

Socio-Cultural and Historical Study of Awasthi
(A Case Study of Shankarpur VDC-5, Moolkhatali, Baitadi)

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Submitted By:

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LETTER OF RECOMMENDATION

This thesis entitled *Socio-Cultural and Historical Study of Awasthi: A Case Study of Shankarpur VDC-5, Moolkhatali, Baitadi* has been prepared by Mr. Hem Raj Awasthi under my Supervision. I hereby recommend this thesis committee as a partial fulfillment of the requirements for the degree of Master of Arts in Sociology.

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Supervisor

Date: 28-05-2016 A.D.

2073/02/15 B.S.



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APPROVAL LETTER

The thesis entitled *Socio-Cultural and Historical Study of Awasthi: A Case Study of Shankarpur VDC-5, Moolkhatali, Baitadi* has been prepared by Mr. Hem Raj Awasthi in partial fulfillment of Master of Arts in Sociology has been accepted.

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DECLARATION

I hereby declare that the thesis entitled *Socio-Cultural and Historical Study of Awasthi (A Case Study of Shankarpur VDC-5, Moolkhatali, Baitadi)* submitted to department of Sociology, Faculty of Humanities and Social Science is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledge borrowed from different sources in the course of writing this thesis. The result of thesis have not been presented or submitted anywhere else for the award of any degree or for any other purposes. I assure that no part of the content of this thesis has been published in any from before.

Hem Raj Awasthi

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ABSTRACT

Shankarpur village development committee ward No. 5, Moolkhatali, Baitadi is the field of this study. It aim to find out the socio-cultural and historical or ancestral realities of Awasthi residing there. It involves primary as well as secondary data. Interview, questionnaire, observation, historical study method and study of genecology method were applied to gather required information.

Socio cultural economic and historical data have been presented and analysed in detail. Social aspect of the study involves information regarding social institutions, family, kinship, trust, labour borrowing, religion, school, etc.

Cultural aspect of the study contains cultural life style, cultural heritages festivals, rituals, customs, jewels and so on. Economic study involves economic life or activities, livelihood diversity with detailed information about their involvement infarming, government job, non-government job, wage based work, foreign employment, priesthood (Jajmani) and retail business of everyday goods.

Historical study presents information regarding their movement from Katiurkhatoli(in India) to Moolkhatali village in Baitadi in 11thcentaurywith many generation descendents to the present year of 2073 BS. It presents and justifies when and how they became Awasthi from Wasti and Wasti from Bhattacharya along with their generation expansion.

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CHAPTER-ONE

INTRODUCTION

1.1 Background of the Study

In different period, people migrate in different places. Due to migration trends in ancient period their migrated time, place and circumstance had changed people's lifestyle and custom. As a result, they have occupied different culture, tradition, lifestyle, and custom as well as culture in society. These vivid types of identities expose their tradition. Based on these historical fact varies of living habits of the people has generated the different civilization. Hereunder, in different historical period how the human socio culture and history are developed is essential to study and analysis.

Historical study guided in wholesome of different caste and creeds' history and present history. In ancient Himwatkhand and present India's Dubahanagar originated Awasthi's "Socio-cultural and historical Study of Moolkhatali Awasthi, Baitadi district Shankarpur VDC." is studied on the basis of how and why they migrated in the different places in different period of time in different king's regime. This fact is not studied and found till today that's why through this study; it is helpful to know about their history, culture, tradition, identities and Awasthi's genealogy.

In this study Awasthi's socio-cultural, historical, and genealogical condition is analyzed and described which helps to find fact about how Awasthi arrived in Moolkhatali, Baitadi from Dubahanagar, Banaras, Mithila, bank of Ganga river Katiur state. Historical study is those historical tools which help to form the history. For this study, ancient and modern sources are used. In which ancient sources refers the ancient books, hand written document and inscription; in modern sources the interview and study of current situation. Besides this, Moolkhatali dweller Awasthi's genealogy will also be studied, analyzed and taken as reference. English word genealogy is brought from the Greek word "Geneo" and "Logio" which means the study of race. It means genealogy related with race. Anyone's traditional and culture is known through the study of genealogy. For the study of community, race, religion, culture and migration of any community, it is necessary to study about the ancestry. Through the in-depth study of the ancestry it helps to know the current situation of human race, caste, creed and relation as well as their religion, culture and how the root caste varied in late time is understood through the genealogical study.

These study methods are suitable to understand their ancestor and religious devotion (view), culture, social, political and economic condition. In this study, first, new generation of people are asked about their ancestor or ancestor. Through the study collection and record of the demised generation is kept. This research work is helpful to

strengthen the proposed research paper, studying the Moolkhatali village's sociological, geographical, natural heritage, culture heritage, custom, conduction, and traditional rituals.

1.2 Statement of the Problem

Statement of the problem is integrated part of the research. Main problem of the topic and their probable solution and answer is the statement of the problem. Therefore, the researcher must be well known about the statement of the problem. Research topic indicates directly to the problem. Therefore, on the same context problem should be address describing and answering on the issues.

Many raised questions of the problem shows the way of solution too. From this initiative stage, the research develops. This research paper has forwarded the socio-cultural and genealogical study of Awasthi, dweller of Moolkhatali, Baitadi. Until this date none of the research has been done on this issue therefore, it has been important to research on this topic. After the completion of this research, Moolkhatali Awasthi is able to know about their past as well as their socio cultural and genealogical history. In another hand, the growing migration trend made detach the same cast people, in this typical situation of human, new generation of Moolkhatali Awasthi are able to know about their art, culture tradition lineage (*Goatra*) and root. This research paper helps to encourage or unite the young generation for the preservation of their art, culture and tradition to exist their identity. This research paper has focused on the following problem.

- What is the socio-cultural condition?
- What is the economic condition?
- What is the origin history of Moolkhatali Awasthi?
- What is the trend of genealogical development in different period.

1.3 Objective of the Study

The general objective of this study is to assess socio-cultural and historical status of Awasthi . The specific objectives are as follows.

- To know the socio- cultural study of Moolkhatali Awasthi.
- To find out the economic condition of Moolkhatali Awasthi
- To find out the historical and historical aspect of Moolkhatali Awasthi

1.4 Importance of the Study

Research appropriateness is highlighted on the research work by researcher in term of academic and investigative importance and utility.

The relevancy and significance of research is one of the important parts. After the completion of research to whom and which aspect does this work is supportive and

beneficial is mentioned. (Awasthi 2064:39)

Every research has importance and propriety. This research's appropriateness is to prove the Moolkhatali Awasthi's socio- cultural, historical and genealogical condition through the study of their socio cultural and historical aspect. It's sure, this research is helpful for the guidance of other caste and creed people on their own race based research work including Awasthi because it is also studied and analyzed the various type of research work. In another hand, it is useful for concern and enthusiast students, teacher, subject specialist, reader, and researcher too. As well as it fulfills the requirement of guidelines for those institution who study and research on particular cast and creed. Such as to publish and prepare text book, article it is strong proof because in this study, utility and effectiveness of socio cultural, historical and genealogical also studied in depth.

The propriety of research papers are following

a. Applied Importance

- After the completion of this research paper I am able to perform further research work.
- This is partial fulfillment of my academic degree, which I am going to achieve from Far Western University.
- To precede further research work it is helpful.

B.Theoretical importance

- This research paper is important reference book for the future
- This is important study material for the university and undergraduate and graduate level students.
- The new generation of Moolkhatali Awasthi gets this research, knowledgeable about their historical, traditional, social lifestyle and culture.

1.5 Limitation of Study

This is important to do the probable activity before research process, which helps to eradicate the dual mentality and guided the particular way to researcher. Therefore, it is necessary to be limitation of proposed study. The limitation of this research is allocated as follow.

- This research work is limited on the racial study of Baitadi District Shankpur VDC dweller Moolkhatali Awasthi.
- Study is centered on Awasthi's culture and tradition from the origin to till date.
- This research is focused on historical procedure.
- This research is centered on social subject.
- This research is on genealogy of Moolkhatali Awasthi ward no.5.
- This research is conducted in ward no 5 Moolkhatali village.
- This research is centered in economic condition of Moolkhatali Awasthi.

1.6 Organization of the Study

This research report titled as Socio-Cultural and Historical Study of Awasthi: A Case Study of Shankarpur VDC-5 Moolkhatali, Baitadiis organised in following topics and subtopics.

Chapter One: Introduction

This chapter involves Background of the study, state statement of the problem, objective of the study and organization of the study.

Chapter Two: Literature Review

This chapter contains the review of the related literature.

Chapter Three: Research methodology

This chapter involves the titles and sub titles such as study site description and rational for the selection of study areas, research design, nature and sources of data collection, sample and procedure, techniques and tools of data collection and method of data analysis and presentation

Chapter Four: Data Presentation and Analysis

This chapter involves the presentation and analysis of data under the topics such as social study of Awasthi of Moolkhatali, social institutions, social works, educational condition, health condition. Likewise cultural study has the following topics cultural conduction of Moolkhatali Awasthi, cultural life style, cultural heritage, festivals dress, and life cycle and rituals.

Chapter Five: Economic Study

This chapter involves economic study of Awasthi in Moolkhatali Village, their economic life, livelihood diversity, farming, government job, non-government job, wage-based work, jajmani, and small scale retail business.

Chapter Six: Historical Study of Awasthi of Moolkhatali

This chapter involves the historical background of Awasthies of Moolkhatali, the reference of caste: how the Bhattacharya changed in to Awasthi, the reference of naming this village as Moolkhatali, the historical relation between Surniya river and Moolkhatali village, Ancestry study of Awasthi of Moolkhatali village and Ancestry of Awasthi in Moolkhatali.

Chapter Seven: Summary AndConclusions

Summary of the study, references, questionnaires and annex arepresented in this chapter.

CHAPTER-TWO

REVIEW OF LITERATURE

The collection and study of preliminary research work on similar topic in systematic way on the similar book newspaper proposal thesis dissertation ballad is called the review of literature. It is essential to go through preliminary research and published materials.

Lamsal (2058 BS) writes in his book *Social Study* that society is vast word to explain. This shows the collective sociological relation. Society is not only limited in human, other animal has also their one society. Therefore, society is an organized groups of persons associated together for religious, benevolent, cultural, scientific, political, patriotic, or other purposes. Social study is the integrated study of the social interrelation, social system, sub system and other activities.

Society itself is the network of people-to-people. Hereunder, the society refers the social internal relation between people to people. In a family member, there is the harmonious relation between parents, husband and wife, brothers and sisters. They develop such relation in neighborhood too. As a result, they form the big society. On the basis of this type of relation study of whatever sharing, corporation, social participation activities occur in the society is the social study.

Achrya (2068) has written in his book *Research Methods and Report Writing in Sociology Anthropology* that *Genealogy* English word is derived from the Greek word *Geneo-logio* which means study of race. This shows that the genealogy related with the race. In natural science, also gen is formed by the combination of DNA (Deoxyribonucleic Acid) and RNA (Ribonucleic Acid) but RNA has only supportive role to pass the gen. Therefore, naturally genealogy word is related with the study of race. Genealogy is essential for the study of human development process, structure, steps, dynamism, migration, disappearance of human.

Awasthi (2071) *Moolkhatali Moolthalo Vayaka Aasthiharu ko Itihashik Adhyan* research paper shows that aftermath of Mugal Emperor's attack in India to protect their religion Chudamani Bhattacharya moved from Rajsthan to Banarash but when they deserted from

Banarash they arrived in Bitadi Mulkhatali with other castes people like; Bhad, Auji , Parki, Luhar. According to social worker Prithivi Raj Awasthi, their forefather lived short time in Banarash and moved from there to bank of Gnaga river Haridwar then after they arrived in Khatoli of Katiure and stayed century there. At last they arrived in present Moolkhatali of Baitadi for the protection and study of magic astrology.

Bhandari (2060) has written in his book, *Prachin Mallakalin Itihas, Bibhinna Bansabali tatha Devidebata ko Utpatti*, that in 12th century many Hindu devotees deserted from India due to Mugal Emperor's fear. They started to settle in Himalayan region; in that time Awasthi's forefathers were also deserted from India they came to Rjasthan naming themselves Bhattachrya. After that, they moved from there and arrived in Kumaun, Bageshor, Duwanagar at last they settled in Bedi Naag of Pithauragadh India. Bahandari has mentioned in his book that Bhattachrya (Awasthi) used to pray god and goddess.

In depth study about the migration of Khas Arya, it is found in the book of Kapur's, *Bharat Barsa ka SaralItihas*, that in the period of 1000 AD to 1026 AD Mahumad Gajanabi has attacked India 26 times. It is found that Gajanabi had attacked here to extend his emperorship and religious area as well as to grab wealth. Through this proof, it is found that this time Bhattachrya (Awasthi) deserted from India to protect their lives, religion and culture. Later on they arrived at Moolkhatali of present Baitadi district.

Bhattari (2070) has mentioned that in his book *Doti Rajya ko Itihash*, Awasthi is also called Maijul Janakpure Brahman. Later on they arrived in Askot of Pithauragad in the regime of king Uddhav Pal. Their dynasty extended and they were settled in Banarash, Katiur and Askot. He mentioned that in different period of time from there also Awasthi migrated to Patan Tola and present Moolkhatali of Baitadi.

Bista (2011) has written in his book "*Fatalism and Development, Nepal's Struggle for Modernization*", about the economic, caste and social political power of Indo-Europeanorigin Khas Aryan those are living western hills of Nepal. Khas, Magar, Bahaun and Gurung peoples of the western hills, and these people, politically, has been a significant force in the whole of Nepal since 1768 BS. Khas and Kirat are mentioned together along with Dravida, Darada, Shaka and so forth, and are said to have become

lower status by not observing the rules prescribed by Brahmins. Nepal's connection with Hinduism was through the worship of Shiva. The form of Shivaism that developed in Nepal was always close to its Shamanistic and animistic roots. It had little to do with the Purans and it had no connections with any form of caste system.

Dr. KC and Budhathoki (2070) has mentioned Emile Durkheim's definition of society in their book "*Theoretical Perspective in Sociology*" that "Function of a social institution is the correspondence between the institution and the need of the social organism." He argued that sociologists should study particular features of collective or group life and sociology is the study of social facts, things which are external to, and coercive of, individuals. He argued that based on the social unity and event, mechanical solidarity and organic solidarity is studied.

Dr. Shrestha and Acharya (2067) have written about the economic system and work division of the people in his book *Sociological Analysis of Social Institution and Process*. They write that the work division of people in the society is based on their cast system. In semi-feudal society craftman, mason, ironsmith, and tailoring work is assigned on the basis of cast system. In Hindu varna system of Nepal are practicing this trends till today.

Economic system effects the social structure of the society. Social economic system has direct effect on the formation and practice of social norms and values, social relation, social activities, social education; social institutions, cast wise works and many more activities of the society.

Dr. Subedi (2068) has written about the genealogy of nepalease people in his book *Nepal ko Tathya Itihas*. He writes that the study and record of events done on the basis of time passess from one generation to another generation is called the genealogy. In the genealogy of any race, there is the descrption of different time, period, history, socio-culture, political, mythical, god and goddess, natural disasterpractice, name of people, country, conflict, migration, peace, conservation, fable, proverb, and exampleas. Without the fact and true proof about the history the genealogy is taken as the reliable proof of the history but that depends on the nature of the proof if the proof is not relaiable then the

geneology is the source of the history.

Edward Tylor (1871 AD) was the first who has given the anthropological definition of culture in his word “culture...is that complex whole which includes knowledge, beliefs, arts, moral, law, customs, and any other capabilities and habits acquired by [a human] as a member of society.”

In context of Nepal historical study was studied from the beginning but racial historical study was performed by sociologists, anthropologists and historian in latest time. For the study of this research the published book, article and research paper on the similar issue of the varies racial study are analyzed even though there is not any type of research on the issues of Mulkhatali dweller Awasthi's geneology.

K.C. (2055 BS) has written in his book, *Nepal ko Itihasik Ruprekha*, that sources of history are the historical tools which helps to creates the history. Mainly historical sources are divided into two parts: one highlight the ancient history and another highlight the modern history. Serial study of generation since million years is called the human history. During this period so many civilizations are existed and some died.

Nepali (1888) has witten in his book *The Newars* that as far as the internal cast organization of the Newars is concerned, they are numerous castes and sub castes they are differentiated from eachother on the bsis of their heredity callings and restriction on food and marriage. Normally, person lower in cast accepts food and a wife from the cast above him though it is not the other way round. But a person higher in cast can keep a women srom the lower cast as wife as long as women does not belong to the untouchability group. Children born of such women either take an intermidated cast position between they of the father and mother or belong to the cast of the mother. In this Awasthi society, too there are many castes and sub castes like Bahattachrya, Wasthi, Awasthi, Jaishi Awasthi, Khatri Awasthi etc.

Shrestha (2056 BS) has written in his book “*History and Culture of Nepal*”, that culture means “Sanskriti” in Nepali. It is derived from Sanskrit language which means pure and perfect from every perspective. Merriam Webster Student Dictionary “The integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for

learning and transmitting knowledge to succeeding generations”According to Malinowski
“culture is an instrument which enables man to secure his bio-psychic

survival and subsequently a higher mental-intellectual survival”. Since each aspect of a culture, whether it is economic organization or social organization or religion or language is rooted in the needs of the human being, they are all inter-related to each other through the common ground in which they are rooted i.e the human being with his needs. Till today there is not universally accepted single definition of culture.

Sharam (2012) has written in his book *The Caste Hierarchy and The State in Nepal* as is known, the four Varna comprise a) the Brahmana who study the Veda and perform sacrifices for the two Varnas below them; b) the Kshatriya, the varna of the kings and warriors; c) the Vaishya who are peasants, merchants, and craftsmen; and d) the Sudra, the lowest varna, whose duty is to serve the three superior Varna. Brahmins, Kshatriya and Vaishya are “twice-born”, i.e., wearers of the holy cord, whereas the Sudra are not. This classification lacks the impure and untouchable groups, which are outside the four Varna.

Sharma (2012) has written in his book “The State and Society of Nepal” that the string of Baise and Chaubisi states in west and center Nepal, as well as some other contemporary principalities of the mid-17 century, all had Bahuns in them, many of them enjoying position of privilege. Throughout much of Nepal recorded history, Bahun has served as ideologues, priests and even soldiers. But mostly they have been ordinary farmers, managing livelihoods on the hillsides, like everyone else. They too were subject of the state, not a class born to rule.

CHAPTER-THREE

RESEARCH METHODOLOGY

Study method means the way of finding the objectives of purposed research. Study methods encompass the field observation, sampling, data collection and interview personal study, genealogical study, and archeological study. Research conduction, sampling, collection and analysis of data, interview management is included in this method.

Study area of this research is Baitadi district Shankarpur VDC 5 Moolkhatali Awasthi village. Till this date there is not any type of research about this issue, therefore it is enthusiastic subject of research. This research is conducted on the basis of interview, study of archeological goods and library research. Besides this, suggestion and supervisor of invigilator will be taken seriously. The study sources are primary sources and secondary sources.

3.1 Study side Description and Rationale for the selection of Study Areas

According to the Nepali Constitution of 2072, Nepal is politically divided into 7 federal states. Hereunder, this research area of Baitadi district Shankarpur VDC 5 Moolkhatali Awasthi village lies in Federal State no. 7. It has its own type of language culture, custom, tradition, and lifestyle. Its total area is 1519 square kilometer. This district is situated 29' 22" north latitude and 29' 27" north latitude. This district is situated between 390m to 2950m altitude from the sea level. The study area of the research is center of the district. After the 13km foot trail from the starting point of Jayaprathivi Highway people arrived at Motinagar, from there 4km north at the bank of Suranaya river, the research area is situated. On the basis of caste in this village mainly Awasthi Brahamin and Khadari of Awasthi live together. This is at the bank of Surnaya river that's why on development of agriculture, cattle farming, culture tradition and lifestyle, this river has the great effect.

I have selected this area for the research of my academic purpose because I am familiar with socio-economic, cultural, geographical, and ecological condition of the area. The forthcoming generation will be well-informed about their history. In another side it is helpful for the study of other caste's history and it is interesting for the anthropologist students and concern people.

3.2 Research Design

The pre plan of the research which helps to systematize the research is called the research design. Research design means certain type of plan of research work in which selection of topic collection, analysis and presentation of research is included. Interpretative and explorative as well as historical research designs are applied in this research work.

3.3 Nature and Sources of Data Collection

Data collection is the important action of the research. The value of the collected data in number is called the statistic (Acharya 2072:172). In this research primary and secondary statistic is used in another hand data are used qualitative and quantitative nature.

3.3.1 Primary Data

During the period of collecting primary statistic, researcher has directly involved in interview, observation and other type of query. For example personal, social meeting, gathering interviews etc. tape recorder, mobile, camera, and telephone etc.

3.3.2 Secondary Data

In this research paper article, any type of creation, review, publication, record, personal diary, newspaper, ancient documents; written genealogical record, inscription are used to collect data from the secondary sources.

3.4 Sampling and Procedure

Sample is unit of totality. Samples are parts of totality. The main logic of sampling is selecting the some particle or unit of total population to conclude result of whole on the

basis of generalization. (Ojha 2069:267)

I have applied the census method for the data collection therefore whole population of the village is covered to find the fact during the period of research. There are 48 households those are included in the process of research.

a. Interview Questionnaire

Selection of the certain person, unit or group from the whole by researcher to achieve as s/he has determined before and come into conclusion later is key informant interview. In this method, only probable people are selected, those can answer to achieve the target purpose. In this method, researcher must have to be familiar to every specialties and characteristic of the whole population and selected unit. In this research process the, well informed intellectual Awasthi persons are taken for sampling who know about the culture, tradition, custom, history and genealogy of Moolkhatali Awasthi.

3.5 Methods of Data Collection

The important action of the research is collection of data. In this time researcher must have to be clear about the purpose of research. Qualitative and quantitative research methods are applied in this research. For the collection of the data the following procedures are applied.

a. Questionnaires

The systematic method of asking of question to get the information about the research purpose is called questionnaires. On which condition the people can answer by writing and filling the asked questions. In this procedure there are mainly two types of questionnaires (open and enclosed) are prepared. In the same way the answers or proves are given. For this research all 48 families' written answers are collected that has fulfilled the purposes of the research.

b. Observation

Observation means direct invigilation of any type of subject study activities done by researcher. Including sociological psychology as well as for the study of human interrelated feature, behavior, activities, and collection of essential materials observation method is more fruitful. During this research period involving in the different visual and

non-visual cultural, traditional, customs, rituals, behaviors, birth and date activities of the village researcher has observed closely. In this work the camera, mobile, tape recorders, copies and pens are used in different needs.

c. Interviews

Interview is the systematic process of asking questions and answering in formal or informal way to achieve the research guided purposes. In this research, using questioners well-inform Awasthi family members is selected for the interview for the collection of the useful information. In this work the camera, mobile, tape recorders, interview schedules, copies and pens are used on the basis of need.

D. Historical study methods

Historical study method refers the study of passed incidents to collect the proofs of historical development of incidents. Using this method, ancient documents and monuments, life history, biography of Awasthi families of different period are studied. In which ancient and historical temples, trust, inscription, woodern craft are found and analyzed in this research paper.

E. Study of Genealogy

Genealogical study is important to understand the human development structure, steps, dynamism, expansion, and disappearance of racial unit. Any race's dynasty tradition is study through the genealogy. In this research work to find the genealogy of Moolkhatali Awasthi's, individual, life history, biography of same race people is studied as well as main information follower people's help is taken to find the more facts and proofs.

3.6 Data analysis and Presentation

After the field study, data is analyzed in this process in which facts are separated. The achieved data from field area of Moolkhatali village are analsized in the following way. Descriptive method is used in which pie chart, table, and bar are shown. The collected data are systematically presented in the precise and simple language.

CHAPTER-FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Social Study of Awasthi of Moolkhatali

The word 'Samaj' in Nepali is translated from English word 'Society' which is derived from Latin word socious. Socious means friendly relation in Nepali. In this way society is an abstract structure (Lamsal 2058) formed from the mutual relation or the individuals.

The study of Awasthi has been conducted by focusing on Moolkhatali village. All institutions of Awasthi have been studied in the community to study the social condition of them. As D.R. Sach Dev says "society is abstract, it is the process expected motion of structure" so is the society as a social relation of individuals. Human lives in society to satisfy the need, to protect, to fulfill the feeling and to develop his personality. He does remain silent while living in society. He establishes relation to other, mutually interacts with them. The abstract structure formed due to these behaviors, relation and interactions is called society. So, society is established relation between human beings. A family is formed by the relation between brother, elder brother, elder sister, sister, father, mother, husband, wife etc. This is the relation and interaction between the family members. Therefore family is the primary society similarly family relation expands to other families groups with schools and colleges. People start jobs and similar relation is established from such relation then happens to become a big society. The dwellers of this village are Brahmin and some 'Khatri who were degrades from Awasthi as per caste system. All people of this village speak Baitadeli language which falls under the Doteli language. All social institutions have been using the very language for all kinds of social function Social relation is also good among them. All villagers take part to perform any social works enthusiastically.

4.1.1 Social Institution

Social institution has been formed form the social work. Though then many similar types of institution, they suffer in term of their working system and methods. There is equal participation and required roles of all to complete any social functions. The social

institution like family, relation, marriage, festivals, religious gatherings etc have helped to proceed the society by cleaning them into a single thread. These institutions have helped to keep the order or conduct in the society.

Social institution means method of working system related to any subjects or area. The functions of social institution are for satisfying needs and keeping social norms, cultures and social systems. Similarly the institution formed on the basis of rules, like club, co-operatives, V.D.C's municipalities, offices, schools, collages etc as social institution. (Shreoths & Acharya 2067:02) The Colin's Sociological Dictionary says "human behavior directed by norms and values which run their activities are called social institution."

The social institution of this Moolkhatali villagers run by itself. The schools, temples, rural energy, watermill etc. all are run by written and unwritten laws. To form such institutions, infrastructure development, Awasthi of this village initiate spontaneously. To transfer such institution lively to their coming generation they are keeping on. The following are some social institution of this village. These are discussed as follow.

a.Family

Family is the primary institution of social structure. We can find mixed types of families in the village where nucleus and combined both types of families are there in this place. Most families as in nucleus form since the people or now days prefer to live in it. After that combined families are also seen. This is the large organization of such institution. Family life begin from the marriage ceremony after this ceremony females lose their property right in their parents' home and get right in the spouse's home. In this Awasthi Brahmin, family structure and work division is based on the patriarchal system. Polygamy, second marriage, and divorce is rare case of the society but almost people are living in the combine family. The cause of living in the combine family is that the people of this village prefer that many hands more work and more safety as well as power is centered. Out of 48 families' 30 families live in combine family and rest of the 18 families live nucler families.

b.Kith& kin

Kinship is an essential part to run the society. It has developed co-operation in the society. As we know society is a net of social relation there is the mutual relations among each social units in one way or another. The relation between the Awasthi in the village has blood relation. Likewise these are friendship & adopted child relation in the village which can also be seen with odd-cast people. The kinship relation of this society has developed on the basis of three types of relation in which blood relation, Marriage, and others (adoption) kinship. This kinship is spoken on the basis of the following relation

Nepali words to address kinship

Local words to address to

kinship

a. Aama	ijaa
b. Buba	baba
c. Dai	dada
d. Bhai	budi/ bhappa
e. Didi	di/ didi
f. Bahini	buna/ buni
g. Baaje	bubu/bajya
h. Bajai	aama
i. Fupu	puiju
j. Fupaju	pushai
k. Dewar	goshi
l. Bhauju	bauju
m. Sasura	bubujiu/ saura
n. Saasu	jeeu
o. Buhari	bwari/naani/gedali

In this way the kingship is practiced in three levels.

Primary Kinship

In this primary kinship there are eight types of relations on which husband and wife; father and mother; mother and son; sister and brother, Sister-in law with this relation there is heartily relations.

Secondary Kinship

In this secondary kinship relation there are 33 types of relation among them daughter-in-law and son-in-law; brother-in-law and sister-in-law; aunt and uncle, father-in-law and son-in-law lies in this relations.

Tertiary Kinship

In this Kinship brother-in-law, mother-in-law, father-in-law likes relation are in the society. According to Murdock there are one hundred and one kinship relations in this group. In which adopted son and *Mit* relations lies.

c.Marriage

Marriage is the earliest and most important social institution. The society has been organized and disciplined along with the beginning of marriage systems Initially man-woman contact was biologically inspired which latter on developed in relation to society in the form of marriage. This unit gave birth to a larger unit called family which finally developed the sense of individuality and individual ownership. To get married match pair is searched from out of the kinship. By arranging and matching the Judaic signal and merits and demerits Priests are asked to confirm the pair of a boy and girl. There must be senior age boy than girl. In this society arrange marriage only allowed and permitted by society and family. There are two types of marriage are famous in this society according to Hindus culture. Bharma Marriage and Dev Marriage. But in case of the early death of wife or children the second marriage is also allowed in the society. Same lineage and *sapindi* people are prohibited to marry in this society. Upadhya Awasthi of this village are allow to marry only to the Upadhya Brahmin Jaishi Awasthi are allowed to marry Jasishai Brahmin. Mainly their marriage knot tied with Bhatta, Joshi, Pant, Paneru, Upadhya, ojha and so on.

d. Trust

Trust is kind of social institution. The reserved property used for social functions, helping economically deprived people and which is registered in the name of an

institution is called trust. It includes land money etc. In this village also there are reserved and used properties owned by trusts like Anirudra, Kailpal, Sivalaya etc.

e. Labour Borrowing

Co-operation and assistance is exchanged through labour exchange in this village. In the time of harvest repaing, hoeing and showing, constructing or simply impossible jobs with single effort, villagers exchange their assistance.

f. Religious Meetings

In Moolkhatali all the society workers decision makers and village leader decide and perform the social issues like construction, worship religious disparities or any issue of public interest by gathering in a place, which is called 'Kachabari'. These religious gatherings and meetings are held to organize rituals, to select the new priest, new witch doctors etc or they are called to discuss the issues of punishments any punishable hazards against the established social and religion norms of the village. It basic norms in the beginning was to edit and give justice.

g. School

School is one of the main educational institution of this village. There is a Sanskrit school in service since there are all Awasthi Brahmins, to keep on their ancient tration and education. For social prefaces and worshipping such school have facilitated the education gaining in the village.

h. Repose Centers

For the convenience of the foot and tracklers there are various rest places on the ways. In such place they plant the pipal tree to provide shade to the walkers. Such rest centers as often made near to the religious place on the public ways. They are constructed, protected and consolidated by the villagers.

i. Water Tapes

Public water tapes which was decorated and surrounded by ancient art carved on the stones have also been established. The sanitation, plantation and protection of such places are initially for by the villagers.

j. Water Mill and Mills

For grinding grains traditionally constructed water mills are constricts and used, which are made by utilizing the available natural resources in village. They are run by the locally made codes of conducts. For oiling these is a mill operated by water in the local rivers 'Surnaya'. To grind in those places all have to wait for their turns. The daily lives of people are related to such institutions.

k. Rural Energy

Rural energy has been developed from the local Surniya River with the initiation of the local people of Moolkhatali. It was established by the local inhabitants in their own investment and labor donation.

l. Abbot and Temples

Local temples and abbots have also contributed to unite the society into single thread. Those temples and shrines are Kailpal, Anirudra, Sivalaya etc where all people are gatherings it is supposed to eliminate mutual enmity and jealousy. it also the occasion to meet and interact and thereby to develop support even to handover such institutional practices to the coming generation. All the villagers are gathering with full dedication to God and Goddess in the temples to worship them. Then institutions are run by unwritten laws.

4.1.2 Structuring & managing the village

The structuring and managing of this village seem to have developed from traditional style and culture. Earlier village was led by 'Mukhiya system' for meeting their political and social responsibility whereas it is limited to the temples of God and Goddess

nowadays one taxes is still honored on religions functions and rituals. Similarly the priests also pray the role of management leadership. Specially the leadership of a priest is widely accepted in worshipping religious functions and other holy functions. The system of honoring and accounted for history of Awasthis seems to have started from Brahmanhood and fortunetelling they are asked to see the propitious time and date to start anything new. Their telling is regarded and followed by the common villagers throughout the year they have also given continuity to making yearly calendar. They prepare religious book and documents in hand written way.

The village is located in the north of surnaya river. In the north of this village there lies Anirudra community run forest which the reliable source of wood, fire wood, grass etc for the villagers other natural sources like stones grants sand, slate are also collected from the forest.

4.1.3 Methods of social works

All social works are performed by the participation of all families by social work participatory works labour borrowing etc are meant. These jobs are done by turn with equal participation. There is the leadership of elderly people gentleman and respectable people in such works leaderships are changed and different as per the social institutions. For examples in the temples priest and witch doctors lead the works. In the construction and physical development works, these is the leadership of political activities. Local disputes and judicial matters are settled by the religious and political meetings.

a. Khedijori (Public-pair participation)

There is the labour donating system from every house to construct the houses temples, tracks, school water tapes, mills canals etc. No economic expectation is reared in such public and works. They only expect for the retuning for similar co-operation. No person has to bear economic loss due to such system.

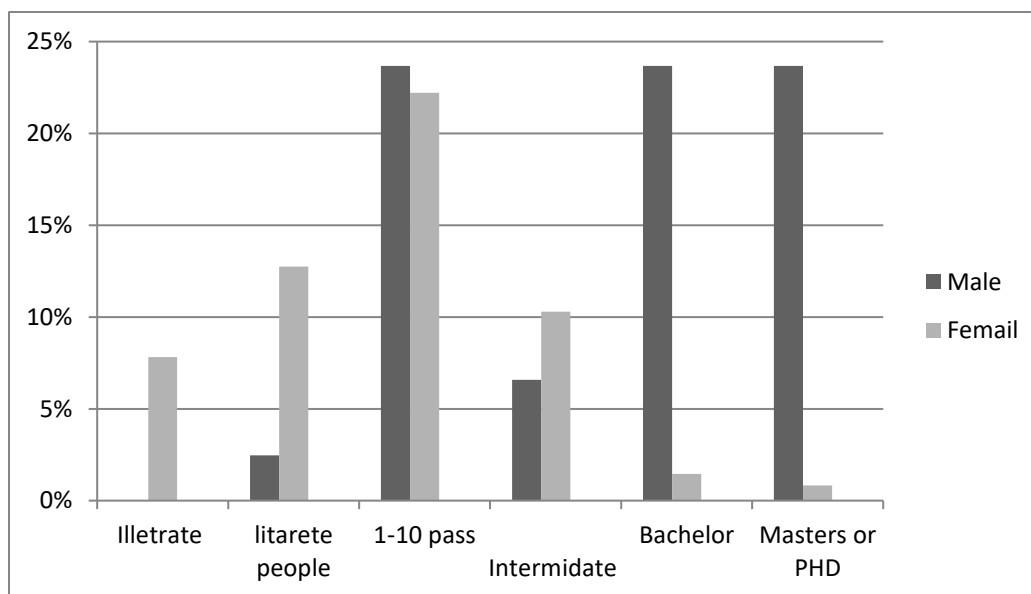
b. Labour borrowing (Arma parma)

By this we mean the mutual assistance in harvesting and reaping the crops. In this Moolkhatali, too, labor exchange and donation system prevails. In personal or public works, help from all is asked and exchanged latter on.

4.1.4 Educational Condition

The Education condition of this village is satisfactory in the villages Since they are of Brahmin community, the root of their education lies in the past when there was Gurukul education system. People used to gain education by gathering into a place or by visiting a Guru (teacher) at his home. It was later and changed into a Sanskrit school in the village. People have been getting education for more than 60 years back from the school in this village. Some people have got different jobs getting education from this school. There is a diploma level college in the village and for further education they have to go to the nearby places like Dhangadi, Mahendranagar etc. But this provision is limited to the boys only because of the the women are lagging behind in education.

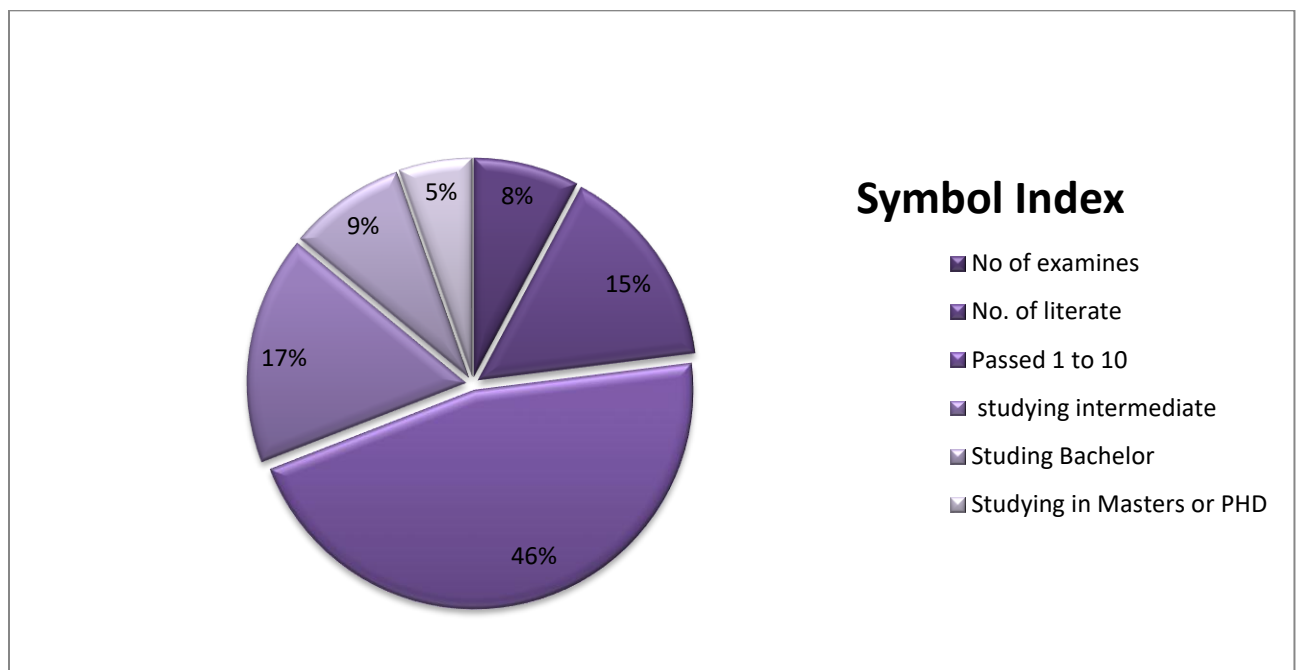
Figure 1: Educational condition of male and female in Moolkhatali Awasthi.



Source: field survey 2073

Various types of statistics has been found about the level of education of this village illiterate, literate, under S.L.C., Intermediate, Bachelor and Masters. In the total 48 families of this village, there are 273 numbers among which 33 are under school going age and 243 are above 5 year of school going age. This can be classified into following six levels with the following data. Illiterate 19 people, out of 243 there are only 37 literate which contain 31 males and 6 female. Out of all 243 the number of up to S.L.C. passer in 112 which contains 54 women and 58 men. The intermediate passer or on process and 41 out of which 16 female and 25 males. 4 women and 21 men are diploma. In the list of master's level holders there are two women and 11 men out of the total number of 243. This can be illustrated by the following table and bar diagrams.

Figure 2: Educational condition of whole population of Moolkhatali Awasthi



Source: Fild survey 2073

4.1.5 Health Condition

Although majority of the people of Moolkhatali are health centre visitors guided by this norm. There is the negligible number of the elder people who still believe in traditional ways like witch doctor and similar other methods. The young generation goes to the

hospital and health posts and their diseases can be diagnosed. They believe in the fresh fooding and water whereas the older generation is guided by the traditional approaches to the treatment system. But finally they also resort to the allopathic access when they can't recover from Sickness. There is a government hospital near the village a sub-regional hospital in distance of 2-4 hours walk. Mainly the sub-regional hospital in Dadldhura, Sub-regional eye-hospital in Patan and area health centre in village is some accessible health centers for the people Moolkhatali.

Table no 4.1: The Health condition and access of Moolkhatali people

S.N	Details	Numbers	%	Male No.	Female No.	Male %	Female %
1	Go to treatment in Health Centre	260	94.2	128	132	46.37	47.83
2	Go to treatment in Witch Doctor harbilisters	16	5.8	06	10	2.17	3.63
	Total	276	100	142	134	51.56	48.54

Source: field survey 2073

Different measures of treatment are applied in different area and community of the rural part. Like other communities of Nepal the people of this community also believe in the god and ghost and accordingly they resort to the traditional and dogmatic modes of treatment like witchdoctors and herbs which discourage visiting hospital. But 58% people's first prority is traditional domestic methods. This numbers only includes the elders above 60 years.

4.2 Cultural Studies

4.2.1 Cultural Condition of Moolkhatali Awasthi

Cultural behavior and activities inspire the social unit's attachment therefore in this process community people interact with each other. They expose the types of social norm

that helps to develop the social unity. As a result from these activities people fulfill their cultural requirements. Culture is a tool of social continuity that helps to adjust in the social environment. Cultural study is the study of interrelated ecological environment between physically developed and immaterially created culture of current time of the society by human in the time of development.

For the study of Awasthi's culture their traditional cultural performance is studied. The lifestyle of people of the village is called the culture. Socially developed norms, values, tradition, traditional system, religion, culture, productive trends, attire and technology are the physical and immaterial form of the culture. But in present due to the globalization new generation is adopting cross cultural norms and values. The carved art and craft in the different god and goddess' temples, musical instrument, pilgrim house identified their ancestral culture.

4.2.2 Cultural lifestyle

Religion has direct effect in the socio cultural life of Moolkhatali Awasthi. Social guidance and controlled as well as participation of people in particular work is also assigned on the basis of religion. The birth celebration, nature praying, marriage ceremony, funeral performance, social ritual performance, family relation is directly influenced by cultural life.

The Moolkhatali Awasthi of this village are Hindus. Even though they follow the cultural performance, celebration and festivals on the basis of self generated cultural lifestyle. That is transformed from one generation to another generation till today. For example carnival, harvesting, nature praying by offering *Nawagi*, activities are performed and celebrated on their own cultural way. In this way their cultural lifestyle is going ahead.

4.2.3 Cultural Heritage

Shivalaya of eastern part of Suranaya river is one of the important cultural heritage of this village of Moolkhatali Awasthi. Besides this there is the ancient temple of Anirudra Devata at the northern part of village such as Kailpal temple at south and at the center of the village there is store house (Bhadar) of archeological goods for example musical

tools, Damaha, Bhokar, idol and statue of the god and goddess. Through the research it is seen that these heritages were constructed in 12th century. Besides these heritages, there are still other heritages which are protected and preserved many monuments which are made at the beginning of Awasthi's first arrival in this place. For example inn, pilgrimage house, old house, temples and many more artistically carved objects.

4.2.4 Festivals

The people of Moolkhatali Awasthi are Hindu follower therefore their festivals and other cultural performance are based on Hindu religion. Widely celebrated festivals like Teej, Dashain, Tihar, Dipawali, Shivaratri, Bashanta Panchami and Holi are also celebrated by Awasthi besides this Gaura, Bishu Parva, Gangadashara, Harelohalne parva, Olke Sankranti, Bhadra Sankranti, and Bhadra Masanti are also celebrated by Awasthi.

During these type of religious performance villagers gathers in one place and they prey in the temple and offer animal (he goat) sacrifice. They believe that offering animal (he goat) fulfill their wishes by god and goddess. These types of festivals offer the opportunity to villagers gather in one place and share their pains sorrow happiness and experience of their social as well as personal life. Specially, it is seen that these festivals help to interact and transform their culture to different age factor people or new generation. This is also special time of meeting people together even though they are out of village in term of their job or other business.

4.2.4.1 Bishu Parva

Bishu Parva is important festivals of Moolkhatali Awasthi which is also celebrated as Nepali New Year, or Navavarsha too. It is celebrated on the first day of the month of Baisakh which usually falls in the second week of April. People take the religious bath in Suranaya river in the early in the morning believing that after this bath they will be healthy and smart in whole year. They chant that "*bis bagyao fool chashyo*" at the time of taking religious bath. It is a national holiday so people who are outside the village for their job also come home get-togethers and celebrate the day socializing in various ways. In this festival they share and eat the delicious food in the neighborhoods as well as they take the blessing form the senior people and greet the best wishes of New Year among

the villagers. In this festival *Dewar Bhauju, Nanda Bhauju, Shali Vena, and Sala Vena* play and enjoy using nettle (Sisnu) bush. Play and joke with anyone using nettle (Sisnu) bush is socially allowed in this day. They believe that after this action people become healthy, can easily digest delicious food such as the love and affection also develop in the kinship. For Bishu Parva, people prepare from the beginning of Chaitra they colored and decorate their home clean the surrounding environment.

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4.2.4.2 Ganga Dashahara

Ganga Dashahara falls in the *Jestha, Sukla Dashami*. It is the purely religious festival so that people take bath in the holy river Suranaya, and go to pray in the temple of family god (*Kuldevata*) Anirudra and remain fasting in whole day. In this festival especially people focus in religious performance (*Dharamik Anusthan*) rather than delicious food. The social importance of this festival is that all the people gather in the temple at night and sing the hymens distribute the gift of god among them as well as they perform the deuda dance.

4.2.4.3 Harelo Haalne

This festival is celebrated on the first of Shrawan month. Pears (Mel) fruit's branch is dip onto the paddy field wishing for the best harvest in future. It is believed that due to this type of performance there will not be any kind of disease in cultivated area. Bushy and thorny (*Ghigirikadi*), a type of plant also kept over the main door of the house believing that after keeping this bush there will not be any fear of evil power in house. They believe that their God and Goddess go to Kailash Himalaya in this month therefore they worship and sing hymen in a temples. They believe that any type of loud sound should not be produced in this area therefore they stored firewood for a month.

4.2.4.4 Owalka Parva

Bhadra Sankranti or first of Bhadra is celebrated as Owalka festival. This festival helps to develop the social relation with calling untouchable cast. They offer the upper cast different handmade materials from their side and they get other foodstuffs on reward. But that dependson the basis of their assigned occupation by the cast classification. Luhar offer iron made material like pin, sickle, knife etc; Parkai offer bamboo made “*Sinko*” basket (*Doko and Dalo*) to Moolkhatali Awasthi. They enjoy having delicious food too.

4.2.4.5 Haritalika Teej (Tritiya)

Haritalika Teej is celebrated on the third day of the bright half of the North Indian Lunar month of Shraavana. As Shraavana (or Saawan) month falls during monsoon or rainy season when the surroundings become green, the Shraavana Teej is also called Hariyali Teej (Tritiya Teej). A fast is kept and the focus is the moon. The Haritalika Teej festival is also celebrated to remember the reunion of Lord Shiva and Goddess Parvati, the day when Lord Shiva accepted Goddess Parvati as his wife. Goddess Parvati fasted and was austere for many years and was accepted by Lord Shiva as his wife in her 108 birth. Goddess Parvati is also known as Teej Mata. In this society married women keep fasting wishing the good health and long life of husband and virgin girls for best husband in future life. This festival helps the reunion of married females with other family members and other villagers who get chance to share happiness, pain and sorrow.

4.2.4.6 Rakshya Bandhan/ Janai Purnima

Raksha Bandhan, also abbreviated to Rakhi, is the Hindu festival that celebrates brotherhood and love. It is celebrated on the full moon in the month of Sravana in the lunar calendar. The word *Raksha* means protection, wrist *Bandhan* is the verb to tie. Traditionally, Guru gives a *Raksha Bandhan* and *Janai* or currently the Indian practice is also applying means sisters also tie a *rakhi*, a bracelet made of interwoven red and gold threads, around their brothers' wrists to celebrate their relationship. Priests tie Rakshya around the wrists of congregation members.

4.2.4.7 Gaura Parva

Gaura Parva is the main festival of Moolkhatali Awasthi. Gaura is the name of Himalayan's daughter Parvati which is also known by Gaura, Gora, Loli Gaaura in different places. The main theme of this festival is to worship goddess Gauri so during this day many temples of the goddess get different rituals, like prays and main is worship with Biruda in neighborhood. Apart from the many ceremonies that happen during this festival, it is the occasion for married women to put on the sacred thread *Dubo Dhajo* and *Saptmaya*.

Then after finishing the worshipping at the temple those fasting women return home and bless their keens with Biruda, it is supposed to give them long life and health. It has a great role of developing social harmony and tolerance as well as controlling social misunderstanding between different kinds of people. Male dance *deuda* dance (*Shivalinga, Chait, Dhamari, Dhusko*) and female dance (*Athewali*) with Gaura and Maheshwor keeping on their head that is the major part of this festival in which participants hold hands and form a circle as they stepped to traditional music.

The collected fruits, biruda, flowers whirreled seven times up to the sky and gathered people possess those fruits because they believe that whatever thing they able to grab the rest of their years remain fruitful on the basis of quality of fruits. This festival is celebrated for a week during these days goddess devoted hymen chant and at the weekend they farewell Gaura with playing traditional musical instruments.

4.2.4.8 Dashain Festival (Vijaya Dashain)

During the month of Ashwin (late September and early October), Mookhatali Awasthi people indulge in the biggest festival of the year, Dashain. Dashain is the longest and the most auspicious festival in the Nepalese annual calendar, celebrated by Nepalese of all caste and creed throughout the country. The fifteen days of celebration occurs during the bright lunar fortnight ending on the day of the full moon. On the day of Mahaasthami, in the carnival of Anirudra people offer *Jamara (Jora)* on Mahanavami people offer *Jamara* in the temple Kailpal and in Dashami people put Tika from senior people. The people enjoy the festival with new dress and delicious food items. Goddess Durga in all her manifestations are worshiped with innumerable pujas, abundant offerings and thousands of animal sacrifices for the ritual holy bathing, thus drenching the goddess for days in blood.

4.2.4.9 Tihar Parva

About the celebration of Tihar there is a myth - on Kartik Krishana, Triyodashi, King of *Mirtulok*, Yamraj, moved to meet his sister in the world so he met sister and put tika on Sukla, Ditiya, when his sister wishes his safety, best health and long life. Duration of five days of Yamraj's departure and arrival is also called Yama Panchak. During the five days, crows, dogs, bulls and cows are worshipped and honored with vermilion, garland and delicious food for what they have done in the lives of humans. Crows are regarded as the messenger that brought news even during the times when there were no postmen and no postal services. Dogs are the most obedient animals and they guard our house as true guardians. Bulls is the vehicle of Shiva and support in the cultivation and agricultural purpose. Cow is also a symbol of wealth in Hinduism and she is also the national animal of Nepal. The festival ends with Bhai Tika – brothers' day when his sisters worship him for his long and healthy life to safeguard the lives of his sisters.

This festival of lights that falls between October/November is the second biggest festival after Dashain. This festival lasts for five days and people worship Laxmi – the Goddess of Wealth. All the houses are cleaned and decorated with the belief that Goddess Laxmi will enter the house that is the cleanest and people lit candles, oil lamps and other lights

and the whole place looks illuminating. This is also a gambling time in Moolkhatali Awasthi family for this period gambling is not illegal.

4.2.4.10 Paush Pandara

This is the 15th of Paush month which is also longest night of the year. So people celebrate and enjoy the whole night gathering, fireing, dancing and having local food items at night. Senori people tell the story of ghost and other types of horror and bravery incident of past occurred in the society. They also tell the story of war between gods and devils.

4.2.4.11 Maghe Sankranti/ Narahari

According to the Nepalese calendar, the first day of the tenth month is considered the coldest day of the year, even though it marks the coming of warmer weather and better days of health and fortune. This day, also called Maghe Sankranti or Maaghi, is celebrated by the Awasthi community by taking a bath in the nearest Surayana River. Then, they recite the chant at the premises of Anirudra temple. This process occure whole month of Marga that is also called *Makarshana*. Before the day of Sankranti people collect the yam and coocked *Mada* (rice floor made brade) and they offer that items to crows, in the early on the morning of Maghe Snakranti, calling them '*ka kauwa ka mero maado kha*'. Because they belive offering bread and yam is a reward for crow who work as a messanger. People belive that crow hide the yam and bread of this dayif human able to find that and give cow, cow give birth pie-bald calf. Porridge, bean bread(*Batuk*), rice pudding are main food items of this festival. Awasthi family make themselves warm firing the sesame (Til) steam.

4.2.4.12 Bashanta Panchami

Shree Panchami, Basanta panchami or Saraswati Pooja is one of the most important festivals in Moolkhatali Awasthi. Basanta Panchami is the day when winter ends and spring starts. Vasant Panchami falls in January-February (Magh - Fagun). We worship Goddess Saraswati in this day. Goddess Saraswati is regarded as the goddess of knowledge. She is worshiped as the source of all intelligence and creativity. Her

blessings are the source of innovation and knowledge. She is the creator of art, music, science and all education. Therefore people schooled their baby in the school as well as girls and boys keep earrings on the same day. Many people of this village take this day is holy and pure day so they performed other ritual works too like *Chudakaram, Karnabed, Achharamva, Bartabanda, Bibaha*etc. On this day people castrate ox, horse, and he goat and tied new bell on their neck. They believe that land sharing selling and other economic exchange is aslo good in this day.

Saraswati is one of the greatest creations of Lord Bhrama. She is believed to be the most beautiful creation of Brahma.

याकुंदेंदुतुषारहारधवला, याशुभ्रवस्त्रावृता |

यावीणावरदण्डमंडितकरा, याश्वेतपद्मासना ||

Saraswati is four handed Goddess seated on a white lotus wearing white sari. Her vehicle is a white Swan. She holds Veena, Book and a garland in her hands.

4.2.4.13 Shiva Ratri

Shiva Ratri literally means, the night consecrated to Shiva'. This auspicious festival falls on the fourteenth day of the waning moon in the month of Falgun, (February – March). It is the most important festivals for worshippers of Shiva and the Hindu temples dedicated the Great God. Awasthi worship in the Shivalaya which is situated at the northern part of Surayana river. This day is socially also important because there occur the buying and selling of horse and donky as well as housemade bamboo material, herbal by the local people.

4.2.4.14 Holi Festival

The festival of colors, known as Holi in Nepali, is called Fagu Purnima. This day is celebrated with much enthusiasm and joy by painting colors and sprinkling water on each other, playing the dholak (a type of drum). This festival can also be in February. Moolkhatali Awasthi celebrates the holi parva, chanting the mantra and ballad about he life history of Radha and Krishana. They roam from one village to another

village greeting best wishes as a reward they got money later on they use that money in the picnic.

4.2.5 Attire /Dress

There is not particular dress of Awasthi as other ethnic person has their own cultural attire. Generally married people used to wear white Daurasruwal, white Neapli cap, scarf, coat but this is changed now. In case of female they used to wear *Guniyau, Choli and Patuki*. These dresses are not worn except the cultural performance now days. Eventhough these dresses were geographically and environmentally suitable but globalization, economic improvement and modernization causes new dress up style is faded in new generation. Through these practice of dress up it seems that the people are losing their traditional dress up culture.

4.2.5.1 Ornaments/ Jewelry

People of Moolkhatali Awasthi has been using many jewelries from the beginning of their civilization those are changing in form and types eventhough they are still used by male and female as well as children. Among them many jewelaries are causal which are used in everyday but some are special jewelaries which are worn in particular events. Herunder it is found that the following jewelaries are used in Moolkhatali Awasthi society.

- a. **Jhumjhumi (a type of ear rings):** A chain made of gold or silver worn in the upper part of the ear and surrounded both side of the head and release the end on the forehead. It is 1 inch triangle plate which is decorated at the edge with small piece of the gold or silver.
- b. **Ear Ring (Mundra):** Gold ring is worn by female.
- c. **Fuli:** This is made of gold which is looks like flower or star type of artistically carved ornament that is worn on the left nose by Awasthi female.
- d. **Mudri:** Mudri is a gold ring which is hang on the center of the nose by females.
- e. **Nathiya:** Circled ring of gold which is used in place of fuli and circled from left nose to left ear and tied on hair.

- f. **Suta:** is a silver ornament that is tied on the neck of female. There seem many artistic flowers and lines on it.
- g. **Kandasiri:** Silver made ornaments tied on neck like scarf is called Kandasiri, on it many pieces of silver tagged on the corner of the chain to make artistic.
- h. **Rupiya Kuti:** it is a type of garland or chain of coins that is used between yellow and black glass beads (Pote) which cover half of the boosm used.
- i. **Haikalmala:** is a chain of coins that is knitted with red piece of cloth. It is divided into two side on which 20 coins are kept one side and 20 coins another side at the center artistically carved triangle plate is kept.
- j. **Raato Mala:** the red glass beads of five pieces which hangs up to stomach is called Rato Mala in this society.
- k. **Chauwanni Mala:** is also made of sixteen silver coins that hangs between boosm and naval of female.
- l. **Bala:** it is wrist ring that is made of silver and used by females as well as Withch doctor, Mukhiya, priest and children too.
- m. **Thoka:** is an artice thronyornament that is 1cm flate piece of silver,it is worn by female only.
- n. **Pauda:** it is a silver ornament that is worn on the foot that contain artistically carved flower image.

In present these jewelries are used too less in comparision of past. However there is still the existence of jewelries till now.

4.2.6 Life Cycle and Rituals

Moolkhatali Awasthies are Hindu devotees, therefore they performed 16 rituals of Hindu and follow the hindu rituals. These ritual performed before the birth and after the death too eventhough they concencern with human but there is not eqail invovemnt of human. Some ritual are there in that peoples direct participation such as birth, Sasti, naming ceremony, feeding ceremony, Chudakarna, Karnabed, Aksharamva, Bartababdhha, marriage and death. There are certain norms and value are dictated by religion on which certain performance must have to do in particular time. Moolkhati Awasthies believe that

as they performed these traditional 16 rituals they will get salvation/ purgation and lives in the heaven after death. These rituals are as follows.

4.2.6.1 Fertilization (Garvadan)

This ritual is performed hoping the birth of son. According to Hindu religion it is taken as purely action in the society. According to hindu religion the 4th night after marriage is taken as best night for the pregnacey.

4.2.6.2 Punsawan

This is also ritual before the birth which prove the pregnancy. It was performed in the fourth month but its form is changed and now done by the doctor.

4.2.6.3 Simnatunayan

This is also the ritual before the birth, it is beleved that after this performance there will not be effect of evil power in newly born baby's life. Mother tied her hair upside beleving that the new child become haealthy.

4.2.6.4 Jaatkarma

The ritual performs immediately after the birth is called Jaatkarma. In this ritual to keep mother and child clean comfortable such as offer the delicious hygienic food to mother and other relatives.

4.2.6.5 Sasti Puja

This is also called chati. This is performed on the sixth day of newly born child. In this ritual they pray and fest among relatives. It is belied that goddess (Bhawani) write the fate of infant so people pray and celebrate whole night. Family members go to nearby fortuneteller to know about the horoscope of the infant.

4.2.6.6 Namakaran (naming day)

It is also known as nawaran. The name is told to every one which is said by fortuneteller before. But namig ceremony is different on the basis of gender if there is male then naming ceremony occur on the 11th day and if girl 9th day.

4.2.6.7 Annaprasan(Feeding Ceremony)

It is also called Pasani. The infant is made taste of various foodstuffs by gold or silver palte and wished best health, long life, and best future ahead.

4.2.6.8 Chdakarma

This is another important ritual on which the male baby's hair is trimmed first time. This is done 3 years and 5 years.

4.2.6.9 Karnabed

This ritual is related with the ear penetrating ritual. This is also performed in the age of 3rd or 5th age.

4.2.6.10 Achharamva

This is the formal starting of gaining education process. To perform this ritual Moolkhatil Awasthi send the child in Guru and dictate to write and recite the word Owm.

4.2.6.11 Samapawortam

It is ritual of ending ceremony of vedic education formally. After this person's Bramachrya life finish or the person stepped on the family life.

4.2.6.12 Bratabandha

This ritual is also called Upanayan ritual. This is also known as opening of third eye. This is also taken as the greatest ritual among other. Graha puja, Satyanarayan puja are performed in this ritual. In this ritual guru teach the Gyatri mantra and give the sacred thread (Janai) to the person.

4.2.6.13 Marriage Ritual

This is the first step of family life. This ritual is also called Janta or Bariyat in local language. In Moolkhatali Awasthi society there are two types of marriage systems are allowed and practiced: one is Brahama and Daiba marriage. The marriage is performed in

the same caste but from the different lineage (Goatra). Promising the fire, water god, guru and janti they formally keep the vermilion on the parting line of the hair.

4.2.6.14 Baanprasta

This is the 14th rituals of human in hindu religion. In this ritual after 50th of age they desert from family and stay in temple or peaceful palce for penance but it is not practiced nowadays.

4.2.6.15 Sanayas

In this ritual person completely become free from the family relation. After 75 years they try for salvation and purguation. This ritual is not exist nowadays.

4.2.6.16 Demise/ Death

This ritual is performed after the death of person. This is performed only by son if there is not son then other relatives performed this ritual. In this ritual the person mourn for thirteen day who is also known as Kriyaputri, they offered foodstuff in the name of demised forefather. They live in differet life rather than normal social life. They wear white dressed and ever month they offer foodstuff. On the way of funrel procession and after crematory the person offers the foodstuff. They believ that this type of ritual work help demised person's secure life in heaven.Out of 16 rituals, parents and relatives perform 15 and 1 ritual is performed byson or relative. Moolkhatali Awasthi believe that after the completion of these rituals human life will get salvation after death.

CHAPTER-FIVE

ECONOMIC STUDY OF AWASTHIS IN MOOLKHATALI VILLAGE

A family is the fundamental unit of every production process and economy. Family based decision-making, labour division, income; employment and consumption have direct impact on the economy of the area. The economic activities and relationship among them can have either positive or negative impact on economic system. As the production, consumption and distribution of the things with in family influences the economy of the society and the nation, the production and consumption with in family are influences by the labour division in the family. If it is based on equality and production oriented, it will have positive impact on the economy where as if it is based on discrimination in terms of religion, caste, gender and if there is no proper evaluation of labour, it will have adverse impact on the economy. The socio-cultural and religious values, rituals, festivals, carnivals have also direct impact on the economy since they influence the participation in economic activities (Dr. Shrsttha and Acharya 2067: 75).

Awasthi in Moolkhatali village are involved in diverse jobs which involve farming, keeping livestock's, priesthood, astrology, government jobs, NGO and INGO jobs, business and foreign employment. Their economic life and its aspects are analytically described as follows.

5.1 Economic Life

Generally, economic life refers to the means of income to fulfill everyday needs and maintain living standard. The socio- cultural values, tradition, religion, geography, education determine the jobs which people will commonly get involved. Awasthis in Moolkhatali village are mostly involved in farming, priesthoods government job. Likewise, they are also involved in NGO and INGO jobs and foreign employment. They have found it very difficult to run their livelihood through traditional jobs of farming, priesthood and astrology. There for, they have involved themselves in other jobs along

with the traditional ones to adjust and run their livelihood in present day socio-economic context.

The living standard, social prestige and status are determined by the economic condition of an individual or a family. It is the dominant feature of rural economy. However, it has not caused any conflict in the society. All of them are living in unity and harmony. Most of them depend on the local natural resources to run their livelihood. They collect the firewood, medicinal herbs, sand, stones and sell them. They are also involved in fishing and beekeeping as well. Their behaviour, expectation, thought, lifestyle also differ as they are involved in diverse jobs.

5.2 Livelihood Diversity

In rural societies, agriculture, keeping livestock's, priesthood were the traditional jobs. But nowadays, people get involved in various other jobs besides them. Therefore, there is diversity in livelihood. The traditional roles, relationship, attitude and expectations have been changed with the socio-cultural and educational development. The change has resulted into new economic possibility and job diversity. The various jobs Awasthis' in Moolkhatali village are involved in are as follows.

5.2.1 Farming

Farming refers to agriculture and keeping livestock's. Both of them are interrelated because people get compost fertilizer from livestock's to use in their field and they get fodder to feed their livestock's from their field. Moreover, he- buffalos and oxes are used to plough the field in hilly rural area. Therefore, rural people adopt both of them as their primary jobs (Giri 2063: 148).

In the village of Moolkhatali, almost all people have adopted both agriculture and keeping livestock's as their major jobs. They keep cows, buffaloes, goats etc. Some of them also keep horse and mules as the means of transportation. However, their jobs are very traditional. They have no idea of new farming technology and skills. All the family members including children are involved in it. They produce mainly for domestic consumption. There is the lack of professional farming ideas, knowledge, skill, technology and market. They learn to work in the field easily from their senior family

members. When there is no any other suitable job for them, they involve in farming. People who have enough fertile land can earn their livelihood from it but who lack the land can't. They need to seek the alternative jobs. They sell the farm and livestock products (grains, vegetable, fruits, ghee, meat, milk etc) and get money to supply their needs. So they regard land and livestock's as their great property.

Table No.5.1 The population and their participation of farming as primary or secondary job.

S.No.	Participation in farming as	Population	Percentage
1	Primary job	118	50.0
2	Secondary job	118	50.0
	Total	236	100.0

Source: Filed Survey 2073

5.2.2 Government Job

Many people are involved in government jobs such as Teaching, Civil Service, Police force, Nepal Army and so on. They need to go to their duty station out of the village. Therefore they are not involved in the secondary jobs such as faming, business etc but their family members are involved in locally possible and available activities to be independent. The total population of the village is 276 where as 236 are economically active. There are 20 individuals involved in government job where men are 18 and women are only 2. It makes 7.6% of economically active population.

5.2.3 Non Government Jobs

Some people of the village are involved in the jobs in non- governmental and international non- government organizations such as Poverty Abolition, HELVETAS, ECARDS Nepal, UNO, USAID, UN etc. They earn their everyday needs and maintain life styles using income from their job. There are 12 people working in non-governmental organization, which is 5.08 percent of productive age population. There are 11 men and one woman out of 12 which makes 4.6% and 0.42% of the productive of group population.

5.2.4 Wages-based work

Wages means cash as well as locally accepted things obtained in response to the work done (Giri 2069:150). People in the village are mostly involved in seasonal farming and they work in locally available works such as making wooden farming instruments, furniture, building houses and collecting raw materials such as sand, stone, pebbles etc for the purpose. They also get involved in community based developmental projects of local agencies. They are 46 wage based workers the village 20 are males and 26 are females. In other words, 22.40 percent people of the productive age are involved in wage based work where male are 11.40 percent and female are 11 percent.

5.2.5 Foreign Employment

Lack of employment opportunities is one of the great problems our country has been facing. There are quite a few employment opportunities in relation to the productive age human resource. In the villages, there are almost no job opportunities unemployed at all. Most of the people who are involved in seasonal farming and who go to India to earn their livelihood. They manage to supply the family needs, pay off the debt and maintain living standard using their earning by working in India. India has been their major destination for employment due to easy access and open border which allows them to get back to their home easily and cheaply. Similarly, youths in the village are lured to other overseas countries as well. They like to earn money to settle down in such places where they can ensure the facilities of education, health, transportation, communication etc. They mainly migrate to terai where the life is a bit easier than it is in the hilly villages. The instable political condition, conflict and natural disaster are also the causes of youth brain drain.

There are 17 men, only 7.22% of the productive population involved in foreign employment from this village. No women are involved in it due to the traditional socio-cultural belief that women should do domestic chores, nourish the children and look after the farm and livestock's at home. It is the hallmark of the society being patriarchal.

5.2.6 Religion and Priesthood (Jajmani)

Religion is the system of conventionally accepted values, beliefs, behaviour and activities. It influences is the people's thought and behaviour. According to Emile Durkheim "Religion is a unified system of belief and practices relative to sacred things". He states that social values, norms, expectations and conventions are much shaped by religion. People as a social being have to follow or adjust to these social matters. People learn the social, moral, cultural behaviour from their religion. Moreover, the labour division in the social units is determined by the religions aspect of human life. Therefore, religion is related to the socio-economic activities of human beings (Shrestha and Acharya 2067: 215).

"Religion is a mode of action as well as system of belief and a sociological phenomena as well as a personal experience" said Malinowski. He has viewed religion as such a social unit that determines social values, norms and promotes unity. It makes people aware of their roles and helps to avoid stress, pessimism, depression, pain by making their understanding of human life wider and deeper. Likewise, it creates better human relationship in a society since people unitedly carry out the religious rituals (Shrestha and Acharya 2067; 214).

Nepal is a multi religions country but the dominant religion in Nepal is Hindu. Which divides the society into four classes: Brahmin, Chhetri, Baishya and Sudra? It is based on conventional labour division. The Sudra class occupies the lowermost position. They make the wooden or metal pots and instruments, skin products; musical instruments in response the needs of Brahmin, Chhetri and Baishya. In return, they get either money or grains. They serve the upper class individuals with their skill and products. The Baishya are involved in farming (Agriculture and keeping live stocks). They produce sufficient farm products to support all the classes. The Chhetri take the responsibility of regime, maintaining discipline and implementing rules and regulations. They take the needed education, advices and learn diplomacy to run the country from Brahmins. The Brahmins hold the highest position in Hindu social structure. They are mostly involved in performing religions rituals, worshiping and educating others regarding religion, its

significance and role in human life. The other class people respect them a lot and take them as a source of knowledge, education and inspiration. They want to have good relationship and serve the Brahmin. They realize the need of Brahmin in all the rituals from birth to death. They regard Brahmin to be the symbol of purity and divine spirit. They invite Brahmins to perform social and religious rites such as baptism marriage, death, anniversary, and worshipping programme. They recite the words from Hindu religious creeds and direct their subjects. They also have the knowledge of Astrology and can predict the future and the stars to initiate the intended job since they believe that the bad star won't let him get easy and expected success. In return, the Brahmins are donated land, money cloths, animals and pots due to the belief that they would get there thing after their reincarnation. They supply their needs and run their life depending upon their income from such achievement. This traditional and religious source of income is known as priesthood.

According to William H. Waijar, priesthood tradition passes on generation to generation and it creates the need of one race for another. It maintains the intimate relationship between priests and their subjects. The Brahmins have been carrying out the priesthood in Nepalese Hindu society. They take their subjects as their property. The breakdown or division in Brahmin family results into the division in their subjects too. However, there is not any predetermined standard of cot or wage for performing particular ritual. They keep them satisfied with the donation from their subjects and bless for the long life and bright future.

The Awasthi families in Moolkhatali are all Brahmin. Priesthood is their conventional and ancient job. They perform many religions rituals at their own home and at their subjects home throughout a year. This tradition has created intimate among people in neighboring villages. People often expect the presence of Brahmin at their home to conduct the religions ceremony and receive donation, commonly known as Daxina. The Brahmins visit their subjects on Hindu religions occasions or festivals such as new year, Sakranti, Purnima,. Nagpanchimy, Janaipurnima, Gaura, Ramnawami, Tihar, Marriage, fasting, after death rituals and so on to put tika and extend blessing to their subjects. The

subject of Awasthi Brahmin is Kunwar, Chand and Saud families residing in the neighboring villages.

Priesthood was their main source of income in the past but their involvement in it is decreasing day by day. There are only 7 people perusing priesthood which is only 2.98 percent of the economically productive age group. All of them are male. There is no women involvement in it. They say that it is because of the traditional belief that women should not touch and recite the religions volumes such as Gita, Beda, Puran and so on.

5.2.7 Small- Scale Retail Business

Some people of this village are involved in small- scale retail business. They supply the daily used commodities to the villages and collect the local animal products, farm products and wood products, fruits, medicinal herbs and sell them in the distant markets and earn their means of substance. There are 7 men and 3 women involved in business which is 2.97% and 1.27% of the productive age population respectively. There are 4.24% people involved in business.

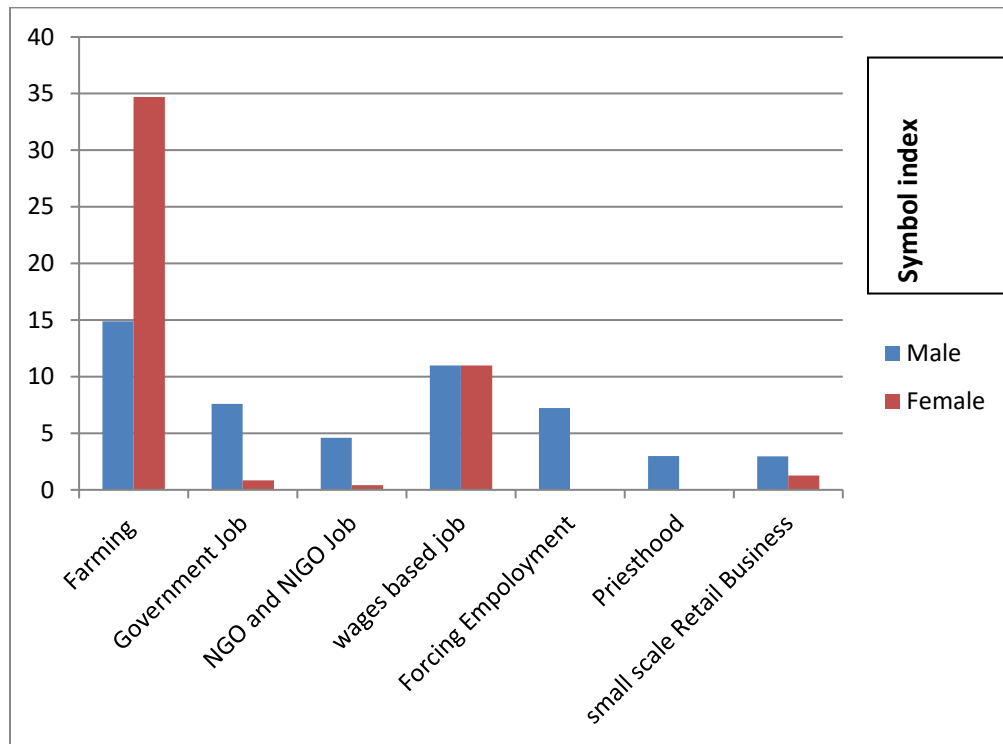
The above data is collected using questionnaire where 48 Awasthi families residing in Moolkhatali village were respondents. The areas of their income no of people involved in the job and their percent is presented in the following table, pie chart and bar diagram.

Table No.5.2 EconomicData of Awasthis in Moolkhatali Village

S.No	Jobs	No of employee		No of employee in percent		Total Number	Total Percent
		Male	Female	Male	Female		
1	Farming (Agriculture and keeping livestock's	35	82	14.89	34.70	117	49.59
2	Government job	18	2	7.60	0.85	20	8.45
3	NGO and INGO job	11	1	4.6	0.42	12	5.02
4	Wages based job	27	26	11	11	53	22.4
5	Forcing Employment	17	0	7.22	0	17	7.22
6	Priesthood	7	0	2.98	0	7	2.98
7	Small scale Retail Business	7	3	2.97	1.27	10	4.24
Total						236	100

Source Filed Survey 2073/ Ashad

Bar Diagram No.5.1: The involvement of male and females in different areas of incomes is Presentation in the following bar diagram



Source: Field Study 2016

CHAPTER-SIX

Historical Study of Awasthies of Moolkhatali

To Study the origin and historical background of Moolkhatali Awasthis, I take help of different types of hear saying of old generations, ancient books, articles from different religions magazines and hand written scripts, who are inhabitant in Moolkhatali Shankarpur V.D.C. Baitadi District of present time. Without any historical resources the history cannot be studied, if it would be prepared without historical references it should not be history, but it should be historical object. There was the system of keeping record of human civilization, the ancient traditions, rituals, dignitital story of human, development of industry and physical development had been kept by writing, prideful articles in the eastern countries like Nepal, India, China, Japan, Barma, Iran and Shrilanka. Though there is no proof in the ancient 'Arya Puran' and no time mentioned there, it can't be accepted as scientific according to western logic but the astrological mathematics is exactly correct and proved.

There are various records, they may be paper written scripts the letter of bronze, written scripts in stone, written scripts on wood, metal, gold, solid slate and the speech given by governor and people are the main records. The knowledge of ancient history can be obtained by the ancient people's ornaments, tradition culture, characteristics home and affairs policies, judgment religion development, generation progress, behaviour sprit and spiritual task, war, peace, economic policy, development region, women position, and the human behaviour and their characteristics etc (Resource Dr. Subedi 2065 : 56).

The study of historical Awasthi ethnicity is proved by searching the reliable proofs from the different parts of history that is proved by this study too. The present Awasthies of Moolkhatali were come from Rajasthan's Dubahanagar of India in ancient time during the 11th Century. In that time the Muslims were fighting against the Hindus and broadening there state area. All Hindus were tortured and terrified by the Muslim terrorism. Thus they (Awasthies) migrated from there different parts of Bharat with the Khas Aryans in the eastern hilly region. Then they reached finally in present place Moolkhatali during the

early 13th century by creating their society and they inhabited there. When They migrated here they established their religion, cultures, Traditions, god goddess, Social rituals, in the present Moolkhatali which is proved by the following topics.

6.1 The Ancient Historical Background of Awasthies of Moolkhatali

To study the ancient history of Moolkhatali's Awasthies of Baitadi District there are many researches and investigations for their origin and historical background in different part of time. They were migrated from different part of India in different segment of time and they reached in Shankarpur Moolkhatali. This is proved by the history of some hand written scription, some classical books, slate writing Tamrapatra writings, and the saying of ancestors (old generation). About 11th century the Muslim ruler (governer) Mohammad Gajnabi had been increasing his border or state area by attacking the Hindu states. He started to attack the all temples and looted properties, statues and tortured all Hindus people by entering their houses causes the terrorism.

Their movement was to change their Hindu religion into Muslim. But the Awasthies had migrated to North eastern part of India that is Banaras with Rajpoot (abourigine of Banarac). After some time (years) the Muslim king attacked there and that Awasthies came to the Mithila State and they lived there many years. After living there they were transferred to the Katiur State which was North western from Mithila State. There was place 'Khatoli' where the Awasthies lived with their villagers, relatives, Co-operatives and other Castes for long time. They had been living there in khatoli for 200 years. After passed 200 years there or the early 13th century the Muslim governer Maijuddin Started to terrified, attacked the Hindus, looted the buildings, burnt the temples, Gumbas from Benaras to North India and attacked the whole Hindus. The Muslim governer started to change the Hindus in Muslim, forcefully and autocratically. Some other Hindus were also very terrified to the Muslim by their fierceful attack. To see this event the Awasthis became very worried to save their Hindu religion and they went to North hilly region with other castes and races from the 'Khatoli' of Katiur State. They looked peace and safe place to save their live and religion, culture. They were starting their journey until they could not find the safe land with their whole family other co-operators races like Parki,

Sarki, Bhand, Auji Luhar, taking rest for many days in the way according to the ancistors (old person) Some Awasthies were lived there to save the 'Devi Deauta' in the village without paying any interest to their physical body some left their village transfered another places it was the saying here.

In that time the Brahmin Chudamani Bhattacharya who was very educated and astrologist was migrated from Katiaur's Khatoli village to the safe lonely and peace place with his wife, the eldest son Dev Raj, elder son Shivraj and younger son Bhimraj. His close friend or neighbour Bashu Bhattacharya also wished to migrate with him (Chudamani Bhattacharya) and his sons, daughters also came with him. They had brought other castes people as like Mansing Bhand (Who is called Bhattari Bhand) Kusmuse Auji, Jaitu Parki, Haruwa Luhar to run daily work with easinessly and to live cultural rules and systems. When they migrates from Khatoli they reached 'Naulihat' which was in the North east of 'Khotali'. There (in Naulihat) was Gauhati pant who competate with Awasthis. There was great debate between Gauhati Pant and Awasthi Brahmin about greater Brahmin but the Awasthis show the magicness by the help of 'tantra mantra' education and the pant Brahmin defeated there. Then they migrated from there they reached in Rantaulakot's king Dhaula Thakur's palace and they lived there many years. At that time Parikshit was the king of Dhaulathakur density. They met king Parikshit to beg the help of money. The king gave them feeds with dakshina(the money given to Brahmin after feeling) and made them pleased. The Awasthis said to the king you could be Chand also from now days. From that day the king Prikshit said to him self as chand for half day. After sometime the king generation Trilok Chand announced the real Chand and great Thakuri of Dhaula thakuri Dinasty.

After many years they (Chudamani Bhattacharya) transformed from there and started to visit and search peace, lonely and suitable place. Chudamani Bhattacharya and his other friends reached present place 'Tola of Patan'. They left their wife, children and other neighbours in Tola of Patan and they launched their journey for searching new good cultivate field growth place and visited present Moolkhatali, Tadigaun, Kurkutya, Gaunali, Bigul, Ubani etc. Finally they returned in Tola.

In this way one day Awasthis ancestors were going to visit for long time with their co-operators Bashu Bhattacharya . They sheltered in the jungle of Bashuling 'Batthai' at night. The next morning they were ready to leave that place and pick up the doko of their goods. At that time there was unknown sound from invisible place . The invisible and unknown sound said that "there had been grown a plants of 'Dyar pine' in your fireplace (where they cooked food) and there he (the invisible sound) was also sat and worship to me, your friend Basu Bhattacharya left him for my service. And I will help you and increase your generation in the twelve villages. The twelve faults will be free (remained) without any punishment there will be dignity everywhere". After that the doko of Bhattacharya was became very heavier that can not be lift. Thus the Saligram(a types of stone) was worshiped under the Dyar pine tree. The king of Doti that time ordered to live there so that the Basu Bhattacharya's family live in present Tadigaun. Now days these Bhattacharya's generation are known as 'Bhatta' caste. There are many Bhatta families around the Doti State Tadigaun village. And the Dyar pine tree has fallen down in 2070 B.S. according to the local villagers of Tadigaun.

Then the Chudamani Bhattacharya returned to Tola village. The King of that state organized the Maha Yagya and the king invited the Chudamani Bhattacharya to recite the veda. At the end of 'Maha Yagya" there were many Brahmins and reciting Veda mantras and there was needed 'Dubo' (a types of holly grass) to end the Maha Yagya. But there was not found Dobo anywhere and the king became very sad. At that time Chudamani Bhattacharya used his astrology (tantra, mantra) and he showed the Dubo grew from his thigh. Then they pluck up the Dubo to conclude the Maha Yagya. The king became very pleased to him and promised to fulfill his wish due to his knowledge. The king asked "What do you wish Bali (crops) or Batali (land)." To listen this the Cudamani Bhattacharya said to the king "Give me the place for living in Tola gaun and to mediate and worship of Anarshain 'Devata' is the place which lies on the side of Surnaya river. It is peace lonely, tranquility and beautiful for doing tantra mantra vidya that is present Moolkhatali. And he said this also that only such a small place may provide me where we can plant 'lauki' (a types of Vegetable) the king promised to give that land in Maha Yagya. The next day evening the Chudamani Bhattacharya planted the lauki seed and in the next early morning it covered so much vast land area where the other castes people

were living there. The king transferred these people who lived there and replace the Chudamani Bhattacharya. This is the saying of old people.

But the chudamani Bhattacharya asked the king for his friends or other who were came with him (Basu Bhattacharya and other castes) they must choose place for them but the Basu Bhattacharya said that the Devta said to sit here worship to him in that village (Tadigaun) so that Basu Bhattacharya lived there. And other followers like Mansingh Bhad's family sat in the Bhattari of Patan Village. So that they are call Bhattari Bhad now days also. Similarly other Fellower Kusmuse Auji also placed in place of Kuni Dhakali. Now days it is called Auji Khola. The next fellower Haruwa Luhar and Jaitu Parki are asked to select place to live in that area they replied to Chudamani Bhattacharya we were coming with you and we will sit (live) with you we can't separate each other or we can't alone from you in next village. Thus he brought them with him. The Haruwa Luhar family sat near Tola village and Jaitu Parki's family sat in Khatali. After that they shifted in present 'Khada' village.

Now days also they lived in double place in same season they lived in Patan's Toli and Khatali. The Chudamani (Awasthi ancestors) brought the statue of Anirudra Devata with him from Katiur's Khatoli village and they used to worship it as their asthakul Devata. After that it was placed among the Anirudra jungle Which is known as Ancient Brahmma. After sometime, the three sons of Chudamani Bhattacharya developed the generation. These three sons increased their population and became present Awasthis families. Among these three sons the youngest one had gone to the eastern part of Khatoli. The generations of remaining two sons eldest and middle number son were increased in 12 (twelve) villages. Awasthies. The name of 12 villages are 1) Shankarpur Khatali village, 2) Gujar Gaudali, 3) Gujar Tola, 4) Shankarpur Kokhet Baguwad, 5) Patan Khipali, 6) Chaukham Tolibata, 7) Bhumiraj Purchaudi Kaphaldungra, 8) Kotila Awasthigaun, 9) Shivling neulali and Chama, 10) Bajang district's Juji Dumri Jujgaun, 11) Bhajang's Chaira Barbeli and Sunkuda, 12) India UP's Askot. But the youngest son Bhimraj's generation was increased in Jumla district and they were increasing to eastern part of Nepal that is present Maharani V.D.C. of Jhapa district.

This way the generation of Chudamani Bhattacharya was increasing and the place (Moolkhatali) is mentioned in this thesis. Where only the Shiv Raj's generation increased. There are 48 families lived in this Moolkhatali Shankarpur V.D.C. ward no. 5. The other left from here and they lived in different districts and cities. Like this the reason of transmitting of Awasthis is Jajmani (the cultural profession of Brahmin to his yajman). The Yajman offered the piece of land to their Brahmin (Prohit). Where they provide land they started to live there as far as from their other families.

6.1.1 The Reference of Caste How The Bhattacharya Changed into Awasthi

The Awasthis who lived in present Moolkhatali How they became Bhattacharya to Awasthi. There are many sayings of old persons, other stakeholders and ancient had written scripts which prove it. The early 13th century the Mugalkalin Muslim ruler 'Mai Juddin' had broadened his state area and changed the Hindu religion into Muslim. He used to change the Hindu religion into Muslim by eating 'Madhu' (a types of Muslim food) to other religion and castes. To see this activities the Bhattacharya Brahmins (ancestors of Awasthis) left that place and they moved towards North-East part of Mughal to save their religion culture and customs. Finally they reached Naulihat. In Naulihat there was Pant Brahmin who were famous in Astrology. The Bhattacharya lived there for some days at that time to see the capacity of Bhattacharya the Pant Brahmin became jealousy and organize competition to know who is greater Brahmin. There was debate between both Brahmins (Bhattacharya and Pant) about that day was full moon day. The Pant said it was no moon day Bhattacharya said it was full moon day. And he (Bhattacharya) proved this by using his astrology and tantra Knowledge. The competition was won by the Bhattacharya. By doing this the Pant said 'Osthi' to the Bhattacharya. From that day others also started to say 'Osthi Brahmin' Thus after Chudamani Bhattacharya his sons started to write 'Osthi' after their name as a caste. 'Osthi' word is taken from Sanskrit Language which means meditation or perfect in knowledgeable of meditation education. And that time in Muslim rules they saved from 'Madhu' so that they are called Awasthi too.

Before 50 years from now days it was started to write as Awasthi. The grammaticians insisted to write Awasthi in the place of 'osthi', because it is right to write grammatically thanwasthi. This way from Bhattacharya towasthi changed into Awasthi.

6.1.2 The Reference of Naming This Village As Moolkhatali

This the subject matter for investigation for how this village named Moolkhatali for asking this question to the old personalities and scholars or educators replied that when the Chudamani Bhattacharya migrated from Khatoli of Katiur states in present Moolkhatali village with their families and other co operatives. The people from khatoli they are called khatole so that the village name is also Khatali. After some time is currified and said to the generation of Chudamani Bhattacharya Started to saying that our origin place or main (mool) place is Khatoli. Then after main (Mool) Khatoli it is named Mool Khatali. According to the old ancestors before 1/2 hundred years this village (present Mool Khatoli) was known as Moolkhatoli but now days it is called Moolkhatali. There are Many other proves also to prove this name. When the different Awasthies separated with each other due to request of yajmans to do Jijmani (cultural and traditional profession for Brahmin) in the different places of the Nepal which are known 12 villagers (who live in different 12 villages). these 12 villagers Awasthies come here (Mool Khatali) to worship and offers their gifts to their Kul Devta Anarshai (Anirudra) on the auspicious occasion or parba (jatra). At that time calaimed that they were the 'Khatale' Awasthi. The root (main) origin of Anirudra Devata is also this place thus all 12 villagers Awasthies came here to worship 'Anarshain Devata' and they identified them as 'Mool Khatali' so it's name Mookhatali.

6.1.3 The Historical relation Between Surnaya River and Moolkhatali Village

Moolkhatali Village lies the east part of Surnaya river bank. Between these Surnaya river and Moolkhatali village's relation is very historical and ancient. The villagers use the water of this Surnaya river in the irrigation and for the animal (Cattle) growing. It is the resource of economic for the people of this village. The water of this river the villagers using in mini electricity power, Ghatta (grinding stone of crops which run by the force of water). It is very useful and backbone for the villagers. It is known as ancient, holy river

and historical river. There are two parts of this river. they are : one from Bijayapur V.D.C.'s Mauke dhurga (great stone) and other is Shikharpur's Dhole Kathmada. This river's two parts are started from holey place. The second part which originates The Shikharpur's Mountain Kedar's Cave (Gufa). In that cave (Gufa) there is big lake (Pound) and there are two origins (muhanas) started. These holey place originate this river so that in ancient time it is said to be 'Dev Ganga'. It is over following between the Anirudra Ban by combining the two parts of this river and north side of Anarshain temple which unites different other small rivers and it mixes into the Mahakali river.

According to the historian Atmaram Ojha clarifying about the name of Surnaya river how it is named Sur + Naya. In Nepali 'sur ' means Devata (god) and naya means bathing or cleaning the whole body this means God (Devata) bathing. Thus this is the river where the God (Devata) taking bath everyday. It's historical name was 'Deva Ganga' but when there was great war between Devata (God) and Danab (Demon) in Sorad area. The Devatas killed the Danabs after killing the danabs the Devatas cleaned or took bath in this river and they became clean (holey). Due to the bathing of Devatas in this river it's name was 'Surnaya'. From that time there were many temples of Devi Devatas on the side of this Surnaya river. This river is overflowing through the Sorad Gad area to meet the Mahakali river. Thus it is called Surnaya Gad. Surnaya Gad named after the 'Gad'. Gad means area or part of place where the people live this river (Surnaya river) overflowing through 'Sorad gad' thus it's name is surnaya gad. According to the social worker Prithivi Raj Awasthi the villagers who live on the side of this river they run their livelihood by growing Crops, Corns, Wheat's, Paddy and vegetables by using the water of this river. So it is the main source of development of this whole region.

6.2 Ancestral Study of Awasthis of Moolkhatali village

The written record of different part of ancestral event by self or generation to generation is called ancestry. In ancestry there is written, name of person country and place (place and time) event, war, peace, orthodoxal, story, verifications, Social economic political, mythical, maythical, nature, natural story and historical events are explained in the favour of mankind or themselves. Until getting the historical basis the ancestry can be resource. After getting the evidence there is the thing either it is proveor

not. If there is proves the ancestry can be complete. If there is no proofs the ancestry can be incomplete. This will be depend on the nature of proofs. Sometime if the proof is incomplete the ancestry can feel the lack of proof (Dr. Subedi. 2065 : 16).

Anyonece races ancestral tradition can be studied by their ancestry. To reach the depth of event position of any community, race, religion, migration, culture etc everyone should investigate or study their ancestors. We can learn and know about recent human beings position, their rule, relation and they followed religion, culture etc. and how the each races changed into other castes, ethnicity, we should study their ancestry. Especially it is human conditioning studies and investigat this by using proper method and techniques (Acharya 2068 : 216).

During the study of ancestry of Awasthies of Moolkhatali there is main view point how they changed their caste gradually from Bhattacharya towasthi,wasthi to Awasthi. In which condition their caste changed from each one. This is the main point of this research we know how they change their caste from eachother from this research. Specially this research is very useful to understand about the ancestry of people their religion, their culture, their political situation, Social value and the economic system. This research helps to find about relation process, wedding system, family system, ethnical qualities etc. This research proceeds about great (broad) Awasthi ancestry and how they increased in different parts of country? How they migrated in place to place? and their ancestral study, how they transmit? their livelihood, to search these things this research helps us.

This ancestrorical research or study has helped us to know about relations between Awasthies of this village, the determinants of paternal properties getting information about ancestry and the ways of preserving the cultural heritage. this ancestry has made easy to know the relation ancestral lifestyle , style of wearing eating foods items, jewellari and language which they used. this research has prescribed about the ancestral cultures, social rituals, customs, which are extinct or endangered in the relation. Awasthies ancestors to other races and what had they made agreement with other castes. It reflects the image Awasthies historical mirror. This ancestrorical research has helped to understand other ethnical / racial / castes people about their own historical cultures, customs, rituals and relations to other and they can apply it in their coming generation. In

this ancestry research to study ancestry of related people the information and data are taken from the related people from related field to their recent generation. The inquiries are done on the spot or field by asking to the stakeholders, old generations, the main informers, in this research to take information there is asked to the men and women generation separately and datas noted down. In this research the datas of women who came in husbands home themselves, women who eloped, people who had step wife and the man married with inter-caste, and about their generation are described. This is also the subject matter for this research that is how the Awasthies changed their caste or Awasthi from other castes like Khatri, etc. and in which generation they interchanged. When taking the information the equal aged man and women are gathered and most of the old person are gathered and taken information for this research.

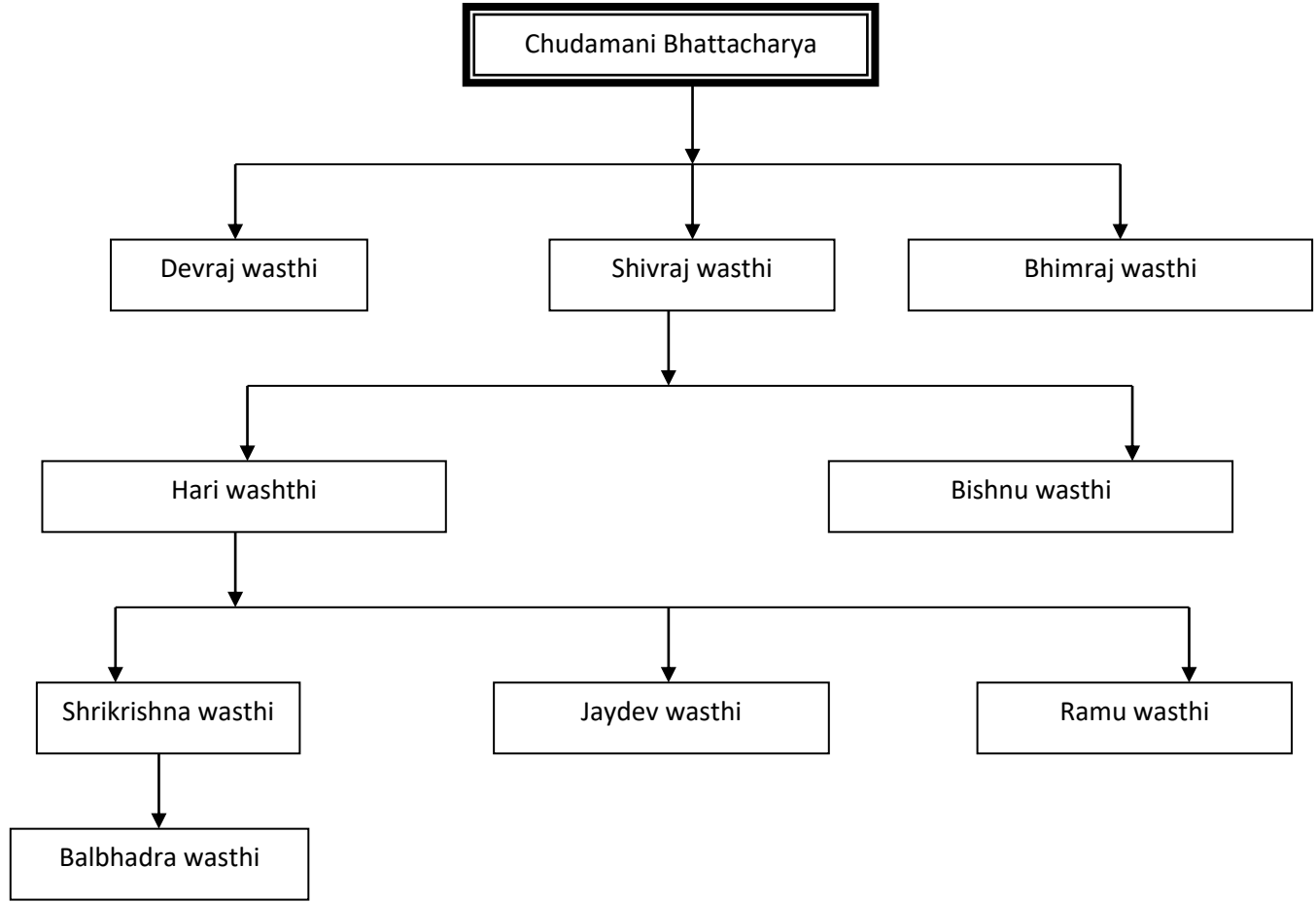
In order to study of this ancestry of Awasthies the early 13th century the Chudamani Bhattacharya migrated from that place katiur state's Khatoli due to change of Hindus religion by eating 'Madhu' into Muslim to preserve his religion he went towards the safe place. In this research there is described about Awasthi ancestry from Chudamani Bhattacharya to recent generation. In this research the name of only men are mentioned because when research there are found only men's name from tatsor records. Thus in this research man's ancestry is mentioned. Which is prescribed described below.

6.2.1 Ancestry of Awasthis' in Moolkhatali

Moolkhatali village in Shankarpur village Development Committee of Baitadi District is the place of origin of the Awasthis living in the same village and migrated to different places in Nepal and India, mainly to the villages of Uttarakhanda state. They had migrated primarily to continue their traditional job of priesthood as well as due to famine, epidemics and natural disasters. They used to live nearby the villages of their subjects. The ancestry of the Awasthis in this village begins from Chudamani Bhattacharya (Wasthi) who had come to the village in the 13th century from Katiur state in India. This study presents the ancestry of the Awasthis in the village from Chudamini Bhattacharya (Wasthi) to the present generation based on the information obtained from the

respondents during field survey and ancestral literature. It records only the males since information regarding records females is obtained.

Chart no 6.1: Dynasty of Chudamani Bhattacharya



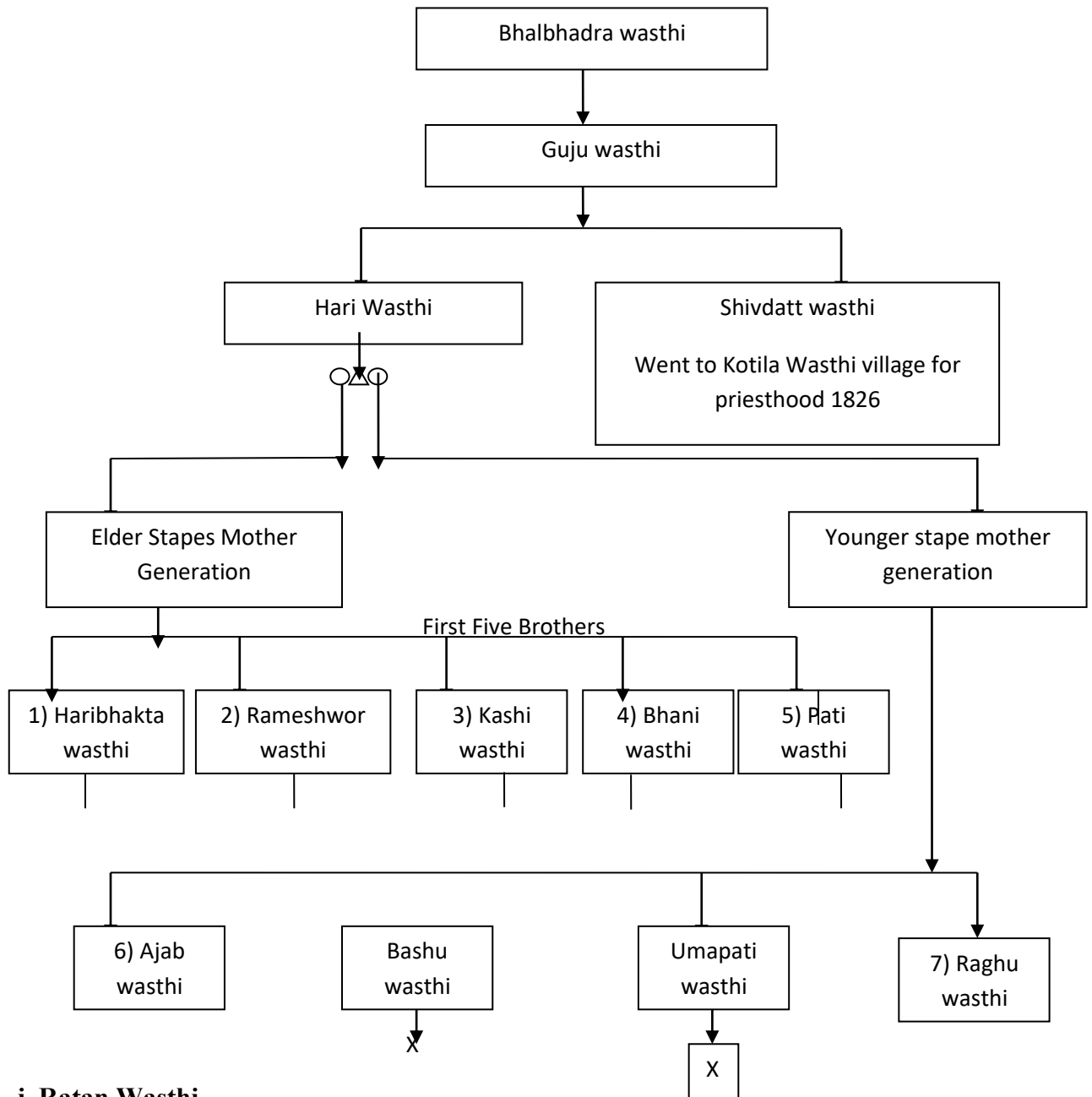
Chudami Bhattacharya (Wasthi) had come to Mookhatali from Khatali village of ancient Katiur state to protect his religion. He had three sons. Devraj Wasthi, Shivraj Wasthi and Bhimraj Wasthi elder to young respectively, Bhimraj Wasthi went to Jumla for priesthood Shivraj Wasthi stayed in the present Moolkhatali village whereas Devraj Wasthi contained priesthood in the nearby villages. Shivraj Wasthi had two sons. Hari Wasthi and Bishu wasthi. Among them, Hari wasthi went to the nearby Kathmada village for priesthood and Bishnu wasthi went to Bungal, northern border of Baitati and Bajhang for the same. He settled himself down there. Hari Wasthi had also three sons Shrikrishana Wasthi from elder to young respectively. Shrikrishna Wasthi performed priesthood in the

Moolkhatali and nearby villages but others have their subjects in distant villages. Therefore they left the village and went to the village where their subjects had been residing. Shree Krishnawasthi had a son, Balbhadra wasthi who belonged to the fifth generation of chumani Bhattacharya (wasthi)

Gugu Wasthi is the only son of Balbhadra Wasthi. He continued priesthood in his own village. He had the son, Hari Wasthi. He worked as a priest in his own village. He used to perform priesthood in Kathmada village and worship the God in Shikhar Kedar, Galinath, Bhaunali, Anirudra and Kailpal temples.

Hari Wasthi had two wife's and nine sons alltogether: Haribhakta, Rameshwor, Kanshi, Bhani and Pati from the first wife and Ajab, Basu, Umapati and Ragu from the second wife. The five brothers from the first wife and their descendents are known as 'Getharathi' and the four brothers from second wife and their descendants are known as 'Kancha Rathi'. Basu Wasthi died unmarried and Umapati Wasthi had no child. There seems to be long generation gap between two generations because the child maternal death rate was high and the couple used to beget up to late age, even above forty years of age.

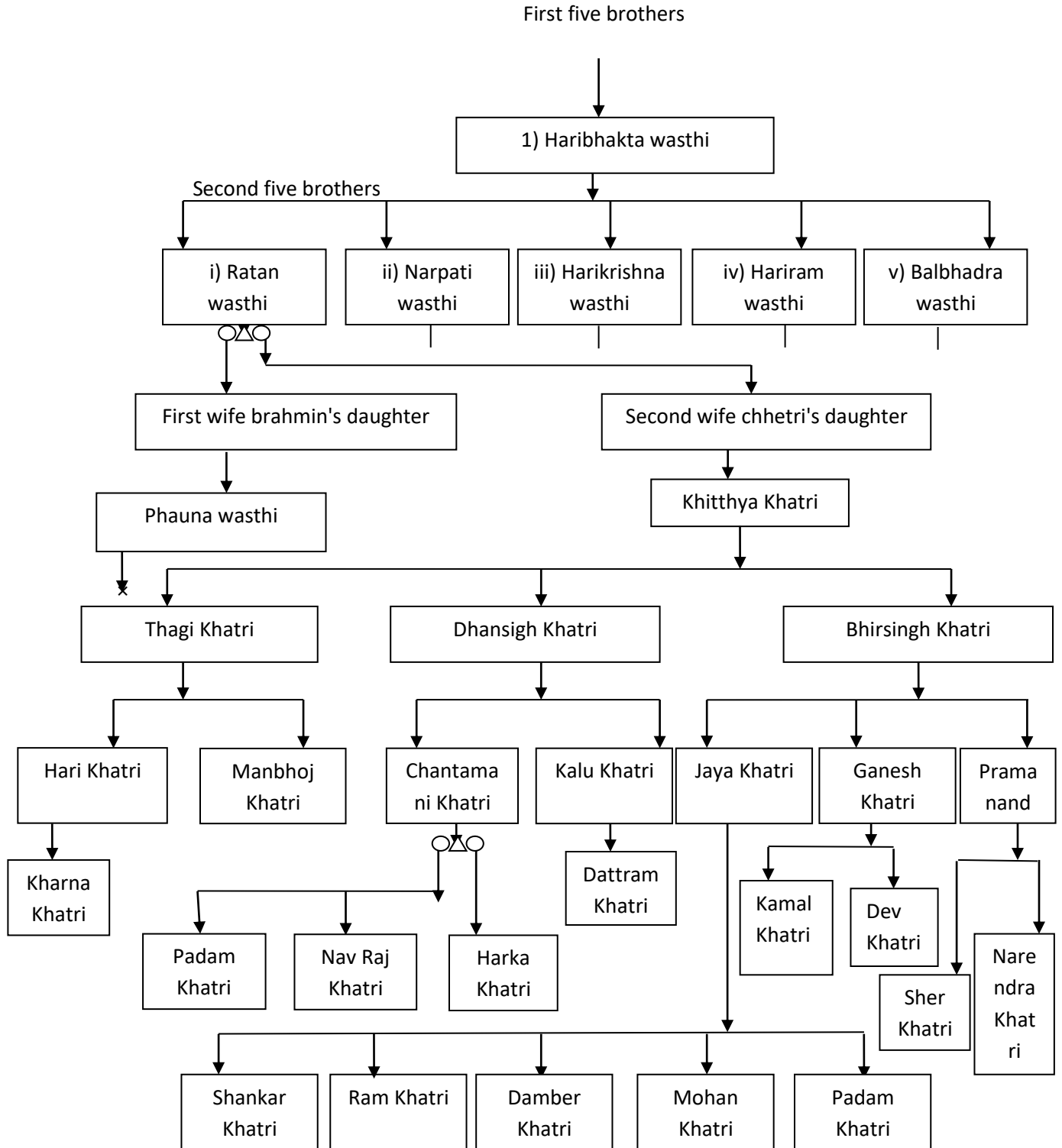
Chart no6.2: Dynasty of Bhalbhadra Wasthi



i. Ratan Wasthi

He belonged to the eight generation. He had married first to the Brahmin's daughter and then to the Chhetri's daughter. He had two sons Pauna wasthi and Kitthe Khatri respectively from the first and second wife. Pauna wasthi didn't have any child but Kitthe Khatri had three sons. Thagi Khatri, Dhan Singh Khatri and Bir Singh Khatri. They belonged to the eleventh generation. At present, they have reached to the 14th generation

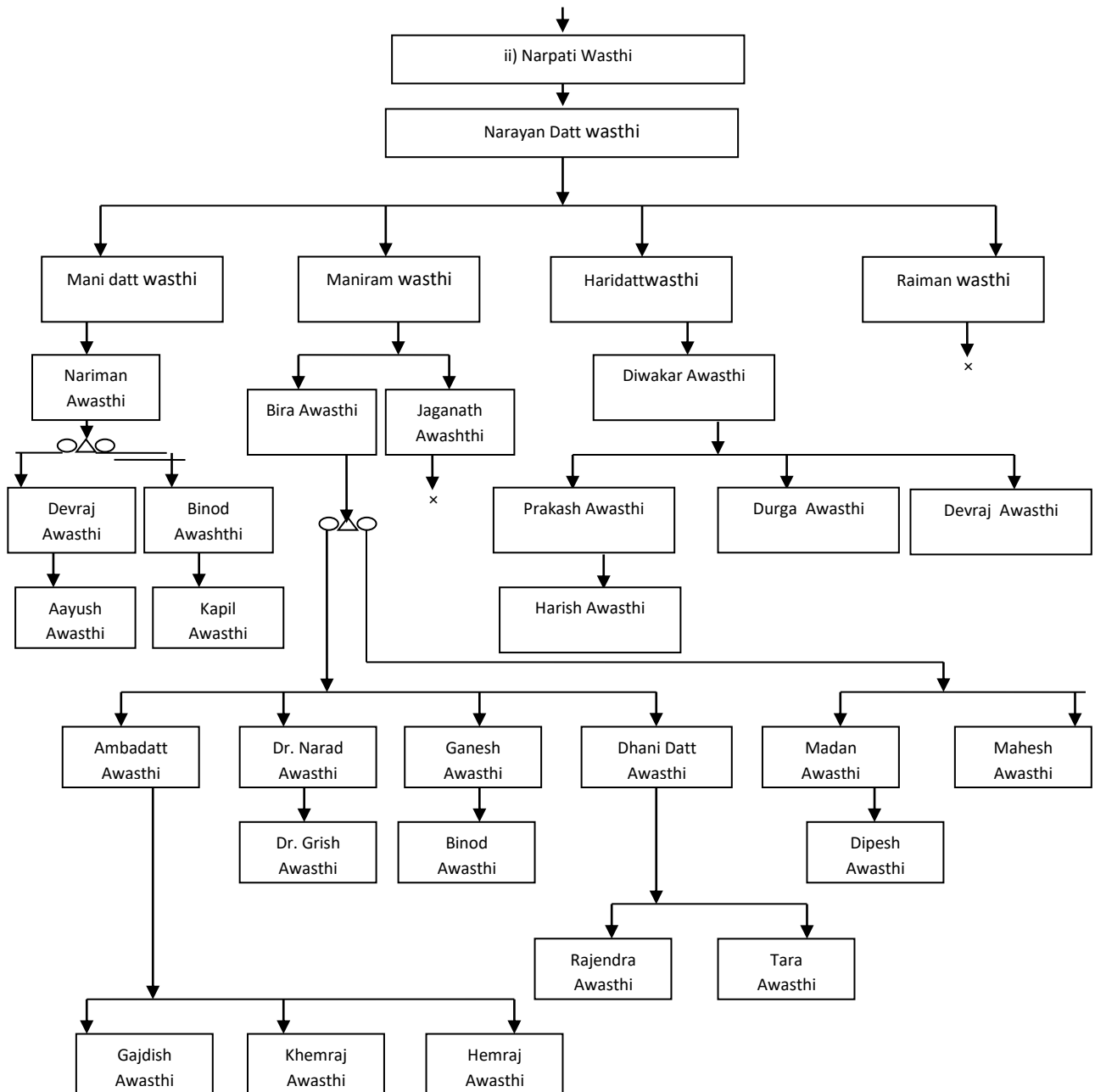
Chart no 6.3: Dynasty of Haribhakta Wasthi



ii. Narpati Wasthi

He also belonged to the nine generation Narayan Datt Wasthi is his only son. He had got 4 sons. They were Jogmani Wasthi, Maniram Wasthi, Hari Datt Wasthi and Raibhan Wasthi, Raibhan had no any child but all others had. At present, their 14th and 15th generation is going on. The following figure cleanly presents his generation expansion.

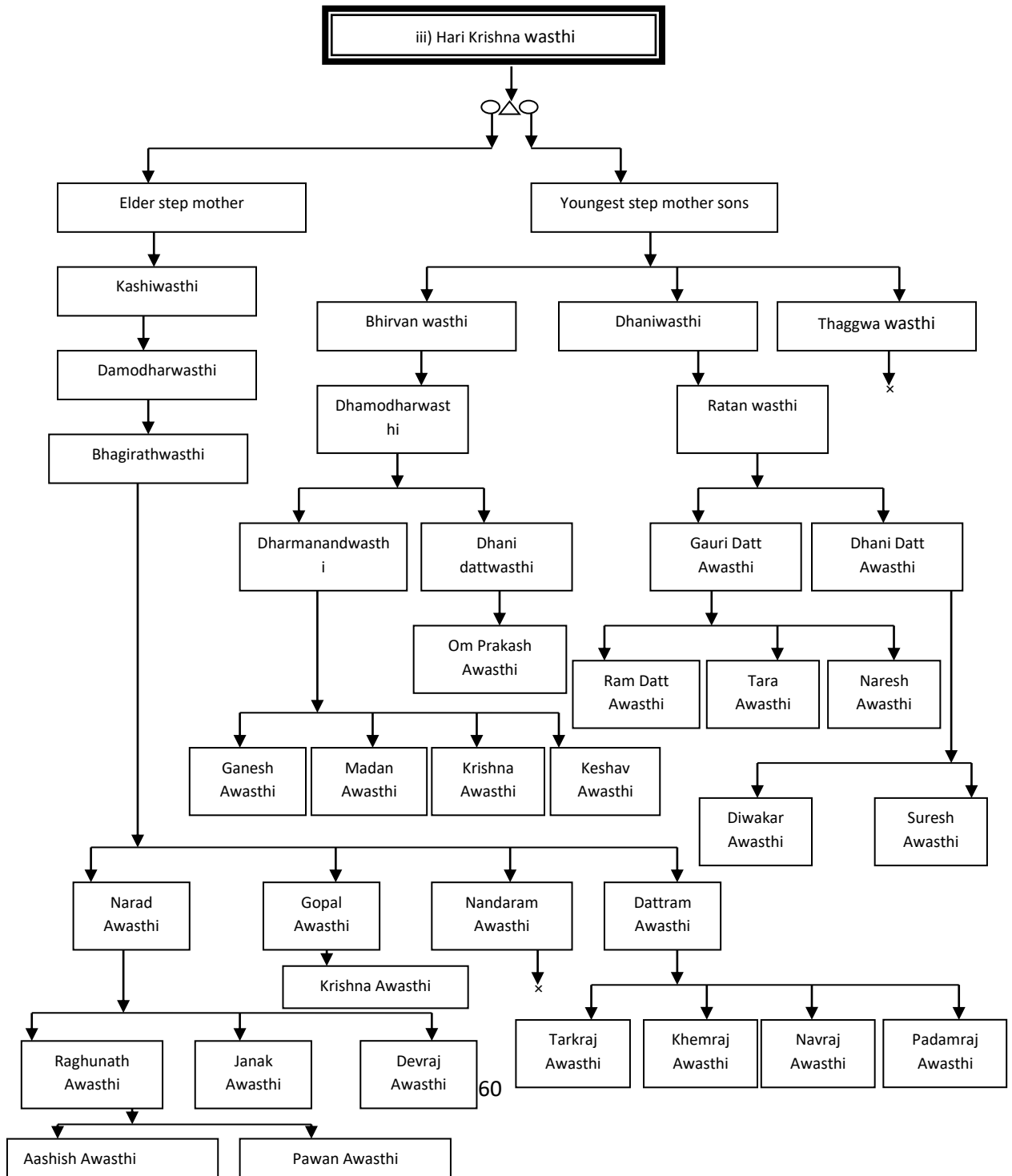
Chart no 6.4: Dynasty of Narpati Wasthi



iii. Harikrishna Wasthi

He also belonged to the ninth generation. He had two wife's and four sons, one from the first wife and three from the second. Kashi Wasthi was his son from the first wife and Birbhan Wasthi, Thagwa Wasthi and Dhani Wasthi were the sons from the second in they were the 10th generation. At present, their 14th generation is goings on.

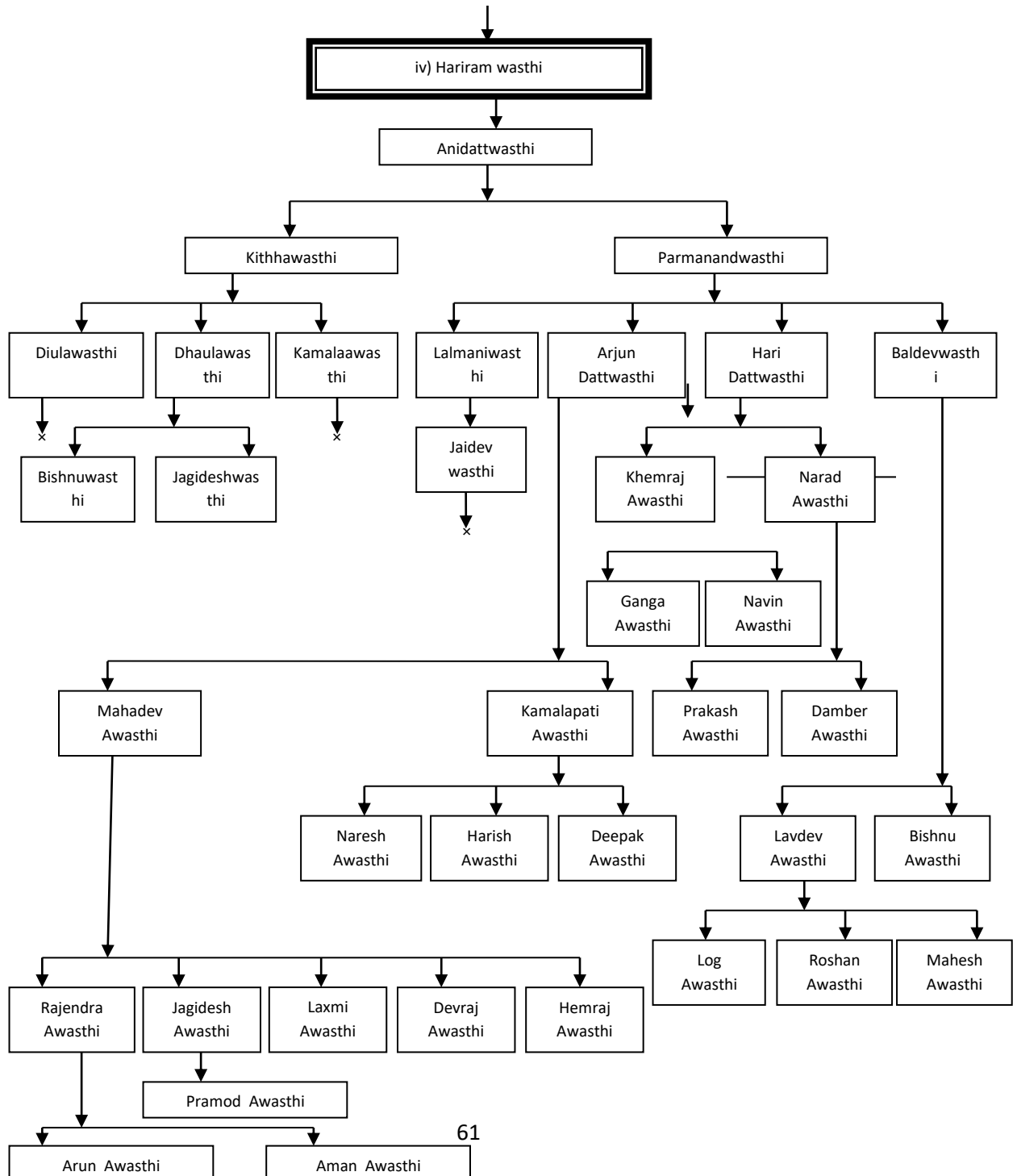
Chart no6.5: Dynasty of Harikrishna Wasthi



iv. Hariram wasthi

This is the fourth son of Haribhikta Wasthi. He had a son, Anidatt Wasthi who belonged to the 10th generation. He had two sons' Kitthe Wasthi and Pramanand Wasthi. At present, their 15th generation is going on. The following figure present their generation expansion.

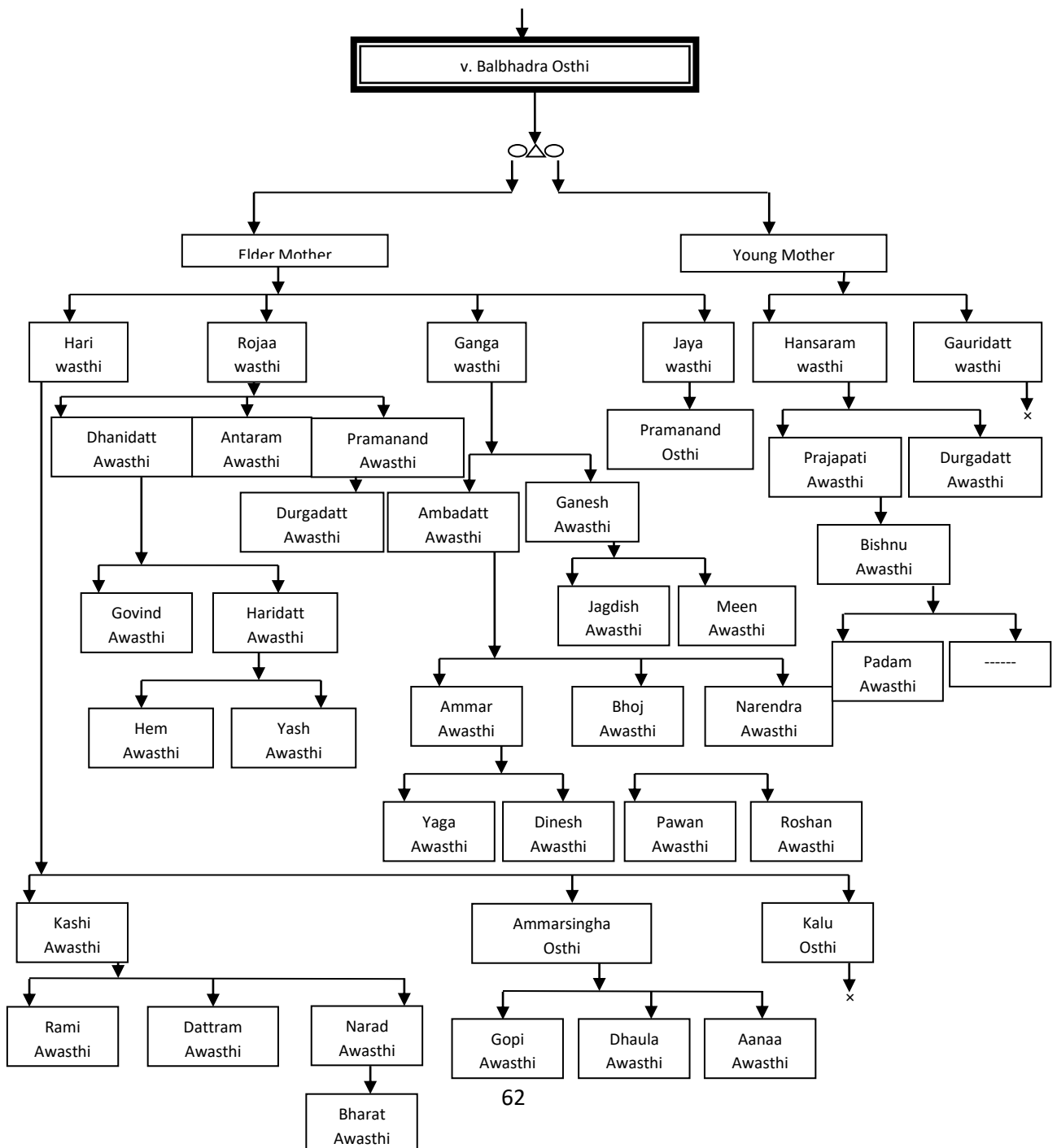
Chart no 6.6: Dynasty of Hariram Wasthi



v. Balbhadra Wasthi

He was the fifth son of Haribhakta Wasthi. He had two wife's. Hari, Roje, Ganga and Jaya were from first wife whereas Hasram and Gauridatt were from the second wife. They were the 10th generation. Gauridatta hadn't married and all others had their descendents. They had reached to their 14th generation at present. The following figure presents the generation expansion

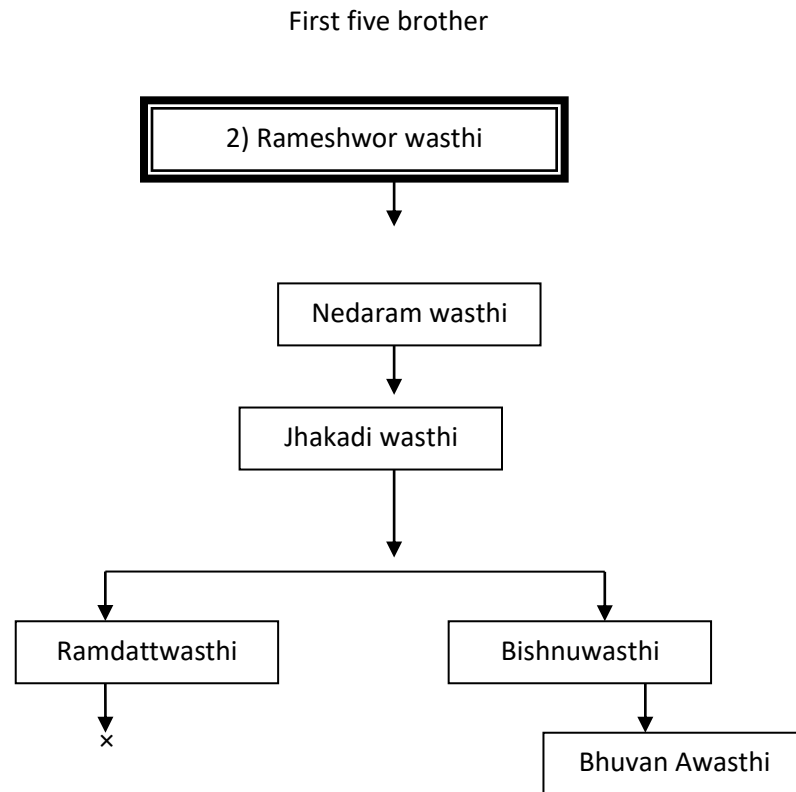
Chart no 6.7 Dynasty of Balbhadra Wasthi



6.3 The Second son from the first wife of Hari Wasthi Rameshwor Wasthi

Rameshwor Wasthi belonged to the eight generation. He had only one son, Nidharam Wasthi who had also only one son Jhakadi Wasthi. Jhakadi Wasthi had two sons. Ramdatt Awasthi and Bishnu Awasthi. They were the eleventh generation. Ramdatt Awasthi died untimely in his early age. Bishnu Awasthi had just only son Bhuwan Awasthi. He is still alive. He belongs to the 12th generation. The following figure presents it clearly.

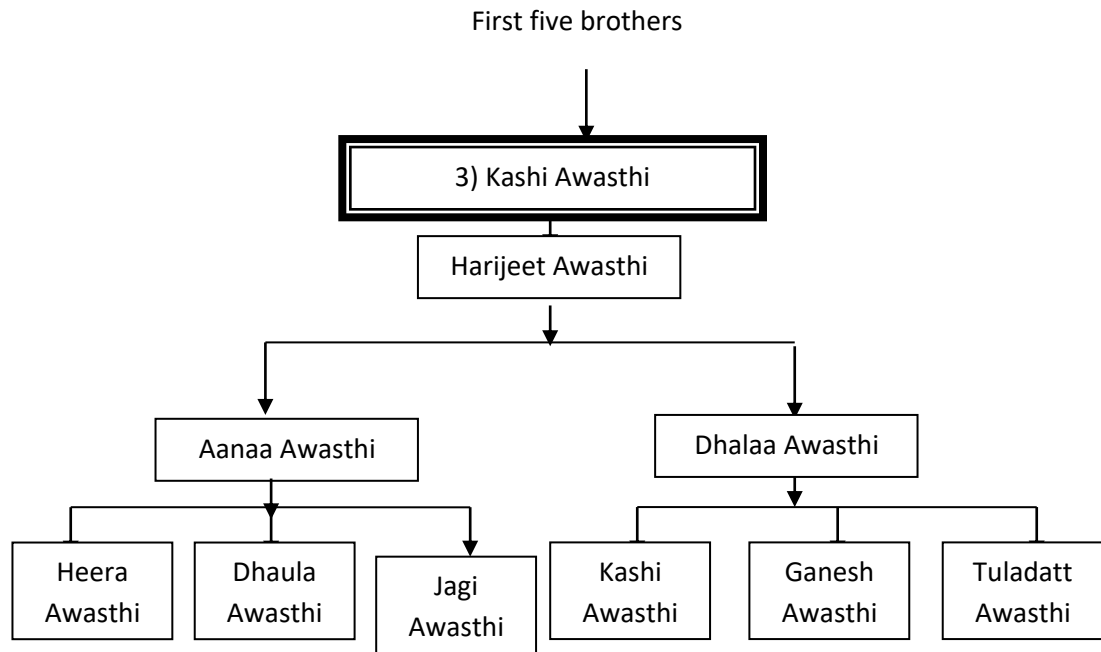
Chart no6.8: Dynasty of Rameshwor Wasthi



6.4 The third son Hari Wasthi from his first wife: Kashi Wasthi

Kashi Wasthi had a son Harjit Wasthi who belonged to the ninth generation. He had two sons: Ane Wasthi and Dali Wasthi. They were the tenth generation. They had expanded up to the thirteenth generation.

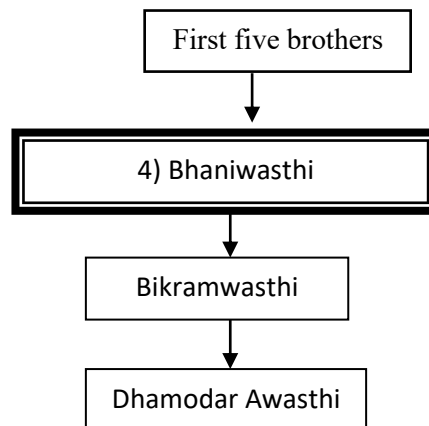
Chart no6.9: Dynasty of Kashi Wasthi



6.5 The fourth son of Hari Wasthi from his first wife: Bhani Wasthi

Bhani Wasthi had only one son, Bikram Wasthi who belonged to the ninth generation. He had only one son, Damodar Wasthi who didn't have any child. Therefore his generation couldn't expand on. It stopped at the tenth generation.

Chart no 6.10: Dynasty of Bhani Wasthi

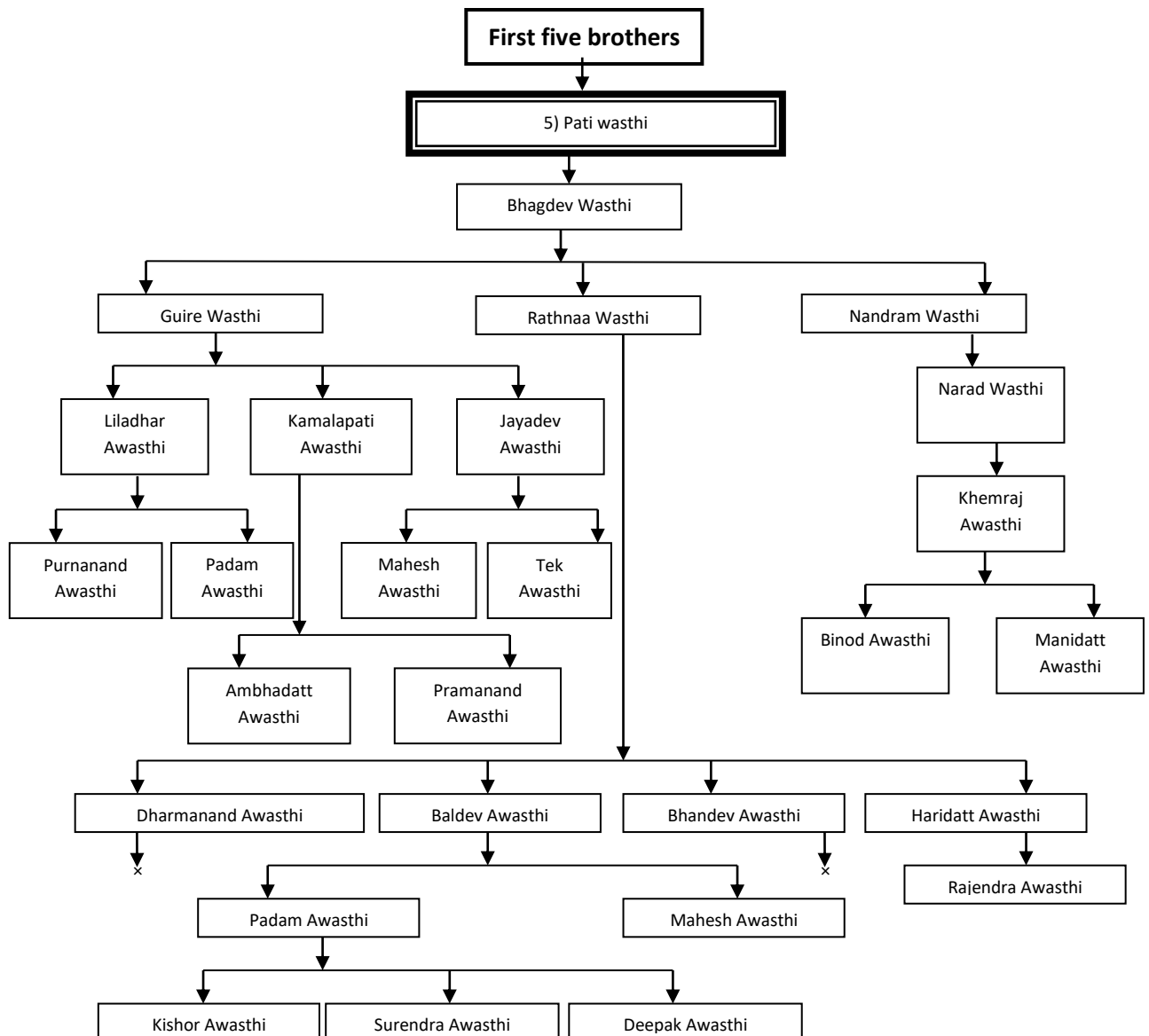


6.6 The fifth son of Hari Wasthi from his first wife: Pati Wasthi

Pati Wasthi had only one son: Bhagdev Wasthi. He had three sons: Ghuire Wasthi, Ratne Wasthi and Nandram Wasthi. They belonged to the tenth generation but their 13th generation is going on at present. The above figure vividly illustrates it.

Hari Wasthi had 4 sons from his second life. They were Ajab Wasthi, Bshu Wasthi, Umapati Wasthi and Raghu Wasthi respectively from the eldest to the youngest. Out of them, Basu Wasthi died in his early age and Umapati Wasthi hadn't got any child. Only Ajab Wasthi and Raghu Wasthi had their descendants.

Chart no 6.11: Dynasty of Pati Wasthi



6.7 The first son of hari awasthi from his second wife: Ajab Wasti

Ajab Wasti

Ajab Wasti was the son of Hari Wasti. He belong to the eighth generation. He had three sons: Devraj Wasti, Krishan Wasti and Gobi Wasti. They were the ninth generation. Devraj Wasti had two sons. Shiva Wasti and Roje Wasti. Shiva Wasti had a son named Prithivi Raj Awasthi. Roje Wasti had two sons: Salivan Wasti and Nandram Wasti, Gobi Wasti, the younger son of Ajab Wasti had two sons: They were Lalmani Wasti and Dharmanand Wasti respectively. They belong to the eleventh generation going. Krishana Wasti, the son of Ajab Wasti had three sons. They were Nari Wasti, Kalu Wasti and Bira Wasti. They were the 10th generation Nari Wasti had two sons. Kashi and Moti Wasti Kalu Wasti had five sons namely Bhawani, Kamalapati, Dharmanana and Arjun Wasti had a son named Shankar Datt Awasti. They were the eleventh generation. The following figure illustrates it.

Chart no 6.12: Dynasty of Step Mother and ajab wasthi

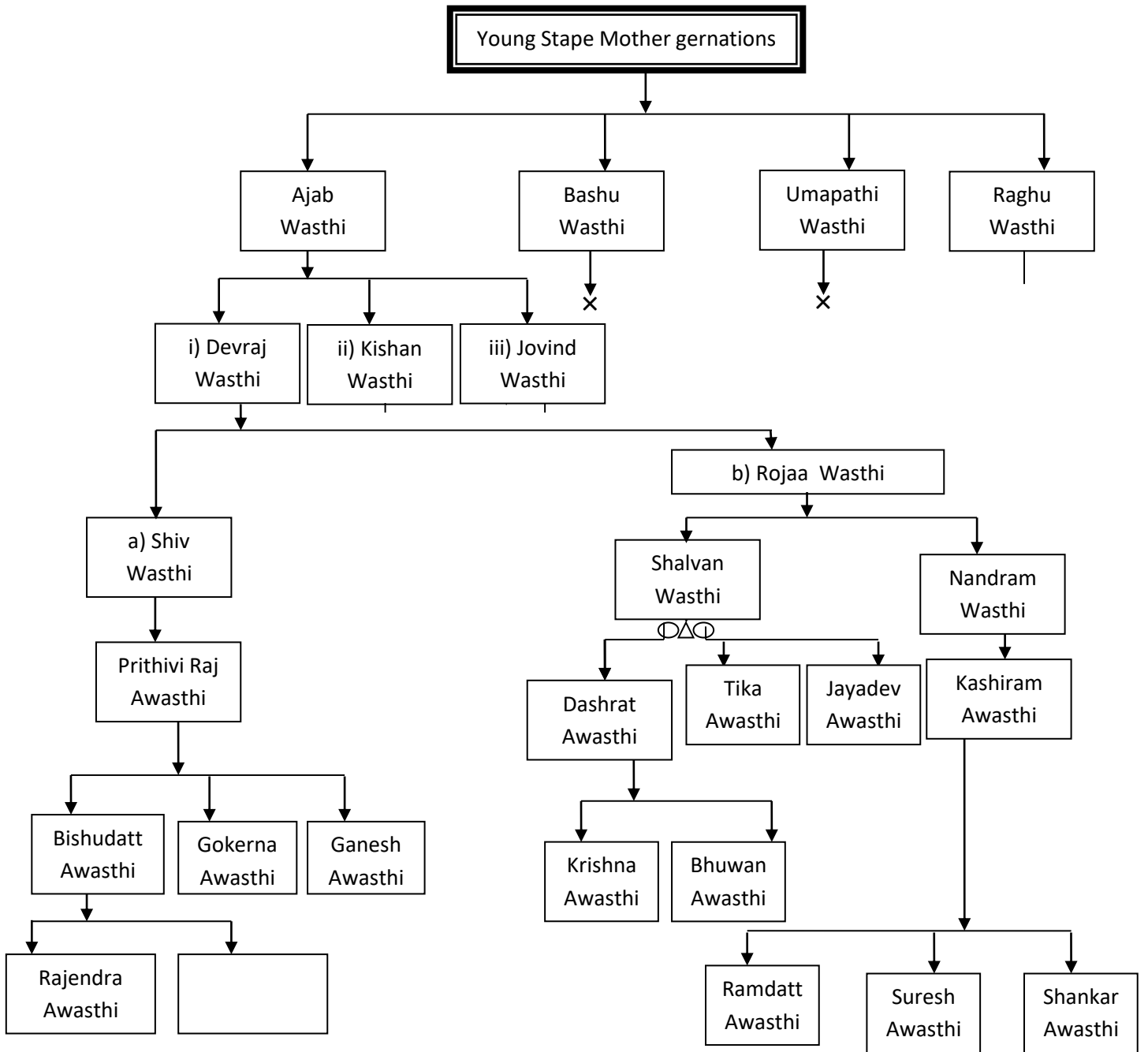


Chart no 6.13: Dynasty of Kashi Wasthi

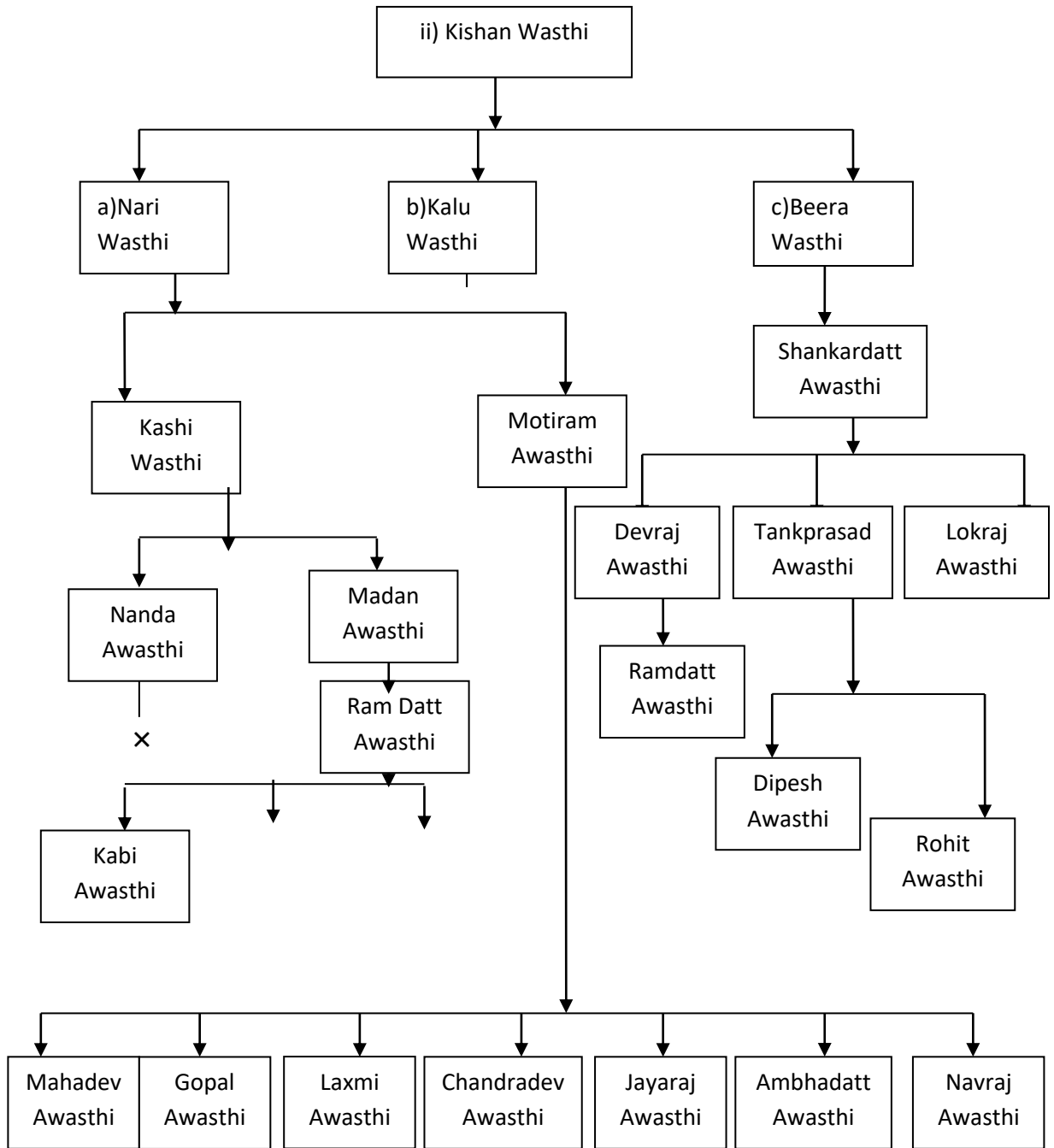


Chart no 6.14 Dynasty Of Kalu Wasthi

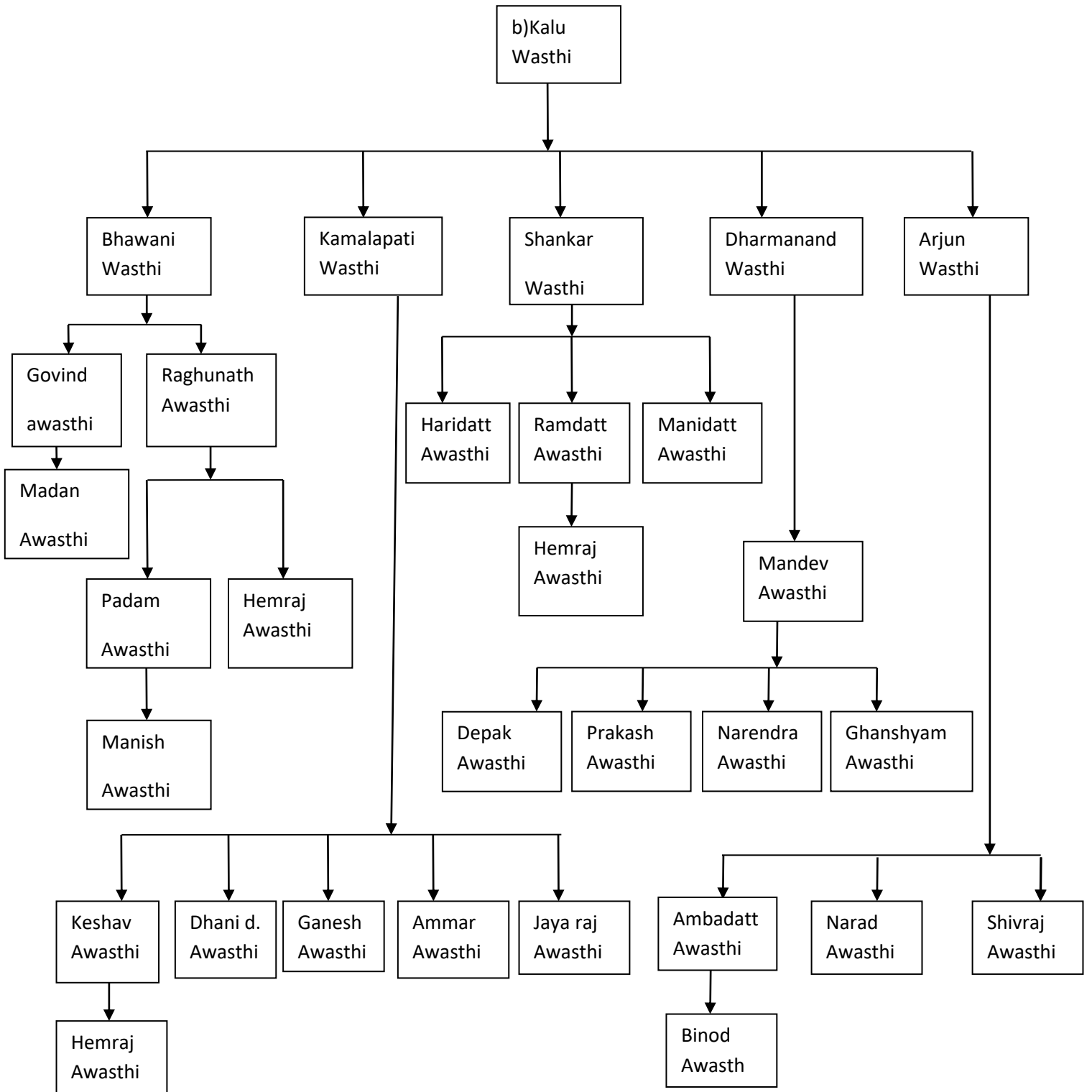
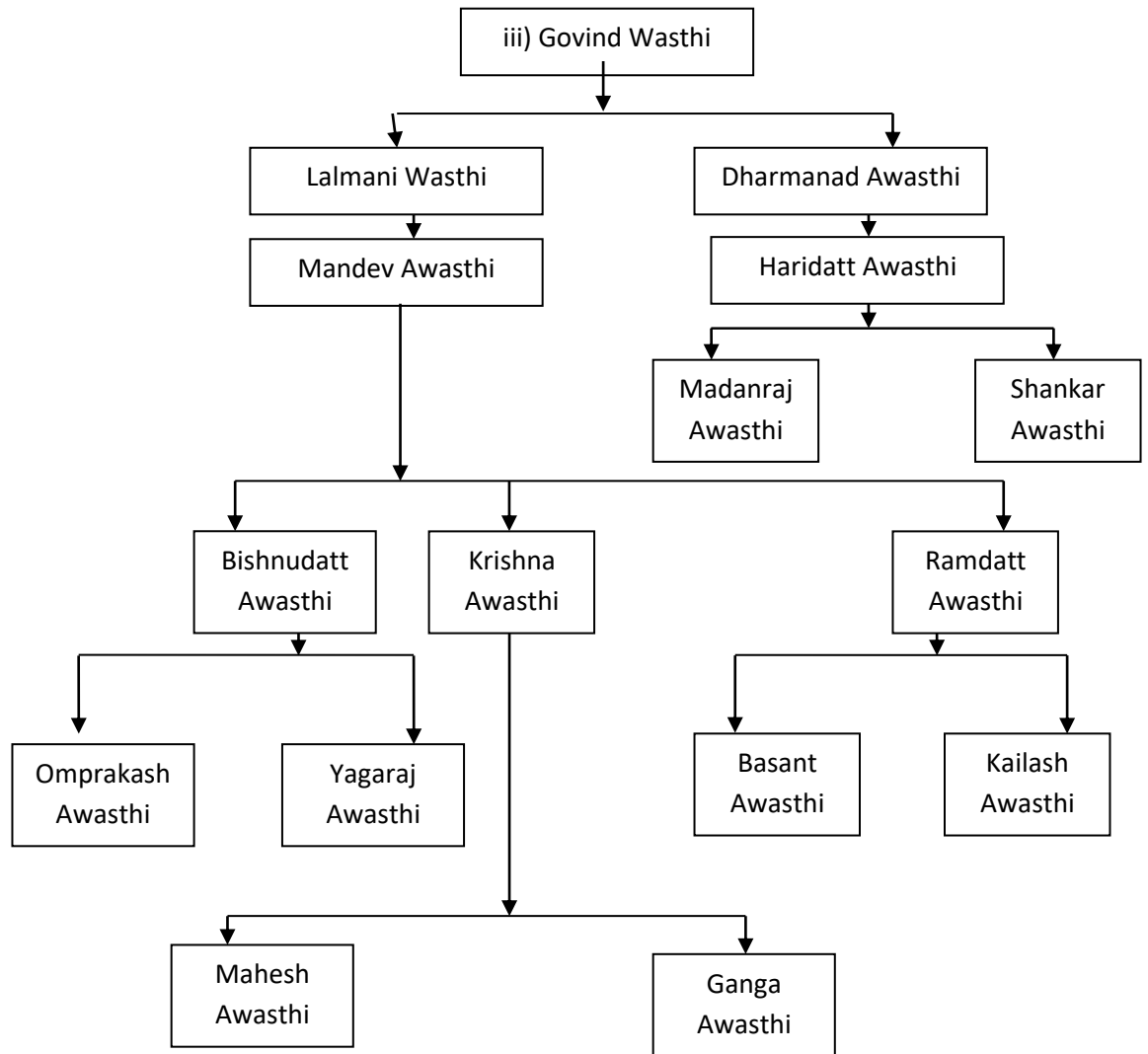


Chart no 6.15: Dynasty of Gobind Wasthi

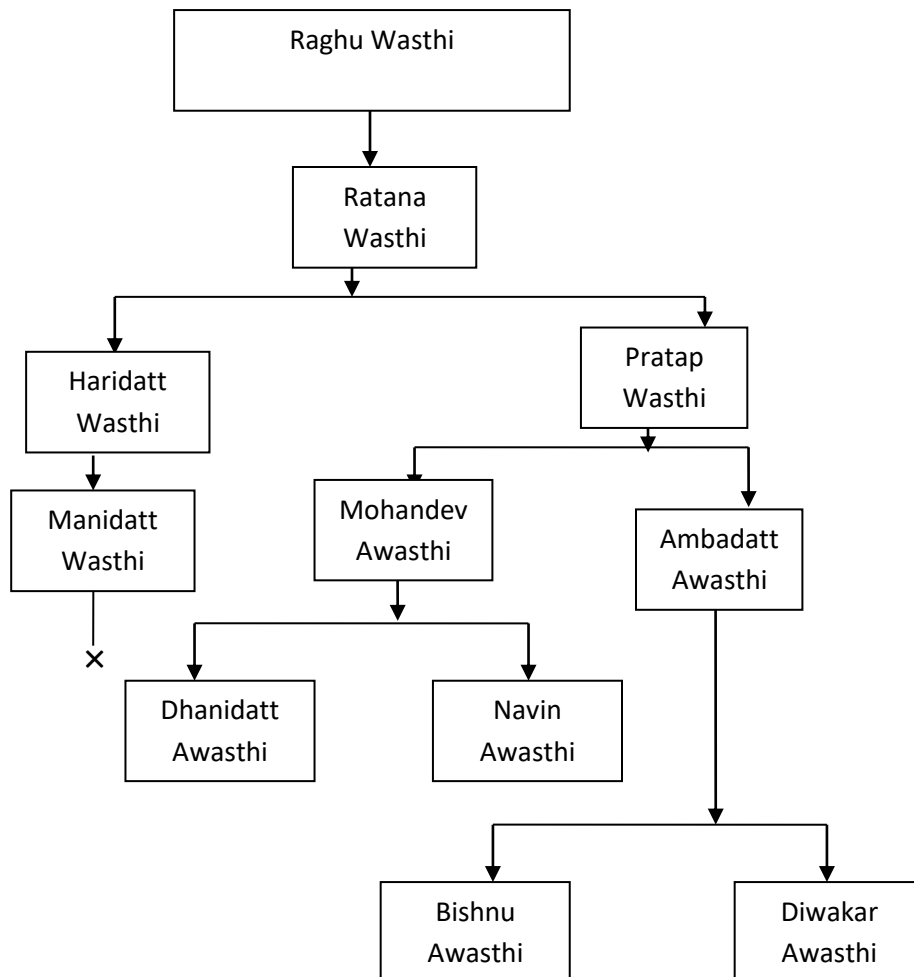
First five brothers



Raghu Wasti

He was also the son of Hari Wasti. He belonged to the eighth generation. He had a son named Ratan Wasti. Ratan Wasti had two sons. Pratap and Hari Datt Wasti. The following figure presents the generation expansion from Raghu Wasti on wards.

Chart no 6.16: Dynasty of Raghu Wasthi



Conclusion

This ancestral study includes the generation expansion of Chudamani Bhattacharya (Wasti) to the present. It shows that there have been less generations in relation to the time interval. This is the result of high child mother death rate, malnutrition, Disease and the traditional belief that one must have many children to contribute in farmers ,wives keeping livestock's and Priesthood (Jugmani). They used to marry again in there let age if they had no son. There for used to be much gap between two generation

CHAPTER-SEVEN

SUMMARY AND CONCLUSIONS

7.1 Summary

Study area of this research is Baitadi district Shankarpur VDC 5 Moolkhatali Awasthi village. This is situated in the federal state no 7, according to the present constitution. This village lies on the eastern part of Suranaya River where, Brahman Awasthi and Khatri Awasthi lives together. Through the study of their social lifestyle of these people they seems more cooperative, united, harmonious, collective leadership system, labor borrowing etc are previlage in this way the society is developing. In term of culture, they are following traditional norms and values like Anusthan, group worshipping, family god worshipping. These people wear traditional ornamentals, jewelaries, and attire. Life cycle and ritual like naming ceremony, marriage ceremony, Karnabed, Chudakaram has originality. There are not many changes in term of celebrating these ritual but somehow there is the effect of globalization.

Moolkhatali Awasthi's traditional occupation Jajamani, agriculture, and cattle farming are main elements of economic. But due to limited income ratio of these people they are occupying other government non-government job besides their traditional occupation. Such as many people are working as foreign employee. The condition of education shows that 95% people are literate and more than 95% people have health access. Few of people are following the traditional cure method. Cause of good education condition is due to the traditional Gurukul system in the village and easy access of people in college.

Historical and genealogical study shows that in the 13th century, present Awasthi arrived in Moolkhatali and they have developed different lifestyle and occupation. Due to their occupation and social ranking, their ancestor went in different areas of same district as well as different districts like Bajhang, Jumla, Daduldhara and many places of India. Till this date Awasthi's 15th generations have passed their life in Moolkhatali Village. Responsible elements of vast difference of time and genealogy is due to the child mortality rate, late marriage of male and early age marry of females such as vast age gaps between husband and wife.

7.2 Conclusion

This research paper on the topic of *Socio-Cultural and historical Study* shows that how the Brahmin Awasthi's social life is conducted. This research has covered the relation and condition of social institutions of local area like school, inn, taps, watermill, temples, family and kinship, marriage, labor borrowing, trust, religious gathering and structural function. Likewise, the settlement of the Moolkhatali village and social participation and performance and internal external cooperation is also included. In another hand educational condition and academic levels of people also has mentioned clearly and analysed, few people only applying traditional way of treatment methods.

Present economic condition of Moolkhatali Awasthi shows that besides their traditional way of occupation, they are practicing or involving other types of business, jobs and in foreign employment too. So they have good economic condition rather than past time. It has been easy to join hand and mouth every day. To pass the normal life in the village so many people are sharing and exchanging their goods and effort in needs.

The people of Moolkhatli Awasthies are rich culturally; Anirudra temple, Kailpal temple, Shivalaya, and many more other temples are there. Suranaya River is also taken as pure and Holy River of this area which has great role in the civilization Awasthi. Gaura Parva and Dashain are taken great festival of this area besides these two many other festival like Bishu Parva, Gangadashara, Harelo, Owolke Sankranti, Janaipurnima, Teej, Tihar, carnivals, Poush Pandara, Maghe Shankranti, Shivaratri, and Holi Parva has enriched the cultural beauty of this place. In this festival cooperation, meeting, gathering and exchanging of experiences occur time and again. The people living in simple lifestyle eventhough they are obtaining the Hindu cultural rituals and tradition from the beginning.

For the entertainment purpose, people perform different types of dances and songs in particular occasion. Like Deuda, Gaura Dance, Chaulo Dance, Chaliya Dance, Chauhan Naach, Holi Naach, Bhadha, Ritu dance and songs are mostly performed through the study of history and genealogy of Awasthi it is found that Awasthi migrated from the Dubahanagar of Bharat in 10th century due to the brutal attack of Mugal Emperor in India. They migrated temporarily in different places of India like Banarash, Haridwar,

Katiur of India and later in 13th century they arrived in present Khatali of Baitadi due to brutal attack of Turka. This research paper shows that they change their caste nickname as a result Chudamani Bhattachray's progeny became Awasthi.

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Questionnaire

Personal Details

1. Name of the householder.

.....

Gender: Male ☐ Female ☐

Age:

2. What is the name of your householder?

.....

3. Which level of education have you completed?

.....

4. How many members are there in your family?

.....

5. What is the main occupation of your family?

.....

6. What are other occupation?

.....

7. In whose name have the real state & proerty been registered in your family?

.....

8. Whose participated is more for external & social activities? Male ir fenauke?

.....

9. Is there easy access to health service in your family?

Yes ☐

No. ☐

10. Whom do you prioritize? Son & daughter?

Son daughter

11. How do you perform social functions in your community?

Labour wage condition other

12. How do you settle the social disputes?

Gentle man of the village police administrator other

13. What is the basis of labouring between each other?

Labour exchange wage crops or animal exchange
Labour donation

14. How do you protect the public property & Innar, patipuaauwa?

.....

15. How is your society run? Single or public leadership?

.....

16. Under which leadership has your society run? Old or new project.

Leader chairperson worshiper educated person

17. Can you live on your production throughout the year?

.....

18. Is your community with traditional system or there is any effect of modernity?

.....

19. What is your main festival?

.....

20. How do you feel your culture different form that of other?

.....

21. What types of traditional have been taken in your community to project legendary cultures?

.....

22. What is your traditiona occupation?

Priesthood/ Antrologer ☐

agriculture ☐

other ☐

23. How do you look at priesthood?

.....

24. What is your cultural recognition?

.....

25. What is the belief towards witch doctors& herbalist in your comminity?

.....

26. What are you traditional cultures?

.....

27. What types of traditional jwelleries are there?

.....

28. How is marriage & relational running on?

.....

29. Is there any effect of geography in you culture & tratition?

.....

30. What types of houses are there?

.....

31. Which god or goddess do you worship as the main?

.....

32. When is the origin of Awasthi of Moolkhatali?

.....

33. How long have been living in moolkhatali?

.....

34. How is the history of Awasthi going ahead?

.....

35. What are the preachings given to you about your synisty by the ancestors?

.....

36. How many generations have you passed in moolkhatali?

.....

37. What are the hisotrical importance in your village?

.....

38. Do you have wirtten history?

Yes ☐ No ☐

39. Who has written the history?

.....

40. Are there any wood carvingd, stone carvings or other carving?

Yes ☐

No ☐

41. How old are these?

.....

42. What are historical legacies achieved by your ancestors?

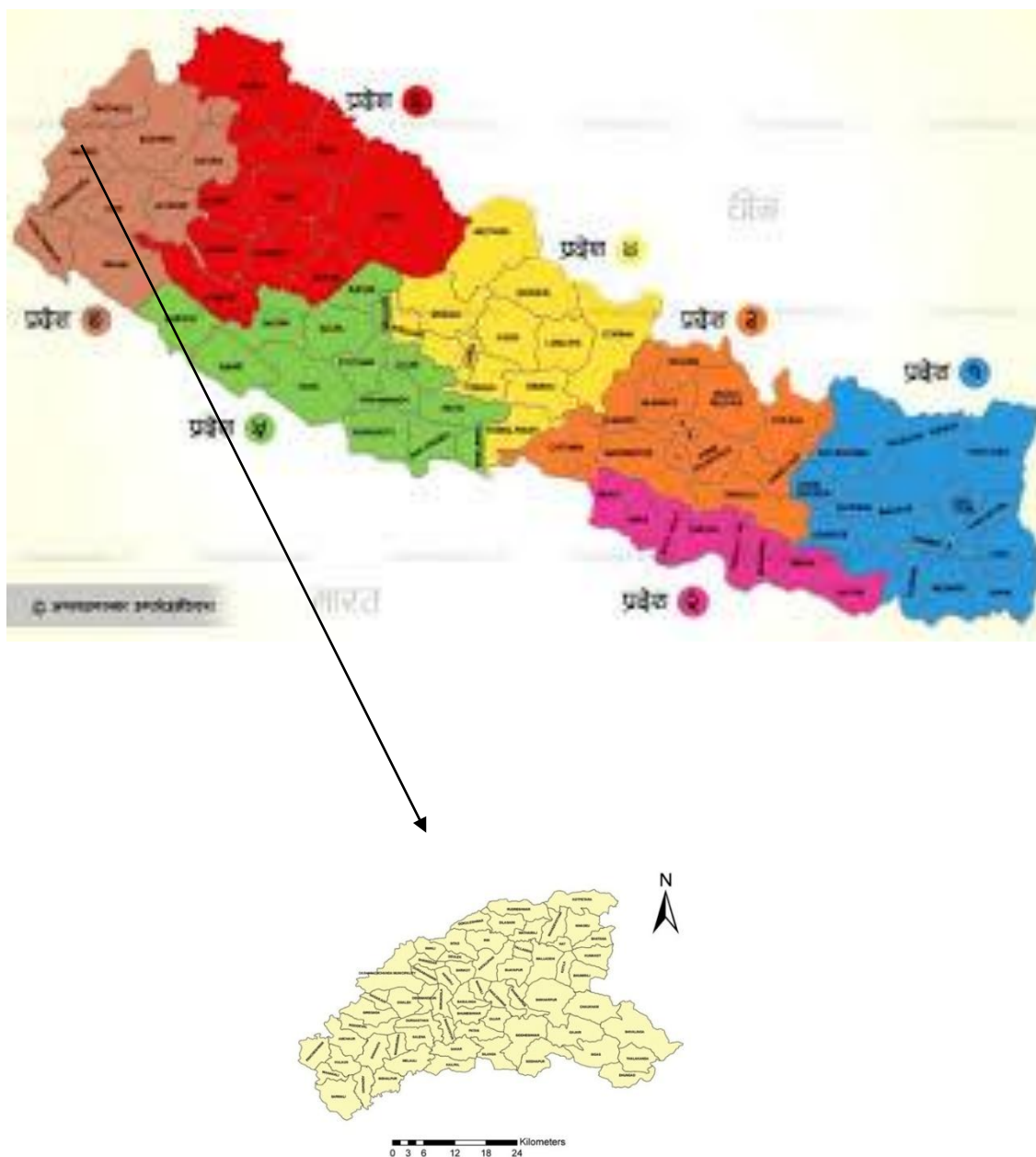
.....

43. What type of works have been done to protect cultural properties & save from extinction in community?

.....

Annex: Photo/ Scans

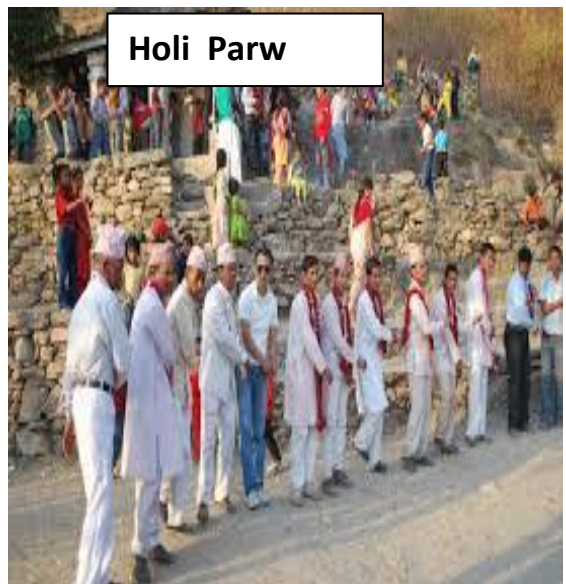
Story Area



Maghe Sakranti



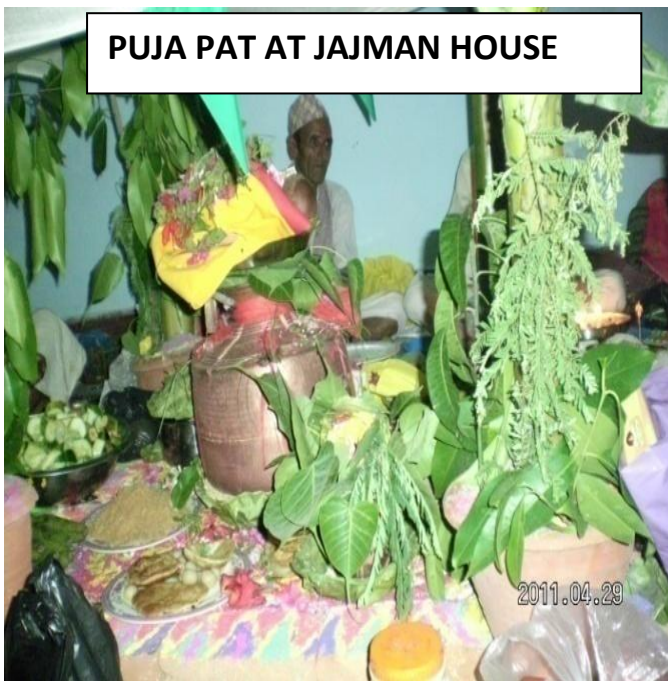
Holi Parw







PUJA PAT AT JAJMAN HOUSE



SINGING BHAJAN



CHUDAKARMA SANSKAR



BRATHAMAND SASKAR



Damah Bajaundai



Marriage Saskar



Chhaliya Nach



Intertainment and Cultural tradition



Bhadaha geet Gaundai



Gaura Festival and Gaura Nach

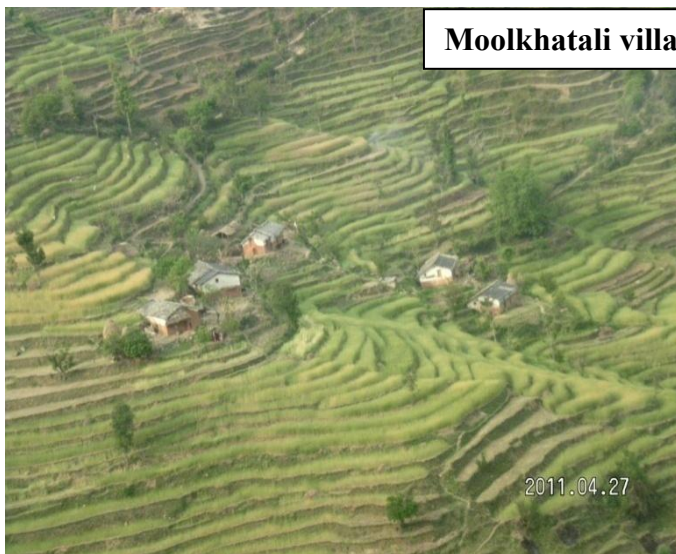




Deuda Khel



Biruda le shir pujdae



Moolkhatali village (Study area)



2011.04.27

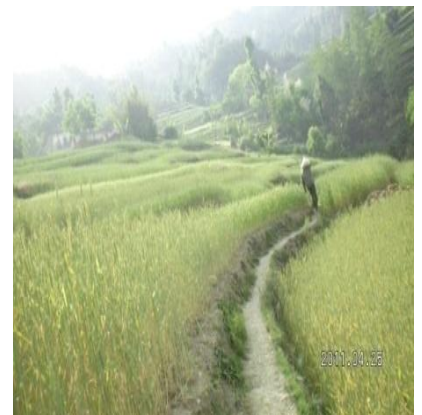
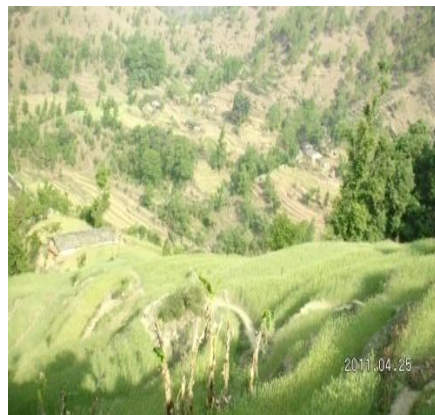
Anirudra Tempal



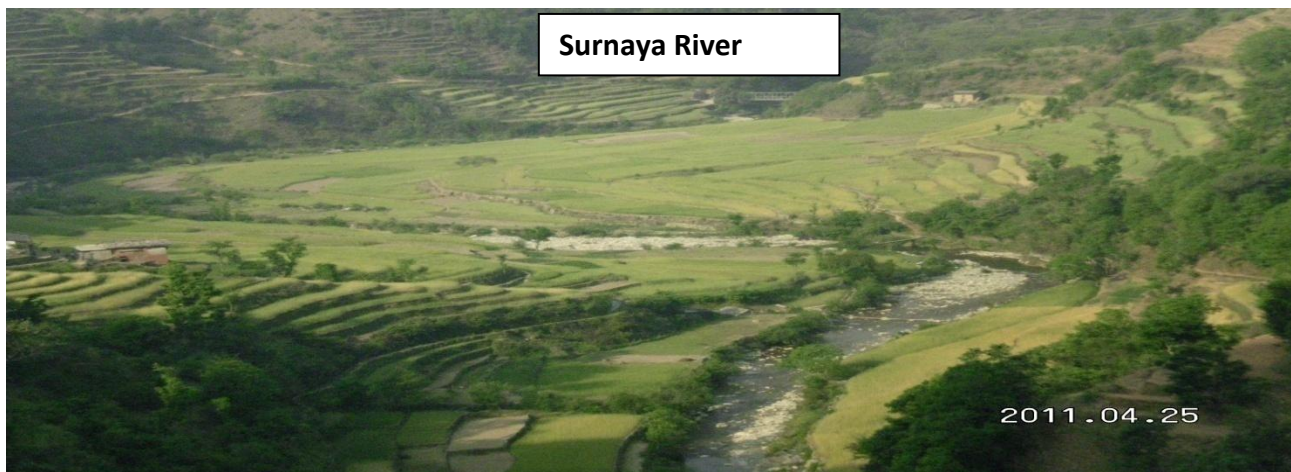
Mul bhurand Tempal



Agricultural Land



Surnaya River



Social Institution

