

CHAPTER 1 INTRODUCTION

1.1 Background of the study

Nepal, the land with ecological and topographical diversities, is very popular around the world for its multiethnic, multi-linguistic and multicultural profile. Though tiny sized nature in area, it possesses lot of vivid ties in concern to ethnicity, society, tradition custom etc. Instead of being a country of homogenous origin, it is a land of heterogeneous identity where the people having different origin and cultural practices dwell together in an integrated fashion. Fundamentally, Nepal is blended texture of multiple stands. One can assume it as a most potential and fertile land to conduct research on sociological and anthropological discipline. The ethnic population varies from tribal to migrated group. Thus it is natural that their way of thinking, tradition, culture, custom, language etc. are different from place to place.

It is estimated that the ethnic and cast groups numbering more than 60, constitute about 22 percent of total population. In order to understand the complex patterns and processes inherent in diverse Nepali cultures, we need the multi-paradigm approach (Bhattachan and Pyakurel, 1966:18). This, being kingdom of diversities approach to ethnicity, religion, cultural and tradition depicts the rising of different interest groups

The feeling of patriotism is an unavoidable segment for the all round development of the country. For this purpose, the country should be able to balance among different minorities too. In order to enhance the state of national solidarity for the holistic development of the country, there is a direct need of formulating new strategies for social integration. Social integration leads to make the people participating in nation building attempts along with decision-making level for the betterment of their overall situation. Thus, the national integration process manifests to social well being equality, human rights, and equal opportunity, democratic system, economic betterment etc.

Going through the social monograph of Nepal, one can obviously mark the diverse ethnic and caste groups. Among them Tamangs are one of the largest indigenous groups, living for centuries along the hillside and lower

Himalayans of the country. It composes of around 5.48% of the total population (CBS1996) Rasuwa, Dhading, Nuwakot, Kavrepalanchowk, Ramechhap, Sindhupalanchowk, Lamjung are the major districts where the Tamangs entertain remarkably.

The country, as stated by late king Prithvi Narayan Shah the great King, "Nepal is a common garden of 4 clans and 36 castes" can be adjectivized as country of "unity in diversity." In order to materialize the said adjective, it needs an organized and well managed mechanism through a strategy of placing them in main stream. As stated afore, hundreds of indigenous people inhabit in different parts of the country with their own unique culture, Social Organization, norms and values etc. In this contest, it is the goal responsibility of the country to bring them in the national main stream with out distorting their identities.

Lamjung is one of the remote districts laying the bed of the Annapurna and Lamjung Himal, where Tamangs community crosses the majority.

Heimondrof (1956) has characterized that Tamangs are of strongly subsistence level agriculture long with matrilineal organization. A bilateral cross cousin married also characterized the Tamangs. Frank (1974) studied the Tamangs residence their habitual behaviour etc. and concluded that they are single ethnic group in Nepal and densely settled around Kathmandu.

Shova Dixit on her dissertation indicates the Tamang ritually and culturally rich but economically and educationally poor people. Her study about the Tamangs of Hadu of Kathmandu district compares the changes of past and present on Tamangs brought especially because of little opportunity of education. (Dixit, 1996-12-3)

Bista (1996) gives the meaning of Tamangs as horse traders (To means horse and mang means traders). He considers Tamangs as the dwellers of high hills around Kathmandu valley. They are labours people and servers as Bhariyas in cities. They are one of the major Tibeto Burman speaking communities in Nepal and maintain a belief that originally comes from Tibet. The term 'Bhote' which is usually conferred to the Tamang is the proof of their

being Tibetan. The Tamangs settle in a compact housing and bear a sense of strong unity. They are poor and depended on farming. They are skilled at number of (crafts) which they have preserved for ages in their traditional ways. Making 'wollen jacket' and 'Thanka' painting is their well-known skill. There are certain groups and subgroups within Tamang community. Three kinds of marriage ritual are in practice-arrangement, capture and mutual agreement Tamangs are professedly Buddhist. Different social and religious organizations were inside the community to regularize the various ceremonies.

General ethnographic account describes that Tamangs are of Mangoloid physique having subsistence agriculture as their occupation. The comparative backwardness in education and low income status have been dominating their social economic profile in low strata, but traditionally rich. The traditional pattern in agriculture has been responsible for their poverty. Other off farm work includes laboring, handicrafts etc. The ever increasing means of modernization, westernization and marketization have not been impressive to lift out their socio-economic status, except in some cases. People centered vision favours human well being and environmental sustain ability over addition to economic output, domestic over foreign mareets, local financing over foreign borrowing system. It welcomes participation in the global community, but from a position of Independent strength not external dependence (Dacid C. Korten, 1970)

The radical opinion of Mr. Santa Bir Tamang was that "Tamangs are the aborigines of Nepal. If Tamangs had migrated with Ssranchang Gampo, that should be written in 'Mundhu' (Tam-bakaiten: 2040 B.S.)

About gender, Tamang ethnic group is more particular in their specified work. Specially, they are more gender sensitive in weaving and writing. Through, weaving and writing seem technical and religious, they present the gender specification. In Tamang communityweaving and writing are considered to be gender icon, not only because they tell the Tamang about the separate roles of the sexes, but it depicts they are about what transparencies between sexes and each defines the other says Katheren March.

Tamang (1993) has quoted that Tamangs have been exploited by rulers of that time. They do not have role to play in governing the state, rather they were delimited to the post of 'Peepa' instead of officer in royal army. They were classed in lower caste among touchable 'Sudra' which made them compel to convert in Gurung in 1945.

1.2 Statement of the Problem

Human being as social animals, manage the material themselves what they need for their day to day life. Food, shelter and clothes are the basic needs depict the social and economic status of the users. Nepali society is based on caste system. Caste system is closed that it regulated to be under its norms and values. So caste system can be explains as social aspect however the production, stuffs, labour system can be defined as economic aspect. This very fact discloses that when we try to study the social aspect of limit group.

Nepal is a multilingual and multiracial country. The constitution of Kingdom of Nepal 1999 has categorically defined. At the same period, it is also stated that people are free to adopt their religion, which also reflects that Nepal has different religious groups. Among many types of ethnic groups, whose settlement elongates from Far East to Middle West part, along with lower Himalayan range. Another important range of Tamang is the ridge of Kathmandu valley. Their traditional religion is Buddhism. Lamjung district, which located in the Himalayan range of Annapurna and Lamjung Himal region, is also Tamang dominated district. The headquarters of this district is Saulibazar, which covers 8 and 9 no. wards of Dhamilikuwa V.D.C. Thought it is linkage with transportation facility, the Tamangs of this locality have traditional way of life, that is to say subsistence level of life system depending upon agriculture as their main occupation. Their social and religious orthodoxy and small land holding size can also be stated as the factors of impediment for their socio-economic development.

In order to implement development activities in such ethnic locality, one should know the incumbent situation of that locality. Unless we acquire socio-economic, cultural and other relevant information of the locality, the

probability of success or research will be very low. Realizing this very fact, a lot of research works on many ethnic groups have been conducted in the country but Sauli Bazar, which is linked with rural green Marga and despite of being one of the most famous tourist trekking gateway, no such socio-anthropological studies were made. Being in such fragile situation of that locality, some attempts were forwarded to conduct research works.

As stated above, most of the Tamangs of Sauli Bazar are subsisting on agro-based economy. The Bhanu Bhakta marga helps their socio-economy as they expected rather some changes occurred among the young people. But obvious changes are not in real situation, which can expedite the locality. A trekking program toward Mustang Jomsom made the research explore to stay in Dhamilikuwa for short period.

This study was based on following research questions.

- i) What is the historical background of Tamangs of Sauli Bazar?
- ii) What is the social life system of Tamang of Sauli Bazar?

Below this topic, following aspects were discussion.

- ❖ Food stuffs, house style, dresses.
 - ❖ Major ceremonies from birth to death.
 - ❖ Education and health status.
 - ❖ In the society role of Tamang women.
- iii) What is the economic system of Tamangs of Sauli Bazar?

Below this topic, following aspect will be discussion:

- ❖ Major and minor occupation.
- ❖ Occupation of changing pattern.
- ❖ Situation of small cottage industry production.
- ❖ Prevalence of Perma system.
- ❖ Loan system of the Tamang society.
- ❖ Role of women in economics activities.

1.3 Objectives of the Study

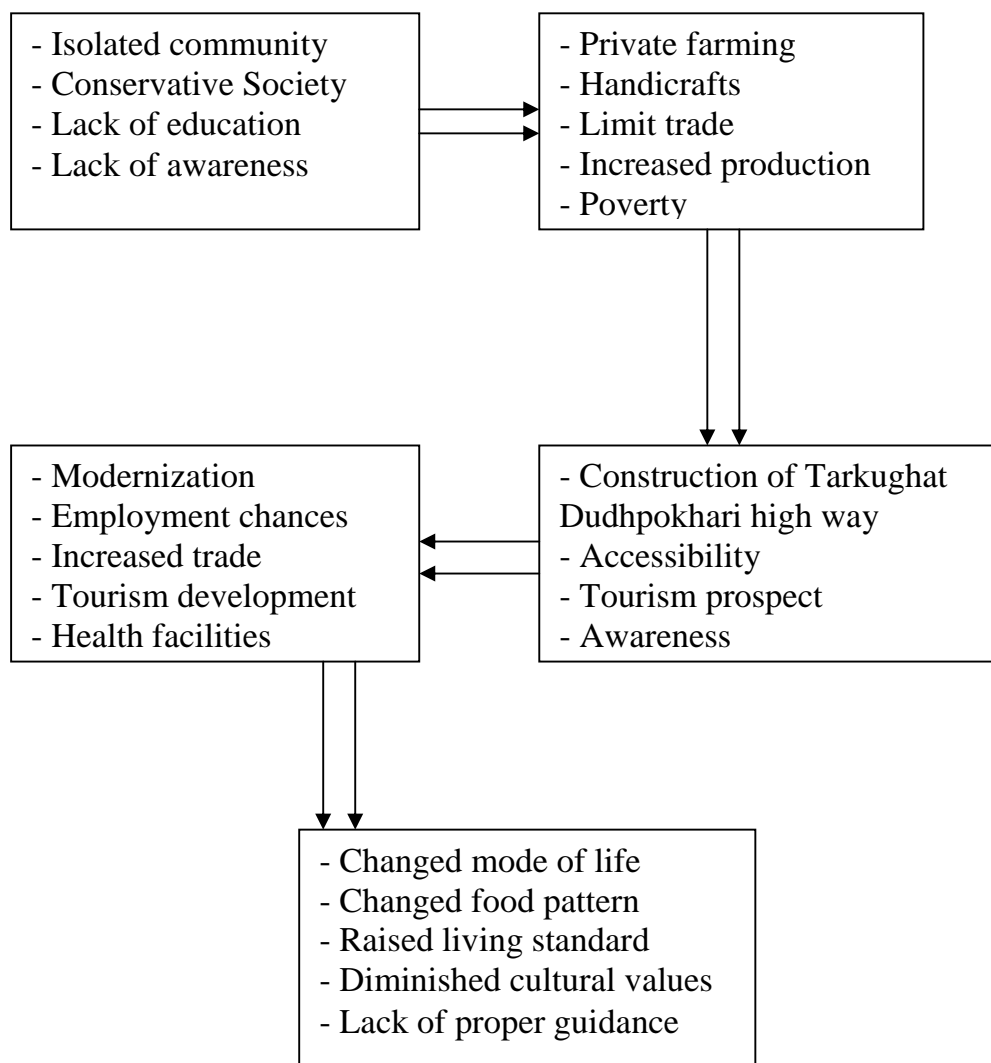
Nepal is inhabited by different groups of Indigenous people. Most of them have the unique tradition and custom. Among them, Tamangs seem to be

one of the major groups, which has their own original tradition, custom, rituals, language, etc. Focusing on the socio-economic aspect of the Tamangs of Sauli Bazar, this study has set the general objectives of knowing socio-economic condition. However; the main objectives of the study were as follows.

- i) To trace the ethno history of Tamangs of Sauli Bazar.
- ii) To study the socio-cultural system of Tamangs of Sauli Bazar.
- iii) To study the socio-economic system of Tamang of Sauli Bazar.

Conceptual Framework

(Flow Chart)



1.4 Rationale of the Study

The social economic condition of ethnic group of Nepal is highly important for Nepal itself to introduce in the world. All the people of Nepal as well as the people from the outside of the country desire to know social cultural and economic features of different ethnic people at every corner of the world. In this context the study will fulfill the desire of the people to some extent.

The study had described the way of living of the Tamang of Dhamilikuwa V.D.C if particularly had highlighted the customs, traditions, occupation, language and religion of the Tamang of the Sauli Bazar of Dhamilikuwa V.D.C. Hence, the findings of the study will be useful for planners in micro level development planners to uplift from the present economic and social condition of the Tamang.

It is learnt from the VDC chairman that there is no previous study made on Tamang community of the VDC. Thus, this study will surely help the VDC to design their development plans to access the Tamang people. The rational of the study can also be proved in the sense that it would assist in making comparative study of Tamang of the other areas for new researches.

1.5 Conceptual Framework of the Study

Conceptual framework is something like a foundation or preview on which the entire study is concerned. So it depicts whole phenomena in concise form.

Besisahar, the district headquarters of Lamjung, as stated in the history was settled on religious legend. In ancient period, people migrated from one place to another place due to different causes. In this connection, a group of people who were in search of place, throw a conch shell from far above and that shell fell in this area. From that period they begun to settle Sauli Bazar at the beginning, people used to rely absolutely on agriculture most of them used to cultivate the lands because of the topographical feature, they were bound to harvest only unlimited quantity. Wheat, millets, maize and rice were major crops. At the same time, they used to keep animals. The off-farm work was handicrafts and different goods items. Nowadays, one can see the mode of

changes in their way of life. The construction of Bhanu Bhakta highway played a major role in changing their life style. Now people are enjoying the modern facilities due to the easy accessibility. The well to do families have replaced their traditional food 'Dhindo' with rice. Their traditional tracts were changed to modern one. People easily get modern medicine instead of Dhami. The easy accessibility with capital city also made them more modern. They are now sending their children out of Sauli Bazar, Dhamilikuwa for higher studies. The influx of students in private boarding schools also indicated the awareness on education.

Thus, one can find lot of impediments for overall development of Sauli Bazar. Most of the Tamang families have subsistence level farming. They are economically, not in well condition. They are still using the primitive mode of agriculture. There are very little chances of employment, so they are still facing impediments for all round development.

Eventually, this study has tried to focus on finding out the remedies for their hardship. This was also the main objective of the research and the remedies were sacked for local Tamang members.

1.6 Limitation of the Study

The study has the following limitations.

- a) It was a micro study, which attempted to explore the socio-economic study of Tamang of Sauli Bazar, Dhamilijuwa VDC. It was not comprehend the macro view of socio-economic status of all the Tamang of Nepal. It would thus reflect some of the variable of socio-economic states of Tamang.
- b) The Study was limited in the Sauli Bazar of the Dhamilikuwa VDC because of the researcher's time and resource constrains. Hence the study would highlight in detail the condition of Tamang of the only Dhamilikuwa VDC of Lamjung.
- c) All the information in the study was based on the data collected by the researcher.

d) The study would lack the quantitative information because of the descriptive type of research design.

1.7 Organization of the Study

This study has been organized to six chapters. The introductory chapter contains the background of the study, statement of the problem, objectives of the study, rational of the study, conceptual framework of the study.

Chapter two presents literature review.

Chapter three discuss about research methodology including rational for the selection of the study area, research design, nature and source of data, universe and sampling, data collection techniques, interview, observation, key informants interview, data processing and analysis, limitation of the study.

Chapter four highlights setting of the study area including location, climate, population, religion, occupation, natural resources, and forest water people.

Chapter five describes the data analysis and presentation, age and sex composition, economic condition, situation of education, social system, rituals and rites of Tamang society, Tamang etiquette, entertainment, skill, mode of energy consumption. The condition of health/ hygiene status, the situation of pure drinking water, the situation of toilet, the structure of the house, miscellaneous.

Chapter six is the final chapter, it includes; summary, conclusion and recommendations.

CHAPTER - 2

LITERATURE REVIEW

2.1 Review of the Previous Studies

Nepalese and Foreigner's were prohibited to study about Nepal before 1950. Only after the Introduction of Democracy in 1950, Nepalese and foreigner's were allowed to study about Nepali. Nepalese as well as Foreign anthropologist and sociologist started to study on different ethnic group of Nepal, C.F. Haimendrof studied about the people of Himalayan regions and described about them in this book. "The Sherpas of Nepal" (1864). His contribution encouraged other sociologist and anthropologist to study about the different ethnic groups of Nepal.

Many foreign anthropologist studied about different ethnic group of Nepal among them Hitchcock (1966) studied 'The Magars of Banyan Hill Caplan' (1970). Land and social changes in east Nepal is a labours which explains about the changing relation between members of an Indigenous people in Himalayan region.

The difference among people on the point of view of caste is clearly described on the book 'priest and cobblers'. The cobblers are viewed as untouchable persons by the Hindu society. This book shows the difference between these two castes on economic and political links.

Sherpa and Gurung were studied by many scholars among them pignede (1993) other (1978) are the prominent scholars who studied the Gurungs of Kaski district and Sherpas community in Solukhumbu district respectively Macfariean (1979), Blakie, Comeron, Seldon (1986) etc. have put forward many theories about the sociological aspects.

From above, it is cleared that a number of studies were performed about socio-economic aspects of different communities till those studied performed on the past were mostly concentrated in the contest of global level but not carried out in 'The Context of Tamang of Dhamilijuwa VDC Sauli Bazaar.' Many studies have been done on Tamang community. Many Nepalese

sociologist and anthropologist and foreign scholars have researched. Some of them have been reviewed and presented their view here to understand the socio-cultural, economic and other activity inhabiting aspects of the Tamang community.

In Nepal, The Conventional approach, which monolithic model of modernizing the indigenous people, is considered as a dominant development paradigm. This could most provide the sole answer to the needs and aspiration of indigenous people, who have been living as marginalized and deprived people across the length and breadth of the country. This requires how approach, known as ethnic development of Global process to change the quality of life of the marginalized indigenous people (Bhattachan, 1999/ 14) Cernea. Michael (ed) (1985), putting people first, Chambers (1989) 'putting the Last first', Salman's (1986) 'Listen to the people' etc brought the concept of people centered development in time light. Such theories advocate the bottom up process and very applicable in countries like Nepal, where diverse ethnicity is in existence.

The frequency of ethnic study in the country has been accelerating remarkably because of its Importance in Policy making, Government itself is more interested. The powerful forces of modernization, westernization and standardization threaten all culture and cultural values of Indigenous people. The results of these influences are massive culture destruction and assimilation. Unless we take into consideration these diversities, we can not keep national integration process on an optimistic scenario more likely feasible tomorrow for the all round development of the country. This requires a new approach paradigm and strategies such new paradigm is already ingestion in the field of social anthropology (Globet, 1994: 30)

In modern society one can feel the rapid pace of social change and social institutions are facing innumerable changes and it can't be ignored that every society has prompt impact of modernization on that is assumed as change. The factors of social change like population, culture, physical ideology etc. plays vital role in social change. In concern to social change mainly two theories are

given importance. One of them is Direction of Social Change which explicated on pattern of social change. In this context Spengler had attributed on cyclic theory assuming that society has pre determined life style Hinduism also prophets on four era of the society. Another theory on Social Change is cause of Social Change (Kafle. B., 1999-05)

Tamangs seems oldest ethnic group of Nepal on the basis of their origin (Paragya, 2038). But he has determined that the residence of Tamangs is Kathmandu valley and its periphery.

Fricke (1980) studied Himalayn household (Tamangs) of Timiling VDC of Dhading district. This study was elucidated on the basis of cultural ecology. He was of opinion of cultural ecology. He has the opinion that Tamangs have exploited wide range of micro-environment due to their shifting cultivation. The Tamang of Timling are also engaged to Trans Himalayan Salt trade. Fricke further studied that Tamang depend on natural resources for their existence. He points high fertility and high morality. His study also discloses that 67% of the household were of nuclear type. Land, Livestock, household items seems to be their sole property. Exchange of labour system, division of work shows the unity among their community. Women are more active in decision making, though they patrilineal. The socio cultural expense has made them top in below poverty line.

About the origin of Tamang, Tamang (2051:18) mentioned the legend of evolution of Tamang according to the Tambu Keiran, these was panorama take around the Sumesu Himal. The master Remborche stays there. The Dorgegadam has sent him. Therefore, the conservation for the universe science there were no human being origin at that time period. The god Dorjegadam ordered the main master Remborche to develop human being. Then the guru develops three monks and ordered them to develop man the monks name were 'Chegu' 'Tulgu' and 'Lungu'. The monks success to from the body of the human being but were not able to give life to it so the monk begged Mahaguru Remborche, for it. He also begged the good 'dorgegadam' for it. Then the god gives a supreme power 'Bajra' to the guru for giving life to the human being.

The guru breaks down the 'Bajra' into three pieces. Three woman namely 'Dasing Domala', 'Dashing Tasi' and 'Dashing Tuku' were to develop from the pieces of Bajra. The monks were sent to serve the three women. The women every day went to bring holy flowers and water from Jungle and rivers day went to bring holy flowers and water from jungle and rivers to offers the monks. They said about this endured to the monk. Accordingly the monks inspected the area and found. The animal to be monkey monks married the girl with that animal monkey. Then the monkey 'Chgu' and 'Dashing' dolma gave birth to seven Tamang. They are 'ghising' 'Bola' 'Thokar', 'Thing', 'Nasur', 'Glance' and 'Ramba'. Six Tamang were given birth by the monkey and Dashain Tashi. They were 'Hongen' 'Bomjon', Noke, Shangbo, and Jimba. Five Tamang were given birth by the monkey and the dashing TUKU. They are Pakhrin, Moktan, Waiva, Tupa and Lungwa. In this way, eighteen Tamang were evolved. On the course time, other Tamang clan were originated from these Tamangs.

Above the homeland of Tamangs, Hegan stated the original homeland of Tamang was the southern slop of Ganesh HIMAL that is located in between Tirsuli and Buddhi Gandaki river of Western Nepal (1960:66) Hofer mentioned that the original homeland of Tamang was the 'Kerung' area of Tibet from the place Tamang migrated first to the Dhading region of Nepal.

Bista Dor Bahadur (1996) gives the meaning of Tamang as horse Traders. He considers Tamang as the dwellers of high range of hills around of Kathmandu valley. There are workers people and helpers as Bhariya cities. They are speaking the major Tibeto Burman language communities in Nepal. The term 'Bhote' which is usually referred to the Tamang is the proof of their being Tibetan. This is most integration of community. They are very poor and depend on agriculture farming. They are skilled at number of small cottage industry crafts which they have preserved for ages in their traditional ways. They prepare very beautiful 'Wollen Jacket' and 'Thanka' painting. Tamang community is divided into certain groups and subgroups. Marriage system is

usually arrangement. Their religion is Buddhism. Different social and religious organizations organize the various romantic ceremonies.

Tamang Community is one of the backwardness groups. They are traditionally self depended on agriculture and didn't pursue any new profession. They employ very much conceived post work. They are uneducated as well as the behaviour of the Hindu religious elite and rules is responsible for it. In modern period they have been divided from their rich rituals, Tradition and culture (Tamang, 1996:1-13)

Gurung said that Tamangs are a mongoloid group with huge buddhist influence. Their language closely related to that of their western Gurungs language and the Tamang terminal funerary ceremony called 'Ghava' is similar to Gurung 'pai'. The Tamang are called Lama for their faith in Lamatic Buddhism. Mulmi after the title of their village chief and sometimes referred to also as Kogate for their occupation of making paper out of the Daphne Bank. They are most various in upper. Trishuli valley and the hills due east of Kathmandu valley and the hills due east of Kathmandu valley and western Nepal. They are most engaged in dry crop, farming and are adapt at clearing forest area in the search of new land. They have colonized large forest areas in Mahabharat Lekh and the Inner Terai. They shift cultivation (Gurung, 1980: 256-66)

Peter has tried to find the scientificness in the shamanic rituals which remains as the back bone of Tamang tradition. The Shomans have as esteemed position in Tamang social life and the rituals are in complete in their absence (Peters, 1996:51-70)

Dixit Shova on her dissertation indicated the Tamang as ritually and culturally rich but economically and other activity poor people. Her study about the Tamang of Hindu of Kathmandu district compares the changes of past and present on Tamangs brought specially because of little opportunity of education. (Dixit Shova, 1996: 12-3)

Sharma (2049) wrote book on Nepalese castes among many castes has also mentioned about Tamang. He was explaining Tamang as Burmeli caste

group. He stated the Tamang entered into Kathmandu valley before 3000 years ago from Kathmandu. They migrated to the surrounding of the Kathmandu like Dhading, Makwanpur, Sindupalchowk and Rashuwa etc. He had divided Tamang into Nigpo and Gyalokpa on the basis of god they worship.

Bhattarai in his village profile Letang VDC (1990) mentions them as a caste group of very high complex social ceremonies, mutual co-operative, strong and laborious but backwardness due to village or Hindu Polity which considers them as beef eaters and later places them some place for Holmberg (1989:15)

Holmberg (1989) in his laborious study on Tamang define the present shift of these traditionally towards modern ways of living. He has explained the changing role of Lamas and compose have been reduced only in the religious structure. He has quoted (1989:15-11) the proclamation of Tribhuvan who ordinance the order of addressing them as Tamang instead of Bhote. The Gurkha recruitment remained prejudiced against their registration. Tamang society is formed on the basis of cross cousin marriage and they are basically village endogamous. Three major form of marriage are functional in a Tamang community group. The woman have significant role in decision making labour exchange system in the cosmology in function (Holnmborg, 1989: 83). They have hard social life based on contradictions and paradoxes. The Pantheon and super natural element play a decisive role to determine their rituals and religious ceremonies. The tradition of animal sacrifice is a part of their social life.

Gautam and Thapa Magar (1980) write about many things relating to their customs, settlements, dresses and ornaments physical characteristics, social organization about the social organization of the Tamang. They refer the eight categories posts.

- a) Yoho - chief Councilor of Chairman
- b) Mulmi- Village leader
- c) Banpo - Dhami or priest
- d) Anysa - Lama or priest

- e) Angsa - Shadhu
- f) Aata - Thalu leader
- g) Tamba - Scribe to genealogy
- h) Garma Godali - Secretary

Therefore many literatures were created about Tamang. No one has separately dealt with Tamang of Dhamilikuwa V.D.C. Sauli Bazar. Since Tamang has diversified in various parts of country, their cultural studies vary from place to place. In the study of Tamang in a particular location, many importances help Tamangs and other to understand the cultural practices and economic status of the area.

CHAPTER - 3

METHODOLOGY

Methodology is the main guideline for any research. The following techniques have been used/applied for collecting data and information.

3.1 Selection of the Study Area.

Nepal's ethnic diversity has been regarded as one of the most typical trait of Nepalese population. Without the detail information of the society and culture, development is not possible. Tamangs are also one of the most influential ethnic groups of Nepal. The Tamangs of Sauli Bazar are among the one who reside on the foot hills of Himalayas. The development practices which are in main stream around the country through various mediums are still not getting success to face lift the marginalized ethnic groups.

The study area is easily in reach of the researcher. The VDC is one of the larger Tamang in habituated VDC of Lamjung. The size of the population was almost 4500 and there was 340 household of Tamang. The Sauli Bazar tole is almost the homogenous habitat of the Tamang people and it has 280 household.

3.2 Research Design

The research design of this study was rather descriptive one. It tried to detail the socio-economic condition of Tamang ethnic community of Sauli Bazaar of Dhamilikuwa VDC. This study did not comprise of elaborate hypothesis. The study also described the rites and rituals of the Tamang of the study area. The sampling technique, analysing data procedure etc were also mostly based on these bases. In order to make it as case study report, qualitative and quantitative information was used.

3.3 Nature and Sources of Data.

Both primary and secondary data were used. The primary data were collected from the field questionnaire, observation and discussion. The secondary data were collected from the concerned VDC, the district development committee and the national census and from the relevant literature from the central library.

3.4 Universe and Sampling

The study area selected for this study is Sauli Bazar of Dhamilikuwa VDC that is a homogenous habitat of Tamang. The total household of the area is 340 and the population is almost 1445. For this study about 65% of the household that is 85 household were taken as a sample unit for the interview. The method used for interview of the respondent was random sampling on the basis of lottery.

3.5 Data Collection Techniques

Following methods was applied for the collection of data.

3.5.1 Interview

The household survey was conducted in 85 households using both structured and unstructured questionnaires. The basic quantitative information such as age, sex, education, land holding, occupation and other socio-economic characteristic of the sample households was collected through this survey.

3.5.2 Observation

After establishing good rapport with the local Tamang people, cropping pattern, health practices food procuring practices, festival celebrations was observed directly participating with the local people.

3.5.3 Key Information Interview

The knowledgeable persons about Tamang such as Lamas, Jhakris and elder village people were taken as key informants.

3.6 Data Processing and Analysis

After collecting data, the data was manually processed with simple tabulation. Information on geographical setting of the village, family steamer, housing, condition, festival, celebration, and sanitation were descriptively analyzed information on marriage, education, population, composition, income and expenditure were descriptively and statically analyzed.

CHAPTER - 4

INTRODUCTION OF THE STUDY AREA

4.1 Location

The study area Sauli Bazar lies in the Dhamilikuwa VDC of Lamjung district. The VDC is 6 mile from Besishahar city. The world famous heritage monument Shiva Temple is in this village. The Sauli Bazar lies on eastern part of Dhamilikuwa VDC. Politically the Sauli Bazar constitutes the 3 ward of the Dhamilikuwa VDC. The Chepe River and Marsyangdi River flows east and west part of the Dharmilikuwa VDC. The Tamang people very densely inhabit the study site. The scenery consisting of forests and green plants added the beauty of this area. The Chepe Rivers is very famous river in the historical background in the Nepal.

In the general observation, the entire population of the community found with poor economic status excluding some exception. But their social life seemed more unique and cohesion.

4.2 Climate

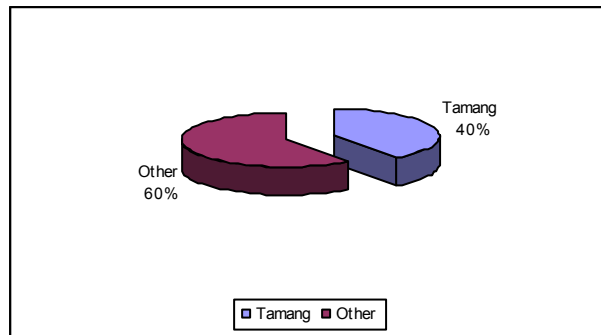
With respect to the climate of Sauli Bazar, it is temperate and cold. The temperature reaches its maximum point in the month of June, July and it reaches at lowest during December and January. The maximum temperature doesn't exceed more than 25⁰c while the minimum falls down up to 5⁰c. The rainfall is very heavy in the June and July while the winter remains almost dry with minimum rainfall.

4.3 Population

The study area is almost homogenous inhabitant of the Tamang people. The study area only has almost 1445 population while the total Tamangs population in the VDC is about 2000 the total population of VDC is 4500 in which the male number is 1800 and female is 2700. The VDC is inhabited by Brahmin, Chhetris, Gurung, Tamang, Newars, Dammais, Sharki and Kami.

Figure no. 4.1

Tamang Population of Dhamilikuwa VDC



4.4 Religion

As the study area is almost the homogenous inhabitant of Tamang, the religion by ethnicity of the people is Buddhism but the Tamang of the area equally respect Hinduism and celebrate the Hindu festivals like Dashain and Tihar.

4.5 Occupation

It is obvious that the Major occupation of this area is agriculture. This agriculture is also not really in subsistence level. The deficit food stuff is being supplied through buying. The agro-based activities are very seasonal one. The rest of the time they seek other work. However, the off-farm work is also very limit.

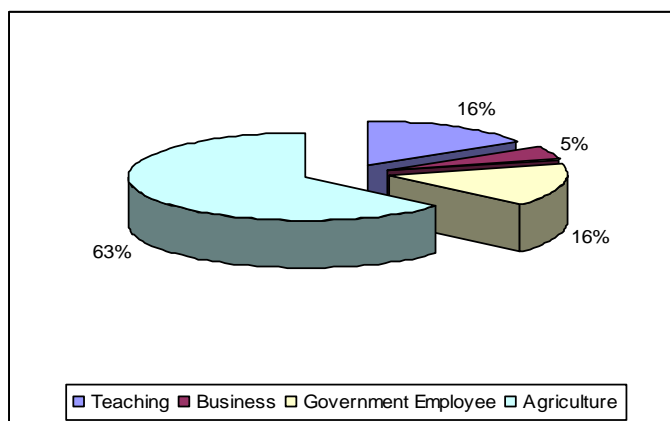
Being a trekking route, some of the younger Chepas are being engaged in tourism industry like guiding. Pottering etc. Though most of the households have deficit agriculture product. They try their best through other job like labour, construction work and business etc. Even though, the total situation is still in the dark shadow.

The total population of the study area is 1445 persons in which 740 are in 15 to 60 age group. They are considered to be economically active. However, children below 15 are also doing productive job, directly or indirectly. But his is not included in this study. Out of 740 active population, most of them are engaged in farming. Among the total surveyed population 60

are engaged in government offices, 180 are in business and 45 are in teaching profession.

Figure no. 4.2

Job Nature of Active Population of the Study



4.6 Natural Resources

Sauli Bazar is very rich in natural resources like forest, herbs etc.

4.6.1 Forest

Forest is the main natural resource available in Sauil Bazar. Sal, Shiris, Uttis, Bad Dhayera, Phaledo, Nim, Dumri are the main species. Forest is completely protected by Annapurna Conservation project. Any kind of deforestation in this area is generalized by project authorities.

4.6.2 Water

Being situated at the lower ridge of other hills, Sauli Bazar has plenty of water resources. The establishment of Dhamilikuwa pure drinking water programme with national programme in this area also discloses the purity and pot ability of water resources. The main Khola of this area is Lupu Khola, Which helps in lower belt of Sauli Bazar for irrigation purpose. The small rivulets are the source of drinking water, irrigation and water mill.

4.6.3 People

Sauli Bazar area consists of almost mixed population majored by Tamangs. Other castes are, Brahmin, Chhetri and others.

Table No. 4.1: Total Number of Households of the Study Area

Ward No.	Tamang	Chramin	Chhetri	Other	Total
8	280	15	5	15	315
9	60	5	35	----	100
Total	340	20	40	15	415

Source: Field Survey. 2006

In above mentioned data, ward no 8 comprises of 315 households, where 280 are Tamang. Ward no 9 has 60 Tamang households and this ward found 5 Brahmins.

CHAPTER - 5

DATA ANALYSIS AND PRESENTATIONS

This chapter focuses on the presentation, interpretation and analysis of the data collected from the Sauli Bazar of Dhamilikuwa VDC .The data are concerned with socio-economic condition of Tamang of Sauli Bazar of Dhamilikuwa VDV. Social condition contains socio demographic variables like age 'Sex, marital status, education family size rituals, festivals, skills, health situation, entertainment and so on. Economic condition includes the variables likes occupation, landholding, livestock keeping, expenses and income.

The ward numbers 8 and 9 are purposively selected because of the inclusion in the head quarters area of the VDC and dominant residence of Tamang Community.

Except the questions put in the questionnaire, other key in formants from religious, political social sector, Senior citizens and bureaucrats were selected. The number of sampled house holds is given below.

Table No. 5.2: Sampled Households of the Study Area

Ward No	Total No of Households No	No of Tamang Households	No of Sampled Tamang Households
8	315	280	60
9	100	60	25
Total	415	340	85

Source: Field survey 2006

According to the above data, there are 315 Households in ward No 8 of which 280 Households are of Tamangs. Ward No 9 has 100 Households of which 60 are of Tamang.

5.1 Age and Sex Composition

Demographic feature of a place has significant role in determining the social and economic condition. The Sauli Bazar tole of the Dhamilikuwa VDC depicts the following characteristic of the demographic condition.

Population is an important factor to trace the fundamental structure of any society. The over all status of a society depends on it's demographic structure.

The area shows that the Sauli Bazar has the average households size to 5 persons per family. This average households size based on the sampled households establish the fact that the total Tamang population of the area is about 1445.

The table presents the sex ratio of the sampled households. Sex ratio is important factor to shape the demographic character of society.

The sex ratio of the Sauli Bazar shows that the population of females is higher than male. The sex ratio of the area is 90, which means there is 90 males per 100 Females.

Out of the total 1445 population, 740 were found to be in the broad age group of 15 - 60 which is the economically most population. The next no. 400 belong to the age active age group. Below 15, this age group comprises mostly children, which partially took part in the economic activities of the Tamang .They support their seniors in grazing cattle and taking care of their young stems. The economically less active population above 60 is just found to be 305.

Table No 5.3: Age and Sex Composition of the Study Population.

Age group	Male	Percentage	Female	Percentage	Total	Percentage
o-14	190	13.14%	210	14.53%	400	27.68%
15-60	350	24.22%	390	26.98%	740	51.21%
Above 60	150	10.38%	155	10.72%	305	21.1%
Total	690	47.75%	755	52.24%	1445	100%

Source: Field survey 2006

5.2 Economic condition

The economic condition of the area is not sound as desired. The actual monitory activity of the area is very low. The fiscal Trans formation seems

very futile. The following titles count for different economic activities they possess.

5.2.1 Occupation

Undoubtedly, the prime occupation of the Tamang of the Sauli Bazaar area is agriculture. But the agriculture there is for subsistence and don't create a cash market. The agro based activities just run for specific seasons. Most of Tamang people earn by daily wages to meet their daily needs. Some of the people are holding job in army and police in the lower position. The table below presents precisely the pattern of occupation in the area.

Table No 5.4: Occupation of the Respondent

SN	Occupation	No of H.H	Percentage
1.	Business	15	15%
2.	Agriculture	5	5%
3.	Daily wage	10	10%
4.	Agriculture and wage	40	40%
5.	Agriculture and service	25	25%
6.	Teaching	5	5%
	Total	100	100%

Source: Field survey 2006

The presence of educated man-power is very low. Just 450 were passed and there was not report of higher education on studying students. The job holders in army and police are not also in high rank.

5.2.2 Landholding

Land is the major index of economic status at the same period. Land is considered as one of the important property of Tamang people. The economic condition is completely influenced by the land holding. Those who well to do family in this area land is categorized only two broad division, namely 'Bari', and 'Pakho. Being hilly area 'Khet' is not available and 'Pakho' is not in great

practice only some locality has 'pakho' kind of land otherwise Bari is not commonly named in land category

Bari stands for that kind of land where maize, wheat, millet and other crops can be cultivated Pakho strictly defines that kind of land which cannot be cultivated properly so the major land category is Bari.

Table No 5.5 : Households with land holdings of the study site In Ropani

Ward No	Total surveyed H H	Bari		Pakho	
		T	F	T	F
8	60	8	3	3	8
9	25	5	2	2	5
Total	85	13	5	5	13

Source: Field survey 2006

Above mentioned data shows 2 families have one land all together. They are either engaged in business of other sort of job for their livelihood. Ward No 9 has better position having all the sampled families the Bari kind of land. In this area most of the land is being used by them.

Bari is the most productive kind of land because in Bari they cultivate maize, Wheat, Millet, potato etc. Being mostly hilly to geographical, all kinds are terraced one due to the geographical limit, paddy is not planted. So, Bari become the most expensive land in this area. All the supervised family except 5 household have Bari and Bari represents the economic symbol in Tamang people.

Table No 5.6 : Frequency of Bari land Holding of the study area (in Ropai)

Quantity of Bari and Ropani	Ward 8	Ward 9	Total households	Total households in percent
1-5	38	15	53	78%
6-10	22	10	32	22%
Total	60	25	85	100%

Source: Field survey 2006

Above presented data depicts that out of 85 sampled households 83 households have bari, only two families have no land holding. Maximum household are in 6-10 Ropani group. It covers 22%, 32 households' falls in the category. In the over all state only one household showed the Pakho it means in this area there is no system of Pakho. That family may have misunderstood about the term Pakho other wise other households should have indicated about Pakho among there two families who do not have land.

The above mentioned profile of land distribution shows some of thing imbalance in land distribution. The fragmentation and sub fragmentation of land also causing the decreasing size of land. Any way, Tamangs have close affinity with land. They don't like to sell the land except in compelling circumstance and it is also the dominant economic entity of Tamangs.

5.2.3 Cropping pattern

The Tamang people of the site use still traditional type of agriculture practice.

Though they use the chemical fertilizer and pesticides their product level was not satesfatory. The crops they produce were seasonal type. Rice, Maize and wheat were the main crops. Which was produce in cyclic order with in a year. Very few were found producing vegetable crops like mustard and potato.

The grain product has on cash valve. Because they use the grain for their daily livelihood and the deficit grain is managed either bringing from Kalimati and Dumre or buying locally.

Table No 5.7 Approximate annual Products of Grains of the study in year 2006 (in Muri)

Ward No	Rice(Muri)	Maize(Muri)	Wheat (Muri)	Approximate market price	Status of subsistence
8	100	80	60	Rs. 1,50,000	Not sufficient
9	60	40	30	Rs. 90,000	Not sufficient

Source: Field survey 2006

5.2.4 Live Stock Holding

A part from agriculture the most important part of Tamang occupation is the pastoral economy (Fricke 1993:70). A significant part of household capital is bound up in livestock but the Tamang of the Sauli bazar was found keeping the livestock in few numbers. They make very low income from the live stock. The table below shows the average no. of livestock each household.

Table No 5.8: Number of Household with various livestock of the study area

livestock	Ward No. 8		Ward No. 9		Total	
	Yes	No	Yes	No	Yes	No
Cow	30	20	18	17	48	37
Buffalo	15	35	29	6	44	41
Goat/sheep	10	40	25	10	35	50
hens	20	30	30	5	50	35
Pig	25	25	15	20	40	45
Ox	50	10	10	15	65	25
Total		60		25		85

Source: field survey 2006

Above mentioned data shows that most of the Tamang family like to keep Buffalo. All together 67 families have Buffalo. Cow and goat /Sheep ranks second position. Ox is also kept but only for sloughing purpose and it is also remarkable to know that in this area out of 85 sampled household, only 35 families have reared pigs. All this stock is considered as cash property. So it improves economic status. Different livestock kept have domestic, ritual and commercial outputs. Some of them sell the milk in the near town or market. They sell the poultry and goat; get the money in emergency time. They use them in sacrificing to the good and goddess.

5.2.5 Other Economic Activities

On the basis of the data presented above we can easily come to the generalization that the main occupation of the Tamang is agriculture and they keep livestock to suit with their agriculture need. Neither of the family was

found to be a commercial farmer rather each household use the farming for subsistence.

Most of them meet their expenditure for the whole year by doing labour work. Mostly they go in labor of agriculture of the land lords while some of them go to near by market to carry the load as (Bhariya). The wage of male is Rs 60 per day while the female gets 60 Rupees per day very few people earn by government service and non – government service.

5.2.6 Skills

The most tragic side of the Tamang of Sauli Bazar was that they were most attended in traditional and as well as modern skills. The traditional skills of Tamang such as wearing Radi, Pakhi, Kamlo, Damlo, Thanka printing was not found there. They also don't have the modern skill like house wiring.

5.3 Situation of Education

The situation of education of the Tamang of Sauli Bazar seems very tedious as a major portion of the Tamangs are found to be illiterate. Though it is encouraging to learn that the trend of going school among younger generation is growing but still on become disappointed to learn that there was uncertainty in continuing their education. The over all educational attainment of the sample population is as follows.

Table 5.9 : Educational Attainment of the sampled population above five years

Education	Male	Female	Total
Literate	65	–	65
1-5	150	95	245
6-8	190	105	295
9-10	140	-	140
SLC passed	45	-	45
Illiterate	85	260	345
Total			1135

Source: Field survey 2006

Out of the total population, 4500 were found under the age 5 years, so they were excluded from being counted in the literacy situation. Out of the

1135 people above the age 5, 345 were found illiterate. The literate people were just 63. The School going on was 1135 and the no of SLC passed is just 65. The campus going number was zero which indicates the fact that the Tamang wear still not motivated towards higher education. The above table depicts that there was 60.77% illiterate and 39% was literate.

Regarding the School education, it was found that recently a new primary School having grade 5 was established in the area. Another middle School having grade seven was in the near by area. The primary school was established with the effort of the youth's from the Tamang said khem Bahadur Tamang chair-man of the school management committee. According to Mr. Chairman, the School was established with the objective of imparting education especially to Tamang children. The enrolment of children in the school was boosting the encouragement of the youth's spirit. However Mr. Tamang was of the opinion that due to the poor economy of the people, the uncertainty was there whether they will continued their school attainment and will achieve the higher education.

The main portion of the population was found illiterate which 345 out of 1135 were. The elder generation above 20 was mostly illiterate. Among them the female illiterates were higher than males among school going age in between 5-16 the no of female one higher was not attending the School. The awareness of advantage of education was found be low. It was found that people are not giving priority to girl's education.

A higher education institution lies at Dhmilikuwa. The nearest higher level institution is located around 2 hours drive. So, the numbers of college going students are very few. There are two colleges at Sunder bazaar and vote odar. The campus situated at sunder bazar is agriculture campus. These colleges are very far from sauli bazar. So, it is very difficult for the students of this area to go to colleges.

5.4 Social System

The Tamang social system is governed by Buddhist philosophy. The Tamang social system does not have the caste discrimination and hierarchy.

They adopt and practice the Lamaism though there is no caste discrimination and hierarchy, there is tradition of categorizing themselves under two broad clan groups viz, 12 clan and 18 clan. The clan of the Tamang does not resemble to the Hindu cast system. The clan means the patrilineal or family genealogy or the paternal relatives or the bone relatives. Tamang strongly believe in bone relation and all the Tamang inhabiting different geographical area but of it clan believes to be belonged to one ancestor. And hence the marriage is strictly prohibited among the people of same clan. The clan is thus the identification of bone of a Tamang which avoid them from bon marriage. Tamang believe that such classification should follow to protect the racial purity and dignity of the specific ancestor. The clan classification is hence for the purity of their bone group. The lama of the Sauli Bazar Mr. Hem Tamang expressed his ignorance towards the broad caste division. He threw the light on the caste system present in the area. There are five types of caste inhabiting the area, they are Bajju, Lo, Shangbo, Thing and Pakhrin.

5.4.1 Ethnic History

Tamang who belong to the Tibet community are considered to be as in traders from Tibet or from south. However many Tibet people migrated from north part of Nepal. The migrants from south told that they migrated due to the economic reason. They suppose that before many years ago they were migrated to north border.

5.4.2 Social Institution

The traditional society used to be governed by a panel of committee, which used to have the responsibility of maintaining the social system. At present it was found there does not exist such an organization in the area. This can be traced as one of main changes in the social system of the Tamang. The Tamang also place it is an important social unit.

5.4.3 Family

Family system is the important product of human civilization when human being learns civilization, they feat the need of family. The family is the

basic unit of every society. Which shape the structure and function of the society.

5.4.4 Attitude to wards Family

A Tamang family is based on the principle of obligation and responsibility. The family is regarded as the basic unit of functioning the social system. The Tamang give high priority to the family for fulfilling both spiritual and social reeds. It is the role of a family to produce, brings up the children and when thy grown up shoulder the responsibility of taking care of the elder members. The Tamang people could not imagine the life without family. Even the Lama who are the spiritual leader have family Mr. Hem Bahadur Lama, the priest of the area said that the Tamang felt the need of family for forth bringing their gene ration and civilization.

5.4.5 Family Structure

Majority of the Tamangs of sauli bazar have patriarchal family. The Tamang family structure of sauli bazar seems more coincident with Hindu family structure. According to their family situation both joint and nuclear family system are found in the study area. During the survey period, out of 85 families studied, 50 families were of nuclear type, 30 were joint type family system. The average family size of the sampled households is 5 per family and the younger generations are mostly in favour of nuclear family system in contrary to joint family system liked by older generation.

Table No. 5.10: Type of Family

SN	Type of Family	H H S	Percentage
1	Nuclear	50	58.82
2	Join	30	35.29
3	Expended	5	5.88
		85	100

Source: Field surrey 2006

5.4.6 Head ship of Family

Though Tamang give equal importance to female as well as male, there was found the practice of giving priority to male of for headship of the family.

During the field survey when asked the families whom was their Mooli (Head) most of them presented. The elder man as their head although they had eldest women in their family. The Tamang is hence found quite influenced by the Hindu attitude.

5.4.7 Role of Female in Tamang Family

In every family, female comes from outside and becomes important person in the family. As such in Tamang family she also plays vital role though she comes from outside. She engaged herself in various activities. She bears the responsibility of the family and manages day to day activities along with other. She helps to her male counter parts in various jobs so as in Hindu family. Woman becomes the symbol of prosperity, becomes successful in managing well. At the same time , Tamang women respect their husbands too. They have different role to female as inside the family like a mother in law, daughter in law , sister in law, aunty etc. Male also seeks help and service advice from their wife in spite of different roles and more work hoed in family. A female in Tamang family enjoys her position.

5.4.8 Position of Son

As in other community, in Tamang community also bears a special rank in the family. Though they do not express about the prestigious states of son, the survey depicted their wishes on having son. Out of 85 surveyed families, 30 respondents expressed their wish to have son in spite of their daughters. The major thrust on having a son is explained as the continuation of their dynasty and social prestige. It is also heard that in some social gathering, couple having on son are not allowed so, from social and spiritual gathering value, a son is a most in Tamang society. At the same period, son holds the responsibility of cooking after the aged parents. Being patriarchal family son is treated as the most dignified member of the family and the family responsibility shifts to the eldest son after the death of the father along with the headman ship of the family. After also seeks suggestion from his son for major decision in the family. So the role of the son in the Tamang family is obvious.

5.4.9 Position of Daughter

A daughter is regarded as 'Jhame' in Tamang terminology. Tamang society regards the birth of a daughter the in coming of happiness in the family. A daughter is taken as the symbol of goddess Laxmi the goddess of property. It also discloses the prosperity of the family. Daughter also remains respectable member of the family in the Tamang society.

In Sauli Bazar, the status of daughter in the family is also respectable. In certain social function. The presence of daughter is obligatory especially in death rituals, the presence of daughter and son are most. It also shows the signification role of daughter in the Tamang family. Until the marriage, daughter, she will be under the patronage of father. After the marriage too, they gathers to their parental home in certain occasion and get due respect from their brothers.

5.4.10 Relationship between Husband and Wife.

About the defined relationship between husband and wife, Hindu philosophy detects concrete job description. But Tamang family does not have such concrete job description. Even though; Tamangs regard the relation ship between husband and wife as a holy bond. Husband and wife take common responsibility for producing, upbringing and protecting. Both of them take equal responsibility in maintaining their family Husband keep himself buries in out door works while wife keep herself in indoor works.

5.4.11 Elderly Citizen of Position

Main citizens in the Tamang society great respect. They are considered as experienced fellows of the society and hold the decisive are in social and ritual events. Their instructions and experiences are considered as valuable guidance to the society. Unlike in western society, they enjoy due respect in the family or community.

5.5 Rituals and Rites of Tamang Society

Ritual is the major index to evaluate the total social system of the society. Ritual is the very point which differentiates human being with other creatures. The intelligence, creativity, wisdom, etc. have enabled them to line

with separate existence and identity over all there living creature is. Creature is the total of rituals, where as ritual is the part of culture. Culture and rituals are not as of past days. They are also the identity of any ethnic community. The ultimate desire of human being is to be called civilized by other human scientist, probably, are governed by certain system, rules, regulation, tradition custom exc. These factors indicate the unique character of the society. Such kind of system are mot same in all society. Hinduism and Buddhist myths regard rituals as the purifiers. So, rituals can be assumed as measuring road to know any civilization.

The Tamang rituals are the total mixtures of lam is am, Jhankri jam and tambasam. Lamas are spiritual leaders they lead the soul to heaven after death. The bombo or Jhankri frees one from the bad soul while the tambo explains the chronology of a caste and the history. (Parsu Ram Tamang, Tamang sanskar)

Tamang people freeform ranges of rituals in their daily life. These rituals do not coincide allover the country among Tamang ethnic group. Even though they can't dare to unify these rituals and can't violate these social systems. Such rituals have both spiritual and material value from birth to death, there is different rituals, which they have to perform .Amory them some are expensive too. The new generation is attempting to modify them as per their situation.

The Tamang of Sauli Bazar also perform different rituals. In this very juncture it should not be undermined that from eastern part of Dhamilikawa VDC, it has influence of Tibetan culture. In this study the Tamang of Sauli Bazaar, who are mostly migrants from hilly side are more focused.

The rituals of Tamangs of Sauli Bazar can be broadly divided in to following groups.

Naming

Chhewar

Marriage

Death ritual

5.5.1 Naming

In Tamang society, the naming ritual Nawarn is the first important ritual. The naming rite of Tamang is called 'Thapsamg' in the Tamang language. Usually they observe this ritual in the third or fifth day from the birth of a child. It is done for both male and female child. The main objective of performing the ceremony is to purify the child, mother and the land. The social importance of the ritual is to give name and clean in order to socialize a child.

It was heart that in the previous day's lama initiates the ceremony with various holy vidis. But nowadays the eldest person of the family like grand father, mother or parent give the name to a child in simple manner i.e. without lamas. The eldest person choices a name give it to the newly born child it was found that the Tamang Sauli Bazar had almost gave away the traditional naming to a child which was used to base on the animal calendar. The modern names like Raju, Alina, Priti etc is popular among the Tamang.

5.5.2 Feeding

In Tamang language the rite is called 'Kan Khawa' the Tamang of Sauli Bazar perform the first feeding to a child in sixth and fifth month for a male and a female child respectively. The eldest person of a family feeds the child with rice. The ritual is very simple said maithe the sing shambo aged 65 of the site when asked with other persons also expressed the same view.

5.5.3 Chhewar

Chhewar is one of the most important rituals among the Tamang which is performed omly for the male child. It is also called krabreba in Tamang (parsu Ram Tamang). The meaning of Chhewar is the cutting of hair formally for the first time since birth of male child

It is believed that a child without Chhewar is not spiritually pure and is not allowed to marry and perform other holy rituals. In Tamang people, the ceremony is invited and organized by the Childs parents but the maternal uncle has to take Spoon worship of the ceremony. The Chhewar would not take place without the presence of the maternal uncle. The maternal uncial specially invited for the ritual. It the child had no maternal uncle, the person close to be

the brother of its mother is invited. In this regard the maternal uncle has a high respect in the Tamang society.

When the date of chhewar is confirmed, the special offering sagun is sent to the maternal uncle which is the invitation to him. The sagun confirms the necessary presence of the maternal uncle on the occasion. The touch by him in the so gun reflects the acceptance of invitation. The sagun includes wine and a cock.

On the day of Chhewar, lama spell holy chants and the maternal uncle shaves the hair of the child. The hair must not be fallen on the ground, for this hairs are collected by the unmarried women of the family on the plate. Hairs collected so is then thrown in to the river by the women. After shaving the hair, the maternal uncle gives the child clothes and a golden or copper pot and then blesses him offering Tika along with money. Nowadays a new practice is taking place i.e. the uncle has to give the present according to the demand of the child which is, said Mr. Hem Bahadur Tamang the local inhabitant, it bad practice making the ritual expensive for the poor Tamang .

5.5.4 Marriage

Marriage is not only a social obligation but it is also a biological need too. It is a natural need to every human being. It is one of the universal social institution established by human society to control and regulation the sex life of man (Rao1980:82) Marriage also make debut on social integration.

The basic difference between accidental and oriental concept on marriage is that, in west they assume to fulfill just their biological need where as in east, it is considered as spiritual bond so, we can assimilate marriage as spiritual and physical blend in hind uism, marriage in one of the getaway to 'mokshya' where as in Buddhism it is not well stated, rather, they believe that without marriage also they can get Nirvan.

In Tamang society there is no age period to marry. However, general phenomena are that. Tamang girls are married earlier before the exact marrying age. The average marriage in studied area is 18 ages which seems not so deviated from national standard. Tamang males also do not mind

marrying elder brides it also depicts that they do not object the age of the brides for marrying purpose.

In the studied area, 60% respondents expressed the view to love marriage, where as 20% liked arranged marriage followed by 20% of culture marriage like in other ethnic group, Tamang also like endogamy marriage. The pattern of marriage has been changing in the society. The proper form of marriage is between cross cousin (Holmbery –58). Almost all the marriage occurs within limited area.

In their terminology assaying (Mama) and syolon (phuphaju) are equal and angi (maiju) and angi (phuphu) are equal .

The ever increasing in flounce of modernization has chanced the altitude of Tamang youngsters on cross-cousin marriage. Around 60% young opposed the cross cousin marriage. This type of marriage takes place between brothers son and sisters daughter. They did not believe in the blood relations in this type of marriage as the sister gets marriage with the person of different clan. The clan boju has bone relationship with bala, gole, Dong, titung, and gong. They strictly prohibits the inter clan marriage haling bone relationship.

Tamang society practices various type of marriage. The Tamans of Sauli Bazar have been practicing. Following marriages:-

- 1) Arranged marriage
- 2) Love marriage

5.5.4.1 Arranged Marriage

It is the most accepted and dignified marriage among the Tmanng of Dhamilikawa VDC. Earlier stated they lake precaution in bone relation while arrainging marriage. However there was practice of cross cousin marriage, they did not believe in the bone relation between brother and sister because they believe that mother contribute her blood to making the fleshes and other parts of a child while the blood and semen of the father makes the bone of the child (parsu Ram Tamang 2051)

The Tamang from the new generation expressed view against the cross cousin marriage. They said that there exists the gene tic relation between sister

and brother as the brother and sisters are from the same parent. They also expressed the view that this type of marriage is also dangerous from the social view i.e. the close relation of brother and sister breaks if the marriage turned out to be failure.

Most of the Tamang were found in favor of the arranged marriage out of 85 pairs, there was 80 arranged marriage only 5 were love marriage out of 25 cases, 5 was found cross cousin marriage

In this kind of marriage, first of all the groom side directly goes to put the proposal for marriage with the bride sides. If the proposal is accepted the groom side sent a special present called 'pong' to the bride side. The "pong" usually includes a cock, a goat and wine. If the bride parent accepts the "pong" the marriage is confirmed and the date for the marriage ceremony is confirmed on the same day. Then in the fixed date the procession goes to the bride home and they are welcomed and feast is arranged which welcomed rice, wine, buffalo, goat meat.

The people in the procession enjoy the whole night dancing, drinking and feasting, again the early morning of the next day the procession is feasted. The bride's parent offers Tika to their daughter and the son in law and provides dowry. The bride is sent after farewell. After arriving to the bride groom's house another feast is arranged to all the relatives and other well wishes, friend and the villager give present to the newly married couple. The groom puts sindur on the forehead of the bride and the ceremony concludes formally.

5.5.4.2. Love Marriage

This type of marriage in this area is not considered as traditional one. But some cases are found too. Most of the young respondents advocate on this type of marriage. In this marriage system the girl elopes with the beloved and later they have to get approval through 'per inbhu' in the society, where all the process is to be conducted, if accepted by the bride's father.

Another type of marriage is 'Jari', in which a married wife elopes with a male and the new husband, has to pay back certain amount of money to the

previous husband of the eloped lady. It is just like the reterring back the expenditure money of marriage. And the children remain with first husband. This system shows the liberal attitude towards women, because she does not have to bear any moral one financial penalty. The amount of Jari is different from place to place.

Table No. : 5.11: Type of Marriage

No of sampled H H	No of couples	No of Arranged	love
85	85	80	5
percentage	100%	94.11	5.88

Source: Field survey 2006

5.5.5 Fowa

Fowa is a kind of ritual which is conducted before the death of any person. It Hinduism also there is such system namingly 'Gaudaan 'which is taken place before the death of passion. It is mostly conducted only when the person does not have off spring or she feels that the off –springs do not conduct death rituals; fowa means the clearing of sin. This is a highly valued ritual but little bit expensive person who performs fowa is supposed to get eternity and peace after the death flow ever, this ritual is not so in practice in Sauli Bazaar.

5.5.6 Death Rituals

Ceremonies associated with death dominate the life of the society. Through out the year (Frick 1993: Rs 1146) Death Rituals occupy pre dominant position in their ritual proportions and rites of social affirmation. (Holemborg 1990:190)

These above mentioned statements show that death rituals are the most important one, as such; in Tamang society also death rituals are the indicator of social status obligatory to religion and expensive to observe. Lamas are the main persons. To conduct death rituals. Tamang community thinks that without proper death rituals rebirth is impossible and the soul turns in to devil. The

most important part of death ritual is the memorial death feast which have the legal significance too. (Holmbery 1986:Isl)

In this study the researcher had made two broad divisions on death rituals they are:

- a) Cremation
- b) Ghewa

5.5.6.1 Cremation

In Tamang community, if any body dies, the body is to be kept at the premise of the house. Cremation is the first death ritual conducted under the leadership of lama but before cremation, many other activities are also to be completed. After the death, the body is to be purified by bathing or sprinkling gold water. The funeral procession is preceded only after the gathering of son son-in law, relatives, neighbor etc. Until the process is finished, the dead person is given daily food like an ordinary person before the starting of funeral procession, the dead body is placed in a decorated palanquin like object. The body is being carried by son, Son in law lama etc. All will bid last goodbye and take it to the top of the previously allocated hill.

As death rites among Tamang of different locality differs from place to place, the death rites of Tamangs of Sauli Bazar is little bit different than Tamang of other locality as most of the culture of the Tamangs of Sauli Bazar are being influenced by Tibetan culture and tradition, it is not mandatory to cremate the corpse thence in Sauli Bazar. The lamas decide what to do with the corpse. In this connection these are four options there are:-

- a) Burying
- b) Cutting into pieces
- c) Toilet flow in to the river
- d) Burning

To decide which option to be followed Lamas study the time of death and according to the Shastra it will be decided what to do with the dead body. As the same time, lama also decides which direction to be followed for the funeral rites. It may be one among the four directions it is the right of son in

law to carry the dead body. If unmarried girl is dies, a mock husband shoulder made for further procession.

After the funeral rites, the funeral precisionists will be served with rice meat, wiener. It is the general tradition in Sauli Bazar to avoid salt for 24 hours. One first day, the Malamis and lamas shoals remain in the deceased house. On the third day the grief 'Du ' of death is being lifted. The local name of this ritual is called 'shya shamvo'. The general mourning is conducted up to the 49 days on 7th day Dinchi ritual is performed, which means to same serve food to attendants funeral procession and neighbor. The food comprises of rice meat wine etc.

5.5.6.2 Ghewa

The last death ritual is called 'Ghewa' it concludes the death rituals it is one of the moat expensive ritual. It is also assumed that such mort uary feast conclude the social relation between living and dead. At the same time it recreates the structure of the society of living. The social and spiritual death of the dead person is declared only after per forming the ghewa rite.

In Sauli Bazar, As mentioned earlier the ghewa takes place on the 7th to 49 day of the death of the person .It should be done with in the month of day of death ,it doesn't take place in sharavan (4th month). The duration of Chewa is three days. Ghewa is not performed for the child dead before naming.

During the three day long Chewa the relatives got engaged in the ritual house. The house remains fell with guest and only noisy with traditional musical instrument.

The ritual comes to an end with a popular from of dancing called 'lakhe' where all the lamas snd other dancers participate. The whole environment echoes with high sound of music and it concluded with traditional feasting, where wine is a must. These event particularly reveals the social and Buddhist register of mortuary rites (Holmberg: 200).

First of all a 'chhorten' like wooden block is constructed in which the belongings of the deceased of the decreased are kept. Such image is called 'siwaghur' the astu (bone) of the dead is also put in to it. It is then regarded as

the representative of the dead person siwaghur is the main place of concentration around which all activities take place. It is kept in front to the gombo (place of worship) and put just before it a heap of 'chho' (food) and the oil amp. The lama constructs torma which is made from cooked rice. In front of the siwaghur. Then the Lama goes on reading holy chants from holy books. This event which happens in the final day of ghewa is megha event marking the complete departure of deceased soul towards heaven.

5.5.7 Entertainment

Tamang people are very fond of entertainment. They have their own distinct culture. But in Sauli Bazar, being influenced by modification, lot of such traditions are being varnished. On certain occasion they make marry in fairs and festival.

5.5.7.1 Songs

Tamang have special song called Tamang ' whai' other songs are like Tamba, Juhar, Tamang selo etc. Tibetan songs are also in practice too.

5.5.7.2 Dance

The Tamang to the Saule Bazar do dances in the marriage and haircutting ceremonies. They dance with singing and playing Danbhu medal and flute.

Now a days, they have been found well in fluencies the modern means of entertainment. They go to watch movies in cinema T.V. and they also love to listen modern songs and dance.

5.5.8 Skill

The Tamang are famous for their traditional skill like painting thanka wearing Doko , Namlo, Radhi, Pakhi. The Thangka painting of the Tamang is even popular in aboard. But it was very sad to trace the fact the Tamang of sauli bazar tole was totally nill in there skill. They just have the skill of Agriculture Nor only that they were found even unknown from the vocational skill like carpentry. House making and other working.

5.5.9 Mode of Energy Consumption

The main resource of energy of the Tamang of the also were agriculture products and kerosene oil. Previously they vied to get the every from the near by community forest but nowadays the every to the forest is restricted by the forest act or forest protection law. They are still unaware of the benefit of community forest.

5.5.10 The Condition of Health Hygiene Status.

All of the Tamang of the region found of being aware to the modern health care center example going near by health post or hospital but still traditional medication example jhankri system was in practice hill or Himalayan region. People beloved that without making free from bad soul, to the patient the effect of medicine in the body cannot achieved. Nepalese people still believed the jhaniri Medicare system of the village site.

5.5.11 The Situation of Pure Dinking Water

The main source of drinking water was found to be the well, khola, river, lake, and modern style tap which was the grand water supply from the near by different tole. Recently a project from the local NGOs / INGOs was found lunching to supply the hygienic water to the area. Although, the water born diseases prevailing in the area indicates that they were still unaware of using clean drinking water supplied from each villages.

5.5.12 The Situation of Toilet

Sauli Bazar had no any toilet. Tamang people go the near by river bank or to the near by forest site for the purpose. So people still believed the need of Toilet.

5.5.13 The House of the Structure

The Tamang people were mostly built in the traditional style of the houses in the Sauli Bazar. The house was mostly built from stone 'mud ' wood and unfired bricks. The houses roof built with thatch roof. Some were found with zinc and alate roof nowadays mostly people were built new style of house.

5.5.14 Miscellaneous

5.5.14.1 Loan System

As stated elsewhere this area is not sufficient for their subsistence. It means some time they have to manage loan for their deficit. The loan system in this area is mostly dependent upon so called merchants of the locality however little bit clever people like have loan from local bands. If they have nothing to deposit. Then they go to the merchants where they are charged high percent of interest.

5.5.14.2 Political System

About present political system out of 35 respondents 20 replied positively 18 reacted relatively, 25 supported the system and 8 expressed their ignorance. About local Government program (LGP) all respondents stated their heart felt support.

5.5.14.3 Impact of Bnanubhakta Marga

All the respondents supported the positive impact of the Rajmarga (Highway). However they have ranked the influence sector in accessibility, cheap food stuffs employment respectively.

5.5.14.4 Back Wardness of Major Area

Asked about the major cause of their backwardness. 50 respondents replaced education as the main cause other showed about unemployment, exploitation etc. However, the respondents seconded other reasons of backwardness are like awareness lack of unity, laziness, meekness, primitive type of work, traditional events etc.

5.5.14.5 Household Products of Sales

Except some Tamangs families, many families produce their native handicraft like woolen clothes, basket, and so others. They sell it in the market if they are more after their domestic use. So, this accounts very negligible amount in their socio-economic developments. The final day of ghewa is megha event making the complete departure of deceased's soul towards heaven. They believe that the soul remains in the earth.

During the Ghewa, the family has to provide feast to all the attends. The attendance of relation is compulsory while other attendees are not compulsory.

One the three day of Ghewa, all the relationship with the decreased soul is turned off. On the day of the last feast the departed soul is offered greeted for the last by all and the astu of the dead are thrown in to the river. After this the social and spiritual death of the departed soul is completed.

But in Sauli Bazar, it is not obligatory to construct mane. This is decided by lama. In most cases they must put gold, silver, brunet.

During the time of research, the researcher had attended Ghewa, ritual, which was observed in very enthusiastic manner just like an extravaganza. All the activities performed in Ghewa have religious and social value. So Tamang try to observe Ghewa in their full capacity either by getting loan or with their property. But to conduct Ghewa by burrowing money does not help their economic status rather hamper their economic position.

5.6 Tamang Etiquette

Tamang people are one of the oldest ethnic groups of Nepal. So it is natural that Tamangs have their own unique etiquette and significance.

5.6.1 Food Pattern

Sauli Bazar it has made the food pattern more mixed one previously, they used to have ' dhindo' as their main food. But now due to the modernization most of the inhabitants have adopted rice as meal ,but poverty stricken people are still using dhindo' maize porridge bread etc as their meal another important drinking item is wine, which seems used in the time of happiness and sorrow. As located in the center of the district. It is natural to have more frequency of shops. This also made ' change' in their daily food pattern. Chow min, tea manufactured food etc. have been replacing their traditional food pattern.

Most the respondents buy their deficit food from Sauli Bazar .The deficit is being managed by extra work in meat category, they use buffalo, sheep, Goat, Chicken etc.

5.6.2 Clothing

Tamang of the Sauli Bazar were found wearing both types of clothes modern and older. The elder people were found wearing the older dresses while the teenager were found wearing modern clothes the elder Tamang men wears Daura Surwal while the female puts on Guniyo cholo, the Teenagers were found wearing pant, shirts and Kurta Surwal.

In the time of worship they wear red colored tracts. The lamas who have to attend different rituals and Pooja have typical garment of red color. The Lamas wear (Buddhi) 'chiha' as special kind of garland made from the fruit of special kind.

5.6.3 House Pattern

Most of the Tamangs of Sauli Bazar have one storied house. However, a little bit will to do families construct two storied building. The kitchen is mostly located in ground floor. They have common type of kitchen and the hearth is located in the center of the so called dining and kitchen room .They prefer the upper floor as bed room and storing.

Their house construction materials are mostly locally available materials like a stones. Slater woods The statement is mostly congested pattern except in town also.

5.6.4 Ornaments

The Tamang women have high craze for the golden and silver ornaments the women Tamang Sauli Bazar were found mostly wearing silver wearing. They love to wear the traditionally crafted ornaments. They were found earring called mar wari nose ring called bulali and falli and hand brasslet called Kali; they also put on figure rings.

5.6.5 Festivals

Like in other ethnic groups, Tamangs have different festivals too. Tamang life is full of various kind of festival as in other ethnic groups of Nepal. They observe some festival quite distinct and original. The Tamang of Sauli Bazar were found observing the following festivals.

5.6.5.1 Tapargya (New Year)

Tamang New Year is started from the full moon of Poush. They observe it with full interest. On New Year they visit chorten and pray for prosperous coming year. In Sauli Bazar on every full moon they visit Gumba and pray to god by offering lamps.

5.6.5.2 Maghe Sakranti

In the holy month of magh the sun enters the southern part and the days begin to grow longer and warmer. The Tamang worship the Buddha in gumbos. They purify themselves taking bath in the early morning and take blessings from the elder person of the family. The married daughter is invited for the feast.

5.6.5.3 Dashain

Tamangs, though Buddhist in their traditional religion, also observe Dashain in an enthusiastic manner they also sow jamara, offer sacrifice of five creatures. On the 10th day they provide and receive 'Tika' as Hindus do.

5.6.5.4 Tihar

Tamang of Sauli Bazar also observed the Tihar festival with high spirit in this festival the brother receives tika from sisters they worship cow and Laxmi. They also prefer to play deusehi as like Hindu people.

5.6.5.5 Fagu Poornima

The Tamang of the Sauli Bazar organize the Devi Puja on the full moon day of Chaitra also call Phagu Purnima. On this day, the local goddess nears village is specially prayed offering various offerings. They sacrifice female goats to the dodoes. In the evening of the day they light around the temple and stay the whole night in the temple singing and dancing.

CHAPTER - 6

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

The ethnic diversity in the country is considered as the fertile land for the study of anthropology. The different castes and ethnic groups are like mosaic in anthropologic context. They are having different culture, tradition and rituals etc. The Tamang population deserve high order in the sum of Nepalese population with a share of 5.64% or 128,230,4 as per as the population census of 2001. They constitute a remarkable position in the national population.

Although Tamangs are considered as the migrant from north, it has very ancient background on their arrival time. In Nepal different scholars have differed opinion on their arrival time. These settlement are clustered around the ridges of Kathmandu Valley along with the districts like Rasuwa, Nuwakot, Sindupalchowk, Dhading, Kavre, Lamjung etc. Lamjung is also a district having majority of Gurung population.

This study was conducted in the Ward no 8, 9 of Dhamilikuwa VDC it has aimed to trace demographic and socio-economic condition of Tamang population.

The study conducted with a theoretical proposition that the Tamangs of Nepal are in the conditions of economic backwardness despite their close affinity with Kathmandu valley. The social and religious orthodoxy they practice are the major causes for their backwardness.

The study has aimed to discover the demographic, social and economic profile and to suggest some remedial measure for their betterment economy different literature. Tamangs were studied with special reference to their socio-economic life. The limited literature available has focused on their ritual paradoxes.

The study was conducted in a descriptive design with random sampling method. The sample size covered all together 85 households out of 340

households. The information was gathered using both the quantitative and qualitative type of data. Household census, interviews, observation, questionnaire were used as tools of data generation. Where questionnaires were used as tools of data generation whereas the study report has included different forms of data analysis. The overall economic status of the Tamang was found to be rather critical while their economic condition was analyzed with statistical presentation. The Tamang economy is of subsistence and it has a quite narrow coverage. The economic activities are limited and concentrated on agro pastoral and few monetary transactions occur.

The Tamangs occupation is agriculture in the regions. Some are government and non government service holders. Very few are engaged in other economic activities; land is the most important property they possess. Out of 280 household 256 have their own land. The main kind of land they own is Khet and Bari. They devote their maximum energy, time and labour in their land and produce for their livelihood. Live stock holding is second important feature of their major economy. Buffalo, cow, goat and pig are major domestic animals. They rear presently buffalo, cow, rearing has gained fast popularity since they produce milk. They consume milk themselves and very few sell the milk. Goats, pigs help them to earn some money in time of money crisis.

The educational status is also very low in this area. In the sampled area, there are 45 S.L.C passed, higher level education studied are few. Among Tamang people, 39% are completely illiterate, the rate of population growth is very high and the sex ratio is in favour of females. Marital status is on average nature with more unmarried and quite a few as widow and 51.21% of the population belonged to the age group 15-60 whereas 27.68% belonged to the age group below 15 while only 21.1% belonged to age group above sixty.

The Tamang people practice various kinds of rituals and such rituals have a dominant influence in their social life. There is a remarkable change in different modes of interactions and they are in the transition phase. The expensive rituals like Ghewa (Marriage) Chhewar are still in practice but some

of the traditional organization has already collapsed like Tamba is completely collapsed.

Tamang people being one of the ancient ethnic group, have varieties of rituals and tradition. There rituals and tradition have decisive influence in their school life. The traditional obligatory working group like Kahaba (Karpenter), Unijya (Community leader), are not so inexistence. But various kinds of marriage Ghewa etc are still in popular existence.

Namlang, marriage, fowa, ghewa are widely practiced with high preferences. There traditional calendar of 12 years have high influence in their social rituals. But the system of cross cousin marriages is not so liked by youngsters.

The elderly citizens still enjoy respectable position in the Tamang community. At the same time, the Mandatory presence of women in the social occasion shows the role and status of women in Tamang society. There are also equal contributions in economic activities. Lamas are considered as the symbol of religious unity in the community. They have influential role in the community too.

The mode of entertainment in the Tamang community mostly played in social occasion, shows the role and status of women in Tamang society. There are also equal contributions in economic activities. Lamas are considered as the symbol of religious unity in the community. They have influential role in the community too.

The mode of entertainment in the Tamang community is mostly played in social occasion where both boys and girls enjoy for entertainment. Beside the traditional music and dance Radio has role to play as entertainment. It is also remarkable that most of the traditional rituals, social life are coincided with other people migrated from Tibetan regions.

In total, the area has around 1445 Tamang populations of which 1445 were enumerated and the sex ratio is 90% which means 690 male and 755 are female. The average household size is 5 per family.

Due to the grousing tendency of living in nuclear family, the household seem to be small. However the low land holding and the poor production rate and almost zero in vocational skill leading the Tamang to the poor life. The situation of illiteracy, the heavy expense needed for ritual occasions and the stationary economy has down to older the complete socio-economic scenario.

The Tamang social life of Dhamilikuwa VDC was noticed well influenced by the changes occurring in many sectors of national life. The growing child enrolment in school, the youth mobility towards development works and politics are raising the ray of hope to lead the Tamang people to the mainstream of national development. However there is extreme need to boost them in uplifting their economic condition. The Tamang of Sauli Bazaar is so meek and optimistic that they wish to enjoy the modern amenities through joining in the national mainstream of ethnic quality. It would be a land mark if we could pipe in the national mainstream through various means.

6.2 Conclusion

The Tamang of Sauli Bazaar mostly migrated from north have some mixed people migrated from south. But most of the culture and Tradition show that there is close affinity with north in spite of the mixed significance in migration. They have been maintaining the single significance of Tamang integrity.

Although, modification in their school behaviour are found because of construction of Bahubhakta Rajmarga. They remained original ethnic group in the area like Tamang of other areas; they are also most prone to so called modernization. The main reason is the construction of the roads and being the most famous trekking line of Mustang and Jomsom.

The Tamang of the region are still not getting the support of the concerned authorities to lift their economy. Some of them have initiated themselves the economic activities like rearing cows and goat to promote the economic condition. However, it is not sufficient to meet the vast weight of their subsistence needs. Most of the population depend upon the agriculture labour, which is poorly paid and also not available in all the time. Hence,

despite their sincere efforts to boost up their economy, they still remain very poor.

A tremendous conscious felt by the Tamangs of Sauli Bazaar is that they don't like to be manipulated by state or other people in the name of ethnic group. Rather they are eager to come in national mainstream for individual and ethnic development. It is also a incumbent trend that so called wealthy Tamangs leave the village. It is due to the lack of proper facilities they wanted. They like education, health, communication etc. The migration of such educated and rich people made the locals deprived of inseminating basic facts.

The increasing rapid population and demands are imposing severe threat in the traditional existence of the Tamang Community. Besides the changes coming around them has also strong influence over there traditionally. It is observed that the new generation of Tamangs are much influenced by the modern sophisticated life style watching T.V. cinema, eating, drinking new varieties of good and clothes and they are less eager to work hard in the traditional occupational for example agriculture.

Nowadays, most of the Tamangs are claiming for the indigenous identity and status along with other ethnic counterparts and calling for the proportional share in political and other state mechanism. However, this type of consciousness is very less in the Tamang of Sauli Bazar. They are not seemed to joining hands in the voice that is rising in organized way from their counterparts. They have been made the new organization like Tamang Ghedung, which is of the leading institution of Tamang of Nepal struggling for the upliftment of Tamang people. Thus, it was found that some of the educated Tamangs of the areas are worrying for their backwardness and thinking for the necessary steps to be taken immediately.

The major lacking in Sauli Bazar is college level institution. The opportunity of getting education was very poor. Tamang people are mostly 45 S.L.C passed among 1445 population and 39% of literacy depicts the miserable educational status. The absence of school living in the proper place further encouraged the people to remain illiterate. It is encouraging that very recently

they have started a primary school. In this reason, now a day's educated people thinking established a higher level secondary school.

The over all socio-economic condition, the researcher likes to conclude that their backwardness is caused by their rigid economic and social system. To eliminate the problem, new generation should be given proper opportunity of education along with the adult education for attitudinal change of local grown up people and at the same time, a program, which can generate income utilizing idle man power should be launched. That well boosts up their economic condition.

The health situation of the area is also not good. The children were suffering from the water born diseases. There is no proper management of toilet. Almost all the surveyed household lacked the toilet and they use the untreated water.

The economic analysis shows that farm products are not sufficient for their daily needs. It discloses that they have very low fiscal transaction. The mandatory contribution for social events is becoming problem to the poverty stricken families. For this, they are struggling with new challenges, which mean they are optimistic about their problems.

The pattern of change in traditional marriage system, decreasing events of cross-cousin marriage, average marrying age also show that new generation is of opinion that the detailed cultural rituals make them feebler. So they are modifying the mode of cultural like having love marriage, instead of arranged marriage and low turn out of them more active, economically and traditionally. Because when the cultural events are of high expense and detailed it will more exist. Cultural events which maintain the core value with easy procedure and less expense wil sustain for long time.

Eventually, we can conclude that Tamangs of Sauli Bazar have been preserving their ethnic identity. They are meek honest and simple in nature but with descending economic condition. The easy accessibility with capital city is not properly manipulated one aspect. So if major problems like education lack

of consciousness are too solved, they will have better condition with proper mobilization of resources.

6.3 Recommendations

Development is a never ending process for the development of any sector, changes are inevitable and it depends upon time and situation. The changes occurred in the Tamang community of Sauli Bazaar are not as expected by the development worker in order to make the socio-economic situation more responsive. They need to improve certain sectors as the researcher realized. The following betterment of the Anthrop-development study of the Sauli Bazar of the Dhamilikuwa VDC.

1. Higher level educational institution should be established without no delay for the higher secondary level students.
2. A proper record of theirs social customs should be maintained and the provision should be initiated to give them education in their own mother tongue.
3. Proper environment should be created through various incentive oriented program to check the migration of wealthy and educated people.
4. NGOs, INGOs should focus the programme on enhancing their skills, income generation and other programs associated with creating jobs. This will improve their economic conditions.
5. The educated people (S.L.C) educated should be trained as facilitator to create awareness on their potentiality.
6. It seems that the VDC is not paying attention towards the upliftment of the Tamang. The VDC should allocate sufficient budget for the development infrastructure in the area like developing roads, health post, school and library.
7. Financial institutions like bank, cooperatives should advertise about their programs, policy and schemes for loan which should be in affordable interest rate.

8. There is a need of increase the agricultural production in the area. For this new method of agricultural and livestock keeping should be introduced and the fragmentation of land should be stopped.
9. The Tamang people have bad habit of drinking from morning to evening. The concerned authority must start to stop the local drinking shops. As well as they should be discouraged to drink and inspired to use their money in productive sector.
10. Off-farm work should be created to explore new chances to the farmers, who are intrigued in subsistence level farming.
11. The sanitation of the area is very bad. There is need of construction of toilet in houses and quality of drinking water should be improved. Awareness of the importance of good drinking water they are not getting active support from the community. Hence, the local development and co-operative institution at first launch various awareness programs before initiating any developmental activities.
12. People should be convinced about the importance of the unique rituals and to preserve it with due modification.
13. A Tamang etiquette museum and cultural center should be established.
14. Handicraft industry should be established for more employment.

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APPENDIX: 1

HOUSEHOLD SURVEY QUESTIONNAIRE

Main Respondent.....

Name:..... Occupation:

.....

Age :..... Religion:

.....

Sex: Education:

.....

1. Where is your (ancestral) forefather from?
 - a) Dhamilikuwa
 - b) Others
2. If you had migrated here. What is the cause?
 - a) Economic
 - b) Natural
 - c) Religious
 - d)

Other

3. Have you been send/ dispatch your daughter and sister school?
 - a) Yes
 - b) No
4. Which class do you want to educate your family?
 - a) S.L.C
 - b) Class-5
 - c) Higher Level Class
5. How many time do you check your health in a year?
 - a) Once
 - b) Only in need
 - c) Not at all.
6. Do you have a latrine facility in your house?
 - a) Yes
 - b) No
7. What sort of marriage do you like?
 - a) Love
 - b) Arranged
 - c) Captured
 - d) Other
8. Which marriage will you select?
 - a) Inter caste
 - b) Within Caste
9. Which age groups are able to marriage on you point of view?
 - a) Below 16
 - b) 16-20
 - c) Above 20

10. How many children should be get birth?
a) 2 b) 3 c) More than 3
11. Which kind of family do you prefer?
a) Nuclear b) Joint c) Extended
12. What is your main festival?
a) Lhoshar b) Dashain c) Maghe Shakranti
13. Which one is your religion?
a) Hindu b) Buddhism c) Christian d)

Islam

14. What is your occupation?
a) Farming b) Labour c) Government Office

Employ

15. Do you accept widow marriage?
a) Yes b) No
16. What is your mother language?
a) Tamang b) Nepali c) Other
17. What is the role of Tamang Women?
a) Decision making b) Household c) Other
18. What do you take your daily food?
a) Rice b) Bread c) Other
19. What role does Gumba play in your community?
a) Sing of Unity b) Other
20. Do you follow Hindu religion?
a) Yes b) No
21. What is your forefather occupation?
a) Agriculture b) Animal Husbandry c) Trade d) Other
22. Where do you get loan if you need?
a) Bank b) Local trader c) Other
23. Do you have 'Perma system'?
a) Yes b) No
24. What is the Source of Energy?

- a) Dhindo b) Makai Bhatmas c) Dudh Dahi d)

Other

25. What is the main source of drinking water?

- a) Stream b) Tap c) Kuwa d) Ground water e)

Other

26. Do you use toilet?

- a) Yes b) No

27. What is the occupation of Tamang female?

APPENDIX: 2

OPEN ENDED QUESTIONS

Name of the Respondent:

Address:

Post: Age:

1. What do you suggest in alleviate the poverty in your community?

Ans.

.....
.....
.....
.....

2. What activity can you play to develop your community?

Ans.

.....
.....
.....
.....

3. How can we preserve our culture and tradition?

Ans.

.....
.....
.....
.....

4. Why educated people leave the village?

Ans.

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5. Have any VDC, DDC, NGO's and Banks play necessary roles to expedite your community?

Ans.

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6. What should the government step for the upliftment of this area?

Ans.

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7. What impacts, do you see locally due to the presence of Annapurna Conservation Area?

Ans.

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8. What situation do you feel in education sector?

Ans.

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9. What do you think that backward of Tamang in government service and civil service?

Ans.

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10. What suggestion do you have to expedite the socio-economic status of Tamang of Dhamilikuwa?

Ans.

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