

Ethno-ecological Observation of Magar of Bukini, Baglung, Western, Nepal

Prakash Prasad Sapkota¹

Abstract

This study is carried out to explore the socio-cultural condition, knowledge and changing pattern for their environmental adaptation of Magar inhabitant at Bukini Tityang V.D.C. of western Nepal. There are 73 households of 450 population. The major subsistence activity of the local people is agriculture and animal husbandry. The economic condition of the majority of families is medium. Expenditure of the families has been increasing in high rate which raised question about cohesive bond of social structure. Out of total population, 76.67% are literate that is greater than national level. Young literate people do not have their applied knowledge in agricultural production and are also not attracted as well as interested about it. Most of the people are aware of the health and sanitation. Due to migration from different places co-dominance has occurred between different clans. This phenomenon is not only in cultural activity but also in physical structure of the children. There are 86 plant species used to heal the human and domestic animal diseases, 17 species for fodder, 14 species for making

¹ Mr. Prakash Prasad Sapkota is an Assistant Lecturer at the Department of Sociology/Anthropology, Mahendra Multiple Campus, Baglung.

agricultural equipment, 25 species as wild fruits and 23 species for different rituals and ceremonies. The elder Magars are rich in indigenous knowledge while the younger are not. If older generation dies their knowledge will be vanished. The effect of modernization and acculturation leads towards the increasing rate of dependency about fooding, clothing and recreation activity which directly change the behavior of the local people.

Key Words: Ethnic group, Indigenous knowledge, ethno-ecology; Magar, Baglung, Nepal.

1. Introduction

This research paper is divided into three sections; i) present socio-cultural condition, ii) ethnic knowledge about the medicinal plants and iii) changing situation for the adaptation with their environment of Magar inhabitant at Bukini Tityang, western Nepal. The results are based on the primary data collected from the field.

2. Theoretical Perspective: A Brief Sketch

The socio-cultural study of ethnic groups is not new in Nepal. But different ethnic groups have different socio-cultural traits. In case of some groups, it varies according to geographical to social access. So finding of one study can deviate from one ethnic group to another and within ethnic group also as they adopt in different was in the environment. The ethnic study in the country has been accelerating due to its importance in policy making. The powerful force of modernization, westernization, globalization and dependency has threatened social structure and all cultures and cultural values of indigenous people.

Anthropology as a holistic discipline covers most of the aspects of human beings and their socio-cultural behaviour. Each and every society develops its culture for better adaptation. The changing pattern of ecology, social structure and cultural modification occur for readjustment. The natural interest and methods of anthropology are quite consistent with work that has defined a number of important social and cultural variables that have had considerable impact in any field related with society and their culture (True, 1990). The anthropological investigation analyses any social problem from inside and through local eyes, language, culture and values.

Indigenous knowledge is defined as the accumulated knowledge, skills and technology of people, derived from the direct interaction of human beings and their environment. It is the sum of experiences and knowledge of a given group that forms the basis for decision making in the face of familiar and unfamiliar problems and challenges. Indigenous knowledge is initiated, derived and evolved by the local people themselves (Tamang & Gill, 1993, Rohana and Gunning, 1994). Native people have a stock of indigenous knowledge and experience, traditional technology, skill and innovation which is helping them to survive in the holistic environment. As indigenous people are observed into the mainstream societies, there would be loss of undocumented indigenous knowledge which would be to scientists trying to learn the sustainable way of existence with the nature (Gurung, 1994). Anthropologist has made substantial contributions towards a better understanding of traditional and indigenous resource management practice in Nepal.

Ethno-botany was first coined by American Botanist John W.

Harshberger in 1895, as the study of plants used by native community. It is a multidisciplinary approach blending the method and information from both anthropology and botany. To study the people in depth of any community, human ecological approach, environmental possibilism approach, ethno-ecological approach, ethno-botanical approach etc. are developed. These are the fields of cognitive anthropology which emphasize the perceptual environment of a particular culture. Ethno-botany emphasizes the people plant relation, their native knowledge to adopt their environment. It emphasizes the "people way of life, culture and plant resources" and its method includes the intimate participation in a community and the organization of social life (Keesing, 1998). Medicinal plant is one of the most important parts of ethno-botany which concerns about the health cure of man and his domestic cattle in certain environment for easy adaptation.

A major section of population in Nepal is composed of many ethnic groups. There are several aspects which illustrate the significance of ethnic groups. But we have failed to through ample of light on their cultural, social and indigenous knowledge till now. Traditions, beliefs, morals, customs, religion, economic condition, education and indigenous knowledge of plants have significant role in the national culture and national building activities.

In concern to socio-cultural changes, various theories were postulated on development, like modernization theory, dependency, world system and people centered theories, to understand the problem of people and to solve it. But without finding the primary problem theories are directly imposed in our society and culture. The native people are not ready to

rely on these accepted theories which destroy the ethnic knowledge continuously for the adaptation to their environment and increase dependency in high rate. Due to increase in the selfish motive, attitude and psychology unhealthy competition is increasing conflict day by day, which lead the negative sign in the development of social and cultural activities.

3. Study Area

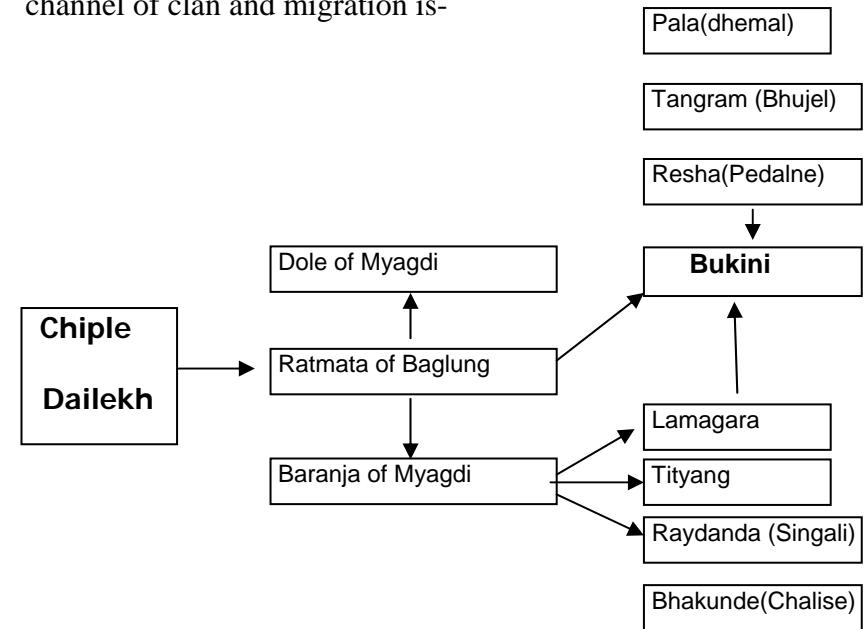
The study area, Tityang VDC, ward no. 8, Bukini village, is located in Southern part of Baglung Municipality of Baglung district, Nepal. The area is north flank of Bhakunde hill and is about one hour walk from the head quarter of Baglung. The Bukini village lies in 1100 m. height from the sea level. The terraced land is slopped with sub-temperate climate.

The study area is an agrarian society with homogenous ethnic composition with heterogeneous socio-economic strata. The study area consists of Chiple Magar, Singali Magar, Bagale Magar, Bhujel, Dhema, Pedalne and Chalise Magar. This study was focused on Magar with homogeneous composition. There are 73 households with population of 450 Magars.

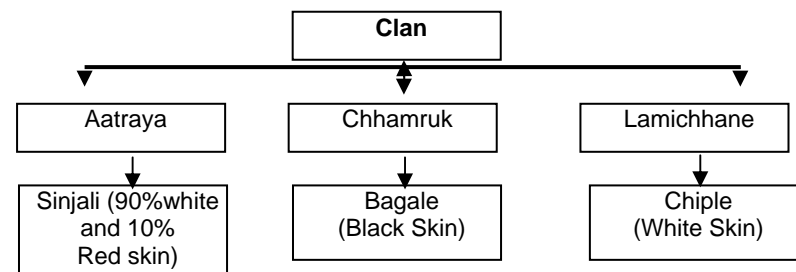
4. The People

The Chiple, Singali, Bagale, Bhugal, Dhema, Pedalne and Chalise Magar are the Magar sub clans settled in Bukini village. They have similar feature with other Magar clans. They are simple having co-operative nature. The people having normal height, Mongolian face with wheat-white in color. The purity of Mongolian face is seen clearly in chiple Magar but other have in between Mongolian and Arayan when noticed on nasal and cheek bone of the face as well as color. They are facing serious crisis in their socio-cultural

activities, which have not been studied from anthropological perspective till now. There was not any authentic written documents about the origin of the Chiple, Singali, Bagale, Bhugal, Dhema and Pedalne, Chalise, Magar though questioned with some elders, their ancestors were migrated from different parts of Nepal and live in this area. The channel of clan and migration is-



It shows the migration channel.



It shows the clan channel according to respondent.

In "Nepalka Janajatiharu" (Pandey, 2005), among Chiple, Bagale, Bhujel, Pedalne, Chalise, only Singali Thapa Magar is included in the Magar clan.

The elder group has a stock of indigenous knowledge, traditional system of organization and customary concerning the use and the management of plant resource, which could be valuable information about the using pattern, conservation and management before it is lost. Their knowledge is most important for socio-cultural identity, sustainable local level development as well as preservation of their culture and knowledge about people-plant relationship. The distinct generation gap is seen within elder and younger. The younger groups are mostly diffused with other culture. The effect of modernization and westernization is flourishing in younger one which brings the situation of extinction of their cultural identity.

5. Material and Method

Indigenous knowledge, we see today are the outcome of accumulated experiences with plant-people relationship to maintain their socio-cultural identity. These were carried over generation without any written documents. This paper focus on the present socio-cultural condition, indigenous knowledge and their relation with plants.

The data are based on the field studies applying observation, interview, participation and household survey. The field study was carried out in March 2008, with a focus of a wide range of socio-cultural and ethno-botanical aspect at Bukini village having 73 households. The methods were applied to collect the data on ethno-history, legends, rituals, ceremonies and their genealogical history. For the ethno-botanical data collection artifact interview was taken. Secondary data were collected from GOs, school, health centre, political leaders,

social workers, relevant document, literature and publication to the related topics and were analysed descriptively.

6. Economy

The major subsistence activity of the local people is agriculture and animal husbandry. The productivity of the land is good near the stream-side due to irrigation facility and fertility of soil, but such type of land is less. Low productive land is called *Bari* where maize (*Zea mays*), millet (*Eleusine coracana L*), Potatoes (*Solanum tuberosum*) etc, are grown. They are economically and ecologically important product of this region. The irrigated low land is called *Khet* on which rice is grown is not sufficient with them and two family do not own any kind of land. Agricultural works are carried out almost around the year, maize, millet, wheat, rice are the main crops of this area. Beside the agricultural work some of the men do serve in army and only a few of them engage in other government services. In spite of the agricultural work, women are engaged in preparing local wine. For the first time, her husband gives some money called '*doko halne*', then she should collect money for her personal expenditure by preparing and selling of wine. Animal husbandry is another important subsistence strategy adopted by local people which is closely related with agricultural production system. Buffalo, pig, cow, goats and fowls (chickens) are the main livestock of Bukini village. Dudhilo (*Ficus nerifolia*), Khanyo (*Ficus semicordata*), Kutimro (*Litsea monopetala*), Badahar (*Ficus Sp.*) Baans (*Dendrocalus Strictus*), Kapro (*Ficus Lacor*) and Phadelo are main fodder plants. Other fodder plants are used as according to the no. of cattle and their necessity.

7. Education/Health

Most of the people of Bukini are aware about the education and sanitation. A male has passed M.A., one man and a woman have passed B.A, five boys and three girls have

passed I.A., 20 people have passed SLC. Elder 75 women and 30 men are illiterate, which cover 23.33% of their population. Children above five years are going to school. So the average literacy rate is 76.67% which is greater than national literacy rate.

Most of the people are aware of the health and sanitation. They have been using tap water. Most of the houses have toilet and people use it. In front of Chiple's house, has *pig khor* and optional for other which increase the pollution of the house's environment but they adopt on it. Man and woman do share work and both are equally participating for the decision making activity. Though few members of women are participating in social work but they have not known about their right all. Family members of a house take part in discussion before deciding every major works, most of the decisions are made by elder male. Polygamy marriage system has started to change into monogamy. Love and capture marriage is frequent but arranged marriage is less in number because in arranged marriage rupees (5000 to 18000) five thousands to eighteen thousands cash, gold, clothes, wine, chicken and pig should be given as gift for bridegroom in different sub clans of Magars. By the expression in *Mela* and individual contact boy and girl express their love to each other. If both were agreed there are no objections from their parents.

8. House

The Magars of Bukini are skill-full to build houses, cutting stones and fishing. Their houses are made up of stone and mud wall with stone roofing mostly. Some of the houses are tin as well as nine houses are thatch roofing. At the time of building house, each house contributes two to four days help voluntarily to complete. It is an important symbol of co-operation among them.

9. Language

Magars speak Nepali language though their ancestors have their own Kham language. When they migrated from different places, they slightly left their own language to speak and were familiar with local Nepali language. There is no one to speak their own language. They totally adopted Nepali language in this environment.

10. Fooding and Clothing

Most of the Magars take meat. They use domestic animals like goats, sheep, fowls, buffalos, pig and fish as well for meat and milk. Culturally Chiple use pig meat in special occasion of feast and festivals and other use fowls & fish. Their staple food grains are maize, millet, wheat and rice. Most of the cultural activities need liquor. So, young to adult person including women also take liquor. Like the habitation of sub-tropical climate, northern flank of hill, older men wear shirt, half-shirt, Jange(half-pant), kachad(white simple towel), cap and east-coat but younger have shirt and pant mainly. In cold season they wear woolen clothes. Women wear *phuli*, *bulaki*, shellac, rings on fingers and necklace of colored glass bead. The young women wear *tuki*, rings on finger, shellac, necklace. Elder men wear khadi and women use *burko* in special occasion. *cholo*, *patuko*, T-shirt, *gaaun* and *lungi* are the popular clothes of young women.

11. Feast and Festivals

The Magars of Bukini believe that god created human beings seen in their legends. Their behavior is guided by their religious norms and values which make them more cohesive group. They were entertained with many festivals which are major aspect of people's life. Religion, ethnic festivals and rituals help reinforce and increase group participation which led towards we feeling. They celebrate *Baishaki Purni* and

pray Baraha god by using pig sacrificed and offered to deity, wine, jand, flower, *aaccheta* and *paati* alternately in a year for saving member of the family, good agricultural production and animal husbandry. *Dhule* is also called Petri karya. It is carried out in Jestha's any Monday with fish sacrificed and in shrawan with pig's sacrificed took entertained called *Harelo*. It is most important ritual for them. All the members of Magars gather and pray their ancestors for all aspects wellness of the family. Each house at least one black pig should be raised to sacrificed in Petri karya. In front of a house a cage of pig having at least one black pig is a symbol of chiple and sacrificed chicken in haralo. They celebrate *Sawane Sakranti*. They use many medicinal herbs at that time, they throw, (fling) the burning wood pieces one by one in all direction by saying the following words.

Luto laiza pilo laiza dhairinge gada, Pangali pada ho(east)

Luto laiza pilo laiza Sigane gada Pangali pada ho.....(south)

Luto laiza pilo laiza pulami gada Baglunge pada ho(north)

Remembering their god and they cross their houses by the burning wood. They celebrate Teej, Dashain, Diwali panchami, Chaitra Dashain, Mai pujne and Tihar. In Tihar, married sister brings selroti (saliny vermicelli fried from the meal of rice in ghee), chicken, wine and a pig as a present for their brothers is called Tihar khoun. Brothers give money and putting tika and mala for their sisters.

12. Song and Dance

Kirtan & ratauli are the song and dance which are used in different ceremony of Bukini, Magar Sorathi purbura and Jhamre are nearly extinct. Most of the younger start to practice the modern song and dance. Due to migration from different places their song, dance as well as cultural activities

are fused and no new one is developed till now. It leads towards their previous cultural identity.

13. Life Cycle Rituals

Married pregnant woman is not allowed to keep jal(pure water) for their gods and goddesses. Her husband should not touch the dead body but can participate a mourner at a funeral. He is forbidden to cut animals. At the birth time an experienced old women care the child. The placenta is buried in secrete place with leaf plate. On 9th day Magar's Brahmins "Bhanja" gives name the newly born child. Nawaran takes place on 9th day for both son and daughter. The delivery pollution is completed after the bathing of mother and spread the urine of cow for purity to their houses. The economically strong family gives money with *tika* for Kanya. Relatives give *aasis* (blessing) with putting *tika* for new child saying "Pray with god for long life, would be join in Army with high rank like *jamdar*, were *sindur* of king but *aasis* is changed into for greater education, spread like as *dubo*, unshaken like as Dhaulagiri Himal and for long life. *Bratabanda* [Chhewar] is carried out in odd year of boy. In Bratabanda, they prepare the four sided square [*Chauko*] having five paiyun (*Prunes coracoid's D. Don*) and leaf of banana (*Muse paradisiacal*) around it. By searching auspicious situation, direction, time and people throw the head hair of boy. The boy wears the ring of wheat powder on ear and small gold on tuft of hair [*tupi*]. The boy prays for god and goddesses. They arrange party if the economic condition is good with pig and fowl meat. Arranged, *Vagaune*, and love marriage system are popular. When boy and girl want each other, they spent some days in different place and return in boy's house. Girl enters with burning lamp and putting *tika* by her boy's mother and father called "*Vitraune*". In previous time they do not use *sindur* which is in practice now. The boy puts *sindur* on her head. *Tulsi pani*, *kapur* & ghee are kept on mouth of dead body. The dead body is kept on the ladder prepared by

bamboo and covered by *kora* and yellow-red *pat*. They think *pat* is a special and pure cloth use to remove polluted situation. Interested food, wine, kapur, shrikhanda, rice, flower etc. are put on dead body and brings at Kali Gandaki with spreading [the mixture of fried rice, aabir, coin & flower] *la* on crossing of the road as well as they use to bang a conch now. The entire mourner provides jal [river water] in the mouth of the dead body and finally gives *dagbatti* by elder son and burry into the bank of the river. The death pollution is completed in eleven days. In eleventh day, at three AM son bath and prepares 22 *pindas* (rounded structure of rice & ghee) and kept on the small branches of *Jhakro*, symbol of soul. Then after bathing and putting *tika* they arrange party. All the polluted materials are buried by *bhanja* and spread mixture of cow urine, ghee, cow milk with *dubo* for purity of the house. The life cycle rites have slight different between the different varieties of the Magars of this area.

14. Ethno-botany

Ethno-botany is the science which studies the use, beliefs and perceptions of plant resources by particular society contributed scientifically in the development of human civilization. Ethno-botany can effectively assist conservation in Nepal because traditional societies have a vast knowledge of the plants as compared to so-called advanced societies. Cultivating the latest knowledge of traditional plant users can help not only in sustainable use of resources but also in conservation and community development.

Ethno-botany & ethno-zoology provide ample possibilities for demonstrating the principle of taxonomy in native terminological system (Conklin, 1972). Ethno-botany helps us to understand the use and classification of natural resources across the entire set of specimen collected or categories elicited (Martin, 1995). Ethno botanist collects

details information from local level to understand the situation, cultural aspects of the development and conservation. Magars of Bukini, have knowledge and the way of traditional healing practice. They settle near the district headquarter and influenced by modernization and in present situation the older generation have knowledge about the medicinal plants and left to do the practice. This knowledge will be vanished in near future.

There are 86 plant species used to heal the human and domestic animal diseases. Those consists herbs, shrubs, climber and trees. Mostly they use root and rhizome, leaf, bark, flower, fruit, seed and the whole plant according to the nature of diseases and the properties of the plant parts. Some of them are given in the table 1.

Table 1 : Major medicinal plants used in practice

S. N.	Nepali/ Local name	English name	Scientific name	Parts used	Uses
1	Aank	Giant milk	Calotrops gigantea L.	Latex, Root	1-2 drops of latex with a glass of water is applied to control dysentery and expectorant. Plants used in white leprosy and skin disease.
2	Aaru	Peach	Prunus persica L	Bark and shoot,	Bark and shoot paste is used in infected wound for some days.
3	Abijalo	Lightning weed	Dymaria diandra Bblume L.	Whole plants	Juice of plants is used to cure for stomachic disorder and sinuses.
4	Aijeru, Liso	Strap flower	Loranthus falcatus L. f.	Bark, fruits	Juice of bark is used in wounds, menstrual troubles, asthma and paralysis.
5	Ainselu	Golden evergreen raspberry	Rubus ellipticus L	Fruits, roots, shoot.	Shoot paste is used in snake's bites. Root juice for fever & fruit for appetite.
6	Akashbeli, Akash jeli	Dodder	Cucuta reflexa Roxb.	Whole plants	Juice of fresh plant or the decoction is mixed with Ghodtapre and kurkure that given to the patients of jaundice and fever.
7	Amala	Indian	Phyllanthus	Fruits	Mixed with harro it is used

		goose berry	cmblica L		to cure for gastritis, cough and appetizer.
8	Amaro	Golden apple	Spondias pinnata L.	Bark, fruit	Bark juice is used for joint pain and fruit in cough, rheumatism and insecticidal.
9	Amriso	Broom grass	Thysanolaena maxima L.	Root	Roots juice is applied in fever and wounds.
10	Anar, Darim	Apple grante	Punica granatum L.	Bark	Juice of Bark is used for intestinal disorder and to kill the worms.
11	Anp	Mango	Mangifera indica L.	Bark, seed.	Bark and seed decoction is used to cure for gastric in some days.
12	Asuro, Bhasak	Malabar nut	Adhatoda vasica L	leaves, flower, roots	Decoction of plant is used for cough, chronic bronchitis.
13	Bakaino	China berry	Melia aredarach L	Leaf and bark	Juice of leaf or bark is used in fever, stomachic worms and skin diseases.
14	Ban Marati	-	Spilanthus ascemella (Linn.) Murr.	Flower	Decoction of flowers is used in cough, cold, tongue paralysis, toothache and headache.
15	Bans	Solid Bamboo	Dendrocalus strictus L.	Plants' sap	Sap is used to control the urinary problem of children.
16	Bar	Banyan tree	Ficus benghalensis L.	Latex, stilt root	Latex used in abscess, stilt root is used to woman to be pregnant.
17	Batul pate	-	Stephania glandulifera Miers.	Leaves, bulb	Leaves & bulb juice are used in gastric.
18	Bel patra	Wood apple	Aegle marmelos L	Fruit, root	Fruit juice is used to control diarrhea, dysentery and the root juice is used in fever and vomiting.
19	Belauti	Guava	Psidium guajava L.	Bark	Bark juice is used to cure in diarrhea.
20	Bet lauri	-	Costus speciosus (Koenig.) Sm.	Root stock	Juice used to cure of fever, cough, and pain and as tonic.
21	Bethe	Lamb's quarter	Chenopodium album L	Root, shoot and leaves	It is used to cure of children pneumonia. (Bal roga).
22	Bhede	Purple	Barleria	Leaf	Leaf paste is used in eye

		kuru	hair dye	crislata Linn.		aches and skin diseases.
23	Bhorla	Camel's foot climber	Bauhinia vahlii Wight. & Arn.	Seeds		Seeds are used in stomachic disorders and for tonic.
24	Bhringraj	khaki weed	Alternanthera Sessilis L	Whole plant		Paste of this plant is used to cure of wounds and sores.
25	Bhui kaphal, Sarpa kaphal	Strawberry	Fragaria nubicola lindl. Ex. Lacaita.	Leaves, Flower, Fruit		Juice is used to control excessive bleeding during menstruation, cough and cold. It is also used in nerve and to remove fluid from the lungs.
26	Bhui katahar	pine apple	Ananus comosus L	Fruit		Fruit is eaten for the cure of urinary complaints and internal inflammation of the body.
27	Bhyakur, Kukur Tarul	Deltiod yam	Dioscorea praeri Prain & Burkill.	Tuberous rootstock		Juice is used to control pregnant.
28	Bojho	Sweet flag.	Acorus calamns L	Rhizome		Juice is used for stomachic disorders, bronchitis, fever and it is chewed to clear the throat and open the voice.
29	Chari Amilo	Pink wood sorrel	Oxalis corymbosa L.	Leaf and whole plant		Juice of leaf is used to remove the eye dirt, to control vomiting and children diarrhea.
30	Chiraito, Lektite	Chiretta	Swertia chirayita L	Whole plants		Decoction of plants is used to cure of fever, typhoid, wounds, cuts, diabetes.
31	Chitu	White flower leadwort	Plumbago zeylanica Linn.	Roots		Root paste is applied to cure of abscess, increase appetite, and improve digestion. It is also used to treat of teeth ache, piles and diarrhea.
32	Chutro	Barberry	Berberis aristata Dc.	Root bark		Juice or decoction is used for jaundice, diarrhea, and fever and eye infection.
33	Gandhe jhar	goat weed	Ageratum gonyzoides L	Whole plant		Pest used for cuts and wounds. It is also used to cure for wounds between two toes caused by muddy soil in the rainy season.

34	Dhairo	Fire-flame bush	Woodfordia fruticosa L.	Flower	Juice of flower is used in dysentery and to care of bleeding in stool.
35	Dahi chamle, Dahi kamlo.	-	Clicarpa macrophylla L.	Roots and bark	The juice of bark is used in fever, inflammation and body ache.
36	Dansinki	Maiden hair fern	Adiantum venustum D. Don.	Whole plant	Juice is used to cure of abdominal disorder, cough and scorpion stings.
37	Dhursul	-	Colebrookea oppositifolia L.	Roots and top most shoots	Root juice is used in epilepsy and the juice of shoots is used to cure of sinuses and wounds.
38	Githa	Air potato	Dioscorea bulbifera Linn	Bulb	Small pieces are boiled and applied to kill of stomachic worms. For this purpose the people eat it in each year (May-June).
39	Ganja, Bhang, Bhango	Hemp	Cannabits sativa L	Leaf, resinous exudates.	It is used for stomachic disorders. Resinous exudates are used in diarrhea, dysentery, cholera and cold.
40	Golkakri	Ivy guard kavai fruit	Coccinea grandis L.	Roots, fruit	Fruit is eaten and roots juice is used for fever, pneumonia.
41	Ghiu kumari	Indian aloe	Aloea vera L.	Leaf fluid	Leaf fluid of the plant is used in burning wounds, internal inflammation.
42	Gurjo laharo	-	Tinospora cordifolia (willed.) Miers	Stem	Stem powder and juice in used in diabetes, body ache and for local tea.
43	Ghod tapre, Topre jhar, Brahmi	Water pemywort	Centella asiatica L	Whole plant	Juice of plants is used to cure for fever, jaundice and internal heat of the body.
44	Gindari	Headache tree	Premna integrifolia L	Bark	Bark juice is mixed with the juice of Simal and Gobhan and used to control internal heat of body and increase appetite.
45	Golaicho	-	Clerodendrum serratum (L.) Moon	Bark	Juice of bark is given for constipation, dysentery and gastric.
46	Gujar	Fulse	Cissampelo	Bulb	Bulb juice is used in

	Gano	pareira	s pareira L		stomachic disorders.
47	Halhale, Halhale Sag	Curly doek	Rumex crispus L	Root and leaf.	Leaf decoction is used in cough, constipation, mouth disorders. And, root paste is used to remove the complication of cuttings, wounds etc in the skins.
48	Harro	Chebulie	Terminalia chebula Retz	Fruits	Powder of fruits is applied in cough, fever and eye disease.
49	Khirro	Tallow Tree	Sapium insigne	Leaves & Latex	It is used for skin diseases and insecticide (bio-pesticide)
50	Kali neuro, Neguro	Fern	Dryoathyrium boryanum (Willd.) Ching.	Tendril shoots	It is used for headache, fever and stomachic disorders.
51	Kankro	Cucumber	Cucumis sativus L.	Fruit and seed	Juice used for internal heat, and chronic asthma.
52	kurilo	Asparagus	Asparagus racemosus L.	Tuber	Decoction of tuber is used to increase milk in women, tonic and fever.
53	Kukurdaino	Green briers	Smilex zeylanica L.	Roots	Root juice is used for venereal diseases, rheumatism and bloodless dysentery.
54	Kimbu khaphal	Mulberry	Morus alba	Fruit, Bark	Fruits are eaten to kill thirst and bark decoction is used in fever.
55	Kera	Banana	Musa paradisiaca L.	Sap of rizome	Sap of rhizome is mixed with sugar and used in internal inflammation.
56	Kanthakari	Indian Salmon	Solanum anguivi Lam. (L.)	Fruit	Fruit juice is used to reduce teeth pain piles and in scabies.
57	Kurkure, kurkure jhar	Toad stool	Lippia nodiflora L	Whole plant	Juice of plant mixed with the same types of juice of ghod tapre and akash beli is used to cure for fever and jaundice.
58	Kachur	Wild turmeric	Cuscuma zedoarea L.	Rhizome	Juice or powder of rhizome is used in stomachic disorders and gastric.
59	Kus	Sacrificia l grass	Demostachya bipinnata (L.) Stapf.	Whole plants	Juice or decoction in given to cure of asthma, jaundices and biliousness.
60	Kapro,	-	Ficus lacor	Bark	Decoction of bark used for

	Kabhro		Buch.-Ham.		ulcer and infection in leucorrhoea.
61	Lunde	Spiny Amaranthus	Amaranthus viridis L	Root	Juice of root is used to cure of pneumonia of children. It is also used for colic pain and leucorrhoea.
62	Lasun	Garlic	Allium sativa L	Roots & leaves	Juice of root and leaf is applied for tonic, digestion, toothache, earaches and headache.
63	Lauka	White flower gourd	Lagenaria siceraria L.	Seed	Seed juice is use for the cure of chronic cough.
64	Okhar	Walnut	Juglans regia L.	Bark of stem and fruit.	Paste of bark and fruit is used to control white spots in the skin (white leprosy) and it is also used in other skin diseases.
65	Pipal	Pipal tree	Ficus religiosa L.	Bark	Juice or powder of bark is used for cough and asthma.
66	Pudina	Pepper mint	Mentha arvensis L.	Leaves	Juice of leaves is used to cure of digestion, asthma, and to regulate urine.
67	Pashanaved	-	Bergenia ciliate Forma.	Rhizome	Decoction of rhizome, used for fever and diarrhea. It is used as family planning.
68	Paiyun	Himalayan wild cherry	Prunus cerasoides D. Don.	Bark	Decoction of bark is used to remove body ache and to stop abortion.
69	Raj briksha	Cassia pods	Cassia fistula L	Seeds	Juice of seeds is given to regulate the stopped urine, snake bite and rheumatism.
70	Rudilo	Night Jasmin	Nyctanthes abor-tristis L.	Leaf	Leaf decoction is used to treat completely for fever and chronic typhoid.
71	Sikari Lahara	-	Sciendapsus officinalis L	Leaves and stem	Juice is used in cuts. It controls the cuts immediately.
72	Simal	Silk cotton Tree	Bombax ceiba L	Bark	Bark juice mixing with the bark of Ginderi and Gogan juice and sugar left during a whole night outside the house and used to remove the internal inflammation in the body.
73	Siundi	-	Euphorbia royleana Boiss	Latex	Latex is used for stomachic disorders and it is massaged around navel

					when the stomach starts to pain.
74	Sajimal	Physic nut	Jatropha curcas L	Latex (sap)	Latex used for cuts and wounds especially in the wounds between two toes in the rainy season.
75	Satuwa	-	Paris polyhylla L.	Rhizome	Decoction of rhizome is used to control the poison and applied in cuts.
76	Sisnu	Stinging nettle	Urtica dioica L	Root and shoots	Juice or decoction of root and shoot is used to cure for anemia, to purify blood and for tonic.
77	Siltmur	-	Litsea cubeba L. or Lindera neesiana	Fruit	Fruits directly or its decoction is used to cure of fever, cough and to control poison.
78	Simali	Indian privet	Vitex negundo L.	Shoots	One to two drops of Juice of shoots are used to cure of sinuses.
79	Sipligan	-	Crataeva religiosa Hook & at. al.	Fruit, shoots, bark	Juice of fruit, shoot and bark is applied to cure of snake bite, infected wounds and cuts. It increase appetite and controls other skin diseases.
80	Titepati	Mugwort	Artemisia dubia L	Whole plants	It is used for stomachic, purgative, hysteria asthma, skin disease like scabies & on ulcers.
81	Titekarela	Bitter cucumber	Momordica charantia L.	Fruit	Decoction is used to cure for fever, to Purify blood and increase in appetite.
82	Tulasi	Scred basil	Ocimum tenmiflorum L	Leaf, Whole plants	Juice of plant is used in fever earache and infection, cough, sores of moth and fever.
83	Tejpat, Sinkauli	Indian cassia	Cinnanomum tamala L	Leaf & bark	Decoction of leaf and bark is used in headache, fever and constipation.
84	Timur, Raya timur	Nepali peeper	Zanthoxylum armatum Dc.	Fruit	Decoction of fruits is used in fever, cough, asthma, headache, teeth ache and digestion.
85	Timilo, Goppa	-	Ficus sarmetosa Buch.-Ham. ex Sm.	Fruit (fig)	At the time of stomachic pain and diarrhea, the fruits are directly applied in fresh form.
86	Thakailo	-	Morina polyphylla Wall. Ex. Dc.	Root and shoot	Juice of root and shoot is used to cure of swelling, Gastritis, painful joints and internal inflammation of body.

Source: Field Survey 2008

The medicinal plants are useful to treat fever, cough, cold, headache, removing worms, asthma, jaundice, gynecological disease of female, cut, wounds, gastric and heating sensation. They are mostly used in the form of juice, powder, decoction, paste, liquid form, goli etc.

They use 17 plant species for fodder, 10 species of cultivated crop plant species and 6 varieties of rice. They have 14 species used for making agricultural equipments and 25 wild edible plants.

They use 23 kinds of different plant species in rituals and ceremonies; they are given in the table 2.

Table 2: Plant species used in rituals and ceremonies

S.N.	Nepali Local name	Botanical name
1.	Amp.	Magnifier indicia.
2.	Babiyo	Eulalioplis binate
3.	Bans	Dendrocalamus spp.
4.	Bet lauri	Costus sperlosus
5.	Dubo	Cydonon dactylon L.
6.	Jhakro	-
7.	kera	Musa paradica
8.	kharsu	Quercus semicarpifolia
9.	kurilo	Asparagus racemosus
10.	kukurdaino	Smilex zeylanica L.
11.	lalupati	Poinsettia pulcherima
12.	lute jhar	-
13.	Magarkanchi	-
14.	pipal	Ficus religiosa L.
15.	painyu	Purunus cerasoides
16.	rice	Oriza sativa
17.	saldhoti	Pteridophyta sp.
18.	siru	Imperate cylindrical L.
19.	shrikhanda	-
20.	titepati	Artemisia vulgaris
21.	Tarul	Dioscorea bulbifera
22.	wheat (gahu)	Triticum aestivum
23.	Tulsi	Ocimum tenmiflorum L.

Source: field survey 2008 (Sapkota, 2007)

- Amp, Dubo, Kara, Painyu, rice, titepati, pipal, gahu babio.- used in reverence ceremonies and bartabanda.
- Kharsu- used in bartabanda, birth rites
- Betlauri, kurilo, kukur daino, lute jhar, shal dhoti, siru, Magarkachi - used in shawune sankranti & luto falne
- Baans, jhankro, shreekhanda, lalupate, Tulsi - used in death rites.
- Tarul - used in Maghe Sankranti

15. Changing Situation

The Magars of Bukini, struggle with the environment by changing their habit and habitat. The economic condition is changed by improving the number of educated people. Most of the young left to drink wine frequently. They struggle to engage in government as well as foreign jobs. They are improving their agricultural production using hybrid seeds and chemical fertilizer. In this area different clan of Magars are migrated from different places. They have different knowledge, moral, belief and symbolic identity also. They are intermixed each other socially as well as culturally. Any one's culture is unable to dominate the other but co-dominate and not develop a new one, till now. According to their norms they can marry in different clan and seen diff. Character's governed hybrid chield. The purity of Mangolian face is seen clearly in Chiple Magar but Singali, Bagale, Bhujel, Dhemaal, Pedalne and chilies have in between Mangolian and Aryan when noticed on nosal & cheek bone of the face as well as colour. Young male as well as female have changed their habit of fooding and dressing. They want to eat synthesized food like noodles, cake, sweets in place of maize & wheat bread. Male wears paint, shirt, T-shirt in place of east-coat, kachad & cap. Female wears cholo, T-shirt and *madbari*,

bulaki and *naugadi*. Widow marriage is extinct and in marriage ceremony they have started to use *sindur* though their parents did not. In Dashain and Tihar older people use curd and rice mixture white *aaccheta* but now a day younger have started to use *aabir*.

Now, almost all the people use tap water for drinking purpose and use toilet. They are aware about sanitation but do not left pig farming in front of their houses by Chiple Magars. In delivery time, most of the females visit hospital and follow the rule of hospital's vaccination program for their newly born child. Most of the people left *Jhamre* and use radio, T.V. and film for recreation. They totally left their language and mother tongue is Nepali now. They have started to use *Tulsi ko pani* [leaf of *Ocimum tenmiflorum* and water] in the mouth of dead body for purity and started to bang a conch which was not in past. Herbal medicine has no side-effects and cheaper is not in practice now. Most of the people are not familiar with the effect and importance of medicinal plants and left to use. Only elder few people have deep knowledge about it & practice a little which led dangerous situation to adjust with their environment. Some of them now feel that we should save our culture which helps them to adjust easily with their environment.

16. Discussion

The Magars of Bukini are struggling with environment increasing economic condition and education but their saving rate is not higher. The rate of dependency is increasing on fooding, clothing and recreation activity. The economic condition of most of the families is poor & two families have no land and on the other hand the rate of expenditure is increasing day by day. The numbers of educated people have increased but they do not have applied knowledge about agricultural production & are not attracted or interested about agricultural work. Then agricultural land changes into barren

land. Than how sustainable, economic development occurs? The knowledge should be use to sustain easily by proper use of local resource but most of the people have not increase such type of knowledge. Only a few people have important knowledge about plant people relation and adjust with their environment. The knowledgeable people are also left to practice useful medicinal plants. If they will die their knowledge will be vanish. The younger educated people should be aware about the importance of the indigenous knowledge and improve it according to the changing situation of people & their society.

17. Conclusion

Socio-cultural and ethno-botany is the multidisciplinary approach including the methods, theories and concepts of sociology, anthropology and botany. Magars of Bukini have left their language, traditional technology but they have their own ethno-history, belief system which are functional in relation to their social system and ecosystem. The major subsistence strategy of the Magar's is agriculture and animal husbandry. But only a few families can sustain from their agricultural product because they have less productive land. The numbers of educated people has increased but they do not have applied knowledge about agricultural production and are not attracted or interested about agricultural work. The agricultural land is changing into barren land. Their economic condition is not so poor in economic aspect except agricultural work, females are struggling for independence by preparing and selling liquor in free time and males are engaged in national and international jobs. The education and health condition is good. Only 23.33% are illiterate which is less than national figure. The elder Magars are rich in sustainable indigenous knowledge and legends but younger are not. The cultural identity show emotional ties towards plant people relationship. Only few people have knowledge about medicinal plants though, they left the practice of useful

medicinal plants. The investigation shows an intimate inter-relationship between people, culture and their natural environment, which influence the social status of the people.

Massive exploitations of useful plants, lack of awareness is leading extinction and destruction of biodiversity. This paper is prepared to high light this janajati, document, revive and transmit the socio-cultural, ethno-botanical and changing situation of Magar's development and for the maintenance of socio-cultural identity.

(Note: Hearty thanks to all the respondents who helped in field study, mainly Lal Bahadur Thapa, Tika Ram Thapa, Chabilal Thapa, Kali Thapa Durga Thapa and Ganesh Thapa.)

Reference

- Bhattarai, N.K. (1992). Medicinal Ethnology in the Karnali Zone. *Economic Botany* 46(3).
- Coburn, B. 1484, Some Native Medicinal Plants of the Western, Gurung *Kailash: A Journal of Himalayan Studies* 11
- Durivedi, P.K. (1982). *Nepalese Society*. Kathmandu: National Museum, Nepal.
- Gurung D.J. (1994). *Indigenous Knowledge and Biodiversity*. Kathmandu: ICMOD, Nepal.
- HMG/N (1970). *Medicinal Plants of Nepal*. Bull. No. 3. Development of Medicinal Plants.
- Malla, S.B and Shakya P.R. (1984). *Vegetation and Medicinal Plants of Nepal*. Development of Medicinal Plants, Ktm.
- Manandhar, N.P. (1996). *A Contribution of the Ethno-botany of Mooshar Tribes of Dhanusa District* Ktm:J. Matlist Press, Nepal.
- Sapkota, Sarkar, Shakya and Shrestha (1994). *Indigenous Medicinal and Non-commercial Food Plants in Village of Palpa*

and Parsa District WWF, Nepal

Sapkota, P.P (2000). *Ecological Study and Traditional Uses of Medicinal Plants at Malika forest Baglung*, A Dissertation Submitted to the Department of Botany T.U. Ktm.

Sapkota, P.P. (2005). *Socio-Cultural and Ethno-botanical Knowledge of Aidi: An Anthropological study of Mimi VDC of Humla*. *Dhaulagiri Journal of Sociology and Anthropology*, M.M.C. Baglung.

Sapkota, P.P. (2007), *Ethno-botany: An Anthropological Observation of Magar of Baglung Municipality-9 Langaun*. Pragma-Sarathi M.M.C. Baglung

Sharma, P.R. (1995). *Culture and Tourism: Defining Roles and Relationship*. Kathmandu: ICIMOD, Nepal.

Shrestha P. (1985). *Research Note contribution to the Ethno-botany of the Palpa area*. Vol. 12 No.2, Kathmandu: CNAS.

Steward, J. (1955). *Theory of Cultural Change*, Urban: University of Illinois press.

True, (1990). *Epidemiology and Medical Anthropology*, in Thomas M. Johnson and Sergeant Carolyn: USA Paper Publisher.