, Pradhan, Damai and Kami are also found in less number.

Table 1

Population distribution in Hee GPU

Name of ward	ward no.	total household	total population	male	%	female	%
Hee Patal	1	74	466	240	52	226	48
Hee School area	2	78	482	257	53	225	47
Hee Gown	3	104	628	337	53.6	291	46.4
Hee Kyongbari	4	115	669	345	51.5	324	48.5
Hee Sapung	5	107	642	331	51.5	311	48.5
		478	2887	1510		1377	

Source: Hee GPU Office, 2006.

According to the above table there are more households in ward no. 4 (Hee Kyongbari) and less households in Hee Patal.

In this Hee GPU, the population of male is more than the female. The total population of male are 1510 and 1377 are female.

Table 2
Caste wise distribution

Caste/Ethnic	Household	Total Population	Percentage
Limboo	137	847	29
Chhetri	121	735	25
Bhutia	113	727	25
Tamang	48	254	10
Gurung	30	163	6
Lepeha	17	92	3
Others	12	69	2
Total	478	2887	100

Source: Hee GPU Office, 2006.

According to the above table, the population of Limboo occupies first rank and lowest rank occupied by others. Tamang community occupies only fourth rank only after Limboo, Chhetri and Bhutia. Total population of Tamang in the study area is 254 with 10 percent only whereas Limboo, Chhetri, Bhutia's population on percentage are 29,25 and 25 respectively.

4.2.4 Dialect (Language)

All most all the people of Hee Gram Panchayat Unit can understand and communicate in Nepali language. Only 35% Tamangs can speak in their own mother tongue (language). Due to the influence of modern education many people can understand and speak Hindi and English language.

4.2.5 Religion

Most of the people in Hee Gram Panchayat Unit follows Hinduism where Buddhist comes in the second position. According to the field survey 56.6% people follow Hindu, 34.4% Buddhist and 9% people follow Christianity. The significant people belief on Buddhism. Almost all Tamang follow Buddhism.. Many of them also follow Christianity which are influenced by out side people.

4.2.6 Education

Education is the key of human development. Education can change the attitude of people. In the Hee Gram Panchayat Unit there are many type of people acquiring each standard of education from illiterate to highly educated. The census report 2001 indicate that 65.1 percent people can read and write, only 34.9 percent of population cannot read and write. The majority of population in the Hee Gram Panchayat Unit is literate.

4.2.7 Economy

With view of economic perspective of the Hee GPU, most of the people are involved in agriculture. More than 80% people are involved in cultivation which is only used for domestic purposes. The people of this GPU are involved in different occupation such as, business, government services, private jobs, and contractor. The table taken from the Hee GPU office 2006 shows the economic active and inactive of the Hee GPU in detail. Tamangs of below fourteen years of age are economically inactive and above by economically active in Hee GPU.

Table 3
Economically active and inactive in Hee GPU

S.N.	Particular	Male	Female	Total	%
1	Economically Active	1115	1008	2123	73.5
2	Economically inactive	394	370	764	26.5
	Total	1509	1378	2887	100

Sources: Census Office 2001, Gangtok (Sikkim).

The table shows 73.5% of population seems economically active and 26.5% population is economically inactive. However the economic status of the people is critical due to the lack of proper utilization of labour in the economic and commercial activities.

4.2.8 Availability of Facilities and Services

By the help of state government, the drinking water is supplied in study area. There is facility of irrigation, electricity, educational etc. There is one senior secondary school, one junior high school, five primary schools. There is lack of hospital and banking facilities. There is only one primary health sub centre which is located in the bazaar area. There is one police station.

4.2.9 Transport and Communication

Transport and communication plays a vital role in the development of the area. This study area is merely developed in terms of transport and communication. Road connected the upper and middle part of the study area. Road is connected to main town, local town, Bazaar and school etc. There are numerous foot trails which are constructed inside the panchayat unit and each and every village and blocks are connected by foot trails. In terms of communication there is a post office and a telephone exchange office. This communication facilities makes the life of people more easier.

CHAPTER FIVE

ETHNO HISTORY OF TAMANG COMMUNITY

Tamangs are one of the major Tibeto-Burman speaking communities and they belong to the same ethnic Mongoloid group who were originally called "*Bhote*", meaning Tibetan and later on the term "*Tamang*" was attached to them because they were horse "rider". "*Ta*" in Tibetan means "horse", "*Mang*" means "rider" or "trader". The term Tamang has remained ever since as the term "*Bhote*". The term "*Bhote*" or Bhutia refers to the nomadic tribes (**Bista, 1967**).

Tamangs are also called the "*Murmis*". It means border people. Besides, being called "*Murmi*", they have various other names like *Ishang* and *Sain*. (**Gautam, 1994:262**).

Parshuram Tamang, (1992) had written an arguments of Santabir Lamas in the "The Tamang: A face of Nepal I" the Tamangs must have already been living in Nepal before the 7th century.

S. Norboos arguments were written on the books entitled "The Tamangs: A face of Nepal-I" by Parshuram Tamang, regarding Tamang like the Yolmo was and the Sherpas belong to the Nyingma or the old school of Tibetan Buddhism and as they carried with them a religious tradition and their migration may be much later than 749 A.D. Under the leadership of the two Indian missionaries Padmasambhava and Santaraksita, further says that new sects of Lamaism had already evolved in Tibet from the beginning of 11th century, but the Tamang belongs to Nyingma or old school. The Tamangs immigration must be before the seventh century definitely not later than the tenth century. (Tibet Journal, 1981). Likewise, Furer Haimendorf writes on the "Ethnographic notes on the Tamang", that

the name "murmi" is current among those members of the tribe who have settled in the region of Darjeeling, India (1956:166).

Euler Vinding that the Tamangs first settle in the area of kingdom of Mustang and Lo, before they migrated towards the eastward side of Nepal.

Tamangs are not the aboriginal of Sikkim. They are aboriginal of inner region of Tibet. In Sikkim, they came from beyond the Arun Valley of Nepal. By the period of 1891, Tamangs were not recognized as Tamangs. They were recognized as '*Murmi*' which was originated from the word '*mulmi*' that refers to Mukhia. **(Risley, 1894:27)**

According to a legend prevalent among Tamangs, it is said that they were created from Lord Siva or in other words, their ancestor was Lord Siva. There is no doubt that initially Siva was an un-Aryan and thus, the possibility that Tamangs were related to the ancient Kirantis emerges. Tamang's legend tells of a group of king Srong Tsen Gampo's Cavalry, who came across the Himalayas and settled in the high hills and so they were called Tamangs. In some places, the meaning of Tamang is found to be horse owner and not a horse rider, but lack of evidence makes this argument frail. Some scholars have also stated that the inhabitants of Helambu region (Nepal) like the Yolmo and Kagate Bhotas have also been lumped into the Tamang Category. In the very early time, Thami had also been considered as Tamangs. However, this is not accepted now.

Regarding the origination of Tamang, there is an ancient story prevail in their society. It is said that their ancestors were three brothers Brahma, Vishnu and Maheshwar. While Brahma became the ancestor of the Brahmin, Vishnu became the ancestor of the Chhetri

and Maheshwar became the ancestor of the Tamang. Maheshwar was supported to have been taken away by a Ban Jhankri (wild man living in the forest, expert in the art of tantras). Thus this story illustrates that the main ancestor of Brahmins, Chhetri and Tamangs was the same.

In the study area, it is found that most of the Tamangs were unknown about their history, during interview regarding their origin and history, as where their ancestors lived or where they migrated from. They insist that they have been living in this place from the very beginning from the time of their grandfather and great grand-fathers.

In general, though nobody was able to tell where they exactly migrated from. According to the key informants, their ancestors had migrated from Nepal. They say that they have been living here in this village for a long time. And as far as they know their fathers and grandfathers too have been living in this place from the very beginning.

There is a lack of authentic written books and documents to explain about the origin and exact history of Tamangs. Though, some scholars in their books and articles have put some views, but that reflects their arguments only. Therefore, the history of the origin of the Tamangs is not so much clear as it supposed to be. The Tamangs are considered as an indigenous people in Nepal. In the ancient time, they came from Tibet and settled down near the high hills of Nepal. And later they migrated towards the outer side of the country namely, Sikkim, Darjeeling, Bhutan and Assam. Due to the lack of studies on the Tamangs in Sikkim, it can be controversial to say anything about their origin. However, this study was carried out on the basis of

interview with elder key informants and concerned caste groups people in the study area.

Sikkim is the land of diversity in ethnicity. There are various kind of ethnic groups in Sikkim. They are Bhutia, Lepcha, Sherpa, Tamang, Rai, Limboo, Gurung, Magar, Chhetri, Brahmin, Kami and Damai. The major ethnic groups of Sikkim is Bhutia, Lepcha and Nepali. Among these groups, Tamang comes under Nepali group and they are also the oldest inhabitant of Sikkim. The present Sikkim Government included the Tamangs under the category of Scheduled Tribes recently. They have their distinct culture and faiths in religion. They share about 7.9 percent (census, 2001) of the total population of the Sikkim.

CHAPTER SIX

SOCIO-CULTURAL SYSTEM OF TAMANG

This chapter analyses the field data and presents the finding of the study. The findings are systematically presented, described, and analyzed in the subsequent subheadings. Particularly, this chapter deals with the people and their family structure, kinship, , religion, festivals, life cycle ceremonies, dances and musical instruments, food, clothing and ornaments, language and education, health, housing, and social organization.

6.1 Education and Language

6.1.1 Education

Education is the measurement of the socio-economic development of the community, nation or state. It will not only help the individual for personal development but it also provides knowledge and skills. It gravitates a community towards participation in nation building efforts. The term literate only means who can read and write in any language of Sikkim, with understanding in Nepal. The people who have the ability to read and write their own name are considered as literate group. In educational composition, the education is count in different level like primary level, Junior high school level, secondary level and senior secondary level and graduate and above.

In the field survey, it is found that the total number of literate people in the Tamang community in the study area who attended in different level of educational institution are 117. Among them 26 percent have been attending at primary level, 9.8 percent at Junior high school, 5.9 percent at secondary level, 3.1 percent at senior secondary level and 1.5 percent at graduate and above. Each and

every level of education institution, female is comparatively lower than the male. In the study area females are more illiterate than male. In previous days or period female would get less priority in education because they have to look after household. The highest percentage of children is found in primary education due to the free and compulsory primary education up to the age of 14 years, which is 26 percent. The lowest percentage is in graduate and above level.

6.1.2 Language

Language is a medium of communication among people and this is only way of social interaction. It is an arbitrary mass of symbols and signs written or spoken through which even people of different culture and territories are united and feeling of intimacy and mutual help is formulated. Symbols of written and spoken languages of Tamang completely differ with other languages. The written form of their language is based on Tibetan alphabet.

Most of Tamangs cannot read their written alphabet since even being literate. Tamangs have got their education through Nepali and English medium. Only Lamas who have been educated from monasteries can read their mother language. Tamang are not so interested to learn it, because it is not economically advantageous.

Only 35% Tamang of Hee GPU communicate in their own Tamang language, but everyone of Tamang people can speak in Nepali language. Due to contact with Nepali speaking people for years, many old terminologies of Tamang language have come into oblivion and terminology of Nepali language has taken their place.

6.1.3 Change in language and education

The study about social change of any community is complex in the sense of change, which have taken place from various aspects. "The terms social change must also include change in attitude or beliefs, in so far as they sustain institutions and change with them". (*Morris Ginsberg, 1958, P.15*).

Language and education are not an exception to the change because the society is dynamic. In this study area only 35% Tamang people can speak their language, due to the influence of Chhetri community they communicate in Nepali language, which was not the case in earlier times as told by few informants. Due to the contact with Nepali speaking people or language for years, many old terminologies of Tamang language have come into oblivion and terminology of Nepali language has taken their place.

Education is increasing gradually in Tamang community. Men are more educated than women in the study area. Nowadays the tradition of sending children (son and daughter) to school is increasing day by day, whereas in previous day female were not sending school for study because they have to look after household. But nowadays this type of concept is changed. The informants say that the concept is developed both (son and daughter) are equal and they must be educated and have to give a facility to them, education is most important for new generation. They realize the value of education in nowadays, due to influence of other community as well as modernization.

6.2 Family Structure

A family is a primary social group of people residing together and related by blood, marriage or adoption. It constitutes a single household where interaction and intercommunication takes place with each other in their respective social roles of husband and wife, mother

and father, son and daughter, brother and sister creating a common culture. The institution of family has a universal existence; it is existed in every age and in every society and is found in all parts of the world.

Table 4
Household and family structure in Tamang Community

S.N.	Types of family	No. of household	Percentage	Population		
				Male	Female	Total
1	Nuclear	44	91.6	92	84	176
2	Joint/Extended	4	8.4	43	35	78
	Total	48	100	135	119	254

Source: Field Survey, 2006.

Table 8 shows that they favor the nuclear family, which consists of 44 households, in the study area i.e. (91.6%) and the joint family consists of 4 households (8.4%).

6.2.1 Nuclear Family

A nuclear family consists of a married couple with or without children. According to several key informants, in the nuclear family system, there is no system of economic co-operation between brothers and the nuclear family is always controlled by the head of the family i.e. the father, and in his absence the mother becomes the household head. Out of the 48 households of the Tamang people, 44 households are under the nuclear family system. So it can be said that the Tamang people prefer nuclear family system.

6.2.2 Joint Family

It is a complex family structure involving more than two adults. In a joint family apart from parents and children, father's brothers as

well as grand parents live under the same roof. It may sometimes include members up to three to four generations.

The joint family consists of males having a common male ancestor, female offspring not yet married, and women brought into the group by marriage. All of the persons may live in a common household or in several households near to one another. So long as the joint family holds together, its members are expected to contribute to support the whole family and to receive from it a share of the total product.

If two or more married brothers live together with or without their children, it is called a joint family system. Out of the 48 households of Tamang of Hee GPU only 4 households were found as joint their parents and unmarried brothers and sisters as the members of that family.

6.2.3 Change in family structure

According to some respondents, previously, the Tamangs lived in joint family system. But at present, they prefer nuclear family rather than joint family system, It is because of the changing socio-economic condition. This type of family is also practiced in other ethnic groups of Sikkim. The main causes, which are responsible for bringing nuclear family system into practice, are as follows.

) The system of residing separately after marriage is a common feature among Tamangs because a newly married girl has to do all the household chores and always finds herself in subservient position. She has to constantly behave respectfully with other members of the household and gets no spare time for herself.

This has been one of the most important causes for setting up a nuclear family.

-) Decreasing economic condition, (in relation to their land) they have no other income source for livelihood. The inherited property is divided at the separation time. So they hold small portion of the land, where they can work to feed their few family members.
-) In a joint family, the elder brother achieves the position of a house-father after the father retires from his work or after his death, in this case the elder brother has control over the crops and decision making powers regarding their family property, Hence in such cases the younger brothers would demand and get their share of land and property and the joint family would break up to establish its own nuclear family. In the study area there were 44 houses that had separated in this way.
-) One of the informant who himself was living in a nuclear family consisting of just 4 members said that, in nuclear family, each and every member gets equal attention and are not neglected as in joint family, this way in a nuclear family, every member's interests and needs are taken care of. Today nuclear family is gaining importance and this is due to the changes taking place in every fields of life.

6.3 Kinship

People of all societies are bound together in groups by various bonds. The most universal bonds on reproduction, and inherent human drive, which is called kinship in Sociology and Anthropology.

Kinship is the most basic principle of organizing individuals into social groups, roles and categories.

"The family is based on the integrative bond of kinship, and this integration extends universally in two directions, viz., the directions of father's family of origin and the direction of the mother' family of origin" (Majundar and Madan, 1992:96).

"The desire for reproduction gives rise to two kinds of bonds. Firstly, there is the bond between spouses and their relatives on either side; and secondly, there is the bond between parents and their children, and that between siblings i.e. children of the same parents. The first kind of bond, which arises out of a socially or legally defined marital relationship ,is called affinal kinship, and the relatives so related are called affinal kin. The affinal kins are not connected to each other through blood, which is the case with relatives of the second kind enumerated above, who are called consanguineous kin. The relationship based on blood-ties are called consanguineous (same blood) kinship" (Majundar and Madan, 1992:84).

Two types of kin groups, consanguine and affinal are found in every human society. But Tamang's culture is unique because here we find another type of kin groups, called 'Fictive'.

The term kinship was firstly coined by L.H. Morgan, and nomenclature for the broad two categories of kinship terms, viz. the classificatory and descriptive system of kinship terms "under a classificatory system, several people, lineal as well as collateral, and often even affinal are all referred to by the same term of designation. The term classes them as similar. Such term refer more to relationship rather than to kin. Against this, a descriptive term of designation

describes the speaker's exact relation towards him/her whom he/she is referring to or addressing. Thus, "Uncle" is classificatory term but "father" is a descriptive term" (Majundar and Madan, 1992:93).

Tamang of the study area use classificatory as well as descriptive terms to refer to their relations. Such as Apa (father), Ama (mother) are descriptive and Assheng (mother's brother), Anghi (mother's, brother's wife), Aggu (father's younger brothers), Jyo jyo (elder brother), Nana (elder sister), Aakhey (grandfather), Mam (grandmother) etc. are classificatory kinship term.

6.4 Religion and Superstition

6.4.1 Religion

Religion is belief and practice and it covers the way of life. It is meant to bring order, harmony and civic sense in the society. With a view to form ideal life in every religion, humanitarian attitudes and virtuous life are extremely emphasized. All Tamangs are the followers of Buddhism. Their religion is based on the religion of *Ningmapa* Community in Tibet. But there are few exceptions which follow *Gyalokpa* and *Bonpa* religion. The followers of *Ningmapa* Community worship Padma Sambhav of the *Gumba (Chorten)* as their main god and Buddha of Sakya dynasty as second god but the case is reverse for the followers of *Gyalokpa*. The follower of *Ningmapa* wear red clothes whereas the followers of *Gyalokpa* wear yellow clothes. Therefore, *Nigmapa* are collectively known as red group of community and *Gyalokpa* as yellow community group. Both communities believe in Tantrism. The followers of *Bonpa* religion worship *Bonpo Sherab* as their main god. The main incantation of Buddhist is. "**Om mani Padme hum**" which are found in stones of

Gumba however *Bonpo* write "**Om matrimuye saledu**" in their Gumba.

In the study area, Tamang prefers *Ningmapa* community because they worship Guru Padmasambhav and Lord Buddha as a God. These two God are worshiped by Tamang people in the study area. Therefore, they follow *Ningmapa* sect or religion.

Buddhists revolve around the *Gumpa* from right of the god but *Bonpo* exceptionally left, Buddhists Lamas strike the gong by overturning it but it is quite reverse in case of *Bonpo*. The worship proceeding also differs between them. The Shrines of Buddhists are *gumpas (chorten)* and *Manes* (small *chorten*). In religious ceremonies they gather there and worship their gods. Their gods are of different names, *Namber Nangge, Thuchembo Nigngma, Dukma* are some among many gods of their faith.

In Hee Gram Panchayat unit, all Tamang follow Buddhism Lamas and *Bonpos (Jhankris)* are equally important in their society although Lamas are reversed more. There is a *Gumba (Chorten)* at Hee Patal (ward no. 1). This place become crowded on the occasion of religious ceremonies. The ceremonies especially take place during *Chaitre Purnima, Baisakhi Purnima* (the birth day of lord Buddha). They go to their *Gumba/Chorten* and pray lord Buddha.

6.4.2 Superstitions

Tamang society in Hee GPU was guided by tradition and backward in education, it is dragged by old taboos which contain many superstitions too. Some of the major superstitions existing in this society are mentioned below.

1. Sundays and Mondays are evil days. Good deeds and functions should not be performed on these days. People should not leave their home.
2. Meeting with Kamis and Sarkis on a journey is a bad sign whereas meeting Damais are good.
3. Encounter with a person with an empty pot is very unlucky. There is no need for him to go forward if he has set out with certain hope.
4. Eating radish on the day of Kartik Ekadashi (11th day after the full moon day) is improper since it will cause the person to take next life as a beast.
5. Cock's crow in the evening or at night is a very bad sign and it foretells some disaster at hand. People therefore, in such cases kill the innocent bird before dawn.
6. Tamangs do not keep pigs although they eat pig's meat.

6.4.3 Change in religion and superstition

Change in the law of nature the whole human society is dynamic. So, it can be said that the religion and superstition are changing under the frame of change in their society. There is change in religion and superstition. According to the respondents, previously all Tamangs were Buddhists but today in the study area three households of Tamangs are found Christians. Tamangs were Buddhist but due to the influence of Hindu people they also perform or follow Hinduism and worship Hindu god and goddesses. Due to the modern education, above mentioned superstitions are disappearing from the Tamang society.

6.5 Festivals

Festivals do not only provide relief from work and recreation, it also provides and presents religious and historical significance. They bring refreshment vitality and integration in society. Moreover they play a significant role in safeguarding long rooted taboos and cultural spirit of society.

The Tamangs of Hee GPU observe numerous festivals around the year. Many Hindus' festivals are also common to them. For examples, Mangsir Purnima, saune sankranti (the 1st day of Shrawan), Maghe sankranti (the 1st day of Magh), Chaite Purnima, Dashain, Tihar, First day of Baisakha (the beginning of the new year), Ekadasi (the 11th day after full moon day or dark moon day) etc. However there might be some slight variations in manners of rituals e.g. Tamangs do not keep Jamara in their houses in Dashain.

Tamang women do not observe the Tiz which is the most important festival of the Hindu women. The festival of tiz does not belong to the Tamang's long rooted tradition and Tamang women do not observe the menses too.

Like Hindus, most of the Tamang's festivals fall in purnimas (the full moon days) and sankrantis (first day of months). The major festivals that are observed by Tamang in Hee GPU are described below.

1. Lhosar (New Year)

Lhosar is the main festival of the Tamang. This festival is celebrated in the month of last January or first February. Literally, Lhosar means 'New year'. Hence it is the festival of the new year. As

the Hindu festival Dashain, 'Lhosar' is the important festival of Tamang. On the occasion of the 'Lhosar' they wear new clothes, ornaments, visits relatives and respected persons and conducts party in the homes. The holy book of Buddhist are recite at the home and worships different god and goddess to relief from different evils in the whole year and wishes better for the coming year. Colourful flags printed by Buddhist 'Mantra' holy-words clothes are put in different places of the village and at every home. Singing, dancing with great joy Tamang of the whole village celebrate the Lhosar.

2. Baisakha Sankranti (1st day of Baisakha)

Since Tamangs are in close contact with Hindus, they give equal emphasis to this day too and to pass this day in happiness holding feasts and merriment. It is a common belief that the happiness and jubilation of this day leads to the happiness throughout the year.

3. The Birthday of Lord Buddha

On the birthday of Buddha (Baisakha Purnima) they worship to different gods and goddesses. The Lord whose main tenet of preaching was non violence. A great fair occurs there at this very day. Tamangs observe the fair there for the whole night. In the next morning they return to their houses singing and dancing.

4. Janai Purnima

Tamangs perform Ngowa in the name of their ancestors. They offer them meat, too. Some charity is also made.

5. Mangsir Purnima

In mangsir Purnima, people gather before the temple of Devi in the village and worship her. People stay there throughout the night lighting wicks, singing, dancing and telling stories of religious

importance. People perform Ngowa on this day. This day, in the afternoon Goth Puja (worshipping of the cowshed) is gingerly done. The worshipper should do it under entire purification of body and soul and it should be done out of the female eyes.

6. Maghe Sankranti (the first day of Magh)

On this day, Tamangs invite the relatives of the father's clan especially female ones and their children. Obsequies (*Ngowa*) and *Ho Puja* are performed on this day. The essential foods of this day is yam (tarul) which is cooked in the previous night.

7. Saune Sankranti (first day of Shrawan)

Tamang invite the relatives especially daughters and sisters with their husband and children. A feast is held in the evening. It is especially regarded as the day of throwing scabies. Tamangs in this GPU observe this festival with special festivity and enthusiasm. They hit *nanglos* (round article of bamboo pieces), tins and drums to chase the scabies is symbolic and it is believed that with it all troubles, worries and diseases will be expelled from all families in the society. Likewise famine may not occur.

8. Chaite Purnima

It is one of the most important festivals of Tamang in the GPU. On this day people gather before mane (chorten) and perform *Ngowa* (obsequies) in name of their forefather under the officiation of *Lamas*, wicks are lighted, charity is provided and feast is arranged on the occasion.

Besides, in purnimas (full moon days) of Kartik and Bhadra and on Astami in Dashain too they perform obsequies in name of their forefathers.

In chaite prunima and some other purnimas people request Lamas to keep Dorje Lungter in the courtyard. Dorje lungtar with cloth is in a shape of a flag with holy verses and images of gods on it which is kept on the top of a bamboo that swishes all the time with wind. It is believed that Dorje lugtar will evade bad fate and diseases of the family and bring good luck to them. It will also prevent evil spirits from troubling them.

6.5.1 Festivals and their impact on the socio-economic life of Tamangs

Festivals are major aspects of the socio-cultural and economic life of the Tamangs. Festivals have great impact on the socio-cultural and economic life of the Tamangs of Hee GPU. They celebrate various festivals throughout the year.

Their major festival Loshar falls every year during the last week of January to the first week of February; they celebrate it with great pomp, where they spent heavily on non-vegetarian foods, and liquors. They spent more than what they earn and fall into the clutches of money lenders. Consumption of liquor by the Tamang people is a daily habit whilst drinking is an essential part of such festival celebrations. Every person celebrates this festival irrespective of his position for which poor Tamangs lend money from money lenders to meet the festivals expenditure. The expenditure on religious ceremonies is also equally high. Thus due to such heavy expenditure on religious ceremonies and festivals makes their economic condition weaker. So, such ceremonial customs help in building solidarity among the people as well as provide possible relaxation and entertainment, but economically such ceremonies proved to be a

hindrance to their upliftment because due to lending of huge sums of money they are indebted most of the time.

6.5.2 Change in festival

The Tamang living in this area celebrate Hindu festivals being influenced by the Hindu. Their major festivals are Dashain and Tihar. Beside these, they celebrate Maghesanranti, Saunesanranti, Chaite Dashain and Janaipurne equally. Earlier, every Tamang were celebrated Lhosar, but nowadays it is found that only few respondents were celebrating Loshar festival and many respondents had left this festival

6.6 Health and Sanitation

Health condition of the Tamang people in Hee Gram Panchayat Unit is not so good. They don't have knowledge about good food for their health. In the previous day, they did not use toilet. They were taking a drinking water from far away.

Tamang people believed on witchcraft and *Dhami- Jhankri*, Lama were considered to be special doctors. When they become seriously ill, they have to go to *Dhami, Jhankri*. During any sickness the people immediately point the cause as being due to sprits like fever devil, skin disease evil, female evil etc. and they make sacrifices that should enable the sick person to recover. Instead of carrying the patient to a nearby hospital, the diagnosis shows the cause to be due to an evil spirit. The Tamang people still adhere to belief in spirits, devils and the *Bonpos, Jhankri* come to chant mantras and tell the evil power within the patient to appear and speak through the patient.

6.6.1 Change in Health/Sanitation

Tamang are aware of in their health. In earlier days they did not use toilets but today every Tamang houses have toilets. This study shows that there are some changes in their health sector. Due to the lack of awareness, they believed on *Lama*, *Jhankris* but nowadays when they are unhealthy, they go to health post, clinic hospital, and doctors for medical treatment. Even *Lamas* and *Jhankris* also referred patients for medical treatment. Facility of drinking water is provided by the government in every household.

6.7 Dances and Musical Instruments

Tamangs of Hee GPU both males and females are humorous. They love enjoyment and like to sing, dance and drink in a group; however, female persons are not prone to drink. In spite of busy life, several occasions i.e. feasts, festivals and ceremonies provide them opportunities for enjoyment and merrymaking. On different occasions they sing different songs. For example, the songs sung in religious ceremonies are called '*Wha*' song and on feasts and festivals they sing *Tambakaiten* song. Likewise love songs are called *Phawar* songs "*Whai*" in Tamang language stands for song.

The names of different dance are *Damphu* dance, *Dora* dance, *swarasati* dance and *Deuta* (devine) dance.

Tamangs prefer to take part in fair. In fair enjoy by singing *Dohori* songs (double sides song, both male and female) especially in Buddha jayanti, a great fair occurs at Hee Patal Gumpa. The fair begins from morning to overnight of this very day. Even in the next morning they return to their house singing and dancing. In the past the marriage ceremony also took place in such fair. If the boys side won

by the song over the girl's side, the girl would have to agree to marry with the boy. But such practices are nearly vanished but *Dohori* songs are in practiced.

6.7.1 Change in Dance and Musical Instruments

Each and every socio-cultural aspect of human society is dynamic in nature. Hence, the songs and dances of the Tamangs are also not static. In the study area, the Tamangs have songs of their own, but do not sing very often except by elderly men and women of the village who can sing it properly.

In different ceremonies like wedding, dancing etc they used *Damphu*, but nowadays, they use different kinds of instrument used by other castes. They use less *Damphu* and *Dhayangro* instead of these, they use *Sanahi*, *Karnal*, *Madal*, *Harmonium* etc. Nowadays, *Swarasati* and Deuta dance are not practice in Tamang society.

6.8 Food, Clothing and Ornaments

Food and clothing are indispensable parts of life whereas ornaments are used accordance with culture of thinking that of adding beauty. These are suggestive for many aspects of life of people and availability of these necessities depends upon the economic standard of people.

6.8.1 Food

The main food grains of Tamang of this GPU are maize, rice, wheat and millet. From husked rice, they prepare rice. *Khichadi* (Kedgerie) is also their popular food which is prepare by mixing husked rice and pulses and is cooked as rice. They prepare varieties of food from maize. As production of rice is very low, maize is widely used by them. The most common food is "Dhindo" (maize flour

cooked in boiled water) which is eaten especially with nettle curry (Sishnu) and dry vegetables (Gundruk), pickle, milk and curds. Other varieties of food from maize are bread, roasted wet maize flour, suji and roasted maize.

Home-brew (wine) and *jand* or *chhyang* (*local vodka*) are widely used by them. The drinks are considered as holy foods in all kinds of rituals, ceremonies and social functions. In Tamang households, these are kept in stock. *Meat and sel rotis* (ring like bread cooked in oil) are also indispensable part of their food. They are most essential for *Koseli* (gifts offered by relatives on ceremonies). They eat meat of buffaloes, goats and chickens.

6.8.2 Clothing and Ornaments

Traditional clothes worn by male Tamang are Daura-surwal, Kameej (shirt) Suruwal, Underwear, Cap, Waist-Coat, Bhoto, Zwarikot, Waist girdle clothes (Patuka) and shoe, sandal.

Female Tamangs wear sari, dhoti, blouse, patuka (waist girdle), shawl. They wear bangles, vermilion, pote, muga, Tilari, Sirphul, Tika, Ring, Dhungri, Sunbulaki, Bala decoration. The married Tamang women prefer to wear gold and silver ornaments. They use ornaments in special ceremonies.

Unlike Brahmin and Kshetri community unmarried women and girls are also allowed to wear pote in Tamang community. Sun (a pair of ornaments for ears rectangular pieces of gold) is worn by few traditional women only.

6.8.3 Changes in food, clothing and ornaments

The traditional methods of Tamangs food and drinking habits are being changed with the change of time. More hygienic methods are applied to follow up the manners of their customary habits. Nowadays, children's are told to avoid the alcoholic drinks with the influence of modern education on them. They do not prefer to eat *Dhindo*, *Khichadi*, *Sishnu* etc. today. They prefer to take *mo:mo*, *chowmin*, *Dal-bhaat*, etc.

In place of traditional dress and ornaments, nowadays modern male teenagers are used shirts, pants, jacket sweaters, coat, etc. and women have begun to wear middy, kurta, surwal, skirt, ribbon, pant, sweater, etc. and they also use cosmetics. Women have also changed themselves by putting on modern ornaments in place of traditionally worn ornaments. The reasons behind these changes are educational consciousness, out contact, and influence of modernization.

6.9 Housing

The Tamang residential pattern and types of houses are traditional. Literally dwelling house of a Tamang is known as 'Dhim' in Tamang language. Besides the dwelling hut, there are other huts such as granary, farm house, granary - Cum guest house etc. The cattle shed, piggery shed, goatery shed, fire wood shed etc. are built within the settlement areas.

The Tamang houses have generally a rectangular ground at the two narrow side (Laphy) made up of bamboo mat or "Chim". The floor of the house is generally made of mud or wooden planks and the walls with stone and mud or bamboo matting plastered with a thin

layer of clay. The stone walls are well plastered with mud and decorated or washed with white and red colored soils.

6.9.1 Change in housing

In the study area, only few traditional pattern of Tamang houses are found. Most of the Tamang houses are built differently. Due to the influence of other communities, they built a houses like other community in place of *Chim* they use a tin, cement, brick, sand, lime, glass, are used by them. The richest person of Tamangs generally built a house as a building. During the field survey, it is found that the traditional houses of Tamang are diminishing from the society, because of the influence of the other ethnic groups residing the adjoining areas.

6.10 Social Organization

Tamangs prefer to live densely in place as far as possible and available. To govern the society properly an organization was formed. Traditional organization of Tamang contains eight members and such organization helps maintain society or required.

Tamangs social organization constitutes the following members who represent the various areas.

<u>Tamangs terms</u>	<u>Meaning in general</u>
1. Yoho	: president
2. Mulmi	: The main person (Mukhia)
3. Ngapta	: The priest (Lama)
4. Bonpo	: Witch doctor (Jhakri)
5. Dopta	: Holy person (sage)
6. Ala	: leader
7. Tamba	: writer or interpreter of clan history
8. Gurami Godai	: secretary

Such systematic organization indicates that the Tamang community has been existing properly to strongly from very past.

Mulmi was the main person of the organization who was selected or elected for a definite period. Generally, in the day of vome puja, Mulmi is elected annually. The responsibility of levying land tax or any such revenue was of Mulmi. Besides these, he had to make provision of worshipping at temples residing within his area, to protect forests and to maintain peace and security in the society. He did not have to pay any sum to anybody for working on his land or households.

Besides, there is another organization in Tamang society which is established especially governing the Ghewa, (the last and most important death profession). It consists of the members as follows.

1. Lama : who acts as a priest or officiates the function.
2. Ujke : who plays music
3. Laiwa : who managed the food
4. Katuwake : coordinator of the activities in the ritual
5. Chyanagla : who takes care of distribution of nuts and sagun (little food signifying the beginning of any ceremony).
6. Chyuwa : manager for essential utensils.
7. Konggyar : who manage affairs of worship.

Such kind of well managed and systematic organization is not found in other community. Therefore it may be regarded as the unique characteristics of Tamang society.

6.10.1 Change in Social Organization

A key informant said that ' The mulmi' used to play a significant role in the village but today the mulmi has been stripped off much of

his earlier power and position. Officially the village level judicial power has been shifted to the Gram Panchayat Committee.

The responsibility of levying land tax or any such revenue has been shifted to the government officials, police are the important to maintain peace to control the society. The traditional social organization are not found in modern Tamang society. Only Lama and Bonpos perform their function in the organization.

6.11 Life Cycle Rites

6.11.1 Birth

When a baby is born, the baby is bathed immediately. Mother and baby are kept in a clean separate place on the cushion bed. The mat and heap of hay are laid under it to protect them from the cold.

Naming of the new born baby is performed on the 3rd or 5th or 7th or 11th days. (demanding odd number of day). But mostly in this study area the naming of the baby is observed on the 3rd day. The people lying within the same clan observe *Sutak* from birth day to naming. Generally the Lama is called on to perform the ceremony. However this is not obligatory and father of the baby himself can undertake the functions. On that day, varieties of food are prepared. If Lama is present, he reads '**Chhoi**' one of Tamangs ritual books. For this day, near relatives are invited and a happy feast is shared. Lama priest perform the functions in accordance with tradition depending on *Lho* years and on the basis of astrological direction, the baby is given the name. From this day onward, mother and baby are thought to be purified and birth pollution is no longer in effect. Lama and relatives are provided delicious food in the end. In the absence of Lama, the function is carried on by the Brahmin priest but procedures are the same.

Case Study: No. 1

There is a small Tamang family in ward number one of the Hee GPU consisting a couple their newly borned child. When the dissertant visited them they were getting ready to perform birth rite their newly borned male child. The husband, Padam Lal seemed very busy while his wife had been taken outside from the corner of house where she had spent 8 days after giving birth to the child. He was present there to perform the various purification process. Different close relatives were also present there. Various delicious meal had been prepared. The couple seemed very happy.

As the dissertant visited them and asked the husband how much expenditure would be necessary to perform the birth ritual. He replied that he had estimated the expenditure amounting to Rs.2,000. He further explained that there might be slight variation in the estimation. According to him Rs.1000 would be necessary to feed the relatives, Rs.400.00 had to be provides to Lama for officiation of purification process, and Rs.600.00 had been already expended for gathering the materials for purification. He explain that the expenditure for fooding might be variated.

The dissertant again asked him whether he was spending the money by his inner intention or compulsion i.e. if he was really happy to make the expenditure. He replied that it was a great occasion for him. Since it was his first child, he had not felt any compulsion or coercion to make the expenditure. The dissertant wanted to know if it is due to having male child. He didn't completely ignored it and said that had not got experience of having daughters.

6.11.2 Change in Naming Ceremony

In Tamang society, the naming ritual is the first important ritual, which is celebrated in the third or fifth days from the birth of the child. The main objective of performing the ceremony is to purify the child, mother and the land. According to key informants the name giving culture in Tamang society was solemnized in accordance with the days on which the infants were born but nowadays the culture of bestowing modern names have initiated being influenced by different mass medial and the harmonious relationship among other caste. The Tamangs gave away the traditional naming to the newborn child. Instead of traditional naming, they give modern names like Rena, Kanti, Srijana, etc for girls and Binod, Sujan, Sundar, Rajesh, etc. for boys.

6.11.3 Annaprasan (the first feeding of a child with grain food)

The rituals of Annaprasan has a great significance on the day the baby is wished good health and prosperity. *Annaprasan* is an announcement that the baby can now digest food made with grain and flour and thus, it is an social approval to feed the baby with rice and porridge. However, according to key informants, in some Tamang community the *Annaprasan* of baby girls is observed when she reaches the age of five months. Such differentiation is not made in this GPU. To fix the day the horoscope or the planetary situations at the time of its birth is studied.

The first feeder to the baby is decided with great caution. Tamangs prefer to feed the baby with a beak of myna (merle-a sweet sounding bird). It is due to their belief that the voice of the baby would be sweet and lovely like merle by doing so.

On the day of Annaprasan, the relatives and neighbours are invited. The invited person come to the house of the ceremony with the gifts of fruits, clothes, money etc. for the baby. The baby is provided with new and bright clothes, generally yellow clothes is preferred. He/she is provided red teeka on the forehead. At first the chosen relative who may be grandmother, grand father or father puts little food (Mixture of rice curd, banana and other delicious food) into the mouth of baby. Then other relatives and mother, feed rice to the baby in turn. It is wished long life of the baby with the word "chherenggo" which means-may you have a long life. The presence of the Lama is regarded necessary for officiation the ceremony. In the end, the invited people together with the people of ceremony house enjoy eating, drinking, singing, playing cards, etc.

6.11.4 Change in Annaprasan Ceremony

Annaprasan is one of the major rituals in Tamang community. This was done only in the age of 5 for girls and 6 months for boys. They preferred to fed the baby with a beak of Merle (Maina). The relatives and neighbours were invited. But nowadays, this ceremony is not compulsion and obligatory. The Annaprasan is observed in the fixed day whether the beaks of merle is found or not. The age of annaprasan ceremonies is not different for boys and girls in this study area. This ceremony is held when the baby reaches the age of six months for both male and female baby. Annaprasan is not compulsion and obligatory nowadays because of modernization.

6.11.5 Kshewar

The rituals of boys known as *Chudakarma* or *Bratabandha* in Brahmin and Kshetry society is called '*Kshewar*' in Tamang society. This ceremony is held at the age of 3, 5, 7, or 9 (marking odd years). Generally it takes place at the age between 3 to 12 years.

On the eve of the ceremony the relatives and neighbours are invited. The role of maternal uncle becomes chief on the ceremony. He should come to his nephew's (sister's son) house the day before of the ceremony with *Koseli* (gifts of meat and other varieties of food). He should also bring a set of clothes for the boy to wear on the function. It is his compulsion that he must bring with him a long patch of white clothes (1 to 3 m. in length) which should be wrapped around the boy's head during the ceremony as girdle of the head. This compulsion of the maternal uncle's presence in the function emphasizes the relation with the maternal clan in Tamang society too. In the ceremony a huge gathering of people of all ages and both sexes is made in the inner courtyard with a variety of food and articles including a *Gumba*, a tall vase of copper which contains water, milk, til, honey, leaves of mangoes etc. This is popularly known as *ghada* in Hindu society and it is a symbol of power that is worshipped in the ceremony.

Lama officiates the function residing near the *Gumba*. The maternal uncle shaves the head of the boys which should be begun with a 50 paise coin first and then with a *rajaor* or blade. When shaving is completed, the boy's head is wrapped with the white clothes brought by the maternal uncle which is known as *pheta* (girdle). While in the middle of the courtyard such ceremonies continue, at the corner sweet music is played by a musical band group. On the ceremony, the boy is provided a garland of paper currencies too. *Tupi* is not kept while shaving like a Brahmin or Chhetri.

The boy should undergo many rituals and stay fasting for many hours. Along with many functions the boy is given *Teeka* as well as money (*dakshina*) by his own father and mother which is not found in Brahmin community. He is given food and new clothes to wear in the

end. After it he is taken to different temples, shrines and chortens (manes). The sister of the boy must give gifts to him in this ceremony. The father or the boy gives gift of money to his daughters and sisters. Kshewar is considered as a sanction for marriage too.

6.11.6 Change in Kshewar Ceremony

Kshewar is one of the major rituals in Tamang community, which is performed only for the male child. The meaning of kshewar is to cutting of hair formally for the first time since the birth of a male child. This was done only in the odd age of a child like three, five, seven and nine years. A man can't be eligible for marriage without solemnizing kshewar. In earlier days, they performed this ritual with simply. Due to influence of modernization, there have been many changes in it. In earlier days, maternal uncle did kshewar only but nowadays instead of maternal uncle Lamas have also done kshewar. In previous days only maternal uncle used to give gift and wishes but due to influence of modernization, all relatives also provide gift and wishes to the boy. This ceremony is also not obligatory in Tamang society today's. Some people also perform kshewar on the day of marriage too and very few have married without undergoing kshewar.

6.11.7 Marriage System

Marriage is the holy relation between two persons. In marriage the partners are bound with a solemn promise that they love, understand and tolerate each other and never severe but, the success and happiness of marriage depends upon the degree to which they keep this promise.

Thus marriage is formal link between a male and female, i.e. husband and wife especially of comparable ages. This is a precious union approved by society in which the couple as mature and

responsible members of a society live and survive together, share the task of procreating and helps to preserve social norms and values. However customs of marriage may vary from place to place from religion to religion. Tamangs are very strict and loyal to follow their customs and tradition relating to their clan and clan god. Tamang castes are divided into two major groups i.e. *twelve* and *eighteen castes*. Tamang can marry any girl from any clan except his own or his brother's clan. But one cannot marry with one's *Swange* (near-relations). They prefer cross-cousin marriage but it is not a compulsion at present but brother clan marriage is strictly prohibited likewise, the parallel cousin marriage is not allowed in the Tamang community. A widow can marry late husband's younger brother but not the elder one. Polygamy system may be found in the Tamang society.

There are various types of marriages that are found in Tamang society or community. Among them four types of marriage are often practiced in Tamang community. They are as follows:

1. Arranged marriage (*Magi Biwaha/Ghrumsing*)
2. Love marriage (*Prem Biwaha/Sulsing*)
3. Elopement marriage (*Jari Biwaha*)
4. Widow marriage (*Bidur Biwaha*)

1. Arranged Marriage (*Magi Biwaha/Ghrumsing*)

In this kind of marriage the role of parents of the boy and girl is most significant in deciding the match. It requires a great deal of time and a long process. Tamangs claim that their marriage and death rituals are richer and are of higher magnitude than those of Hindu people. In comparison to other type of marriage, the arranged marriage is costly. A huge expense is made for a variety of *koselis* and clothes.

In arranged marriage *Tamba* an important person in Tamang society who knows about their clan history, plays role as an intermediary between the sides of the boy and the girl. When the day of marriage is fixed the father of the bridegroom should provide *koseli* to the bride's parents. It contains about **200 sel-rotis, two chickens** and some **home made Raksi** called "**wala**"(rice beer) which is supported to be given to the girl's parents later is agreed on. In Tamang culture *koseli* is the integral part of every ceremony.

15 days before the marriage relatives are given an invitation with each a nut. On the day of ceremony a procession with the bridegroom in the centre moves to the house of the bride, which is called **zendi** in their local tongue. Local band known as "**Panchai baja**" which includes **Damaha, Sahanai, Nara Singha and Jhyali** etc is played by damais which move in front of the bridegroom. When the procession reaches the bride's house, all members of the procession are welcomed by providing *sagun* consisting **sel-rotis, chicken meat and chhyang**. The bridegroom is welcomed with eggs, *sel-rotis, chhyang (Jand)* etc. at the door. The *sagun* is provided to the procession immediately and *Tambas* introduce the parents of bride and bridegroom and also explain the clan history and heritage of one side to another. The bridegroom takes his seat the elder or younger brother of the bride carry her on his back. When the couple takes their seat, they are provided *suguns* and the marriage function begins.

After the performance of some rituals the occasion of *Chardam* takes place which is the most important event in the marriage ceremony. It is equivalent to *Kanyadan* (offering of the lady to the groom) in Hindu's arranged marriage. During the occasion chicken, coins, *sel-rotis* and *chhyang* are given to the family member of bridegroom then the bride is formally handed over to the bridegroom.

These types of customs are practiced in arranged marriage system in Tamang society.

2. Love Marriage (*Prem Biwaha/Sulsing*)

As this marriage is not costly young boys and girls make secret love affairs and decide to marry. They go somewhere and live together secretly for some days. They come to their parents for the approval of their union. If the parents of both sides agree boy's father send some **kosheli** and **sagun** (home brew) to the parents of the girl if it is accepted. Then the boy and the girl are legally considered as married.

3. Elopement marriage (*Jari Biwaha*)

In this system, the women is eloped by the another person though her husband is still alive. In such case, the second husband should pay *Jari* (consisting of marriage expenses of the first husband) to the first husband. Such type of marriage is also accepted in the Tamang community. Such type of condition may fall in an any other community also.

4. Widow marriage (*Bidur Biwaha*)

Widow marriage is socially accepted in the Tamang community. Women have right and absolute freedom to marry any time she wants. In doing so, there will not be any change in the social, religious and the cultural significance in any community. Widow can marry with her younger brother in law but it is strictly prohibited to marry with the elder brother in law. On the other case, inter caste marriage is also socially and religiously accepted in the Tamang community.

6.11.8 Change in marriage

Inter-caste marriage was strictly prohibited in Tamang community but nowadays this sort of marriage is prevalent in Tamang community due to contact with other castes. Traditional marriages which have been completely ended being influenced by the Hindu religion. Similarly, another types of marriage ; marriage by capture, which is in practice in other Tamang communities are not found among the Tamangs of Hee GPU. Instead of Arrange marriage the rate of love marriage is increasing in Tamang society. 52% are found love marriage. Researcher asked the question regarding marriage to the young girls and boys, they replied love marriage is good and prefer. In the past child marriage was common in Tamang community but nowadays the age of marriage is also risen. Today they get married only after they reached 18 to 20 years.

6.11.9 Death Rites

The death rites of Tamang community is different from the other ethnic groups. If a person dies immediately an oil lamp is lighted and it is placed beside his/her head. All the relatives and neighbours are informed about the death. The first religious ritual is "**Pho**" in which Lama Separates Soul or the spiritual power from the dead body by reading "**chhoi**" this confirms physical death of a person. At the funeral rite, only the Lama is entitled to preside and he must be present at the time of cremation which is always on the top of a hill.

After the cremation, some ashes are brought home by the member of the family where the Lama performs certain ceremonies. These functions continue for four days and during the period, both of them watch if there are any footprints. If any print is found it is presumed that the soul of the person is still in the earth and the

prayers continues. The lama carries the ashes to the cremation ground on the fourth day and watches the footprints, if there is none it means that the soul has left the world and if footprint is found the ashes are brought back and the prayers continue till the 4th, 7th, 19th, 21st and 49th day.

Purification rites is observed for thirteen days and during this period the relatives of deceased are prohibited for taking oil, meat, milk and salt. Purification is done on the last day. Another ceremony *Ghaewa* is held in thirteen days or forty nine days after death but the time should be in appropriate then it can be done after six months or at any appropriate time. This ceremony is continued for three days and involves a much large expense (the first day of *Ghaewa* is passed by dancing the *Mane Syaba Nach*). The Lama and his followers participate in the reading of the Sacred book and it goes on for twenty-four hours. On the account of the need to make extensive preparation for completion of a *Gheawa* The final rite is performed with dance called **Mane Sayba Nach**. In this dance many youths keep dance holding. On the last day of *Gheawa* all the relative, of family members are gathered around the *Gheawa* spot and they farewell to the dead body by giving rice and money in a *Tapari* wishing the dead body to attain heaven. This is called "**Thunda Sorsi.**" In the memory of beloved dead person, the family members of the dead families generally, construct *chautara* and *Parties* etc. It is made in the memory of their beloved dead person. It is called "**Mhane Kulba.**" Parents of dead person donate materials (money also) as per their status to Lamas believing that will be receive by the dead person in future. They perform "*Kheppa Sung*", every year in the memory of the dead person. In doing so they believe that there will be peace and harmony in the houses.

Case Study : No. 2

The dissertant had also observed the death rituals of Tamang in ward no. 2. The head of family, who was 83 years old, had died. The dissertant did not want to disturb them at the time. Later, after the Ghewa (last death procession) the dissertant again visited the family. The dissertant asked about death procession and expenditure to the elder son Damber Sing Tamang. He explained all the procedures that were taken place during the death procession. In case of expenditure, he replied that about Rs.40,000 was expensed. According to him the major part of the expenditure, about Rs.15,000, took place for observing different religious and cultural activities, Rs.10,000 for feasts and remaining for miscellaneous activities. He is a government employees that's why he had managed by his own source.

6.11.10 Change in death rites

The death rite is not an exception. They are not rigid in the observation of the death rite either. But, previously, they observed death rites in which the dead person's ashes were, carried home by family members to observe foot prints and if footprints were found, prayers were continued till the 4th, 7th, 19th, 21st and 49th day which led to huge expenditure throughout the prayers, in order to cut down the expenditure they do not observe these prayers today was the saying of few key informants.

6.11.11 General Outcome of the Study

Every study has its general outcomes, which brings by change in the sort of time hence change is a natural process. Everything is changeable in the world. Everything is not constant hence the socio-cultural aspects of the Tamang of Hee GPU also not separate from the influence of modernization and other major communication.

The Tamang of Hee GPU celebrated Dashain and Tihar. Young Tamang children speak Nepali Language as other caste people, they have still practicing cross cousin marriage system but in rarely. The young generation seems attract to get modern education than Lama course however some are going to study Lama education too. They like to meet doctors and visit hospital or health-post than traditional treatment such as "*Dhami Jhhankri*". They like modern Hindi song than the traditional songs.

The main reason of celebration of Dashain and Tihar, attraction towards the modern education are influence of other caste group and opportunity of employment.

Only the old people like to wear the traditional dresses. Young's are seems attracted modern dresses like shirts, pants, kurtha and surwal, which is not their typical dress. They do not hesitate to marry with other caste people too. There are some changes observed in the socio-cultural aspect of Tamang of Hee GPU.

They are following nuclear family system, than joint family system. Marriage, traditions, dressing pattern, language, fooding, etc. are also found changes in great extension. Educationally, they are attracted towards modern education due to the opportunity of the employment, which is being a better source of income day to day.

CHAPTER SEVEN

ECONOMY

Economy generally refers to those activities, which deal with production, trade and supply of money. The economic activities of the people of Hee GPU are primarily based on agriculture. Though, it is the primary and traditional occupation of Tamang, few have started adopting non-agricultural occupation, due to getting opportunity for government offices. In Hee GPU, during the interview, out of 48 households, 29 (60.5%) household's occupation was agriculture and 19 (39.5%) household's have adopted non-agricultural occupation, like working in service sectors, doing business, carpenter and labour.

Among Tamangs, the class of landless tenants and landless labourers are 3 households. The agricultural sector is considered the predominant aspect of their economy, accompanied by Animal husbandry and other non-agricultural activities. The cultivation of land being the simplest method of economy, most of the people are involved in it. They practice both subsistence and commercial types of farming. Cardamom is the commercial crop and covers the 21.9 percent area of agricultural land. It is foundation of economic well being of the Tamangs at present. The animal husbandry also widely practiced. Besides agriculture and animal husbandry, trade and commerce also play an important part in educated Tamangs economy.

7.1 Land Ownership

Land ownership is the most important indicator of economic status. Generally, in the study area there are four types of cultivators when an attempt was made whether the Tamang are land owner or not. The three types of land holding are owner cultivator, owner cum

tenants, owner cultivator own land rented out and tenancy. The table given below shows the types of landholding.

Table 5
Types of Landholding

S.N	Types of Landholding	No. of Households	Percentage
1	Owner cultivator	32	66.6
2	Owner Cum tenants	2	4.2
3	Owner cultivator own land rented out	11	22.9
4	Tenancy	3	6.3
	Total	48	100

Sources: Field Survey, (2006).

Owner cultivators are those who cultivate their land by themselves with the help of family members or hired labour. Consequently, owner cum- tenant are those who cultivate on their own land and also in other land and tenant means those who cultivate in cash or in kind and who do not have own land property for their daily requirements of livelihood.

On the other hand owner cultivator cum land rented out are those person who have a large size of farmland or has rented out in either cash or in kind. About 66.6 percent of Tamangs are owner cultivator and 4.2 percent are owner cum tenants. Similarly, 22.9 percent were owner cultivator cum land rented out and tenants are 6.3 percent. In the study area 3 Tamang households are land less or tenancy.

7.2 Size of Land

The occupational pattern indicates that majority of Tamang households depend on agriculture. The amount of land owned by the

households indicates that the economic status and it is their regular income. On the other hand, it is an index of social status and Prestige.

Table 6
Distribution of Land Holding Size

S.N.	Land size (in acre)	No. of. Households	Percentage
1	Less than 1 Acre	18	37.5
2	1-4 Acre	20	41.7
3	Above 4 Acre	10	20.8
4	Total	48	100

Source: Field Survey,(2006).

The above Table shows that the land size in acre in the study area. Out of 48 households, 18 households have small size of farming land size i.e. less than 1 acre. It constitutes 37.5 percent only. Similarly 20 households have 1 to 4 acre of farming land. Only 10 households have large size of farming land i.e. above 4 acre, which shows that very few household owns greater amount of land as well as there are only 3 households are landless which proves that the present economic status of majority of people are satisfactory..

7.3 Occupation of Respondents

The study of economic activities remains incomplete without the occupational pattern. The occupation of an individual refers to his/her trade, profession and types of work. The occupation pattern of a society is the product of a number of intimately related factors when the primary resources are utilized on a commercial scale, it generates diversification of occupational structure of Tamang livelihood is determined through various activities.

Table 7
Sources of Income

S.N	Sources	Primary Occupation	%	Secondary Occupation	%
1	Agriculture	29	60.5	17	35.4
2	Labour	10	21.0	6	12.4
3	Professional	4	8.0	2	4.2
4	Carpenter	2	4.2	3	10.4
5	Business	2	4.2	3	6.3
6	Livestock	1	2.1	15	31.3
	Total	48	100	48	100

Sources: Field Survey, (2006).

Above table shows that the primary sources of income of the Tamangs. 60.5 percent of the household practiced agriculture as their sources of income. Wage labor is the second highest sources of income of the Tamang household heads which constitutes 21 percent. The minimum sources are professional, business, service and livestock which shares 8 percent, 4.2 percent, 4.2 percent, 2.1 percent respectively.

Tamangs are involved in primary occupation as well as secondary occupation. 17 household of Tamang involves in agriculture as their secondary occupation, likewise, 6 and 2 households involved in labour and professional respectively. 5, 3 and 15 households are involved in carpenter, business and livestock.

7.4 Agriculture

Agriculture is the main occupation of the Tamang GPU 29 (60.5%) households out of 489 are engaged in agriculture as their primary occupation. Tamangs spend most of their working hours in agricultural activities, as work on the land is more important than

anything else for them, and all the member of the family are involved in it and work as a functional unit.

Tamangs work in their land and their land holding are divided into a number of plots, so that different crops can be grown in winter and summer to meet the requirements of the family. The Tamangs of Hee GPU are subsistence farmers, and maize, Millet and Rice are their main crops, which they have as staple food, cardamom is the cash crop of the area. Due to the introduction of many new crops and methods of cultivation, the economy of Tamangs has shifted from subsistence to commercial, so at present the Tamangs economy can be characterized as partly subsistence and partly commercial.

7.4.1 Crop Production

Tamang people are farmers who sustain their livelihood by performing agriculture farming activities on the cultivable land of the study area. They produce different types of crops on their farms. The major crops are paddy, maize, wheat, millet, cardamom and potato. Cardamom is considered to be the main cash crop of the study area. Following Table shows the annual crop production. The data has been taken with the help of structure questionnaire.

Table 8
Annual Crop Production

Types of crops	Average Production (in kg)
Paddy	9653
Maize	9985
Potato	2020
Millet	985
Wheat	400
Cardamom	6912

Source: Field Survey, (2006).

Above table shows the production (in Kg) of different cereal crops and cash crops grown in the year 2004, in which the total production of maize was 9985 kg and paddy 9653 kg which are the major staple food of Tamangs of Hee GPU. Cardamom which is a commercial crop had a total production of 6912 kg, cardamom sells at the rate of Rs. 6000 and above per hundred kg. So a Tamang family earns handsome amount at the time of its harvest. Wheat is of secondary importance and its production was 400 kg, Millet was 985 kg and potato was 2020 kg.

7.5 Livestock

The Tamang people have various secondary occupations. Among them livestock is one. On economic point of view livestock farming is the best for the Tamang community. As it is not a seasonal activity and can yield or earn income throughout the year whereas agriculture is seasonable and cannot earn as much as others do.

Tamang community rear all kinds of domestic animal in good number both for milk and meat. Animal husbandry forms an important subsistence activity in the hills. Men, women and children participate in this activity. Among the domesticated animals rearing of cattle, bullocks, piggery, poultry, goatery farming are important. In addition to these, oxen are used for ploughing and chicken are used either for meat or cash. It is also sacrificed in mandatory in all religious rituals. The output of animal production is mainly consumed for family purpose and the surplus is marketed through co-operative milk societies. They usually keep large number of poultry chicken and few pigs. So, the Tamang community rear cattle in order to maintain the economic condition of households so that they can earn their product.

Table 9
Number of Animals in Tamang Community

S. No.	Name of Animals	No. of Animals
1	Chicken	129
2	Goats	86
3	Cows	92
4	Bulls	36

Source: Field Survey, (2006).

Above table shows the animal husbandry in Tamangs economy of the Hee GPU. The numbers of chicken were 129 in total followed by 86 goats, which are both for eating, sacrifices and for selling. The total number of cows in Hee GPU were 92 followed by bulls which were 36 in total. The total number of cows were enough to ensure an adequate supply of milk to the entire village population. But are also enough to them for ploughing the land.

7.6 Exchange and Wage Labour

In Tamang community there are mainly 2 types of labour system:

- (i) **Exchange Labour** : This type of labour is still in practice in Tamang village. The family with large land holding often employs labourers to produce more in the peak load of agricultural works, i.e. during plantation and harvesting. It is a family-to-family exchange system. In such exchanges no discrimination is made in value between man and woman.
- (ii) **Wage Labour** : This type of labour is commonly practiced in Hee GPU. The Tamangs with small land holdings work on the basis of daily wages. Labourers are hired individually for a days

work and paid on daily wages. During cardamom and other cultivation, labourers are in demand. Tamang labourers work in the field of another Tamang and other ethnic/caste who has large land holdings. The wage rates are in between Rs.80-100 per day with after noon tea and *khaja*. Helpers or non-skilled labours got Rs.60 per day.

7.7 Food Sufficiency

In Hee GPU among 48 households of Tamangs, only 3 households are landless. There are 18 households in Hee GPU which do not produce adequate food grains, for all year round consumption, and 30 families grow adequate food grains fore all year round consumption. Following tables gives the condition of sufficiency of food grains among the Tamangs of Hee GPU.

Table 10
Sufficiency of food Grains Among Tamangs of Hee GPU

S.N.	Category	No. of households
1	Grows adequate foods grains for all year round consumption	30 (62.4%)
2	Do not grow adequate food grain for all year round consumption	22(37.6%)
	Total	50(100%)

Source: Field Survey, (2006).

Above table shows that 30 households (62.4%) produce enough foodstuffs for whole year, and there are 18 households (37.6%) who do not produce enough for whole year consumption, so they depend on other sources as well. The 18 households do own land of their own, which is less than 1 acre so they work as tenants or work in non-

agricultural sectors. Following table shows the alternative income sources of these families.

Table 11
Alternative Income Sources of Households who do not Produce Adequate Food Grains

S.N.	Sources	No. of households
1	Working as tenant	12 (25.1%)
2	Non-agricultural sectors	6(12.5%)
	Total	18(37.6%)

Source: Field Survey, (2006).

Above table shows that families with less production, maintain their livelihood by working as either tenants or working in non-agricultural sector, which makes a total of 18 households who supplement their agricultural production by either working as tenants or doing business or working in, service sectors.

7.8 Annual Income of Tamang Community

Income is the major factor to know the economic condition or status of Tamang of the study area. To illustrate further the economic characteristics of Tamang, their annual sources of income was investigated. The respondent could not say their exact annual income. They were asked about various sources of their livelihood income. The total annual income is derived from different sources calculated in terms of money. The table shows the sources and annual income of the Tamang. The data were collected with the help of questionnaire from the respondents.

Table 12
Sources of Annual Income

S.N.	Sources of Income	No. of Person	Amount (in Rs '000')	Percentage
1.	Govt. Service	6	305	42.4
2.	Agriculture	12	215	30.0
3.	Wage labour	38	69	9.6
4.	Business	10	80	11.1
5.	Livestock Sale	4	50	6.9
Total		180	719	100

Sources: Field Survey, (2006).

In the field Survey it is found that, Tamang people are engaged in agriculture. But agriculture seems to bring lesser income than the services (govt. service or private service). Those Tamang who are engaged in government service earn higher and enjoy higher social status. Among the total 48 households 6 persons are government employees. In terms of income from business it is good than the participation of household sector which is less in number. Income from livestock is also meager. Livestock can be a source of income to them but the middleman often deprive real income. From the annual income of Tamangs, it is said that their economic condition is running well. They earn a money from different sources. Nowadays 6 person are engaged in services instead of agriculture, which is one of the sources of income. Their economic condition have been improving day by day than earlier days, said respondents.

7.9 Effects of Migration and Development

Sikkim is a state inhabited by mainly three ethnic groups. Many people from different ethnic groups migrate from one place to another in search of better opportunities, but the Tamang, which are one of the ethnic groups, are concentrated highly in Hee GPU, do not migrate out from the area. Immigrants come to Hee GPU either through Marriage or Adoption.

The Tamang of Hee-GPU have not migrated out of the village in the last decade, according to one of the key informant, and the reason behind it is that, the Tamangs are less in number as compared to their powerful neighbours who are more advanced and competitive and the Tamangs have been much influenced by Bhutias and Chhetris which have made them lose their identity by making them follow their religion and customs. These days Government provides loan to buy seeds of cardamom, many schools have been opened by Education Department, majority of the houses have access to drinking water through Taps. G.I. sheets are provided by government. Such measures have improved the living standard and the life style of Tamangs. Due to such reasons Tamangs do not migrate to other places, migration takes place only through marriage. While inquiring them during the survey regarding any future plans to migrate, then majority (85%) said they would not and only few (15%) said if they get any job opportunities, or if through marriage they would migrate.

CHAPTER EIGHT

SOCIO-CULTURAL RELATIONSHIP OF TAMANG WITH OTHER ETHNIC GROUPS

Society is composed of different ethnic groups. Though Tamang are living together with various groups of people in their own habitat and are exposed to various religious practice particularly Buddhism, Hinduism and Christian. However, they follow their own way of Buddhism which has a distinct cultural identity of its own. But they also perform or celebrate Hindu festivals. Mainly, this chapter deals with the interrelationships of Tamang with other ethnic groups people of society.

Each and every ethnic group have their own socio-cultural activities. In order to know their socio-cultural interactions like marriage ceremony, death rites, labour interaction and religious programmes are important.

8.1 Marriage

When Tamang people perform marriage ceremony, they invite their relatives and neighbours whether they belong to higher caste or lower caste. Tamangs status in the society was not same as that of Chhetri and Brahmin. Social discriminations were existed there in society of Hee GPU. But these type of discrimination has been abolished from the society at present, that's why people take it on easy manner. Regarding the concept of marriage, respondents are ready to accept inter-caste marriage of their son and daughters with any other ethnic/caste groups. 62.3 percent respondents prefer the inter-caste marriage and 37.7 percent respondents are against inter-caste marriage, because they want to continue their own traditions and

customs, and those who prefer inter-caste marriage, they are influenced by modernization and they want to change their society from social discrimination and traditional life of society to modern ways of living.

In the field survey, it was found that, Chhetri, Gurung and Bhutias girls were married with Tamangs boys and Tamangs girls were also married with other ethnic groups. Due to this factor, the relationship of Tamangs and others ethnic groups are well in this study area. They help each other and involved in every marriage ceremonies, without any discrimination. Due to inter-caste marriage, they were bound by the consanguinal kinship. They became a close relatives with each other. There was no such type of prohibition in inter-caste marriage. It has become very common system in their society.

During the field survey, it is found that four Tamang boys married the girls from Chhetri community and two girls were married from Bhutia and Gurung community. Two Tamang girls were also married with Chhetri, one girl was married with Bhutia and one with Gurung community.

8.2 Death Rites

Regarding death rites, Tamang perform this in various stages. The other community people also participate in the initial stage of funeral procession and the last stage i.e. purification from deceased family. In their rituals, various stages are there which is preformed by themselves in association of Lama. At the final stage of death rites, they invite each and every people who were present in funeral procession. It is clear from the study that, when Tamang people

perform death rites, they invite other caste/ethnic people irrespective of any religion and cultural background.

It is found that, cent percent of the Tamang population supported the statement that, they are not denied to go and join in the funeral and purification procession of the other ethnic groups. According to the informants, the other communities are also present in the death rites of Tamang to offer tribute to the dead person. Due to marriage relationship, every community must have to attend the death rites of every community. The residing communities of these area helps each other for solving their existing problems among them. So, the relationship between the Tamangs with other neighboring communities is socially cordial and smoothly running.

8.3 Labour and Barter System

In the study area barter system plays a vital role for their betterment of livelihood. The labours are divided into two broad groups i.e. wage labour and non-wage labour group. The wage labour groups depend upon earning from wage for their food and shelter and non-wage labour groups are those who are not dependent on their wages, but they want to exchange labour with other community. So, labour interaction is common among each and every caste/ethnic people in the society. There is no social discrimination about the exchange of labour, because the high caste people goes to lower caste people for the exchange of labour.

The barter system is also important aspect of interaction with other people in the society. It has been mentioned earlier that Tamang exchange different goods to other ethnic/caste group people in the society such as oil, salt, rice and so on. This types of system exists

only in the rural areas. This system is good in solving the needs in time of emergency. According to respondents, mainly in the season of cardamom, maize, and paddy, they exchange labour with other communities. It is found that everyone were in favour of exchange the labour with other people. Those who have less land, they have to go and work in the land of the other people. Landless people from other community also work as a labour in the field of Tamang's land. It can be say that, there is a good relationship and smooth interactions between Tamang and other community, in respect of labour and barter system.

8.4 Religious Relationship

Religion is a backbone of the every ethnic groups in a society. In these panchayat unit/wards, different types of religious groups are found such as Buddhist, Hindu and Christian. Each religious groups have their distinct way of life in the society. Suppose, Monastery for Buddhist, temple for Hindu and Church for Christian. In order to know their religion relationship, it is found that, cent percent of the Tamang population supported the statement that they are not denied to participate in the religious programmes or ceremonies conducted by other ethnic/caste people especially in puja ceremonies either of Hindus or Christians. In the same way, the other ethnic/caste people too join and help the Tamang whenever they are performing religious programmes at their home. No one gave negative attitude to join the religious work and ceremonies of other ethnic/caste people.

During the field survey, it was observed that when an individual come near or across the temples, churches, monasteries, they bowed their head and pray to God. As they think that the "God is one". No clear discrimination was observed about the religion by caste system.

As everyone can enter and pray the God in every religious place such as in temples or in monasteries. Tamangs are traditionally Buddhist but, when Hindu community perform the religious programs such as Purans, Durga Puja and Saraswati Puja, etc. Tamang people are interested to join and pray the god and goddess of Hindu. They believed that, by worshiping god and goddess, their problems will be solved. They also practice fasting as the Hindu does in the society. In the birthday of Lord Buddha, other communities also worship Buddha in the Gumba and lighting the lamp as a Buddhists.

Every community of the Hee GPU visits and worship at the Temple, Gumba and Curch. There is a good relationship of Tamang with other ethnic groups of the study area in matters of religions.

CHAPTER NINE

SUMMARY AND CONCLUSION

9.1 Summary

The aim of this study on socio-economic condition of Tamang people of Hee GPU, Hee Bermiok, west Sikkim was to investigate the existing socio-economic condition of Tamangs, to prepare ethnography and to trace out their culture and social organization. A limited number of literatures comprising the origin and history of Tamang, their distribution, their socio-cultural and economic condition, relation with other ethnic/caste groups are found and studied, there are many things which are still unknown about the community. So, a sociological study has to be done to document the various socio-economic condition of Tamangs particularly of Hee GPU, because this is the only one place where Tamangs customs and living style somehow in its original form are still thriving, otherwise with the passes of the time, their socio-cultural status will be vanished.

The study is descriptive in nature. Hee GPU of Hee Bermiok region is chosen as the study area, where total households of Tamangs (i.e 48) were interviewed using structured questionnaire and 10 key informants were interviewed using unstructured questionnaire to collect primary data. The geographical, socio-cultural and economic conditions of Tamangs are described in different chapters.

The major findings of the study can be summarized as follows:

- Tamang's society is an ancient society in Hee GPU, however the exact time or period of their arrival in Hee GPU is inaccessible.

They believed that, they are come from Tibet to Nepal first, then in Sikkim.

- The Tamang population have been living in ward no. 1 and 2 of the Hee GPU. Their population comprises 254 (10%) of the total population of Hee GPU in which 135 are male and 119 are female. In this GPU, Tamang population holds 4th position.
- Among 48 families, 44 are of nuclear family and 4 are joint/extended type.
- Among 254 population 67.5% are literate which includes 36.2% male and 31.3% female.
- All the Tamangs understand and speak in their mother tongue, all of them can speak Nepali language. There are no any institutions or schools for teaching their mother language.
- The main sources of their income are, agriculture, labour and services. Out of the total Tamangs, 60.5% are engaged in agriculture, 21% are engaged in labour and 8% are engaged in government services.
- Tamangs of Hee GPU celebrate major festivals like Lhosar, birth day of Lord Buddha, Maghe Sankranti etc.
- The expenditure on religious ceremonies of festivals are high and they spend more than what they earn.
- Tamangs have their own typical social customs regarding child birth, marriage, funeral, dress and ornaments etc.
- Tamang performs the naming ceremony of the new born baby on the 3rd to 7th day and birth pollution is observed mostly for three days, Annaprasan is performed in 6 months in case of son and five months in case of daughters. Kshewar is performed on

the odd number of ages, such as, 5, 7, 9, etc. However, Kshewar is not so obligatory in their society.

- Four types of marriage are found in practice, viz, love marriage, arranged marriage, elopement and widow marriage. Most of the marriages are the cases of arranged marriage. Now a days, the practice and popularity of love marriage is increasing with the modernization of the society.
- Most of the Tamangs in this GPU cremate the dead bodies under the officiation of the Lamas, who is their religious specialist. Dead pollution is observed for 7 days, where as it is in effect for the family of the dead until Ghewa (the last dead duty). Ghewa is performed on the 13th day or within 6 months after death.
- Tamangs observed different festivals as Hindu people in this GPU. Many of them are common, though some differences in manners. Tamang women do not observed tiz and they do not observed the menses either.
- Tambourin and drums are their favorite and popular musical instruments and every family has at least one such musical instrument. It requires from their birth to death on all important occasions. Tamang Selo is one of the major popular song among many other popular songs.
- Tamangs have certain prohibitions for pregnant women during child birth.
- The economic condition of the people of Hee GPU is primarily based on agriculture, out of 48 household 29 (60.5%) households primary occupation is agriculture.

- In Hee GPU there is 3 household is landless and 10 households have more than 4 acre.
- Paddy, maize, millet are grown for consumption and cardamom is the cash crops of the Tamangs.
- Chicken, goats, bulls and cows are the main livestock farming in Tamangs of Hee GPU.
- There are 30 households , which grow adequate food grains for all year, out of 48 households.
- There are two types of labour in Hee GPU exchange labour of wage labour.
- Effects of development can be seen in Hee GPU in terms of schools opened by education department, G.I. Sheets provided by Government for housing, drinking water procured through taps, loans given by government for purchasing cadamom seeds etc. which have at present improved the lifestyle of Tamangs.
- In the study area Tamang have a good relationship with other ethnic/castes people. In case of marriage, religious , death, labour etc.

9.2 Conclusion

In general some of the major issues identified in this study are as follows-

1. The Tamangs are the ancient inhabitants of Sikkim and the tribes who used to live in Sikkim from a very past time. There are historical documents and legends to prove this.
2. Regarding family structure, joint families are disappearing, and nuclear families are taking place in the Tamang society.

3. Tamangs are culturally rich, and they have their own religion, which they follow and practice rigidly. They strongly support and believe in Lama and Bonpos.
4. The economic condition of the Tamangs of Hee GPU is quite well as majority of the population are engaged in different occupation. Service is the most important sources of income. They are working as wither tenants or adopting non-agricultural occupation. There are 3 households landless tenants or landless labourers in Hee GPU.
5. Tamangs were exploited very easily by other communities due to being honest and simple in nature, and above all due to being exposed to other cultures they started loosing their own customs and traditions.
6. On the non-agricultural sectors, which is gaining popularity.
7. Mostly Tamang people are engaged in agricultural activities and very few number of Tamang people are involved in government services and business.
8. Major aspects of socio-cultural and economic life of the Tamangs, which they follow and practice which provides them unity among themselves, and makes them a considerably self contained economic, social and religious unit, at the same time the huge expenses in such ceremonies increases their indebtedness and hinders their economic progress.
9. With the help of government, they effort to improve their condition, the government has started providing loans to buy cardamom seeds, provides G.I. sheets for making houses, free education upto primary level, etc. Due to this, the poorer can improve their daily life conditions.

10. Tamangs have habit of drinking the home made liquors like Jand and Rakshi, primitive methods of cultivation, celebrating ceremonies in huge numbers are the main constraint which have hindered their socio-economic development.
11. Tamang have friendly relationship with other people in society.
12. It was found that by observation, in Tamang community, many changes have been occurred in new generation because of modernization, such as their dresses, and ornaments, life style, pattern of food habits, housing pattern, systems of marriage, etc.
13. It was found that the Tamang people being a Buddhist, they also perform Hindu festivals and go to the temple to worship Hindu God and goddesses.
14. Due to modernization, in Tamangs community inter caste marriage are prevailing nowadays.
15. The tradition, customs and culture are changing day by day due to the interaction with other community and modernization in society. Tamangs society is not remain separate from the modern world. Many changes occurred presently.
16. In the Tamang society, it is found that, their traditions, socio-culture, customs are changing day by day due to the influence of other communities as well as modernization in society.

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APPENDIX 1

Socio-Economic Conditions of Tamang Community in Sikkim (A Case Study of Hee Gram Panchayat Unit Under Hee Bermiok Constituency of West Sikkim)

A Household Surveys

Date : _____ Religion: _____
 Total No. of Family: _____ State : _____
 Name of the Village: _____ GPU: _____
 Ward No.: _____ House No. _____
 Name of the respondent : _____

1. Composition of family on the basis of sex and age.

S.N.	Name of Person	Relation to the head	Sex		Age	Education	Marital Status	Types of Marriages	Occupation
			M	F					
1									
2									
3									
4									
5									
6									
7									
8									
9									
10									

Codes :

- | | | |
|--|--|---|
| Educational Status
1. Illiterate
2. Just Literate
3. Primary
4. Lower secondary
5. Secondary
6. I.A. + 10+2
7. Bachelor
8. Master | Martial Status
1. Unmarried
2. Married Currently
3. Widow
4. Divorced
5. Separated | Types of Marriage
1. Arrange marriage
2. Love marriage
3. Other types of marriage |
|--|--|---|

2. Where was the usual place of residents of your parents at the time of your birth ?
 a) This village [] b) Another village []
3. If you born in 'Another village', when did you migrated to this village ?
 Year _____
4. If you born in "This village" then how many generation have you lived in this place including you ? _____

5. Can you tell me, which caste people are came to settled in this village firstly ?
- a) Chhetri [] b) Limboo [] c) Tamang []
- d) Gurung [] e) Rai [] f) Lepcha []
- g) Bhutia []

6. Give the general information of your house.

House types	Roof	No. of floors	No. of store	No. of windows	No. of doors	No. of room

7. Is your kitchen separate or attached with the house ?

- a) Separate [] b) Attached []

8. Do you have own land ?

- a) Yes [] b) No []

9. If yes kindly mention the Area of your land in Acre ?

- a) wet land [] b) Dry land [] c) others []

10. How much of cultivated land do you have ?

Please include both the land you have given for cultivation and others land that you are cultivating.

Types of land holding	Wet land (in Acre)	Dry land (in Acre)	Others (in Acre)
i) owned and operated			
ii) Tenancy			
iii) land rented out			

11. How many cattle do you have presently ?

- a) Cow [] c) Buffaloes [] e) sheep []

- b) ox [] d) goats [] f) pigs []

12. How many livestock did you sale last year ?

13. Which livestock gives more benefit for your household income ?

14. Which types of manure you are using in your field ?

- a) Chemical fertilizer [] b) Organic fertilizers []

15. How much income do you have last year and from which sources ?

Sources of Income	Amount (In Rs.)
i. Business/Trade	
ii. Service (Govt. or Private)	
iii. Wage Labours	
iv. Income from members living away from home	
v. Agriculture production (Excluding cash crop)	
vi. Cash crop	
vii. House rent	
viii. Livestock sale	
ix. Others	

16. Information about agriculture

Crops	Area in Acre	Cropping season	Production (In quintal)	Production (In Rs./ quintal)
Maize				
Rice				
Pulses				
Orange				
Millet				
Wheat				
Ginger				
Cardamom				
Others				

17. Was the productivity of your land been increase or decrease in the last two years ?
 a) Increase [] b) Decrease [] c) Constant []

18. Status of food sufficiency.

Upto 3 months	3-6 months	6-9 months	9-12 months	Surplus

19. In order to earning money do you do for labour work ?

a) Yes [] b) No []

20. Mostly which type of loan do you want to borrow ?

a) Cash [] b) Kind []

21. Do you have out standing loan ?

a) Yes [] b) No []

22. If 'Yes' how much you have ?

23. Where did you borrow it ?

Sources	Amount	Interest
Relatives		
Neighbour		
Money Lender		
Bank		
Cooperative		
Others		

24. Why did you borrow that amount or cash ? Kindly mention the reason.

25. Which type of marriage do you prefer for you children ?

a) Arrange [] b) love marriage [] c) Oral tradition []

26. What ages you were when you married ?

a) your age _____ b) spouse's age _____

27. Do you want to separate your son after his marriage ?

a) Yes [] b) No []

28. Have you practiced family planning measures ?

a) Yes [] b) No []

29. If you not practiced the family planning, why ? Give reasons.

30. How much you are devotee towards the religion ?

a) Extremely [] b) Moderately [] d) Not at all []

31. If somebody performing religious work in your village would you like to join with them ?

a) Yes [] b) No []

32. Do you invite other people when you are performing any rituals ceremonies in your family ?

a) Yes [] b) No []

33. If 'No' why ? Give reasons,

34. If 'yes' in which rituals ceremonies you would invite more people ?

a) marriage [] b) death rituals [] c) both []

35. What do you want to adopt in death rituals ?

a) animal slaughter [] b) drink serve []
c) both [] d) other s []

36. Which one is the more expensive ritual ceremony in Tamang community ?

a) Marriage [] b) Death rituals [] c) Others []

37. If that ritual ceremony is more expensive, than what do you thinks about that ?

a) Remain as usual [] b) change []

38. If you want to change that rituals, then to what extent would you like to change ?
a) completely [] b) partially []
39. What is your comment about the inter-caste marriage in the society ?

40. Would you like the inter caste marriage in the society ?
a) Yes [] b) No []
41. If 'No' give reason.

42. Do inter caste marriage create good relationship between family members ?
a) Yes [] b) No []
43. Would you like to exchange labour with other people ?
a) Yes [] b) No []
44. Do you have any relation with other ethnic groups people ?
a) Yes [] b) No []
45. If 'Yes' then, with which caste ?

46. How do you feel to keep the relationship with other ethnic groups people in society ?
a) Good [] b) Bad []
47. What type of relation is exists here with other ethnic groups in marriage ceremony and death rites ?

49. What type of relation in religious programmes and funeral ceremonies with other ethnic group people in your society ?

APPENDIX 2

CHECKLIST FOR INTERVIEW

A. Checklist for Key Informants

1. Where did your forefather live and when did they migrate to Hee GPU?
2. Can you speak Tamang language?
3. Do you understand the news in Nepal?
4. Do you know the special Tamang festival and have you been celebration?
5. What kind of animals' meat do you eat ?
6. What is Lama Bheti?
7. Is it necessary to pay the Lama Bheti?
8. Do you like Tamang culture?
9. Are you worried about leaving Tamang Culture?
10. Do you feel any degrade being in Tamang Culture?
11. Do you observe any cultural difference between Tamang of Hee GPU and other place?
12. Can you tell me the social organization of Tamang?
13. What type of superstitions is exist in Tamang society ?
14. Do you feel any changes occurred in Tamangs culture?

B. Checklist for Respondents

1. How many brothers have your father?
2. How many brother do you have?
3. What is the age of first child?
4. Can you read and write?
5. How much Rupees do you spend in wedding?

6. What type of marriage do you have?
7. What kinds of deities/god and goddess worship?
8. How is life?
9. Do you have toilet?
10. Do you believe in 'Dhami Jhankri'?
11. How much do you believe on modern techniques of cure?
12. Do you celebrate all the festivals?
13. Do you celebrate Dashain and Tihar too?
14. Is the income enough to run family?
15. Is there any custom you don't like in Tamang society?
16. What is your view about love and inter caste marriage?
17. Do you have interest in politics?

Appendix 3
Some Words Used by Tamangs in Hee GPU

In Nepali	In English	In Tamang
Baba	Father	Apa
Ama	Mother	Ama
Sathi	Friend	Rho
Surya	Sun	Ghini
Chandrama	Moon	Lani
Ghoda	Horse	Ta
Bhat	Rice	Kan
Chhoro	Son	Jho
Chhori	Daughter	Jame
Logne	Husband	Rembo
Swasni	Wife	Mring
Phool	Flower	Mhendo
Bharyang	Stairs	Cham
Dudh	Milk	Ngeh
Ma	I	Nga
Mero	My	Ngala
Ke	What	Tiga
Basnu	Sit	Tyu
Nabasa	Do not sit	Atyu
Rukh	Tree	Dong
Pani	Water	Kyui
Bahini	Sister (Younger)	Anga
Didee	Sister (elder)	Nana
Bhai	Brother (Younger)	Ale
Dai	Brother (elder)	Jyo Jyo
Gharma	at home	Dhimri
Ghar	Home	Dhim
Chamero	Bat	Phapang

Appendix 4

Numerals in Tamang Language (Used in Hee GPU)

In Nepali	In English	In Tamang
Ek	One	Ghee
Dui	Two	Ngi
Teen	Three	Som
Char	Four	Vlee
Panch	Five	Nga
Chha	Six	Dhu
Sat	Seven	Ngis
Ath	Eight	Vre
Nau	Nine	Koo
Dash	Ten	Chui
Eghara	Eleven	Chukhri
Barha	Twelve	Chunghi
Terha	Thirteen	Chuksum
Choudha	Fourteen	Chukuli
Pandhra	Fifteen	Chungha

Appendix 5

Some Sentences Used by Tamangs in Hee GPU

In English	In Tamang
He eats rice	These Kan Chala
My brother goes home	Ngala Ale Dhimri Nila
Thus sun has arisen	Ghini Phewa Mula
Where are you from ? (to Junior)	Yala Dhim Khalang Ale?
Where are you from ? (To senior)	Hrangle Dhim Khalang?
Who are here ?	Khala Khala Mula?
Where are you going ?	E Khalang Nilapa ?
You are very beautiful	A Achamman Jhyamuli
What is your name ?	Hrangla Min Tiga Mukyam ?