International Journal of Social Science Research (IJSSR)
Volume- 2, Issue- 5 | September - October 2025 ISSN: 3048-9490

Sedentary Raute of Sudurpaschim and Social Change

Pirt Bahadur Bist[1], Sita Bist[2]
[1]Ph.D. Scholars & Assistant Professor of Sociology, Central Department of Humanities and Social Sciences, Far Western University, Mahendranagar, Nepal
Email: Pirt.Bista10@Gmail.Com
[2]Social Researcher, Far Western University, Mahendranagar, Nepal
Email: sitabist33@gmail.com

Abstract

The Rautes living in Nepal are the only nomadic ethnic group in Nepal. They live in Karnali and Sudurpaschim province of Nepal. The Rautes in Sudurpaschim were settled permanently by the Nepal government four decades ago. Although, the Rautes living in Karnali province are still in a nomadic state, this article focuses on a study of the Rautes of permanent settlements in Sudurpaschim, Nepal. This study interprets and analyzes by collecting qualitative data from observation, in-depth interviews, and key informants' interviews. The Rautes of Sudurpaschim have their own original language, cuisine, norms and values, lifestyle, and religious culture. Rautes used to live in caves, forests, and River banks of Chmalyoo, Mhahakali, Seti in Sudurpaschim in the past. Now they live in permanent settlement and houses. The Rautes used to live on making wooden utensils and agricultural tools and bartering them. They have started farming, daily wage jobs, and jobs after coming to permanent residence. They are getting used to the modern lifestyle. Inter-caste marriages are increasing, and they are mixing with other societies. Participation in schools, cooperative mothers' groups, health services, and politics have increased.

Keywords: Raute, Language hunting, territory, barter, social change,

Introduction

Rautes are unique nomadic indigenous nationalities of Nepal. They sustain their unique cultural identities. The Raute community, which practices self-governance under the traditional Chief (Mukhiya) system, uses its own unique skills and arts to make utensils out of wild wood and exchange them for food in nearby human settlements, hunt wild animals, monkeys, and keep moving (Shah, 2024). As mentioned in the Act 2058 of the National Foundation for Development of Indigenous Nationalities, this group falls under the category of the endangered group whereas the Constitution of Nepal has enlisted them under the category of the minority (Pun and Nepali, 2023). Nepal government provided the Social Security Allowance to the people of Raute community.

According to the national census of 2078, the total population of Raute is 566 with 289 males and 277 females. There are 419 people in Sudurpaschim Province and 147 people in Karnali Province (Baram, 2024). Two groups of permanent residents and nomads are found in the Raute community in Nepal. There are Raute communities who have settled permanently in Dadeldhura district in Sudurpaschim Province, while other Raute communities live in traditional nomadic lifestyle in the hilly districts of Karnali province. This study focuses on the

Raute community in Sudurpaschim province who live a residency lifestyle form the four decades.

It is believed that the development of human society was from hunting, hunting, and gathering fruits in the nomadic era as its remnants in the world. Some races are still in this Situation. Raute community of Nepal is also one of the nomadic communities. The Rautes have been living a nomadic life in the hill regions of far-western and mid-western Nepal since ancient times. People of this caste have also been living in the area along the Mahakali River in Uttarakhand, India (Bist and Bist, 2081). The dependence of this caste dependent on the forest is increasing with the contact and mixing with the modern society. It has not been a long time since the Raute settled permanently in one place. About thirty-five years ago, the government of Nepal had provided land for permanent settlement. In this way, only the Routes in the Mahakali zone were included in the permanent settlement. The Routes of the Midwest still lived a wild nomadic life. This community is known by the words Raut, Rut, Raut and Raute. All these are the words used to call the Raute community in different villages. The Rautes of Far West write their surname as Raut. This article is based on the study of Routes who are permanently residing in Parashuram Municipality of Dadeldhura district of Sudurpaschim Nepal. Baitadi and Darchula district is the main residence of the Raute in the Sudurpaschim. Chameliya River basin area of Baitadi and Darchula are the origin place of resident Raute, which are connected to each other. This land was the primary residence of the Raute. The Rauts consider the Pals in this area as their brothers. The Raute say that Pal Chhetri are younger and they are older brothers (Gurung, Rawal and, Bista, 2014).

Thus, from 32 families in Dadeldhura, the current number of families in Raute has reached around 80. Some families have also left for permanent residence. The missing Rautes are staying in Kanchanpur, Darchula and Dadeldhura.Currently, the government provides each Raute family member with 1,000 NRs each month in addition to the government-funded land and dwellings. There are no known Christians among the Raute. They follow a type of Animism as their religion (Surendra, 2021). The women do not participate in making wooden utensils and hunting as they are considered to be the male tasks. Children until the age of 10-14 are not assigned any major household responsibilities, they only spend their days playing with natural objects and roaming around the settlement (Achary, 2021). Rautes do not lie to anyone. They do not eat anything from anyone for free (Bista, 2002). Infact, the Rautes are the most primitive inhabitants of simple nature, living in a wild, unsophisticated way and having lived in this region since time immemorial. living a primitive life.

Research Methods

In Sudurpaschim Raute are sedentary by Nepal government before 40 years ago. This paper is based on the first hand data collected primarily from ethnographic field work at Jogbudha (Dadeldhura district, Nepal), in 2012 and 2021. In this study Aampani and Rajyora village of Prasuram Municipality of Dadeldhura district were selected for the study. These two are the only places where the Rautes reside. The rapport building with Raute people to get information and data is one of the challenges of a researcher. The chiefs of the Rautes (Mukhiya) are not ready to give information for their society in general situations. Sitting for long time in

conversation with young and elder Rautes and building friendship only they are ready to share about their tradition, norms and value, origin history, livelihood and political aspects.

The primary data were collected through the basic tools lik- key informant interview, in-depth interviews, observation, focus group discussion, case study, oral history and life history. The observation and participation techniques were used to observe their day to day life, various rituals, and livelihood. Focus group discussion was used to collect data on their socio-cultural and economic lives. Key informant interviews were conducted with Raute elders to gather data on their history, culture, polity and economy. The necessary secondary data were collected from published books, reports, journals, official documents reports and relevant literature's. To check the reliability of the collected information and data, an attempt was made to cross check the information by asking some question to other respondent and observation. A descriptive research design was applied in the process of analyzing and interpreting the qualitative data collected from the Raute village. This research design tends to describe the socio-cultural and economic life of the Raute people of Sudurpaschim Nepal.

Results and Discussion

Ancestral Land of Sedentary Raute

Raute people are the only one nomadic community of Nepal. The Raute community considers themself a Thakuri caste. They say that they are related to Pal Thakuri caste. The Rautes are divided among themselves into Thakuris. Rautes have Chand, Pal, Singh and Bam surnames. In these groups, intermarriage is going on. It seems that they have given their identity to their group from the Thakuri surname, considering that they are the same as the Thakuri of Sudurpaschim. It seems that he is trying to clarify that he belongs to a certain Thakuri (group). The main area of residence of the Rautes was around the border river Chamelia of Gokule, Dethala area of Darchula and Baitadi District of Sudurpashim Nepal. They were living especially in Dethala, Naugada, Biitule and Panjyukinaya of Baitadi District. Without permanent residence in these places, they stayed for a few days, a few months, a few years and stayed in this river and that river. The Pal caste group of Raute considers their ancestral home to be Naugadh of Darchula district. Going further than that, Dethala is considered a special ancient place. The Chand group considers *Panjyukinaya* to be the main site of residence. The Singh group calls their ancestral home was the Doti district of Sudurpaschim province.

Religion and God\Goddess

The Raute claim that they are Hindus and follow the Hindu religion. As the Rautes were a nomadic ethnic group, they used to worship the gods and goddesses wherever they went. They also worship the deity of the place where they have stayed for a long time in the Darchula, Baitadi and Dadeldhura District. The sedentary Rautes worship the deities in the *Purkhyoli thala* (ancestral place). Among the Rautes, one group worships the Masani Samaiji of Panjyukinaya of Baitadi district. One group worships *Masani Samaiji* in the sugarcane. This deity is worshiped from Pratipada of Ashwin Dashain festival till Ashtimi tithi of Navratri. But since the Singha group worships *Durga Bhavani* as their kul devi (ancestral goddess), they perform the worship on Dashai. Besides Lato god in Ritha Chowpata, Malikarjun of Mode, Jaipur, Patiko Kedar, Chamalyoo*Dobhan,* Rataud's Ghatal of Darchula Districts. Dhajakedar

(India), Baijnath Siddhanath, which is located in the vicinity of Uku, Bhume Devta, Parawan, Forest Devi, Vyalo etc. are also worshiped. Parawan and Vanadevi are the goddesses living in the forest of the Himalayan region. The 22 forms of Bandevi (forest goddess) are *Gadhdevi, Vidwa, Dutpari, Singalchari* etc. Yaravan includes Narasimha, Kaluwabir are god. These deities are prayed to protect the family, to remove harm, disease, sorrow, bring happiness and peace in the family and community.

Traditional Migration Routes and Transits

While looking at the history of migration of Rautes, it is said that the center of their migration was the area above Gokuleshwar and Dethala area of Chameliya River, Darchula and Baitadi District of Sudurpachim Nepal. They used to migrate to different places in search for food and job in different periods. According to Lal Singh Raute the chief person of this ethnic group, they used to reach the banks of Joljibi Mahakali River through Malikarjun, Uku, Baku, Lali in the west through Gokuleshwar, Darchula district. They used to reach the area of Duhu, Marma and Lekam in the north of Chameliya River. In the east, they used to reach Balach, Ganna, Chheptatta, Ganaithan, Najing, Chowrang in Bajhang district border. Similarly, they used to reach Dhunggadh area to Seti River through Mathairaj, Kalagaon, Goragaon, Patharkot, Dholekatmada, Bajkot in Baitadi district. But after about 2000 B.S., they shifted the ways and transits to the inner terai area of Surma and Alital in Dadeldhura. They stayed in these ares in winter season to evade the extreme cold and with the summer seasons they used to go back to the earlier places. After spending some time, they used to return to the mountain or their origin place Darchula Dethala. This process continued until permanent settlement of Raute of Sudurpaschim Nepal.

Language

The Rautes have their own mother tongue. They use this language in their family, community and friends. They speak their own language at home. Children, youth, old people all speak their own language. The Reinhard (1974) refer to the Raute language as a Tibeto-Burman tongue. It is called "Raute" in most studies and sometimes "Khamchi,". This race has no written language script. They communicate in oral mode only. Since these Rautes have been living in Baitadi, Darchula district for centuries, they also have code switching and code mixing. In other words, Raute people speak the Raute language in their community, while they also speak Doteli (Baitdeli), the language of their local community. If anything confidential, they talk in their own language. The meanings of some words in English\Nepali language and Raute language are as follows.

Table 1: common words in English (Nepali) and sedentary Raute Language

English (Nepali)	Raute	English (Nepali)	Raute	English (Nepali)	Raute
Monkey (badar)	Mataha	water (pani)	ti	First (pahilo)	Da
son (chhora)	piya	Ear (kan)	Guna	second (Dosro)	Ni
Daughter(chhori)	garom	utensils (pallo)	Kunna	Third (Tesro)	Phun
urine(pishab)	chim	Hair (rau)	Khamo	earth (Dharti)	Matya
Fire (Aago)	Mahi	Noise (Nak)	sina	Today (aaj)	dai

Night(rat)	thepe	Drink (piunu)	Ja	tomorrow (Bholi)	Katle
Stool (Disha)	karya	Mushroom (Chyau)	Damba	(parshi)	Nibe

Permanent Settlement

The work of providing permanent residence to the Raute community living in Parashuram Municipality was started Four decades ago. Around the year 2036, 037 B. S. Rautes were living in Lali of Darchula, some of them were living in the Alital of inner Madhes within Dadeldhura and someone in near Gokuleshwar and Dethala in Darchula districts on nomadic life. The forest minister when came to Dadeldhura in the year 2038, the Raute's met and talked about their permanent residence. The Nepal government started an initiative for the systematic settlement of the Rautes through Anchaladhis(Zonal administrative head). The Rautes started looking for land to permanent live. The Government of Nepal has issued a notice to the scattered Raute community to gather in the inner Madhes with the aim of giving land to the Raute caste\ethnic group and making them settle down in an orderly manner. The Raute in Jogbudha of Dadeldhura district informed their brothers and sisters on the hill side. Rautes started coming to Jogbudha.

Anchaladhis, CDO and forest officer along with the headmen of Raute community started searching for the land. In search of land, the chiefs were put in a car and taken to the outer Madhes. In the hot days of May and June months, land was given to the chieftains in Bannarpur, Dhaduwakhark, Barmdev and other places of Kanchanpur was shown. The Raute chiefs could not settle on the ground. Because of Baisakh-Jeth scorching heat, dryness everywhere, fear of mosquitoes and snakes etc. Seeing that they could not find food such as yams, githa, etc. like in the hills and inner Madhes, the chiefs of the Raute discussed among themselves and did not agree on a suitable place to stay. In Baitadi and Darchula district river basen area land for about 30, 35 families was searched but was not found. In the end, in the inner Madhes, the Nepal government was allocating land at the Rauate of 1.5 bigha per family, reaching 12 families in Ampani and arranging land for the rest of the 20 families on a temporary basis. The process of providing systematic permanent residence to the Rautes was started in 2038 and completed in 2042 B.S.

Economy and Livelihood

The Raute are the only tribe group in Nepal that still lives a nomadic life in the wild. The Raute, who are accustomed to living a nomadic life in the forest find it difficult to integrate in to the modern, industrialized society. They used to hunt Kalij, *Dumsi* etc. found in the forest. Dumsi (Saudo) is the favorite prey of this ethnic group. Sedentary Raute likes to hunt Dumsi. They have special techniques to kill Dumsi. This ethnic group is also good at fishing. It has developed fishing skills according to different seasons. There is hardly a day when fish is not included in the meal. The third way is the construction of irrigation canals and fields along the banks of the river. Which is also known as *Khet Gadayawane*? The fourth trend is the manufacture and exchange of wooden goods. It is from this way of life that the life of the Rautes is found. After coming to permanent residence in the last decades, after getting land

from the state to make a living, they started farming. Since farming is not a profession of their ethnic group, the Raute family could not earn enough by farming in 30 katta land. They got the land, but because they did not have the skill, efficiency and means to do farming, they began to suffer from hunger. The Rutes did not even have the oxen needed for farming. He didn't even have the skill to plough. Just by digging and sowing the grain on the ground, the yield was not good. After not being able to eat from his farm, he gradually started to survive by taking loans from local moneylenders. After the loan grew, most of the Raute families gave land to the moneylenders and joined the nomadic life and their old profession. The Route who was given land by the state and made owners by the state did not inspect their condition from time to time, so they became landless nomads again within a short period of their permanent residence.

The traditional occupation of people of Raute ethnic group is that they have been earning their living by eating the fruits of the season such as *Tarul Githa, Sisno, Tekuna Sekana, Koiral, Maluka Tanta*, found in the forest. The second occupation is hunting and fishing. They also fulfill part of their food needs by hunting and fishing.

Raute Village and Land

At the initiative of the goverment of Nepal, the Rautes of the Sudurpaschim, who were living in nomadic life, were made permanent residence. Between 2038 and 2042, a total of 32 families, including 12 families in Aampani and 20 families in *Rajyoura,* got one and a half bigha land, but now only a few families have the entire land. Most of them have become squatters. The family of Routes has increased from 32 to about 80. Now, when they barely know how to do agriculture, the Rautes have no fields. They say that what the next farmer will do is that he threw the land cheaply. In 2068 Bikram Sambat, the government of Nepal introduced a program to build houses for the poor through the *Janata Aawas* program through the urban development project for the endangered poor caste. But most of the Rautes had no land. The rule of Janata Awasa, which states that houses can only be built on the land in their own name, caused problems for the Rautes. Since it was bought and sold but there was no naming, the rautes asked for land to build a house with a person who was earning land to build a house on the land that had been sold 20/25 years ago. This incident created tension between the Raute and Non-Raute communities. The Rautes, who are known as the kings of the forest, did not get wood, so the construction of the house was delayed for a long time. After the government of Nepal banned the cutting of trees in the inner Madhes area of Dadeldhura due to irregularities in the forest, the Janata Aawas program was affected.

The *Janata Aawas* program that came for the Rautes also made the people who are living by buying the Rautes' land to be their own. Selling the ancestral property in the hills to the inner Madhes It made the resettled people worried that the land they bought was in the name of the Raute caste. The land has been passed around from one person to another, from one person to another. Some of the Raute families were living in the mountains in India when the Nepal government gave them land, so they avoided getting the land. They didn't get a public house because they didn't have land. The life of the Raute family, who do not have a permanent address while their siblings live in their own house, is more difficult.

Therefore, the Nepal government should form a commission to resolve the land dispute between Rautes and non-Rautes. Both sides are victims. The state also has weaknesses in this. If the state had focused on solving the problems faced by the Rautes after giving them land and bringing them to permanent settlement, including skills in agriculture, animal husbandry, and keeping them under surveillance and settling them from their nomadic life, this situation would not have arisen. The Nepal government should also take initiatives to manage the non-Raute families living on the land of the Raute community and the Rautes who have become squatters. The Nepal government and non-governmental organizations should also help to provide access to skills and education that are currently sold in the global market for the young people of the Raute community. Programs such as agriculture, irrigation, animal husbandry, etc. should be implemented in the Raute settlements to make their livelihood sustainable and reliable. So that the Rautes who have spent their free lives in the rivers, cliffs, and valleys do not experience permanent settlement as a caged parrot, but rather, their permanent settlement should be a source of inspiration for the Rautes in the Karnali Province, who are still living in a nomadic wild life, to also settle permanently.

Porcupine Hunting and Fishing

Porcupine hunting is considered to be the fundamental side of giving the cultural permanence of the hunting life of the Sedentary Rautes of Sudurpaschim. Local people suffer from the menace of the porcupine, which the Rautes kill by using special sticks. Consequently, it gives the Rautes an opportunity to interact with the local communities without any conflicts after all they just kill the enemies of the villagers. Their hunting technique is also very rare in the sense that around 4\5 young and middle aged Raute members go for hunting in a group with their sticks. They do not use guns or bows and arrows for hunting purpose. They hunt the *Ghoral, Kakad* and other animals. on the field work observation Raute people normally fishing twice a day in winter and three times a day in the summer time They use both the small and big nets for catching fish. Raute children and young people spend the most time ate Rangun River of Inner Terai (Madhesh) of Dadeldhura for bathing and fishing in the summer time.

Barter System

Bartering of wooden product with the local communities is the major mode of economic exchange in the Rautes community. The practice of exchanging wooden products (i.e. bowls, boxes, beds, and other utensils) with the quantity of grains that the same pot can contain is still alive in their community. In their primal days, they used to make the wooden pots made up of the timbers like *sanan, githu.* And farmers and villagers used to utilize those products for containing and measuring purpose of grains, milk products like whey, chord, butter etc. along with making dough and kneading breads. Upon the bartering they would not appear to the villages directly. Except this, the agricultural tools like plough, wooden leveler rake, and yokes were their products. Out of the wooden plough, the one made up of *sannan* was regarded as the best of its quality. But in cases when the containers are too large, they trade their wares for money or goats. In recent years, they have increasingly been using money for their economic exchanges, since having money enables them to buy whatever they need from the local market. This is how the barter system was the main way of establishing connection between Rautes and non Rautes in terms economic pursuits and overall relations of livelihood.

Socio-cultural Change

Change is seen everywhere whether that may be in our culture, life style or behavior. Every society is changing day by day and so the cultures of the society are. The culture of any group/society which they used to perform in past year are now been changed and some of them are eradicated from the society. The new generation modifies the old traditions, custom, norms, values as per their wish. The change is necessary with this fast-growing world where everyday new creation is seen, science technology have reached very high (Bist and Bist, 2021). During the nomadic life, the Routes did not have modern social institutions. Four decades ago, after permanent settlement started in Aampani and Rajyura of Parshuram Municipality area; they also started to need social institutions. The development of the infrastructures required for social, economic and political development started at a slow pace. First Primary school opened in Raute village. Most of the Raute children study in this school. Even though the feeling that one should study in all Rautes has not been developed, the trend of going to school has increased. Traditional mantras, herbs and *Dhami Jhakri* are used to cure Vimar in the Raute caste. The Routes want to get rid of the pain from *Dhami jhakri* as much as possible. That is why they make vows to the gods and goddesses. They eat herbs given by their community medicine man. If they are not cured, they go to the primary health center which is half an hour away from the village. Today, various health related programs such as vitamin 'A' polio drops, various vaccination programs will be conducted by route that urinate indiscriminately health volunteers, so they are participating in these programs. Their open-defecating system have been changed and started to construct and use modern toilets.. Now by public housing after building houses and toilets, safe housing and sanitation have developed.

Rautes who do not have the culture of saving for tomorrow are participating in the programs of local cooperatives and rural development banks. Most of the women have started saving even a small amount by becoming members of cooperatives. They are involved in giving loans and collecting money from banks and cooperatives. Women gather at the office of Route Development Association two days a month. There are two savings groups in this village for cooperative savings meetings. Among them, they collect money, give loans and keep the accounts themselves. In this way, the leadership capacity and empowerment of women has been supported. According to the decision of the Government of Nepal to build habitable houses as the houses of endangered minorities including Raute are uninhabitable, the Urban Development Program has constructed 35 houses and toilets in Aampani under the Janata Aawash (house) program. With this program of the Nepal government, the stay of the travelers has been made comfortable.

The Rautes, who are more dependent on food produced in the forest, have become more dependent on food produced in the market in the last two to three decades. Instead of yam, gith, and hunting found in the forest, they have increased their consumption of food products such as noodles, biscuits, tea, cigarettes, rice, and flour produced in the market. They used to obtain food through bartering, horseradish, plow, and hoe. The community forestry program banned the forest. Currently, only the elderly Rautes who make these goods are old. Most Rautes earn their living by working as wage laborers. They cut trees and saw them to make wood for houses such as planks, beams, spindles, and rafters. The Rautes are skilled in splitting

wood. The income is also good, but since the Nepalese government has controlled this work, there has been less work.

The Rautes have started using goods produced in the world market. Most Raute households have some member or the other who has a mobile phone. Inter-caste marriages have also started to gain ground in the Raute community, which only marries within its own caste. Raute boys have entered into love marriages with local Magar, Chhetri and other caste girls. Inter-caste marriages among the Raute community have intensified their socio-cultural behavior and values. The Rautes used to run away they saw local people in the past, now days they work together, go to each other's houses, and participate in feasts, weddings, and other ceremonies.

Recently, some Raute families have started modern vegetable farming with the help of the Nepal government and NGOs. Young people from some families have found employment in the Nepal Police and Nepali Army. The regular income of the Rautes is the per capita allowance provided by the Nepal government. The other source of income is the earnings earned by working as laborers. The community forest program has hindered their traditional use of tools such as baskets, hoe, plow, and halena. After the Nepal government banned cutting and chopping, the Rautes have also been affected. It has affected their livelihood. The Rautes are lovers of local work who do not go outside their own place for work. No Raute has gone to India or any other foreign country to work. All Rautes have worked in the inner Madhesh of Baitadi, Darchala and Dadeldhura, Aital, Shirsha and Jogbudha, and have earned a living for their families. Now, especially Rautes are living in the inner Madhesh of Dadeldhura and earning their daily living. Since all the necessities of life have to be arranged locally, the life of Rautes and others is difficult. After the 1950s, the open economy, the growing capitalist market and modernization and the development of the world order have worsened the inequality gap. This has also affected the rural parts of Nepal. The increasing market expansion has destroyed traditional skills and production. The profession of Rautes has also been in crisis. The expansion of the current market has greatly affected the knowledge and skills of indigenous peoples.

Conclusion

Nepalese government had settled the Raute community in Mahakali region for permanent settlement three and a half decades ago. Land was provided for permanent settlement, but most of this community, who had never farmed, did not move to protect the land provided by the government and make a living for themselves. While living in one place, the services produced with traditional skills were not sold. The Rautes, who lived in the freedom in the open forests and jungles, also experienced a sense of being in bondage when they settled for permanent settlement. While some returned to their old conditions, most continued to live in the inner Madhes. The honest, Raute community is struggling with modern society and the system to protect their language, culture, and traditional values. After settling for permanent settlement, they have started farming. But there is a shortage of land due to the growing population and the sale of the land provided by the government to other communities.

Although the lifestyle of the Raute's has not changed at all in the three and a half decades of permanent settlement, their contact with society has increased due to the contact with the

modern system. Although education, health, financial, and political institutions are accessible to them, they lack the awareness and knowledge to consume them, so it is necessary to bring this community into the mainstream of the state and development by bringing programs that attract them. To meet this end, it is necessary to coordinate the local, provincial, and federal governments in a planned manner and bring special programs. If quality education and employment in the household can be arranged for Raute children, they can be included in the mainstream of development.

References

1. Acharya, R. (2022). The Rautes in Nepal. Sanjun.https://www.sanjun.com.np/2021/11/the-rautes-in-nepal.html.
2. Bista, D. B. (1978). Encounter with the Raute: Last hunting nomads of Nepal. Kailash 4(4), 317-327.
3. Bista, D. B. (2002). Sabai jatko phulwari. Himal Book, Kathmandu, Nepal.
4. Bist, S., & Bist, P. B. (2021). Changing Patterns of Marriage in Rana-Tharu Communities. *Scholars' Journal*, *4*(1), 203–215. https://doi.org/10.3126/scholars.v4i1.42480
5. Bist, P.B and Bist, S. (2081vs). Sudurpaschim Studies. Dreamland Publication, Kathamandu, Nepal.
6. Bista, P.B. (2073 V.S) Study of society and culture of Sudurpaschim Nepal, Navdristy , Journal of student society of sociology, Farwestern University, Mahendranagar, Nepal.
7. Baram,K. K., (2024) The Human Rights Situation of Nomadic Raute Community. National Human Rights Commission, Pulchwok, Lalitpur, Nepal.
8. CBS (2021) population census of Nepal 2021. Katmandu, Central Bureau of Statistics.
9. Gurung, O., Rawal, N., & Bista, P. B. (2014). Raute of Nepal. Central Department of Sociology/Anthropology, Tribhuwan University, Kathmandu, Nepal.
10. Lama, chuna dev singh. (2065 vs) An introduction of indigenous Nationalities and culture of Nepal. Nepal Tamang budhha sewa center. Katmandu.
11. Luitel, Y. (1999). Bhramanshil Raute: Eksamajsastriya Adhyayan [Nomadic Raute: A sociological study. Nepal, Rajkiya Pragya-Pratisthan. http://107.170.225.98/cgi-bin/koha/opac-detail.
12. Karki, G., (2068). Doshadhka Raute.Pairavi Book House, Kathmandu.
13. Pun, L.B and Nepali, P. (2023). Raute Nomad's Living Heritage of Nepal: Traditional, Modern, and Future Debates. Indigenous Nationalities Studies Year : 2023, Vol : 1 https://www.researchgate.net/publication/377751822
14. Shah, Bal Krishan, (2024). In next 10 years Raute tribe will be extinct'.The Himalyan, Sep. 05
15. Shahu, M. B. (2019). Reciprocity practices of nomadic hunter-gatherer Rāute of Nepal. Hunter Gatherer Research, 4(2), 257-285. https://doi. org/10.3828/hgr.2018.18
16. Surendra. (2021). Raute Culture. Land Nepal.https://www.landnepal.com/details/1733.html