

**SOCIO-CULTURAL STUDY OF DEUKI SYSTEM  
IN BAITADI DISTRICT  
(A Case Study of Dehi Village of Melauli VDC)**

**A Dissertation Submitted to the Faculty of Humanities and Social Sciences,  
Central Department of Sociology/Anthropology  
in Partial Fulfillment of the Requirements of the Degree of Master of Arts  
in Sociology**

**By  
Raghu Bahadur Kathayat  
Central Department of Sociology/Anthropology  
Kirtipur, Kathmandu  
2014**

# CHAPTER ONE

## INTRODUCTION

### 1.1. Background of the Study

Gender differences often lay great stress on women's distinctive functions, such as bearing and caring for infants. This responsibility for mothering is seen as a major determinant of the broader sexual division of labor that links women. In general, as the functions of wife, mother and household worker experiences of women are different from those of men. In this setting women develop distinctive interpretations of achievement, distinctive interests and value, characteristic but necessary skills for openness in relationships "caring attention to others" and particular networks of support with the other women (mothers, sisters, daughters, co- wives, and friends) who inhabit their separate sphere. Although some of the institutional difference accepts the sexual division of labor as socially necessary, others are aware that the separate sphere for women and men may be embedded within broader patterns of gender inequality. Institutionally, marriage empowers the role of husband with authority and the freedom (Thapa, 1995).

Women's subordination results, not from her biology, which is presumably immutable, but from social arrangements that has a clear and traced history, arrangements that may be changed. The relational basis for women's subordination lies in the family, an institution aptly named from the Latin word for servant, because of the family as it exists in complex societies is overwhelmingly a system of dominant and subordinate roles. The double standard allows men far greater sexual freedom. Within such as institution particularly in the middle class family, the women have no job outside the house and very few economic independence. Society legitimizes this family system by claiming such a structure is the fundamental institution in all societies. Anthropological and archeological evidence shows that this is in fact a false claim. Instead, people were

linked in extensive kin networks, the gens, large-scale association among people sharing blood (Ibid, 1995).

In Nepali society, however, the socio-cultural aspect of a woman's role is traditional and a woman's role is defined from birth. "The birth of a daughter is not heralded with joy as the birth of a son. The next immediate pregnancy in the mind of parent and relatives is a wish to have a boy. Gender biasness is complex and inter-related with socio-culture factors. Child rearing patterns are defined among son and daughter. The boys get much more care and ritual attention, differential access to food, clothing, education and leisure time as well as job employment in their life. Nepali women have low socio- economic status and are neglected from birth. They are illiterate, poor and over worked. There are some reasons why the birth of a daughter is considered a burden (Rana, 2005):

- If a daughter is sent to school, the money spent for education is a waste after marriage when parents can not reap the benefits of that education.
- Always marriage is a burden because the dowry (mostly in urban area and high caste groups) is needed to find a suitable husband.
- Most definitely, daughter is a social burden because she has to remain unblemished until the time of marriage.

This study is concentrated with the Deukis. Girls are offered in the deity temple. They belong to touchable caste. The prominent areas of the Deuki habitations are Baitadi, Darchula and Dadeldhura. It is mostly found peripheral of deity temple where they live and go through their activities. Although they are the main inhabitants of the Melauli VDC of the Baitadi, one of the most significant settlements of them is Dehi village of the same VDC which is situated near the Melauli deity temple. This Melauli VDC contains many castes like Brahman, Chhetris, Damais Sarkis, Dayal, Tamata, etc. It shows that there is a diverse ethnic composition having its own types of socio-cultural

lives. Among them, Deukis have their own types of socio-cultural lives also. And this research is an attempt to explore socio-cultural aspects (profile) of Deuki system (Subedi, 1995).

In Mahakali zone of Far-Western part of Nepal, Deukis are offered as virgin girls to the deities temples by devotees to fulfill one's wishes from the deity. This study on the traditional ritual, beliefs and practices of the Deuki of Melauli VDC of Baitadi district is a descriptive and historical study. Socio-cultural & economic background of the Deuki's with their ritual activities is different from mainstream of Nepali society and even western Nepalese village society. Deuki possess a different type of social status, cultural background, life style and sexual behavior than other units (groups) of the society. Deuki women have a special system of prostitution in the midst (Sharma, 2001).

Now Deukis are represented by women from the center of Baitadi district and influenced by modernization through transportation, people of Indian boarder and the other parts of the country, and education. This is a study of Deuki with their various patterns in term of the relationship between ritual, political and economic elements in the changing socio-cultural & economical context of the nation. Till now, there are not any authentic written documents about the origin of the Deuki system and so is for the Dehi. It is found that some of the Deuki and villagers of Melauli don't have any clear cut ideas of their origin. They identify themselves as Devis and the villagers have also the same interpretations.

## **1.2. Statement of the Problem**

Deukis' economy is oriented mainly towards agriculture. Deukis were not prostitutes. Deuki are considered and recognized as ritual and spiritual girl by the people of Far-Western Development Region. Deukis were highly respected by the people, so that they possessed a socio-spiritual status by cleaning, plastering the floor with the pure

water of *De-nwolo* (pure water of deity's watering place) and red mud (the deity pure mud), which is called *Paan halle*. They also helped conduct puja (worships), fetched water for the temple and guarded the temple.

In the traditional custom Deuki can't marry but this custom is not still practiced. Child marriage is practiced in Deuki community of Baitadi district; parents are preferring daughter's marriage in the teen age. Assumption of Nepali society, "*if daughter's marriage can do before menstruation, we will go to heaven*". So that, parents are preferring daughter's marriage in early age and child marriage practice in Deuki society. It is found that there is child marriage practice in Deuki community of Dehi village.

This study is conduct to find out, what beliefs, tradition, ritual & socio-cultural aspects & strategy of Deuki for adaptation. Deuki & its family identities, social status is different than that of other people in the area, this status might have an effect on social & cultural development. The research questions are:

- ) What are socio-cultural practice of Deuki system in Melauli VDC?
- ) What are reasons of practicing Deuki system in Melauli Bhagawati temple?
- ) What is the importance of Deuki system to sustain the society in the present state of condition?

### **1.3. Objectives of the Study**

The general objective of this study is to explore the socio-cultural & economic relationship among Deuki system. The specific objectives of the study are as follows:

- ) To study the demographic characteristic of the Deuki
- ) To find out the socio-cultural practice of the Deuki system in Melauli VDC.
- ) To find out the socio- cultural status of Deuki system.

#### **1.4. Significance of the Study**

This study has been taken with a view to understand the relationship between socio-cultural status and aspects of the Deuki system. The socio-cultural status of a community shows the living condition of people in that community with the great changes in the field of technology, communication, transportation, , education and their interaction with different cultural group, they must have undergone certain, changes, similarly, urbanization, westernization, migration and population size have affected the socio-cultural condition of a society. Thus, the Deukis are also affected by these factors and are changing gradually. This study tries to find out different aspects of Deuki system. The information derived from this study will be useful for the academic purpose.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1.Theoretical Review**

The term violence against women refers to many types of harmful behavior directed against women and girls because of their sex. In 1993 the United Nations (UN) provided the first official definition of such violence when the General Assembly adopted the Declaration on the Elimination of Violence Against Women states, "Any act of gender based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life" (WHO/PATH, 2005).

The social disturbances, caused by violence and its impact on human development has emerged during the last 10 years as a social issue of concern for government, individuals, families and communities. This process has been extended by the many civil and ethnic conflicts that have happened during the same period. At the same time, raising awareness of the rights of women have led to important national and international movement.

Violence against women is increasingly recognized as a major social problem. Due to large part to the tireless advocacy of women's organization, the issue has been placed on the agenda of a number of international conference: the World Conference on Human Rights (Vienna, 1993), the International Conference on Population and Development (Cairo, 1994), the Fourth World Conference on women (Beijing, 1995).

Violence against women is the most prevailing situation in all part, yet, least recognized human right abuse in the world. It is also a deep-seated health problem, exhausting women's energy, compromising their physical health, and eroding their self-esteem. The most common form of violence that is inflicting women is domestic violence. Domestic violence includes any type of deliberation of physical, verbal or psychological aggression against a family member that causes emotional or bodily harm. Despite its high costs, almost every society in the world has social institutions that legitimize, obscure, and deny abuse. The same act that would be punished if

directed at an employer, a neighbor, or an acquaintance often go unchallenged when men direct them at women, especially within the family.

The most common forms of violence against women are abused by intimate male partners and coerced sex, whether it takes place in childhood, adolescence, or adulthood. Intimate partner abuse (also known as domestic violence, wife-beating, and battering) is almost always accompanied by psychological abuse and in one-quarter to one-half of cases by forced sex as well (ibid, 2005).

## **2.2 Review of Previous Studies**

The some relevant previous studies were related to explore the situation of women is given below.

Acharya (1979) compiled a book entitled “The Status of Women in Nepal”. She found that traditionally in Nepalese society, caste, clan and family alliances are predominant factors in social interactions. This factor influences women’s status in different ways. However, in her study, Acharya found that women in government services as well as government institutions seem to be concentrated at lower levels in the gazetted posts and at higher levels in non-gazetted posts. Women generally have middle level or higher education so they enter the government service at higher clerical and lower gazetted (or officer levels). There are a number of factors related to women’s expected social role such as household and child care responsibilities, limitation on mobility and late entry into service, all of which limit women’s opportunities to improve their qualification and hence diminish their prospects for promotion usually freezing them at the lower levels (Acharya,1979). Unit’s declaration for plan action states that women are not minority group numerically; women constitute half of the total population of the world. By limiting women participation in development, societies deprive themselves of the full talent by half of their number.

Pradhan, (1992), in her study “The Status of Women in Nepal” found that women are economically less secured then men partly because their role as wife or daughter – in – law is limited to household activities. The number of economically active female population was 72,716 in Kathmandu city. The concept of men as breadwinner has been widely accepted in Nepali society. Nepal’s main economy is overwhelmingly



subsistence agriculture and because women predominate in this sector, their total contribution to the household income remains at 50 percent as opposed to only 44% for males and 6% for children between the ages of 10 to 14. More and More Nepalese women are entering into job market today either because economic necessity or in search of new career. If one looks into the occupational distribution of families from 1971 to 1991 census, one would find in considerable increase in the proportion of women employed in services, professional and technical and sales services (Pradhan, 1992).

Thapa, (2003) study on "Socio-Economic Status of Women in Nepal" and found that in Nepal, the civil code (Mulukiya) guaranteed right of women by abolishing untouchable, caste, sex discriminations, child marriage, polygamy and incompatible, marriage. However gender discrimination is still widely persisting both within the law and in its customary application. Its amendment in 1976 greatly enhance the cause of equal rights for woman by amending law in governing marriage, divorce, property rights and inheritance. Now the civil code 1994 has eleventh amendment to give an equal property right for daughter with her brothers, but not shows the reality in our societies (Thapa, 2003).

Bhandari (2004) conducted a study entitled 'case study into violence against women and girls in Padmakanya Campus'. She reported that most of the students were victimized in their lifetime at any form of violence, even they have a good knowledge on violence. He also found that many girls/women experience the violence in public places.

FPAN (2005) declared that among the gender based violence 15% of gender based violence occurs in pregnancy period in Nepal. Safe motherhood programme has been implemented for a decade in Nepal but the improvement is not so satisfactory because all kind of violence directed to women are profoundly resulting in maternal mortality rate. It is found that the women from a low economic and social status are more victimized from the violence. More than 40 percent of men justified the following reasons which they say are right enough for the beating of their wives: burning the meal while cooking; replying abruptly to the order in rude way; going outside without asking for the permission; neglecting the child rearing; and rejecting the participation

in sexual activities. 5% men from 35-39 age group admitted the wife beating, alleging them to have burnt the meal while cooking moreover. The crucial and distressing matter is that 5% women acknowledged that the above mentioned reasons could be their own faults.

WHO/PATH (2005) stressed that personal, situational, and socio-cultural factors are the causes of women violence and abuse. In this model, violence against women results from the interaction of factors at different levels of the social environment. A wide range of studies agree on several factors at each of these levels that increase the likelihood that a man will abuse his partner:

It is mentioned that discrimination between males and females starts in the family. Females are not included in the decision making process, and the opportunities and benefits available in the society are monopolized by males. Women's participation in socio-cultural and political activities depends upon the attitudes of their husbands/fathers/parents/male relatives (Parajuli, 2008).

Nepalese society, being patriarchal, people still does not see women politicians as their leaders, no matter how capable they are. They tend to see them through the prism of social roles as sister, wife and daughter-in-law etc.

Community upon the difference between pre and post 1990 years, almost all the women respondents stated that in the post 1990 days, "women have the opportunity to speak and exchange views with their husband, to participate in public forums, institutions and political parties, and also get elected in different tiers of local government bodies, particularly the VDCs, but they also pointed out that women still are not often encouraged to participate in socio-cultural and political activities and when they do their character is questioned and worse, the male members of their families citizen them. Every time women's sorrow tears and feeling are taken as weakness and disability of women.

## **CHAPTER THREE**

### **RESEARCH METHODS**

This chapter deals with the research methodology employed to collect the qualitative and quantitative data needed for present study. Especially this chapter discusses the rationale of the selection of the study area, the research design, and technique of data collection, analysis of data and lastly limitations of the study.

#### **3.1. Rationale of the Selection of Study Area**

Melauli is situated in Baitadi district, Mahakali zone in Far western development region of Nepal. It is surrounded by Bajhang and Doti district in the eastern side, Mahakali river and Indain boarder {Uttaranchal State} in the western side, Darchula district in the northern side and Dadeldhura district in the southern side. It is around 900 km. far from Kathmandu. This study focusd on social and cultural aspects of the Deuki system of Melauli VDC. This site is selected because this district is seriously affected by the Deuki system. The malauli Bhagawati temple is located in center of the Talli-dehi, where Deuki is are offered. The Dehi area refers particularly to the Deuki settlements and their lineage people. The Talli-dehi village includes ward no 7, 8 & 9. Most of the ex-Deukis reside in this district. Among them Melauli is one of the main centre of the Deukis. Beside this, no one has carried out the study of Deuki system in this area. So, this site has been selected.

The specific Rationale of selecting the study area:

- ) In the Baitadi district there are seven temples of deities. To the all temple Deukis are offered but the Melauli has the largest number of Deukis within the whole Baitadi district.
- ) The study area is close to the researcher's VDC & easy to reach for conducting research.

) This study carried out as it might be helpful to further study.

### **3.2. Research Design**

The study is based on descriptive as well as exploratory research design. It is descriptive because it described all of the observed facts with respect to the cultural behavior of people. It is exploratory, because the study makes attempt to explore the socio-cultural aspects of the Deuki system of Melauli VDC.

### **3.3. Universe and Sample**

Talli-dehi is the main center of the Malauli VDC of the Baitadi district. According to VDC data 2069, there are 100 Deukis in Melauli. There are two major goals that sampling can achieve: The first is to establish the representative ness of what we are studying and, conversely, to reduce bias; the second is to be able to make inferences from findings based on a sample to the large population from which that sample was drawn. To gather the socio-economic information 50 respondents has been taken as sample through purposive sampling method for the study.

### **3.4. Nature and Source of Data**

This study depends mainly upon primary data. Primary data is obtained from household survey. From field survey qualitative as well as quantitative data has been collected from Melauli VDC of Baitadi district. Secondary data have also been use wherever necessary. Secondary data has been collected from government census of CBS source, UNICEF, previous thesis and relevant literature about the Deuki.

### **3.5. Data Collection Technique**

The information/field data obtained from structured, unstructured & in-depth, interview, and observation.

### **3.5.1. Interview Schedule**

To collect information about the Deuki system interview schedule have been prepared by dissertant. Questions as per the questionnaires have been asked to the selected households to get information such as socio- cultural aspects of the Deuki system. While asking question to the interviewer, the method of crosscheck has been used to ensure consistency in the responses. This survey carried out the household (family) size, Relation with households head, Occupation, marriage, land holding, age and sex, socio-cultural life of Deukis.

### **3.5.2. Key Informant Interview**

An unstructured Interview is used to collect some of the background, age, sex, rites, rituals, cultural practices and their relationship with the people of study area. Key information is important sources of acquiring sociological & anthropological data. Key informant is those people, who knew a great on deal the community under study. They will provide in-depth information about socio-cultural practices and economic activities of Deuki of the study area.

### **3.5.3. Non-participation Observation**

Simple observation is the source for obtaining primary data, observing their various activities. Direct observation is the source for obtaining village settlement pattern, house structure, agriculture practices and their various activities related to socio-cultural behavior.

### **3.6. Data Processing and Analysis**

This study is mainly depended upon primary data. Primary data has been obtaining from qualitative and quantitative data (In-depth interview, Observation, case study). The data collected through various methods have been checked to ensure validity and

consistency in the data. After checking of the data, they are classified according to their characteristics and tabulated by using simple table. The data have been processed and analyzed manually by using descriptive statistics (mean, percentage).

### **3.7. Limitation of the Study**

Each and every study has its own limitation. No study can be free from shortcoming and drawbacks because of various constraints. And this study is not exceptional one.

The limitations of the present study are as follows:

- ) This study is conducted, as a case study/interview of small area with the primary objectives of partial fulfillment of Master Degree required in sociological/anthropology. Therefore, detail research is not possible due to the lack of sufficient resource such a period time.
- ) This study relies on primary information gathered from fieldwork in some case; information may be inadequate to explain the exact situation due to low percentage of response.
- ) This study carries out on a small group of people inhabiting a small area of Malauli VDC in Baitadi district. This small sample size may not reflect the reality of other similar groups or the whole country.

## **CHAPTER FOUR**

### **DEMOGRAPHIC CHARACTERISTICS OF STUDY AREA**

This chapter deals with the area and the people of the study area. Especially this chapter discusses the setting of area, study site, climate, natural resources, population, occupation, religion and language and sanitation facility of the study area.

#### **4.1. Study Site**

Melauli is a VDC among 62 of the Baitadi district. It is located between Salena Durgasthan VDC in the north, Bishalpur VDC and Swornaya river in the south, Kailpal VDC in the east and Shivnath VDC in the west. It takes five hours from Dehimandu. The Dadeldhura – Baitadi road passes through Dehimandu. Melauli Tallidehi is the main centre of the VDC. The Dehi area refers particularly to the Deuki settlements and their lineage people and Nayak, Negi, Bista and Bhul. The Tallidehi village includes ward no 7, 8 and 9. According to the CBS census 2001 data the Melauli VDC has a population of 4674 and 688 households of which male are 2299 (49.19%) and female 2375 (50.81%). In the villages Chand Thakuri, Brahmans, Lwar (Blacksmith) and three families of the Deuki lives. The area is predominated by Thakuris. Jhusil and Jarkhu villages are two hours walk from Dehi in the eastern part of the VDC, where the Thakuris and in a small minority *Dum* (untouchables) and Deukis live. Mainly the Deuki's settlement area is the Dehi village (Sharma, 2001).

The Dehi area is predominated by the Deuki settlement. They are also spread over Dheudi, Jarkhu, Balauli, Daurali and Naya (the low altitude area below 4500 ft.). In the other wards Deukis and non Deukis are a heterogeneous community of Brahman, Chand (Thakuri), Chhetries. The untouchable castes Dholi (Tailor), Parki (Cane basket maker), Dyal, Lwar (Blacksmith) and Tamata (copper pots makers) are live together. The Chhetries are the predominant group (Thapa, 2003).

## 4.2. Population

According to the census of CBS (2011) report the total population of Baitadi district is 234418, male 113538 (48.4%) and female 120880 (51.6%). The total household is 40387 and average household size is 5.8. According to the CBS census 2011 data the Melauli VDC has a 4674 population of 688 households of which male are 2299 (49.18) and female 2375 (50.82), average household size is 6.38 members.

## 4.3. Educational Attainment

There is Manilekh Higher Secondary School upgraded from secondary school since 2051 B.S. by the effort of the Head sir Mr. Krishna Singh Nayak This School was established in 2004 B.S. Before establishment of this school, only eleven secondary school in the Nepal. Currently, 701 students are studying in the school, where boys are 481 and girls are 220. The boy students have big majority and the girl have minority; male students are more than double of female. Science and education subjects are taught in 10+2. Education is an essential factor for accelerating the development of any community. If the people are educated, their living standard also improves, thus education play vital role in developing knowledge and skill of the people. Until the end of Rana rule, the civil code virtually pre-empted the entrance of untouchable in the school and access to Sanskrit education was totally forbidden. Education status is family members of the study area given below table.

**Table :1**  
**Education Status**

<b>Family Education</b>	<b>No.</b>	<b>%</b>
Non formal education	123	38.55%
Only informal/adult education	23	7.21%
Formal education	173	54.23%
Total	319	100.00%

*Source: Field Survey, 2014*



In the present study area there are 38.55% people are not take any formal and informal education, only 7.21% people are take informal education and 54.23% people are take formal education. Education attainment is given below table.

**Table :2**  
**Education Attainment**

<b>Class Passed</b>	1-5	6	7	8	9	10	11	12	14	16	Total
<b>No. of member</b>	70	16	21	16	24	13	2	9	1	1	173
<b>%</b>	40.46	9.24	12.13	9.24	13.9	7.51	1.15	5.2	0.57	0.57	100%

*Source: Field Survey, 2014*

And them (who have taken formal education), 40.46% are taking only primary education, SLC passed are only 7.51%, intermediate level passed are 5.20%, this is a very low ratio of education and one male, who passed Master's degree and working headmaster of Manilekh Higher Secondary school, two male are passed diploma level. Highest education is female is only SLC pass and one girl studying in class eleven on Manilekh Higher Secondary School.

#### **4.4. Occupation**

There was a cloth cottage industry that was started in 2043 B.S. and closed. Ten handloom in that cloth cottage industry and twenty workers were worked. This was specially established for Deuki to control Deuki system. The term occupation has been defined broadly not only income generating activities but also engagement such as students even are included for the present study. In Melauli VDC total households are 688 and only 38 households are involved in economic activities and 650 households are not having economic activities. 480 household have land and livestock and involved in trade/business only 26 households (CBS, 2011). The occupational behavior of respondents and family members is given below table.

**Table: 3**  
**Occupational Behavior of Respondents**

Occupation of respondents			Occupation of family members	
Occupation	No.	%	No.	%
Cultivation	31	62%	141	44.19%
Housewife	17	34%		
Traditional worker			5	1.56%
Student			81	25.40%
Service			22	6.90%
Business			11	3.45%
Labor			7	2.19%
None	2	4%	52	16.30%
Total	50	100%	319	100%

*Source: Field Survey, 2014*

The major sources of livelihood of the people in Melauli is agriculture of the total population, almost 62% of them depend on agriculture and remaining are involved 34% in housewife and 4% are not occupational, they are burden people. Mainly housewives can merge in cultivation. Housewives are also involved in agriculture. Major occupation is the cultivation in the study area. It is found that 44.19% people are involved in cultivation and student even are partially involved in assist their parents in cultivation tasks, students are occupied 25.40% of the surveyed population in the study area, 1.56% are traditional worker, service holder and business man are only 6.90% and 3.45% respectively, physical worker are 2.19%, and 16.30% have not any kinds of occupation in the study area.

#### **4.5. Religion and Language**

All human are not to be lived in an objective world but also in subjective world (the world of our conceptions); and even as our actions are related to the world out there, they reflect our inner world as well. Language means first of all, is learned, and though the importance of pre-cultural programming is increasingly being insisted on by linguists, one could never come to speak, say, native language, without learning it. Second, a language, like a culture, is associated with a group of people. Linguists use

the term language community when speaking of such a group. Third, the language practiced by the people in the group varies, as does any other culture trait, around norms. Not every one speaks it in the same way. People of Newari culture speak differently than people of Magar culture. Fourth, a language is related to other aspects of a culture and to its context. The study area like other area of Nepal is multi-religious. Hindu and Muslim are the major religions followed by different ethnic/cultural groups. Generally, Dotelee language is the main language of the study area.

#### **4.6. House Structure**

Dehi village is the rural area. It is very far from the centre, town and city. House is made by stone, mud and wood (wood use only window, door trush), cement and iron is not used by the people of this area. Houses are very close in the Dehi village. Light is not sufficient in the house and very congested. Room is not separate in the house. House is painted by *ratomati* (red mud) and *kamero* (white mud). Livestock are keeping in the ground stair which is called '*goth*' (shed) and men are living in upstairs. Floor is made by dry mud and plastering the floor with the water and red mud which called *paan halne*. Natural floor is found in that village. Roof is also made by *paththar* (selete/stone), and the house is called *paththarwalo ghar*. It means the roof of house is made by selete. Other kinds of house are *guljyalo ghar*. It means roof of house is made by dry grass. Guljyalo ghar is not found in the Dehi village, all roof is made by the stone.

#### **4.7 Distribution of Respondents According to Age and Ethnography**

This section deals with the data analysis and interpretation which includes demographics characteristics, distribution of surveyed population according to age and sex, households size and structure, socio-cultural life of Deukis, family, kinship, marriage, dowry system, consumption pattern, clothing and ornament, education attainment, economy of Deukis, land holding, family planning, intercourse,

menstruation, pregnancy, social restriction during pregnancy, delivery, additional foods during pregnancy, breast feeding behavior, immunization, traditional behavior on treatment, role of the women in the family in Deuki community, main source of income.

#### 4.7.1. Age Group

Socio-demographic structure of the people who involved in interview: the total respondents were 50 selected households in the study area. Deukis are scattered in most of the wards but the main settlement is in the Tallidehi village along with Nayak, Negi, Bista and three families of tailor. Deuki are being offered from touchable, they possess a touchable status among the society. The caste status of the father does not remain after being offered and they become Deuki, a different caste and status. Selected households are for this study, 44% of Nayak's households, 34% of Negi's households and small 22% of Bista's households. Instead of standard age grouping three aged groups have been broken down the following table given the age of all in the study area.

**Table :4**  
**Age Group of Respondents**

<b>Age group</b>	<b>No.</b>	<b>%</b>
15 - 30 years	9	18%
31 - 45 years	18	36%
45 + years	23	46%
Total	50	100%

*Source: Field Survey, 2014.*

Selected respondents are divided into three age group: first one is 15 to 30 year; second one is 31 to 45 year and last is 46 year over. In this study majority of elder age group 46% because this study tries to find out various socio-cultural aspects of Deuki system and second and third age group is 31 to 45 year and 15 to 30 year are 36% and 18% respectively.

## **4.7.2. Ethnography of the People**

The total population of the two different social groups {Deukis and non - Deukis} is 4674. They can be divided into:

### **4.7.2.1. Deukis**

Deukis are offered virgin girls to the deity by devotee people of the Mahakali zone including the Melauli. The Deuki girls were all from touchable castes. Now in the Melauli area Deukis are from their own castes and impolitely some people address Deuki and Deukis children as Deuka (male) and Deuki (female). The Nayak, Bista, Negi or Bhul castes groups claim higher status than Deuki and claim to be equal to Chhetris. Following categories are Deuki lineage.

At the Dehi village Nayak, Bista, Negi and Bhul are the main people having 100-115 houses.

DEUKI: An offered girl to the deity temple by devotee people, who is a Deuki (Deuki is more a socio-religious status).

NAYAK: Now they are a caste born from a married Nayak father, in the past Nayak was the offspring of unmarried Deuki.

BISTA AND BHUL: Each are synonymous for each other, they have equal caste status with the Nayak. They used to sell their daughter for Bhakkal (Oath) in the past.

NEGI: Son and daughter of Deuki.

PATTAR: Unmarried daughter of Deuki or the other people of similar status who does prostitution as a profession without offered to a deity {Bhagwati}.

MARRIED DEUKI: They become the same caste of their husband but untouchable can not marry with Deukis.

Negi girl and Deuka of different Deuki clan can marry each other. Pattar and Deuki marry with Deuka and Negi of a different clan. Similarly Bista or Bhul and marry with each other.

Opinions about ideal family and children have with respondents in the study area, shown below table.

**Table :5**  
**Opinions about Ideal Family and Children**

Nos of children	No. of children in ideal family						No. of children have			
	Son		Daughter		Sex not mention		Son		Daughter	
	No.	%	No.	%	No.	%	No.	%	No.	%
One children	20	40%	31	62%			18	36%	11	22%
Two children	20	40%	9	18%	10	20%	15	30%	12	24%
Three children							4	8%	11	22%
Four children							3	6%	3	6%
Five children									3	6%
None							10	20%	10	20%
Total	40	80%	40	80%	10	20%	50	100%	50	100%

*Source: Field Survey, 2014*

It is found that, opinion on the number of children in the ideal family, 40% respondents preferred one son, 40% respondents also preferred two sons and 62% respondents referred one daughter and 18% respondents preferred two daughters in the ideal family. 20% respondents preferred whatever son or daughter, not mention sex only has two children in ideal family. And other side respondents have one to five children. In mostly households one and two son, 36% and 30% respectively, 8% households have three sons and only 6% households have four sons and 24% households have two daughters, 22% households have only one daughter, also 22% households have three daughters, four daughters in 6% households and five daughters in 6% households. 20% respondents have not any children. The study showed that behavior change in family size among Deuki community by education, modernization, communication etc. Deuki have one to six children but Deuki women

are preferred only three children (two sons and one daughter) in the ideal family. Low awareness and lack of contraceptive and low level of education of women are compelled delivered unwanted pregnancy in the study area.

## CHAPTER FIVE

### SOCIO-CULTURAL PRACTICE OF DEUKI

#### 5.1 Socio-Cultural Life of Deuki

##### 5.1.1 Family

Family is mostly a primary and universal institute characterized by common residence or people living under a single roof, performing common economic activities and co-operation. It consists of two or more persons related by blood, marriage or adoption together. Family performs the major social and cultural activities as marriage, nomenclature, reproduction, property inheritance etc. The family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children. It is found that these types and size of families in the study area. It is shown on the table below:

**Table :6**  
**Types and Size of Families in the Study Area**

Type of family	No.	%	Family size	No.	%
Nuclear family	19	38%	Small family	23	46%
Joint family	29	58%	Medium family	22	44%
Extended family	2	4%	Large family	5	10%
Total	50	100%	Total	50	100%

*Source: Field Survey, 2014*

##### 5.1.1.1. Nuclear Family

A nuclear family consists of married couple with or without their offspring. Some nuclear families have also included widow father or mother or unmarried children. In this family system, there is no system of economic co-operation between brothers and the nuclear family is always controlled by the elders. It is found that 38% of nuclear families in the study area of Melauli.



### **5.1.1.2. Joint Family**

A joint family consists of married brothers with or without their children and somewhere their widowed mother or father who is a widower. The joint family consists of males having a common male ancestor, female offspring not yet married, and women brought into the group by marriage. All the persons might live in a common household or in several households near to one another. In any case, so long as the joint family holds together, its members are expected to contribute to the support of the whole and to receive from it a share of the total product. Some of the joint families in Melauli village included the families which have married couple and their married children. It is found that 58% of joint family in the study area.

### **5.1.1.3. Extended Family**

An extended family consists of combination of two or more than nuclear families. Thus the smallest extended family may include an old man and his wife, their sons and daughter, son's wife and grandchildren. The biggest extended family consists an old man and his more than one wife, their married son and son's wives along with their unmarried or married children. In the study area, It is found that 4% of extended families. Such types of families exist due to the reason that they are rich in comparison to that of other type of families. Another reason is that the old father resides with his youngest son at the time of separation.

Generally family size is divided into three categories; small family, medium family and large family. These three sizes of family are found in the study area. Small family and medium family are nearly equal in the study area. 46% and 44% found small family and medium family in the study area and found only 10% of large family.

### 5.1.2. Kinship

Man is social being. So, he can't live without society. From cradle to death, he is surrounded by a number of people. Some of them are his relatives; some are friends, while the others are his neighbors. Such relations exist in society either by blood or by marriage. The term kinship was first coined by L.H. Morgan and nomenclature for the broad two categories of kinship, viz., the classificatory and descriptive system of kinship terms. Under the classificatory system several people lineal as well as collateral and often even affinal, are all referred to by the same terms of designation. Such terms refer more to relationship rather than to kin. Against this, a descriptive term of designation describes the speaker's exact relation towards him/her whom he/she is referring to or addressing. Thus "Uncle" is classificatory term but "Father" is a descriptive term. The desire for reproduction gives rise to two kinds of bonds. Firstly there is a bond between spouses and their relations on either sides and secondly, there is a bond between parents and their children of the same parents. The first kind of bond which arises out of a socially or legally defined martial relationship is called an affinal relationship, and the relations. So related are called affinal kin. The affinal kin are not connected to each other through blood, which is the case with relatives of the second kind enumerated above, who are called consanguineous kin. The relation based blood- ties is called consanguineous (same blood) kinship (Majundar and Madan; 1992: 84). Two types of kin groups, consanguineous and affinal are found in every human society. But Nepalese culture is unique because we can find have more than two kin group, viz., function and adoption.

The Deukis society of Melauli is also bounded by two types of kin groups i.e. *kulkutamba*. *Kul* means the relation by blood (consanguineous) and *kutamba* means the relation by marriage-ties (affinal kinship). *Kul kutamba* in Deuki community is found similar to other Nepalese ethnic group's kinship system. The following is the list of kinship terms used in this community, such as: Buwa (father), Eja (mother), Bajya (grand father for both father and mother side), Bajyai (grand mother for both

father and mother side), Chelo (son), Cheli (daughter), Buhari (daughter-in-law), Nati (grand son), Natani (grand daughter), Samdhi (father of son/daughter father-in-law), Samdhani (mother of son/daughter mother-in-law), Sala (wife's younger brother), Sali (wife's younger sister), Jethi sasu (wife's elder sister), Jethan (wife's elder brother), Sasu/Jyu (wife's/husband's mother), Sasura (wife's/husband's father), Nandu (husband's younger sister), Dewar (husband's younger brother), Bhauju (elder brother's wife), Phupu (father's sister), Mama (mother's brother), Pusain (husband of father's sister), vinjyu (elder sister's husband), Jyain (daughter's/younger sister's husband), Kaka (father's brother), Kaki (father's brother's wife), Bhadu/Bhatij (brother's son), Gharwali/Joi/Swani (wife), Gharwalo/Bausya (husband).

**Table :7**  
**Kinship/Family Relationship With Household Head in the Study Area**

Types of Kinships	Relationship with HH head of respondents		Relation with the HH head of Family members	
	No.	%	No.	%
Husband	17	34%	58	18.18%
Father	3	6%	107	33.54%
Self	15	30%	15	4.70%
Son	10	20%	32	10.03%
Mother/Father in law	3	6%	37	11.59%
Brother in law	2	4%	6	1.88%
Brother			12	3.76%
Grand mother/father			11	3.44%
Mother			7	2.20%
Household head			34	10.65%
Total	50	100%	319	100.00%

*Source: Field Survey, 2014*

Individually relationship of mostly respondent with husband 34% and highest relationship of family members with father 33.54% and minimum relationship with brother-in-law of individual and family members only 4% and 1.88%.

### **5.1.3. Marriage**

Marriage is in institution which admits man and woman to family life. It is a stable relationship in which a man and woman are socially permitted to have children; the

right to have children employing the right to sexual relations. Marriage is the more or less durable connection between male and female lasting beyond the mere act of propagation till after birth of offspring's. Marriage differs from society to society "Every human society has rules governing sex relations and the procreation of children, but there is by no means everywhere the same, just as the rules which place child in a particular decent group differ from one society to another society. Marriage may be defined as a cultural approved relationship of one man and one woman (monogamy) or, one man and two or more women (polygamy) or, one woman and two men (polyandry) in which there is cultural endorsement of sexual intercourse between the marital partners of opposite sex and generally the expectation children will be born of relationship. Marriage is a socially approved sexual and economic union between a man and a woman that is presumed to be more or less permanent, and thus subsumes reciprocal rights and obligations between two spouses and between the spouses and their children. According to Bennett and Campbell (1974), before and after marriage girls should not have sexual relationships with other men. In Hindu marriage sacrament a virgin girl is married. After marriage females are not allowed to keep any sexual relationships with other person than the husband. So that marriage is a pure relationship of husband and wife. The marital status of respondents of the study area, Dehi village is given below.

**Table :8**  
**Marital Status of Respondents of the Study Area**

Marital status	Respondents		Family members	
	No.	%	No.	%
Never married	8	16%	144	45.15%
Married	39	78%	167	52.35%
Widowed	3	6%	8	2.50%
Total	50	100%	319	100%

*Source: Field Survey, 2014*

In the above table 16% women are never married, these are pure Deuki. In the traditional custom Deuki can't marry but this custom is not still practiced. 78% of

women are married in the study area and only 6% women are widowed. Age is main factor in the marriage. Mostly parents are preferring girl's marriage in the teen age. Assumption of Nepali society, "if daughter's marriage can do before menstruation, we will go to heaven". So that, parents are preferring daughter's marriage in early age and child marriage practice in Nepali society. According to Rana, there are some reasons why the birth of a daughter is considered a burden, "i) if a daughter is sent to school the money spent for education is a waste after marriage when parents can not reap the benefits of that education, ii) always marriage is a burden because of a dowry (mostly urban areas and high caste groups) is needed to find a suitable husband, iii) a daughter is a social burden most definitely because she has to remain unblemished until the time of marriage."

**Table :9**  
**Custom of Age of Marriage Done and Best Age of Marriage**

Ideal age of marriage	Girls		Boys		Age of marriage done	
	No.	%	No.	%	No.	%
Nine years					2	4.76%
Ten years					1	2.38%
Twelve years					1	2.38%
Thirteen years					2	4.76%
Fourteen years					3	7.14%
Fifteen years					9	21.35%
Six years					5	12.00%
Seventeen years					8	19.04%
Eighteen years	11	22%			6	14.29%
Twenty years	36	72%	3	6%	2	4.76%
Twenty one years	3	6%				
Twenty two years			4	8%	2	4.76%
Twenty four years			11	22%	1	2.38%
Twenty five years			28	56%		
Twenty six years			4	8%		
Total	50	100%	50	100%	42	100%

*Source: Field Survey, 2014*

It is found that more than 50% of women are married below sixteen year in Deuki community and only 10% women are married over twenty year. But 72% women are

responding about best age of marriage in twenty year for girls, and 56% women's opinion about best age of marriage is twenty five year for boys.

There are different types of marriages prevalent in the Hindu culture. These people also are not far from these marriage variations. It is found that, mainly the arranged marriage in the Deuki community of Melauli, but love marriage, Jari marriage (absconding with some one's wife) are also prevalent. We know that the system of marriage differs from place to place and from one ethnic group to another. Marriage means Bibah or Baryat among the Deuki people of Melauli. The Deukis of the study area have been widely practicing three types of marriage.

**Table:10**  
**Types of Marriage in the Study Area**

<b>Kinds of marriage done</b>	<b>No.</b>	<b>%</b>
Arrange marriage	35	70%
Love marriage	3	6%
Jari system	4	8%
Never married	8	16%

*Source: Field Survey, 2014*

#### **5.1.3.1. Arranged Marriage**

Arranged marriage is socially permitted and considered to be a holy marriage. People of Dehi village predominantly practice this type of marriage. Negotiation is initiated by the partners of boy through intermediary, a relative of the boy. In the Dehi village marriage is not differs from Nepalese/Hindu culture. It is found that highest number of arrange marriage are done by 70% in the study area of Melauli.

#### **5.1.3.2. Love Marriage**

Marriages take place when the boys and the girls attain the age of puberty. Matured boys and girls, sometimes, arrange to escape from home. They go far from home and stay there for a few days. In this type of marriage it is not necessary to take prepermission of their parents of both sides In ordinary condition, this short of marriage occurs, there is one custom that must be performed which is called

*Dhogabhet phukaune* (formal obeisance) for the sanction of both sides. It is found that minimum case of love marriage is only 6% in the study area.

### **5.1.3.3. Jari Marriage**

This is another type of marriage. “Although one tends to think of new family beginning with the first marriage of a boy and girl but at the time of research, I found one marriage between spouses who was married more than once. First time a married girl leaves her husband, she is called *Jari* wife. If she leaves the second husband and marries a third, she is known as a *Sari* wife. According to the Hindu philosophy it is sinful to abscond with someone’s wife. Although the philosophy has restricted to do this type of marriage. If a husband and wife are not satisfied with one another, the wife absconds with the boy of her desire. In some cases it also happens if someone’s wife is beautiful, a boy takes her far from her husband by luring her. For this activity, the boy has to pay a sum of rupees determined and fixed by the law of that time. All the ornaments and other valuables provided to her by her previous husband have to be returned. But in the villagers, the village council generally makes negotiation on the payment.

### **5.1.3.4. Child Marriage**

Child marriage is practiced in Deuki community of Baitadi district; parents are preferring daughter’s marriage in the teen age. Assumption of Nepali society, “*if daughter’s marriage can do before menstruation, we will go to heaven*”. So that, parents are preferring daughter’s marriage in early age and child marriage practice in Nepali society. It is found that child marriage practice in Deuki community of Dehi village. It is shown in the following table.

**Table :11**  
**Age of Child Marriage**

<b>Child marriage</b>	<b>No.</b>	<b>%</b>	<b>Age of child marriage</b>	<b>No.</b>	<b>%</b>
Yes	4	8%	Seven years	1	25%
No	46	92%	Eight years	1	25%
Total	50	100%	Eleven years	2	50%
			Total	4	100%

*Source: Field Survey, 2014*

In the above table 8% respondents are responding Child marriage is practice and 92% are responding child marriage is not practice in Deuki community. Child marriage is done in early age of daughter's because daughter is considering economically burden in Nepali society. Assumption in rural Nepali society the money spent for daughter is a waste after marriage when parents can not reap the benefits of daughter and a daughter is a social burden most definitely because she has to remain unblemished until the time of marriage. In Deuki community child marriage starts from early seven year to eleven year.

#### **5.1.4. Menstruation**

Menstruation in Deukis is thought to be gift of god. It is a sigh of femininity which starts from 12 to 18 years of age. The first menstruation is highly valued as a sign of femininity. The onset and pattern of menstruation depends on *khurak* (nutrition), *belo* (heredity) and had physical body of girls. Deuki women believe that bleeding comes through vagina every month in healthy women when the woman's eggs shed from its place (tree). Some other Deuki women say it's a collection of bad blood which must come out from the body. Some religious Deuki also believe it is bad blood which is black and offensive not only that also *bishakta* (poisonous) blood which comes out during periods from the body.

In the Hindu religion it is considered highly polluted and there are actually restrictions concerning touch, *khan-pin* (foods and drinks) gods and ancestral functions for women during menstruation. Such women have to stay away from temple areas and



person etc. If a man touches (sexual contact) a women/wife during their menstruation, his *gyan-buddhi* (knowledge), *yesh* (fame), *netra* (eyes/sight), *aayu* (age/life) would be lost endangered. If the gods are touched by the man they will be angry and ancestors go to hell if offered water. It is a big sign. If a menstruated woman touch a person, water sources, foods. It is believed to bring pollution through that person to the goddess. Religious persons (they become sick if touched by such women) also are not touched. Milk giving cow/buffalos '*ker*' (god) become angry and does not give milk their teeth fall out. *Sittan* (milk and milk products) was also restricted to give to such women. A fruit tree might shed its fruit if touched by menstruation women and water sources become dry. Among the Deuki community in the Melauli touch pollution is purified by sprinkling or drinking sips of cow urine. During menstrual periods women are isolated. Every woman goes to *goth* (cow shed) during periods. There are some more social roles such as the first menstruation (not only the first menstruation but also up to third in some women) was assumed highly taboo of daughters. Their menstruation is considered more polluted than a married or child beard women. During menstruation women are sent to *goth* (cow shed). During the first period of a daughter, she is concealed in a dark cow shed for four days where the male members of a family (brothers/uncle/father) can not see her. It is believed that if they saw their eyes become blind. Menstrual pollution is purified from the eight days on the forth day after purifying they can touch the people and go to upstairs but can not go to holy places until the eight day.

#### **5.1.5. Social Restriction During Pregnancy**

The word *dojia* (pregnant or the mother carrying one more human life in the womb) is used to state the condition of a pregnant woman. Some social restrictions were also observed among the Deuki community during pregnancy. Pregnancy among the Deuki is neither a state of pollution nor pure however it is considered more polluted than pure. The degree of impurity increases with the gestational period, for example from

the fifth month of pregnancy Deuki do not offer *dhup-pokhalo* (incense uncooked rice) and *jai* (pure water). They are not allowed to fast even during *Nauratas* fasting. They have to stop working at the temple from this time Deukis no longer have the following responsibilities; i) *paanhalne* (to smear the floor) of the temple with red mud of *matkhanna* (there is a particular ream from where firstly the mud is brought for temple use for red wash and then after for the villagers use around the ward. *Matkhanna* is also called the deity's soil) and pure water of *De-nwolo* (the deity's watering place), ii) to fetch water from the *De-nwolo* to the temple, iii) to keep the area clean around the temple and picking up garbage, iv) to assist in religious function conducted at the temple, v) to take care of temple as a guard. From seventh month she can not serve drinking water/foods to brahmans and *dhami* (shaman) or touch them. Among the other non Deuki people of the same community pregnant women's husbands do not perform *deupitar* (god-ancestral functions from the fifth month of wives pregnancy); if they make offering *deupitar* become angry and *pitar* go to hell. There is a popular saying “ *pancha mainama panchak, dashan maina jatkali*’ (*panchak* develops on the fifth month and delivery takes place on the tenth month). *Panchak* means organs such as eyes, nose, ears, mouth, fingers, toes and sex of the child which is completed during the fifth month and the term *jatkali* means delivery.

#### **5.1.6. The Consumption Pattern**

The standard meal throughout rural Nepal is *dal* (boiled lentils) served with *bhat* (boiled rice). This combination is referred as *dal bhat* or more commonly the single term *bhat* is used to express the ideal of a meal or regular food. As a rule, the villagers of the study area prefer to consume *dal bhat* once a day in the morning and in night they consume *rota* (bread of wheat's, maize's flour) with a serving *saag* (fried green vegetable). The people of study area are non vegetarian, they keep chicken, goat for meat consumption.

### **5.1.7. Clothing and Ornaments**

Dress is an important indicator to distinguish a caste/ethnic group on a whole society in Nepal. But the Deuki people have no any particular type of clothing and ornaments. The women of study area is similar to that of all the Nepalese women, the married and old aged women wear *dhoti, choli, sari, blouse, maxi*, etc. They also wear warm cloth *sweater* and *sawl* during winter season. The colors of the cloths depend on their choice. Despite such traditional mode of dress, young girls wear *kurta, suruwal, dupatta, maxi*. The women (female) of study area also wear ornaments; *aunthi (ring), sikri (chain), phuli, tilhari, mangalsutra, baali, jhumka, payju, naugedi* etc. Women wear ornaments made up gold and silver.

### **5.1.8. Educational Attainment**

There is Manilekh Higher Secondary School upgraded from secondary school since 2051 B.S. by the effort of the Head sir Mr. Krishna Singh Nayak This School was established in 2004 B.S. Before establishment of this school only eleven secondary school all over in the Nepal. Currently, 701 students are studying in the school, where boys are 481 and girls are 220. The boy students are big majority and the girl student are a small minority, boy students are more than double of girl students. Science and education subject are studying in 11 and 12 class. Education is an essential factor for accelerating the development of any community. If the people are educated, their living standard also improves, thus education play vital role in developing knowledge and skill of the people. Until the end of Rana rule, the civil code virtually pre-empted the entrance of untouchable in the school and access to Sanskrit education was totally forbidden.

### **5.2 Festivals**

The main festivals is *Tallidehiki Jaat* (famous fair of Melauli deity) which fall on full moon days of Kartic/Mansir, Goora, Duttya (Dipawali/Bhai tika day), Narahai (first

day of Magha month), Shreepanchami (the day of goddess of education), Bishupati (the new year day), *Nawaratas* (nine religious days before the Dashain festival of Ashwin/Kartik and Chaitra), they come twice a year, during the nine days of the *Nawaratas* they offer *bali* (sacrifices) to the Melauli deity and sacrifices also offer on fair of Melauli deity. Sacrifices are categorized;

- **Thadi bali:** sacrificing one *boke* (he-goat) anytime beside Nawaratas.
- **Bali:** one *rango* (buffalo bull) and one *boke* (he-goat).
- **Panch bali:** one *rango* (buffalo bull) and four *boke* (he-goat).
- **Dassha bali:** two *ranga* (buffalo bull) and eight *boke* (he-goat).

**Table :12**  
**Main Festival**

<b>Main festival</b>	<b>No.</b>	<b>%</b>
Dashain	5	10%
Melauli Bhagawati fair	40	80%
New year	2	4%
Dipawali	3	6%

*Source: Field Survey, 2014*

*Tallidehiki Jaat* (Melauli Bhagawati fair) is the famous in all over the far-west. Melauli deity fair is more popular than dashin in the Melauli area, most respondents says that Melauli deity fair is main festival.

### **5.3 Control of the Deuki System in Melauli**

In 2043 B.S. after the late king Birendra's visit to the Tallidehi, the Chief District Officer (CDO) and existing Headmaster of Manilekh Secondary School made a joint effort to stop the Deuki system. They selected moral, educated people within their community to help to check with the help of administration. At that time for the Deuki's survival/employment, they started one cotton factory to provide a source of finance and offer another profession other than prostitution. At that time (2043 B.S.) the administration arranged the marriage of four couples with *bidhi* (vedic rules). The

men who had been involved in sexual activities with the Deuki were caught and married with them at the Melauli temple. So it was a new system for them. For this effort all units, the administration, volunteers and physically healthy local people of the Deuki caste helped to initiate a new social system for the society. Some Deuki married people who had already reached a good status and the rest of the Deuki remained unmarried with their children.

In the past Deuki had a great right to live with any male. Even if the man already had a family, the wife of the husband could not speak against a kept Deuki. It was a status to keep a Deuki for a male which a woman had to tolerate it. In the past many men lost their property e.g. money, gold, silver, bronze, copper vessels and so on, for paying for prostitution. Now the Deuki financial position is lower than the past when there was open prostitution. They are poor. Before those Deukis who were the richest, bought the fertile land of Jarkhu, Bagan. Now they farm in Naya (winter settlements) and Jarkhu, Balauli, Dheudi and keep livestock; buffalo, cow, goat, chicken, and so on. Local people say open prostitution around the Dehi village is controlled to some extent, but they still perform in secret.

There are two words in the “DEUKI”. One is “DEU” and other is “KI”. “DEU” means *Bhagawati Devi* (deity/god) and “KI” means *Kamari* (lady servant). So “DEUKI” means *Bhagawati ki Kamari* (servant of deity).

According to the teacher of Manilekh Higher Secondary School and priest of Melauli deity temple Mr. Dasharath Joshi, at first, in the thirteenth century Nage Malla promises to the Melauli deity, “Matti fulfill my wish, I will give you a *Chhori* (girl), *Chhorika mundamai pholi*”. This means I will give you a virgin girl, with large copper vassel with pure water and some wealth. Sometime past fulfill the promise of Nage Malla, he offered a virgin girl of Nayak caste to the Melauli deity. Nage Malla

was king of the western part of the ancient Nepal. After then other people also started offering Deuki to the deity. At the time Deuki were highly respected and spiritual, so that they possessed a socio-spiritual status by cleaning, plastering the floor with the pure water of *De-nwalo* (pure water of deity's watering place) and red mud (the deity's pure mud) which called *paan halne*. They also helped conduct *puja* (worships), fetched water for the temple and guarded the temple. With the passes of time the priest, shaman, storekeeper of the temple, the offerer and their clan themselves started to indulge in sexual relationships with innocent Deuki girls, which later changed into prostitution. Even though a Deuki is offered by a single individual, the Deuki becomes the offering of the whole clan. If Chand offers a girl the other Chand can claim rights of adopting Deuki to her and she might be called *Chandki Deuki* (Deuki of Chand) and Deukis wanted equal rights as a son from the offerer's family. This included land and property for the future. The offerer had to be responsible and therefore they had to take care of their Deuki or settle the Deuki in their own land/village. So that some people provided land at the Naya area of Melauli VDC (Thapa, 1995).

Other narration explain that, there are two raathi (clans) of Chands. One is Deep Chand and other is Rodyal Chand. They were highly respected people in the society. From the beginning they possessed a higher status of *Jimmuwal* (Tax collector/Leader). In the beginning Rodyal Chand initiated offering Deuki to the Melauli deity and then Pujara, Bhat, Ojha also started offering Deuki to the deity. A virgin girl offered in the deity, is called Deuki.

In the Baitadi district there are seven temples of deity, Ningalashaini (Mallidehi), Rainashaini (Tripurasundari), Dilashaini, Kamalashaini, Mallika Devi, Melauli

Bhagawati and Bailimandu. To all temples Deukis are offered but the Melauli has the largest number of Deukis within the whole Baitadi district or the Mahakali zoon.

Long long time ago, *Katyuro* (one caste of chhetris) settled in Khalgad. At present Khalgad village is situated in the Maharudra VDC. *Katyuro* kept many cows. One cow was automatically to be milked daily in the bamboo bramble. One day cow owner *Katyuro* knew that cow automatically to be milked in the bamboo bramble. *Katyuro* grow very angry because his cow was automatically to be milked daily in the bamboo bramble, where cow was automatically to be milked. After some meter excavation, *Katyuro* found *shila* (grinding stone). *Katyuro* grow very angry with that grinding stone. *Katyuro* make decision the grinding stone throw in the Mahakali river. Grinding stone put in the *Doko* (weaved basket) and its carried. He takes *Meyalki latthi* (stick of meyal) for the support. When he reached at Thala Dehi village, to rest a load (wicker basket with grinding stone) and stick bury near the wicker basket and gone to toilet. After finished the toilet he became touch to wicker basket. *Katyuro* heard voice from *shila* (grinding stone) in the wicker basket, “You don’t touch to me before washing and cleaning to face, hand and foot. You go down side of the Thala, where is one *Nwalo* (watering place) into the bamboo bramble.” *Katyuro* went at the same direction and he find out the *Nwalo* and he clean hand, anus and foot. After clean he returned at Thala, where was wicker basket. He saw that the *shila* (grinding stone) was buried into the earth and *latthi* (stick) was also bury into the earth and sprout. *Katyuro* very afraid and leave to the wicker basket, grinding stone and stick and returned to own village Khalidad. After few days, local villager knew the *shila* (grinding stone) bury in that place. Villagers constructed small wood and dry grass roof temple. Stick of mayel (pyrus pasnia) is sprout at that area. This area famous by name of Melauli. Name of Melauli is made by *Mayel*. These activities Melauli Bhagwati stay at the Dehi of Melauli (Thapa, 1995).

Procedure of offering girl in the temple by devotees, brought a *kumarikanya* (virgin girl) aged seven to eleven years (before menstruation), from local community (Nayak, Negi, Bista and Bhul) of Melauli village and *kumarikanya* (girl) taken in own home. In *Nawaratries* days (nine days before Dashain) devotee offered girl with full water copper vessel on her head with decorated jewellery. They used local music (Damaha, Vokkar, Jhyali) which is called *Banjaganja*. Before entry into the deity temple taken by *kumarikanya* (girl) five round around of deity temple. Then main priest of the deity temple doing task of vow, this is called *Panchgabya* and *Jalsechan* which is taken by devotee. After this vow, the girl offering ceremony is complete and the offered girl is called Deuki. This ceremony was held in the first nine days of the bright-half of the month of Ashwin (Sept-Oct) during which goddess Durga is worshipped and during the fair of Melauli deity fair in month of Mansir (Nov-Dec) (Thapa, 1995).

Thala refers to the Melauli temple area of the Melauli deity. The Dehi village is next to the Thala to the east of the temple. The area of Melauli temple is 134 ropani (Guthi registered). Nayak, Negi, Bista, Bhul, Deuki and three other families of tailor reside here. Deuki are spread over Bittane, Jarkhu, Dheudi, Balauli, villages and their summer settlements which is called Naya. Kunthala is on the western slope of the Thala. Here seven families of Chand Thakuri reside. They possess the highest status in Melauli VDC. Dyarika Devi Thakurani was member of Chand Thakuri of Kunthala, who was the first lady minister of the Nepal. They are patron of untouchable castes. Although the Deuki system is prohibited /discouraged, the strong religious beliefs of the people are still in mind and practice. Some people, instead of offering a Deuki at the temple, offer them at home in name of a deity because they believe the offering will keep bad happening to the family. In the past some people from Melauli and from Baitadi district, and other districts of Mahakali zone, and from adjoining district of



India (Pithauragadh, Almoda) offered their Deuki *Bhakkal*. But some promises are still due. Those people who made the promises to the *Maati* (deity) promised, saying “Maati fulfill my wish I will give you *Chhori* (girl), *Chhorika mundamai pholi*”. This means I will give you a girl, with large copper vessel with pure water and some wealth (Thapa, 1995).

Deuki are being offered from touchable, they possess a touchable status among the society. The caste status of the father does not remain after being offered and they become Deuki, a different caste and status.

## **CHAPTER SIX**

### **SUMMARY AND CONCLUSION**

#### **6.1. Summary**

This is a socio-cultural study of Deuki system of Melauli VDC of Baitadi district, which is primarily focused on their various aspects. The objective of this research study is to find out the various socio-cultural aspects of Deuki system. In the Deuki system young girls are dedicated to the temple by the devotees. These girls are recognized as Deukis and are prohibited from leading normal weeded lives.

In the Baitadi district there are seven temples of deities, Ningalashaini (Mallidehi), Rainashaini (Tripurasundari), Dilashaini, Kamalashaini, Mallika Devi, Melauli Bhagawati and Bailimandu. To the all temples Deukis are offered but the Melauli has the largest number of Deukis within the whole Baitadi district or the Mahakali zoon.

Keeping in the view the study has been based on descriptive as well as exploratory survey design. Among the Deukis households' purposive sampling method has been taken with 50 respondents. For the socio-cultural information informal interviews has been taken throughout the study with key informants. This study depends mainly upon primary data. Primary data is obtained from field survey by household survey. From field survey both qualitative and quantitative data has been collected from Melauli VDC of Baitadi district. The information/field data obtained from structured, unstructured & in-depth, interview and observation. After checking of the data, they are classified according to their characteristics and tabulated by using simple table. The data have been processed and analyzed manually by using descriptive statistics (mean, percentage).

This study consists of fifty female respondents. Those are related with Deuki lineage. Total respondents were from 50 selected households in the study area. Deukis are

scattered in most of the wards but the main settlement is in the Tallidehi village along with Nayak, Negi, Bista and three families of tailor. Selected households are for this study, 44% of Nayak's households, 34% of Negi's households and small 22% of Bista's households. Selected respondents are divided into three age group like; first one is 15 to 30 year, second one is 31 to 45 year and last is 46 year over. 16% women are never married, these are pure Deuki. In the traditional custom Deuki can't marry but this custom is not still practiced. 78% of women are married in the study area and only 6% women are widowed. 70% respondents are done arrange marriage, love marriage only 6%, jari marriage is also found 8% in the study area of Melauli. Child marriage is practiced in Deuki community of Baitadi district. In the Deuki community can't touch to menstruation women. After fourth and fifth day all are touch to menstruation women.

In study area 38.55% people are not taken any formal and informal education, only 7.21% people have taken informal education and 54.23% people have taken formal education. 44.19% people are involved in cultivation and student even are partially involved in assist their parents in cultivation tasks, students are occupied 25.40% of the surveyed population in the study area, 1.56% are traditional worker, service holder and business man are only 6.90% and 3.45% respectively, physical worker are 2.19%, and 16.30% have not any kinds of occupation in the study area. Generally, Dotelee language is the main language of the study area. However, Nepali language also uses in the study area. Women are not fluently spoken Nepali language but understand easily. 92% household keep livestock and rest of them only 8% households are not kept any type of livestock.

Generally family size is divided into three categories; small family, medium family and large family. Small family and medium family are nearly equal in the study area. 46% and 44% found small family and medium family in the study area and found

only 10% of large family. 62.2% population is subsistence in one to five ropani *khet* lands and 77.8% population holding one to five ropani *pakho/bari* lands. 24.44% households have sufficient own grain production for whole year and 75.56% households have not sufficient own grain production. Nearly cent percent 92 % women are involved in domestic work in the family, and rest of them 8% women are involved in labor work in the Tallidehi of Melauli VDC, Baitadi district. All respondents said that Melauli deity fair is main festival.

## **6.2. Conclusion**

The conclusion of this study was that in some aspects the Deukis are different to normal western Nepalese village society. They have children without being married only have a few living children. Also they strongly follow the traditional culture. Deuki are being offered from touchable status among the society. The caste status of the father does not remain after being offered and they become Deuki, a different caste and status.

Deuki is an offered girl to the deity temple by devotee people. Deukis are offered virgin girls to the deity by devote people of the Mahakali zone including the Melauli. The Deuki girls were all from touchable castes. Now in the Melauli area Deukis are from their own castes and impolitely some people address Deuki and Deukis children as Deuka (male) and Deuki (female). The Nayak, Bista, Negi or Bhul castes groups claim higher status then Deuki and claim to be equal to Chhetris.

The Deukis society of Melauli is also bounded by two types of kin groups i.e. *kulkutamba*. *Kul* means the relation by blood (consanguineous) and *kutamba* means the relation by marriage-ties (affinal kinship). *Kul kutamba* in Deuki community is found similar to other Nepalese ethnic group's kinship system. The following is the list of kinship terms used in this community, such as: Buwa (father), Eja (mother),

Bajya (grand father for both father and mother side), Bajyai (grand mother for both father and mother side), Chelo (son), Cheli (daughter), Buhari (daughter-in-law), Nati (grand son), Natani (grand daughter), Samdhi (father of son/daughter father-in-law), Samdhani (mother of son/daughter mother-in-law), Sala (wife's younger brother), Sali (wife's younger sister), Jethi sasu (wife's elder sister), Jethan (wife's elder brother), Sasu/Jyu (wife's/husband's mother), Sasura (wife's/husband's father), Nandu (husband's younger sister), Dewar (husband's younger brother), Bhauju (elder brother's wife), Phupu (father's sister), Mama (mother's brother), Pusain (husband of father's sister), vinjyu (elder sister's husband), Jyain (daughter's/younger sister's husband), Kaka (father's brother), Kaki (father's brother's wife), Bhadu/Bhatij (brother's son), Gharwali/Joi/Swani (wife), Gharwalo/Bausya (husband).

In the traditional custom Deuki can't marry but this custom is not still practiced. Child marriage is practiced in Deuki community of Baitadi district; parents are preferring daughter's marriage in the teen age. Assumption of Nepali society, "*if daughter's marriage can do before menstruation, we will go to heaven*". So that, parents are preferring daughter's marriage in early age and child marriage practice in Nepali society. It is found that child marriage practice in Deuki community of Dehi village. The main festivals is *Tallidehiki Jaat* (famous fair of Melauli deity) which fall on full moon days of Kartic/Mansir, Goora, Duttya (Dipawali/Bhai tika day), Narahai (first day of Magha month), Shreepanchami (the day of goddess of education), Bishupati (the new year day), *Nawaratas* (nine religious days before the Dashain festival of Ashwin/Kartik and Chaitra), they come twice a year, during the nine days of the *Nawaratas* they offer *bali* (sacrifices) to the Melauli deity and sacrifices also offer on fair of Melauli deity.

## BIBLIOGRAPHY

- Acharya, Meena (1979). *The Status of Women in Nepal*, Vol 1, CEDA, Kathmandu.
- Bhandari, T. (2004). *Violence Against Women and Girls a Case Study in Padmakanya College*. Unpublished Master's Degree Dissertation. Center Department of Population Studies, Faculty of Humanities and Social Sciences, TU, Kritipur.
- Family Planning Association of Nepal (2005). *Violence Against Women*. Kathmandu: FPAN
- Majundar, D. N. and T. N. Madan, (1980). *An Introduction to Social Anthropology*, Bombay: Asian Publishing House, India.
- Ojo, O A, (1985), *A textbook for Midwives in the Tropics*, II<sup>nd</sup> Edition, ELBS, Frome and London; p. 336.
- Parajuli, Madhav (2008). *A Sociological Study of Discrimination Between Males and Females (A Case Study of Thansen VDC of Nuwakot District)* Unpublished Dissertation of Master's Degree of Sociology, Tri-chandra Multiple Campus.
- Pradhan, Bina, (1992). *The Status of Women in Nepal*, CEDA, T.U, Kathmandu.
- Rana, Tulasa (2005). *A Sociological Study of female discrimination in rural Nepal (A Case Study of Sindhuli VDC of Sindhuli District)* Unpublished Dissertation of Master's Degree of Sociology, Patan Multiple Campus.
- Ritzer, George, (2000). *Sociological Theory*, McGraw-Hill International Editions, New York.
- Sharma, Sama, (2001), *Social Status of the Trafficking Girls in Nepal*. Kathmandu
- Shrestha, K. K., (1986), *An Ethnographic study of Rajbanshi people: A Cultural Anthropologic Case study of Dhulabari village Panchyat of Jhapa District*. Tribhuvan University, Kathmandu
- Subedi, Madhusudan, (1995). *Socio-Cultural Strategies of Badi Women for Adaptation: A case Study of Badi Women of Tulsipur Municipality of Dang district*. Tribhuvan University, Kathmandu
- Thapa, Ransingh (2003). *Socio-Economic Status of Women in Kuldevmandu VDC of Bajura District in Ward No 7 and 8*, Unpublished Dissertation of Master's Degree of Sociology, Tri-Chandra, Ghantaghar.

Thapa, Shushila, (1995). *Traditional Beliefs and Practices relating to Procreation & Child Rearing among the Devi's of Melauli, Far-west Nepal*. Tribhuvan University, Kathmandu

Timsina, Bhanu Bhakta, (1987), *Cultural Patterns and Resource Management in Rural Subsistence: A study of the Majhis of Amchaur village of Kavre District*. Tribhuvan University, Kathmandu

WHO (2002). *World Report on Violence and Health*. Geneva: WHO.

WHO/PATH (2005). *Researching Violence against Women*. USA: WHO/PATH.