

CHAPTER ONE

INTRODUCTION

This is the first chapter of the study on study of history and culture of Khas of Guthichaur, Jumla. It includes the background of the study, statement of the problem, objectives of the study, rationale of the study, delimitation of the study and operational definitions of the key terms.

Background of the Study

Nepal is a landlocked country. It occupies 0.03% land of the world and 0.3% of the Asia continent. Despite its smaller size in terms of land, it is very rich in terms of physical, geographical, social, cultural, and ecological features. It is a multi-cultural, multi-caste, multi-religious and multi-lingual country. It is also a secular country where Hindu, Buddha, Muslim, Christian, Sikh, Jain, Kirati and other religions are practiced and the followers of these religions follow their religious rituals freely. More than 129 languages are spoken and more than 125 castes live in Nepal. As it has so many religions and ethnic communities, people of Nepal perform a lot of cultural programs, festivals, rituals, and customs.

While talking about the history of rulers and their rise and fall, Nepal was ruled by Gopal, Abhir, Kirat, Lichchhibi, Khas, Malla, Magars and Shah Dynasty. Now, it is a Federal Democratic Republic country. As the rulers kept on changing, people from different places started coming and settling here which has helped it to be a garden of different cultural flowers where all the people practice their own cultures, rituals, and religions. Population distribution is also different in Nepal. In its northern region, mostly, Bhote, Sherpa, Lhomi, Tokpegola people live whose root is in Bhot. Similarly, in Hilly region, Brahman, Chhetri, Magar, Gurung, Newar, Rai, Limbu,

Tamang, Darji and others live there. In its Terai, Tharu, Yadav, Mushahar, Raut, Brahman, Chhetri, Darji and others live there.

While talking about the cultural diversities of Nepal, Khas culture holds the important place which is also one of the oldest cultures in Nepal. Khas people lived in Hilly region of Nepal for the first time. Khas people, in regard to their physical resemblance, come under Arya or Khas. They belong to *tagadhari Chhetri varna*. They ruled the region along the Karnali. They do have same language, culture, and social structure. In this research too, their culture is dug up minutely. Now, Khas people have migrated and settled in almost each and every corners of Nepal. But, they take Karnali and areas around it as their root. At the same time, they have been failing to preserve their culture, language, religion, rituals and so on. They are highly influenced by the outsiders, westerners and other cultures too.

Regarding Khas people, Dor Bahadur Bista (Sabai Jaatko Phoolbari, 2005) writes that in terms of caste, due to Caucasian origin of the Khas people, their face matches with Brahmans. So, it became easier for Brahman to make them call the Chhetris as compared to the other indigenous groups. Those who were in occupational castes like Damai and Kami in Khas, their facial resemblance with the Brahmins helped to term them as the untouchables by the Brahmans too. In this background, the faces of Damai and Kami do not match with any other communities but, only with the Brahmins and the Chhetris. Bista again writes that Khas as a term came into existence as it went through some changes like, from 'Caucasian' to 'Kakesa' to 'Khakhesas'. After so many years, Khas people were known as 'Khaseko', fallen (Bista, 2005).

While talking about the arrival of Khas people in Nepal, K. C. writes that they came in 273-236 B. C. in the western part of Karnali province of Nepal for the first time. They came by crossing Afghanistan's Khaibar *bhanjhyang*. From there, they

crossed Sindhu valley, Kashmir valley. At last they reached at Sinja valley of Jumla, and settled there (K. C., 2065). At the beginning of Medieval period, Nepal was divided in three powers and they were; firstly, Nepal valley and its nearer places which was called Nepal Mandal, secondly, Khas empire which was established in the western part of Nepal including Karnali, Gandaki, Kedar Mandal (Kumau and Gadhawal), Khari area- dasakshan, western Tibbet, thirdly, south-western Terai's Tirahut state which was expanded over Mithila state (Adhikari, 2061). When Nepal valley was under the rule of Malla Kingdom, present Karnali province was ruled by Khas. In the 12th century, Khas rule was spread from Kumau Gadawal and Kashmir in western, and up to the Trishuli River in eastern part of present Nepal.

Statement of the Problem

The study of history and culture of Khas of Guthichaur, Jumla has not been made the major issue of the study since a long time. It does not mean that there is no study yet done but, the minute study is not done with the concept of giving full space only to the culture of Khas people of Guthichaur Rural Municipality word No. 4 and 5. Lack of in-depth study of this area is a problem of today's society. People of this area are very much upset due to their absence in academic research. Along with other cultures, Khas culture is also an oldest culture of Nepal. Nowadays, Khas people have been migrated in every nook and corners of Nepal. They have their own folk cultures which are about to extinct in near future due to the influence of other cultures. Only few people are concerned regarding its preservation. Most of the Khas people even do not know the originality of Khas people and their cultures which is very bad for the Khas and Nepal too. It is because the history and cultures are the sources of identity and dignity of people. Therefore I am very interested to research in this area and specific topics.

Objectives of the Study

- i. To examine the history of Khas people and their present status.
- ii. To explore the physical cultures of Khas of Guthichaur.
- iii. To analyze the socio-cultural condition of Khas of Guthichaur.

Rational of the Study

In this paper, particularly, the Khas history and culture of Guthichaur, Jumla has been selected as the area of research. Here, the aspects like, the present condition of Khas culture of Guthichaur, presenting the physical and non-physical cultures of Guthichaur have been taken as the issues of study. These aspects are not given the proper space in the researches done in Khas culture. In some extend, some of the published and unpublished documents have talked about the Khas culture. But, because of time, place and so many other reasons, the culture of every community gets changed. So, the research done in this topic is also relevant because it includes the changes brought up by time and place in Khas culture of Guthichaur.

So, this study, by bringing the recent scenario of Khas history and culture of Guthichaur, is trying to fill the gap of earlier research done on Khas culture. The readers and researchers of culture have benefitted directly by knowing the culture of Khas of Guthichaur. In the present world, everyone is playing a vital role to preserve their cultures. As I also belong to the Khas community so, it has the matter of proud if I do research on my own culture through which my culture is also get a space in academia and so many others know about my culture. So, in this way, the significance of this study is highly felt.

Delimitations of the Study

None of the researches can cover the entire population for study. No research can use all the tools and the aspects of research related to the area of the study due to

time, economy and resources. The researcher has to limit his/her study to a certain boundary. In the same way, this research was some points of limitation. The study has conducted to study the historical and cultural aspects of Khas of Guthichaur. The structure of their house, their family structure, their cultural performances like feeding, dressing, celebrating festivals, worshipping, religious activities and religious places was only be studied. Beside this, to clarify their cultural status, maps and pictures with description has incorporated. Their only physical and non-physical cultures have the part of research. The data was collected from the locals of Guthichaur who are the direct part of Khas culture of Guthichaur. Open ended questionnaire was used as only the tool of data collection. This research was limited to narrative inquiry. Purposive sampling was used in this study.

Operational Definitions of Key Terms

In my study, the following terms have been used as the key terms with the specific meanings:

History: Study and the documentation of the past, collection, organization, presentation and interpretation of history of Khas and their culture.

Culture: Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music, arts, what we wear, how we wear, our language, marriage, what we believe is right or wrong, how we sit at the table, how we greet the visitors and other things too.

Physical Culture: It indicates the things preserved as the cultures physically, for examples, temples, *Matha*, cultural pots, musical instruments, traditional dresses, and others.

Non-Physical Culture: It indicates the cultural practices which do not have any physical presence directly but, they are internalized and practiced regularly, for examples, festivals, cultural songs, rituals, customs and so on.

Stakeholders: The stakeholders are any group or individuals who can affect or be affected by the organization's objectives and policies. In my study, stakeholders refer to the concerned authorities who are involved in cultural field. For examples: local government, policy makers, representatives of different political parties and concerned local people.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This section of the study consist the cultural of Khas of Nepal and reviews of related literature.

Cultural of Khas of Nepal

Nepal is located in the Himalayas and contains eight of the ten highest mountains in the world. The Himalayas are often called the roof of the world. The mountains have done much to shape the history and culture of the nation. This small, landlocked nation sits between Tibet (now part of modern China) and India and has been influenced by both nations. But, thanks to the seclusion of the mountains, Nepal has developed many cultures of its own. There are many people groups in Nepal, and they remain quite isolated. The largest group, and the one that is currently in power, is the Brahmin and Chetri (Burbank, 1993).

Researching the Brahmin and Chetri has been interesting since they have spread throughout the country and enforced their culture on the other people groups. Their success in making their culture the national culture can be seen in the fact that many authors fail to note the distinction, if they are even aware of it, between the Brahmin and Chetri and Nepali culture. They have, however, maintained their preeminence in society, through an adaptation of the Hindu caste system. These people of Aryan descent hold the key to the nation, and an understanding of their history and culture is essential to an effective ministry in Nepal. The Brahmin and Chetri are of Indo-Aryan ancestry. In this paper they are treated as one people group because in the Nepali adaptation of the caste system they are very close and allow inter-marriage, which is not allowed with the lower castes (Camerapix, 2000).

Nepal has a more relaxed form of the Hindu four-caste system. The Brahmin was originally the priests and teachers and was highly respected. The Chetri were the protectors, the warriors, and the leaders of the people. The Baishya were the traders and craftsmen, and the Sudra was the common workers. The Pani Nachalne was so low they were not included in the caste system. They are the famous untouchables (Chambers, 1989).

The Nepali version of the caste system commonly groups the upper two castes together as the Parbatiya or Tadgadhari which means “born-twice” or born-again. Born-again in this case refers to incarnation instead of salvation, but this term is still kind of neat. The other two castes are grouped together as the Matwali. Either as a reflection of the Parbatiya’s view of the Matwali or an accurate description of their life style, the word Matwali means “alcohol drinker.” While the Parabatiya are Indo-Aryan, the Matwali are mostly Tibeto-Burman. The Brahmin and Chetri are not only a separate economic class they also have a separate history (Finlay, 1996).

The history of the Brahmin and Chetri reaches back to the ancient Khas. Little is known about this large group of people. Very few artifacts have been found. They were evidently Indo-Aryan Hindus. In the fourteenth century, the Muslims invaded northern India and the Rajasthani princes, who were also Hindu, fled into the Khas territory but quickly took over, dividing the area into many small kingdoms. They also conquered the Gurung and Magar in the midwestern section of modern Nepal.

The Eastern most kingdom of the Gurung territory was Gorkha. The city of Gorkha is just east of the center of modern Nepal between Kathmandu to the east and Pokhara to the west. Prithvi Narayan Shah, king of Ghorka from 1722-1775, was attracted to the wealth of the Kathmandu valley, which at the time was inhabited by Tibeto-Burman people, the most famous of which were the Newars. The Malla

dynasties had been in power since the late twelfth century but by the eighteenth century had split into three city-states fighting among themselves. Prithvi Narayan Shah took advantage of the Malla weakness and internal fighting and began a 20-year war of attrition to take the valley. He then went on to conquer all of modern-day Nepal plus a good bit more. Several wars with the British of India and the Chinese have shrunk the border down to its present size (Karafin and Melanie, 2000).

The present king of Nepal, Gyanendra Bir Bikram Shah, is the twelfth in the Shah dynasty. He is a Chetri of the Thakuri family. While the Shah dynasty has remained unbroken, from 1846-1951 a hereditary prime minister called a Rana was the head of government. The Rana were supported by the British, and when the British left India after World War II, they soon fell. The Gorkhali also called Pahari (people of the hills) spread throughout the new land and multiplied greatly. The Brahmin and Chetri are the descendants of the ancient Gorkhali or Khas. They assigned the conquered people for the most part to the lower castes. However, not all groups have accepted these designations (Reed and James, 2002).

Even though they only make up about thirty to forty percent of the people of Nepal, The Brahman and Chetri have made their language the national language and call it Nepali. This language is also known as Kha-Nepali, Khas Kura, Gorkhali, Parbatiya, or Eastern Pahari. They have used various methods to “encourage” the other people groups to learn it. This has also made research difficult since there are now many different people groups of many different backgrounds that speak the same language. With a history of oppression and subjugation you would expect to find Nepal about ready to explode with racial tension and a strong anti-caste movement. What is surprising, though, is that while there is a lot of tension and a strong communist movement, caste does not seem to be the main issue. As a matter of fact

the majority of the leadership of the two communist parties are Brahmin and Chetri (Ross, 2000).

Nepal is a constitutional monarchy. It is the only Hindu Monarchy in the world. There are two main parties. The Congress party currently has a significant majority but is actually a combination of several other parties. The Opposition is led by one of two major Maoists Parties. The Communists have not been able to gain much control, but they have been managing to cause a lot of trouble. The leaders of both parties and most of the members are Brahmin and Chetri. The lower castes and the indigenous peoples of Nepal are very rarely involved in politics even though the Constitution now makes it illegal to discriminate against them. Discrimination was eliminated primarily because of outside pressure, but unofficial and social discrimination is still a problem (Warham, 2001).

The Brahmin and Chetri control the educational system and the Nepali language and culture are becoming even more dominant. Most schools are Nepali only, and the nations university is also Nepali only. To become a citizen, who many of the indigenous people are not, you must learn Nepali. One of the most desired and well paying jobs in Nepal is in a non-government organization (NGO). Nepal has been the recipient of millions in humanitarian aid. Large portions of this money go into the pockets of the people who are given the responsibility of using it for the benefit of the people. There are several websites devoted to exposing and challenging caste discrimination. One of the main arguments given in their challenges is that a disproportionate number of Brahmin and Chetri are receiving these much coveted positions. There is little information on discrimination within the business world of Nepal. This is probably because there is not as much money in Nepali business. Although you cannot be absolutely certain when arguing from silence, it appears that

the positions that are most desired and considered the most important are in NGO's not business or government. The NGOs claim that their allocation of positions is in line with government population statistics. But, even this has been challenged.

Some have compared Nepal to America because of its great diversity. Actually Nepal has greater diversity and does not have a group with an unquestioned majority, like the whites of America. Nepal has fifty to one hundred or more people groups. The government has been accused of over-counting the Brahman and Chetri population and undercounting other groups. For example after much "persuasion" almost sixty percent of the people speaks Nepali; therefore the Brahmin and Chetri claim to represent the majority of the people. Opposition groups claim that they are only thirty percent, and that since the women are not represented, they only represent fifteen percent of the population. The interesting thing about this is that the next largest group is only about eight percent, so the Brahmin and Chetri are still the largest group. The other claim made by the advocates for the indigenous people is that many villages are assigned to the "other" category and then lumped under the Chetri even though it is obvious they are not Chetri because they have never been treated with that much respect (Karafin and Melanie, 2000).

Their religion is traditionally Hindu, but in Nepal it has become very much mixed with Buddhism and Tantra or Animism. The Nepalis worship Buddha as a reincarnation of Vishnu a Hindu god. And for some reason the Buddhist worship many of the Hindu gods. They simply practice the religion that their families have been practicing for years. In Nepal the practice of religion is far more important than doctrine. Religion is very integrated into their daily lives. They pray every morning and they have many religious festivals. All public holidays have religious significance. One other interesting fact is that the Brahmin and Chetri are vegetarians,

but this is not from some general respect for animal life. Millions of animals are sacrifice as part of many of their holidays. The cow, however, is given a special place. The cows are thought to be divine. In Nepal the exclamation “Holy Cow” would be seen as simply redundant (Ross, 2000).

Most Nepalis are rural. It is still mostly an agricultural society. Things are changing rapidly, though, now that they are open to the outside world. There has been much industrial activity lately, and the country is starting to become more urban. The Brahmin, which was considered to be like the holy cows, did not originally own land. They were to be supported by the people, but many today have land and are farmers. As Nepal becomes more industrialized and urban, there will be drastic shifts in culture that could eventually sweep away the caste system (Karafin and Melanie, 2000).

The Nepalis eat Bhats...ok, Bhat that is rice. Rice and curried vegetables are to the Nepali what hamburgers and French fries are to some Americans. In my humble opinion both could get boring. Actually the same or similar meals every day would get boring no matter what it is. In the cities, especially Kathmandu, you can get a bit more variety, but most of the people have very little variety. It is somewhat surprising for Nepal to have such a boring menu given its location, sandwiched between two countries that are famous for their food. Nepal’s traditional art and fashion seem to have been developed by two groups that are so different that they hardly seem like they belong in the same nation. The temples in Nepal, many of which date back to the days when Tantra was the main religion, are now controlled by the Brahmin. The art that is found in these temples is anything but modest. The walls are often decorated with images of humans, gods, monkeys, and other creatures having sex in many painful or impossible positions, frequently with three or more partners. Ritual sex, as in many cultures, was seen as a way to gain favor with the

gods, especially fertility gods who were very important to agriculture. The Brahmin and Chetri have done nothing to hide or remove this art (Ross, 2000).

In stark contrast to the temple art, Nepali fashion is very modest. Women wear robes that completely cover them and men wear baggy pants and long tunics. Modern fashion shows held in Nepal have been viewed more as entertainment than a real model for the clothes of the future. Many people like to see the strange clothes or all the skin that the clothes do not cover, but few ever even think about wearing such odd outfits. There has been considerable modernization in clothing styles in the last few decades but Nepal and the Brahmin and Chetri in particular remain much more conservative than the average American. The Brahmin and Chetri, like most other people groups in Southeast Asia, wear their life savings as jewelry. The jewelry in Nepal, especially, is quite large by western standards. Each people group has its own style. Supposedly, you can tell what people group or village people are from by their jewelry. The Brahmin and Chetri men can be identified by their Janai, a three strand cord that only they are supposed to wear (Karafin and Melanie, 2000).

When working with the Brahmin and Chetri and any other people group in Nepal there is very little that the average American would find morally offensive, except possibly the animal sacrifice. But, a quick survey of the Old Testament should cure any moral objections. As Christians we know that this is no longer necessary, and in this case, they are offering sacrifices to the wrong God, but this is a problem that will go away when a person gets saved and should never become a major issue (Ross, 2000).

Two things that would be a problem are alcoholism and child prostitution. Most Brahmin and Chetri consider both to be wrong and so there would not be a general conflict in morals, but it would be easy to get so involved in these and other

social issues that you forget your main purpose. The best cure for and prevention against sin is a relationship with Christ. In fact most people groups of Nepal are comparatively conservative. They may not be as conservative as Muslim nations or east coast America, but they are close. A person from central or especially western United States would have to be careful not to offend the Nepali sense of morality. Americans already have a bad reputation thanks to television and tourists, which represent primarily the most liberal of Americans (Karafin and Melanie, 2000).

Evangelism in Nepal presents an interesting problem since any church you start is likely to fill quickly with the lower castes and therefore make it almost impossible for that church to reach out to the Brahmin and Chetri because of the social barriers. It is similar to Free Will Baptists finding it difficult to get the wealthy to come to their churches, only worse because there is a definite line between the castes, which no one crosses, and very few will associate with anyone of the lower castes. In order to reach the Brahmin and Chetri you almost have to establish a church for the few Brahmin and Chetri that you can reach at first and then train them to evangelize others in their caste. As believers become more familiar with the Bible and with the God that loves all people regardless of their caste, you can encourage them to attend the Matwalis church and even start to minister to them. It would be a great testimony to Christianity if you could bring these very diverse groups together (Reed and James, 2002).

The church for the Brahmin and Chetri should be kept open and active until there are no unsaved Brahmin and Chetri left to reach. Individuals that are not part of the Brahmin and Chetri outreach should be encouraged to go to the main church as soon as is reasonably possible so that the upper caste church does not become an established and separate denomination. These churches should always be seen as an

outreach group and training ground for missionaries, and not accepted as a tradition of helping these castes to remain separate (Karafin and Melanie, 2000).

Reaching the Brahmin and Chetri requires a unique approach that is custom built to work in their society. Unfortunately, many of the Americans who do not make the mistake of assuming that all cultures are similar to their own make the mistake of assuming that all foreign missions should take the same approach that is used in tribal Africa or South America. The message of the gospel stays the same, but the method of spreading the gospel must adapt to the culture being reached (Reed and James, 2002).

Chhetri together with Bahun and thakuri falls under Khas Arya, who are denied quota and reservations in civil services and other sectors due to their history of socio-political dominance in Nepal. There are no quotas for the Khas community who fall under Bahun-Chhetri-thakuri hierarchy. As per the explanation of legal provisions of Constitution of Nepal, Khas Arya comprises the Brahmin, Kshetri, Thakur and Sanyasi (Dashnami) communities. But they are allowed reservation in federal parliament and provincial legislature. The European Union has been accused of direct interference, creating ethnic strife and negative discrimination towards Khas Arya due to their recommendation to remove the reservation for Khas Aryas (Rai, 2018).

Reviews of Related Literature

Literature review has a very special place for the completion of a research. The reviews of related theoretical literature provide theoretical insights for the study. By the help of this, we can know about the earlier researches and their findings. And, it is the best way to find out the gaps and problems to explore new ideas from the existing theories and findings. More specifically, the researcher conceptualizes the whole ideas to carry out the research in scientific and systematic way by the help of

literature review. In this section, I have discussed the texts which are about the Khas culture, and in need, I used their ideas in order to complete my research.

The book written by Koirala, Nepali Khas Bahunka Kul Dewata Masto (2052 B. S.) is very useful for my research. It has dug up the issue of Khas cultures where the claim of indigenusness of Khas has been supported. It has presented the history of Khas from Kashmir, Cambodia to mid-Asia where Khas culture has been flourished. He has given so many examples to show the origin of Khas in Nepal.

Adhikari (2053 B. S.) write the book under the title of Pashchim Nepalko Khas which is very meaningful for my study. In this book, Adhikari has tried to justify the tradition long Khas culture by providing traditional evidences. It has mentioned about the political, military, administrative, cultural and other practices of Khas of Nepal. So, the section of cultural practices of Khas is very useful for my research.

Pokhrel (2055) write the book under the title of Khas Jatiko Itihas which is very important for my research because of its area of writing is history of Khas which is verified with the help of religious and historical examples. It has also mentioned the cultural examples of Khas and its contribution in the cultural history of Nepal. It is used to show the correspondence of Khas culture with the Khas of Guthichau.

Adhikari (2055 B. S.) write the book under the title of Khas Jatiko Itihas which is one of the most valuable materials for my thesis. It has mentioned about the kingdom of Jumla which came into existence after the division of Khas kingdom in so many small kingdoms. It has also claimed that Khas culture was spread all over Nepal after the invasion of Jumla kingdom by the Shah-led force. It is very much useful because of availability of history of Jumla along with its cultural richness. I used it for the validation of my research.

Bista (2005 A. D.) write the book under the title of Sabaijaatko Phoolbari which is written from the perspective of anthropology where brief and descriptive history of nearly 36 castes and sub-castes including Khas is mentioned. This is used to write about who are Khas people, what is their origin and the likes.

Khadka (2072 B. S.) write under the title Masto Sanskriti Ra Parampara, it is very useful for my research. It has mentioned about the worshipping of Masto who is the strongest God of Khas. Khas people are Masto worshippers. It is very useful to know more about the Khas civilization and culture.

Baburam Acharya tried to shed light on Khas but he was not trained for socio-anthropological studies. It was not depended on the field observation. Acharya (1972) mentioned the origin of the Khas from the Himalayan region. Although Khas, from anywhere, in which manner and at any time came, they settled in hilly region to Terai since many years ago. They made Terai into a fertile and productive cultivable belt. The contribution in the Terai belt green and productive by the community is immense. They, all the time fought with malaria, fearful animals like tigers, elephants, rhinos, scorpion and snakes.

Rajaure (1977) has noted a special attitude of Khas to live in isolation which he expressed as followings: “A general Khas mentality, which is found among these of Indo-Nepalese makes the Khas fell content within their own Khas society and circumstances. This has kept Khass almost isolated within their own localities and has made them a group relatively unknown to outsiders.”

Rajaure (1977) also writes: “Khass social, economic and educational backwardness, the effect of the old civil code the behavior of the land lords, merchants and local officials have all combined to induce as sense of tribal inferiority among the Khass who lack faith in administration and officials.” This indicates the other

dimension of their status as indigenous being generally the realm of the state decision making and thus open to economic, political, social, religions and racial discrimination.

Maharjan (2016 A. D.) write under the title *Basant Maharjan, Khas Samrajyama Buddha Dharmako Utthanra*, it is used as an important book for my research. It has talked about the contribution of Khas kings for the promotion of Buddha religion, and their belief on Hindu and Buddha. This book is used to show the Khas cultures.

Adhikari (2061 B. S.) published one of the useful books for my research. In this text, Adhikari has written about the Khas community, their origin, history, cultures, and the relation between present Khas Arya and Chhetri. It is taken as the theoretical tool to present my observation.

Dahal and Khatiwada (2059 B. S.) published one of the useful *Anusandhan Paddati*, it is itself a research guide. It has mentioned about what is thesis, how to write our research, how to collect data, how to present the collected data, and how to conceptualize the research. These all ideas help me to carry on my research with fame work.

By the help of above mentioned literature reviews, this research carried out. Reviews mentioned above have talked more about the history of Khas, and less about their culture. They have not detailed about the physical and non-physical cultures of Khas of Guthichaur, Jumla minutely. Therefore, this research is tried to find out the cultures of Khas people of Guthichaur, Jumla. This has done by investigating on the ground. It is more qualitative than theoretical, and the mentioned reviews have used to theorize the collected data during my research.

CHAPTER THREE

METHODOLOGY

This chapter deals with the methodology which was used in the study. This chapter consists of design and method of the study, population, sample and sampling strategy, research tools, sources of data, data collection procedures, data analysis procedures and ethical considerations.

Design and Method of the Study

The research design was explored the historical and cultural practices of Khas people of Guthichaur. My study was a narrative research. The term, 'narrative' comes from the verb "to narrate" or "to tell (as a story) in detail" (Ehrlich, Flexner, Carruth, and Hawkins, 1980, p. 442 as cited in Creswell, 2012).

Narrative inquiry is the process of gathering information for the purpose of research through storytelling in order to explore one's experiences. Narrative inquiry is a research methodology that is growing in acceptance with and practice in such disciplines as nursing, medicine, law, organizational studies, therapy in health fields, social work, counseling, psychotherapy, and teaching for sharing human stories of experience (Webster and Metrova, 2007). Like other methodologies used by social science researchers, narrative inquiry inquiries into or asks questions about and looks for deeper understanding of particular aspects of experience, in the present case the life of locals of Guthichaur. Experience is meaningful, and human behavior is generated through this meaningfulness. There is an interacting connection between meaning and its expression in language (Polkinghorne, 1988) which is a central focus in narrative inquiry.

Locals' narratives are the real stories of the society which try to explore their real life reflection in their personal, social and cultural lives. Mainly, two major types

of cultural narratives, oral and written are taken into consideration. Firstly, by the help of oral narratives basically dealing with participants' socio-cultural background without any intervention was explored. The major ideas are noted down in the diary. After eliciting the basic grounds of locals' cultural background several questions are formulated, and interviews are taken. For my research also, I was record the interview using an audio- recorder and transcribe the data for the analysis. And collected data was written systematically.

Similarly, this study was used qualitative and quantitative research method as its research method. This method is related to the search of anything in order to get the valuable data which helps to get the new knowledge by analyzing them (Dahal and Khatiwada, 2059 B. S). It was used descriptive method by interviewing the local people of Guthichaur. This research was explored the cultural practices of Khas of Guthichaur by the help of these methods.

Population, Sample and Sampling Strategy

The population of my study was the elderly people of Guthichaur. Among them only few elderly people was selected as sample population using purposively.

Research Tools

Usually, primary and secondary sources are taken as the research tools to collect the data for the study. In this research too, primary and secondary sources of data are used for the research. This study was carried out by being in the real field of the research area, Guthichaur, Jumla. For the primary sources of data, the following tools were used to collect the data;

Interview: It was the main tool of data collection. For this purpose, elderly, culturally experienced, researchers, experts, social activists, and political leaders of Guthichaur area was interviewed. It was followed both formal and informal methods of interview.

It was help to gather in depth data for the study. So, the interview guidelines were used to interview the locals.

Observation: It was done in order to get the knowledge of cultures which are not presented by the locals. I feel that there are some of the cultural practices which cannot be spoken openly. So, this tool helped me to know more about such cultures. Even the celebrations of festivals, rituals, cooking, marriage was also observed directly in order to experience them in the first hand.

This paper used the maps of Jumla district and Guthichaur Rural Municipality. Along with it, it was use the pictures of locals celebrating cultures of this area.

Sources of Data

Both primary and secondary sources of data were used for the collection of required information. The primary sources were used to get the cultural information of Khas people and the present condition of their cultures whereas Secondary sources were used in order to state the origin of the Khas people, their history. And the secondary sources also were used in the research.

Primary Sources of Data

The locals, who are experienced, aged, and who have been working in the field of Khas culture of Guthichaur was the primary sources of my research data. Cultural knowledge of Khas of Guthichaur gained from them.

Secondary Sources of Data

In order to complete the study, various books, journals, thesis, articles and some related websites was used as a secondary sources of data to collect more information regarding Khas culture of Guthichaur. These were used in order to give a validation to the data collected from primary sources. They were show the correspondence of the primary data with the secondary data.

Data Collection Procedures

In order to collect the data, I was followed the following stepwise procedures for carrying out the investigation:

- a) At first, I was selected the participants according to the objectives of my study.
- b) Then, I was visited the selected locals of Guthichaur and establish the rapport with them.
- c) Next, I was informed them about the processes and objectives of my study.
- d) Then, I was consulted and explain them about the purpose of the study and request them to take part in it. I was assured them the confidentiality in terms of ethics regarding the obtained information through interview.
- e) After that, I was conducted the open-ended in depth interview of the locals.
- f) Likewise, I was talked in detail about the Khas cultures.
- g) Then, I was talked to their relatives and friends for more details when necessary.
- h) After that, I was kept the record of the interview.
- i) At last, I thank them heartily for their kind co-operation.

Data Analysis and Interpretation

In this section, the research was mainly concerned with the systematic procedures of analysis and thematic interpretation of the data gained from primary sources. To fulfill the objectives of my study, the analyzed data was presented thematically with the help of secondary data. I was used thematic approach to see the correspondence of the primary data. I was formally place the acquired data in a complete format of an academic research.

Ethical Considerations

Ethical aspects play an important role while doing a research. So, while conducting a research, the researcher should be conscious about the ethical issues. To maintain the ethicality, I was adopted the following ethical considerations;

- i) I was informed the respondents about the purpose of my study.
- ii) I was conducted my research by taking permission of the participants.
- iii) I was kept the responses of the respondents confidential.
- iv) I was not use the data for any other purposes except for my study without permission of the respondents.
- v) I was give proper credit to the authors of books, journals, articles, research works to avoid the risk of plagiarism.
- vi) I was maintained the privacy, trustworthiness, objectivity, openness and credibility in my research.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF DATA

In this chapter, I was made account of the analysis and interpretation of the data

History of Khas People

Historian Baburam Acharya speculates that Khas are a sub-clan of Aida, an "Arya" clan that originated at Idavritt (modern day Kashmir to Nepal). Khas were living in the Idavaritt in the 3rd millennium BCE. and the original meaning of the term Khas was Raja or Kshatriya (Yoddha).

The Khas people were of pastoral nomadic background and were spread widely in many parts of present-day western Nepal. Their tribal character began to change from around the latter part of the 14th century when Brahmin pandits began arriving at the court of the Khas kings.

These archaeological sites are located in Jumla, Surkhet and Dailekh districts. Sinja Valley was the ancient capital city and powerful town of the Khas Mallas between 12th and 14th century and the centre of origin of Nepali (Khas) language.

Bahun (Nepali) or Khas Brahmin (Nepali: खस) is a caste (Varna) among Khas people of Nepal. Their origins are from Indo-Aryans Khasa tribe of Nepal and South Asia.

Originally, the Brahmin immigrants from the plains considered the Khas as low-caste because of the latter's neglect of high-caste taboos (such as alcohol abstinence). The upper-class Khas people commissioned the Bahun (Brahmin) priests to initiate them into the high-caste Chhetri order and adopted high-caste manners.

While talking about the cultural diversities of Nepal, Khas culture holds the important place which is also one of the oldest cultures in Nepal. Khas people lived in

Hilly region of Nepal for the first time. Khas people, in regard to their physical resemblance, come under Arya or Khas. They belong to tagadhari Chhetri varna. They do have same language, culture, and social structure. In this research too, their culture is dug up minutely.

Due to Caucasian origin of the Khas people, their face matches with Brahmans. So, it became easier for Brahman to make them call the Chhetris as compared to the other indigenous groups. Those who were in occupational castes like Damai and Kami in Khas, their facial resemblance with the Brahmans helped to term them as the untouchables by the Brahmans too. In this background, the faces of Damai and Kami do not match with any other communities but, only with the Brahmans and the Chhetris. Bista again writes that Khas as a term came into existence as it went through some changes like, from ‘Caucasian’ to ‘Kakesa’ to ‘Khakhesas’. After so many years, Khas people were known as ‘Khaseko’, fallen (Bista, 2005).

While talking about the arrival of Khas people in Nepal, they came in 273-236 B. C. in the western part of Karnali province of Nepal for the first time. They came by crossing Afghanistan’s Khaibar *bhanjhyang*. From there, they crossed Sindhu valley, Kashmir valley. At last they reached at Sinja valley of Jumla, and settled there (K. C., 2065). At the beginning of Medieval period, Nepal was divided in three powers and they were; firstly, Nepal valley and its nearer places which was called Nepal Mandal, secondly, Khas empire which was established in the western part of Nepal including Karnali, Gandaki, Kedar Mandal (Kumau and Gadhawal), Khari area- dasakshan, western Tibbet, thirdly, south-western Terai’s Tirahut state which was expanded over Mithila state (Adhikari, 2061). When Nepal valley was under the rule of Malla Kingdom, present Karnali province was ruled by Khas. In the 12th century, Khas rule

was spread from Kumau Gadawal and Kashmir in western, and up to the Trishuli River in eastern part of present Nepal.

Analysis of social, Economic and cultural condition of Khas

Family System

Family is the basic and universal structure. It fulfills various needs of the member. In addition, it performs several function including continuity, integration and change in the society. Family plays a vital role and has affected to the individual, his behaviors and his actions. Child learns various social values from the early childhood through the family. It is generally believed that large majority of families in Nepal are joint in nature. But in the study area, there are both joint and nuclear families. Father is the head of the family who makes decision on household levels. The nuclear family consists of married couple and their unmarried children and the joint family is a group of brother's families living together in which there is a joint resident, kitchen and property.

Table 1

Distribution of Family According to the Family Size

| Number of Family Members | House Hold | Percentage |
|--------------------------|------------|------------|
| One – four Members | 24 | 60 |
| Five – Eight Members | 10 | 25 |
| Nine – Twelve Members | 6 | 15 |
| Total | 40 | 100 |

Source: Field Study, 2022

The above table shows that a household of family number up to 4 is a small family while members from 5-9 is a medium and member of 9 and above is the large family. Hence 60 percent families are small, 25 percent families are in medium and 15 percent families are large in this study area.

Table 2
Distribution of Family Type

| Family type | Household | Percent |
|-------------|-----------|---------|
| Nuclear | 26 | 65 |
| Joint | 14 | 35 |
| Total | 40 | 100 |

Source: Field Study, 2022

The above table clarify that 65 percent family are nuclear and rest (35) of family are in joint family. Because of the poor economic condition, head of joint family could not manage the family needs. Therefore, their youngsters want to live separately.

Education

The real key to success is self-belief, which can open up your inner potential. Education puts you on the path of self-discovery, leading to self-belief, adds meaning to your life and provides you with the means to achieve lasting success in life.

Table 3
Status of School Going Children

| School | Male | Percent | Female | Percent |
|------------------|------|---------|--------|---------|
| Government | 24 | 75 | 4 | 25 |
| Private/Boarding | 8 | 25 | 12 | 75 |
| Total | 32 | 100 | 16 | 100 |

Source: Field Study, 2022

The above table shows 3 girls are educating in private schools out of 16 and only 8 boys are sent to the private school out of 32. This table clarifies that most of the respondents sent their children in the government school. It also indicates that most of the girls are studying in private school in comparison to boys.

Table 4
Age of Marriage

| Age of marriage | Family members of respondents | Percent |
|-----------------|-------------------------------|---------|
| Below 15 | 14 | 35 |
| 16-18 | 16 | 40 |
| 19-20 | 6 | 15 |
| 21-25 | 4 | 10 |
| Total | 40 | 100 |

Source: Field Study, 2022

Through the study of 40 households, the above table shows that 35 percentage respondents had got married at the age of below 15, 40 percentage respondents had got marriage at the age of 16-18 years. 15 percentage respondents had got married at the age of 19-20 and similarly 10 respondents had got married at the groups 21-25.

Table 5
Types of Marriages

| Marriage system | House holds | Percent |
|-----------------|-------------|---------|
| Arrange | 12 | 80 |
| Love | 28 | 20 |
| Total | 40 | 100 |

Source: Field Study, 2022

Above table shows that, out of 40 respondents, 32 have done arrange marriage and 8 have done love marriage. Most of the respondents believe in arrange marriage and only few people attained love marriage.

Table 6
Opinion about Widow Marriage

| Opinion | Respondents | Percentage |
|----------|-------------|------------|
| Positive | 30 | 75 |
| Negative | 10 | 25 |
| Total | 40 | 100 |

Source: Field Study, 2022

Through the given table shows that 75 percent of respondents have positive aspect for widow marriage and only 25 percent respondents opposed for the same. Most of the youth supported widow marriage and this is good symbol of changing in society.

Table 7
Opinion about Dowry System

| Opinion | Number of respondents | Percent |
|----------|-----------------------|---------|
| Positive | 14 | 35 |
| Negative | 26 | 65 |
| Total | 40 | 100 |

Source: Field Study, 2022

Above table shows 35 percent respondents are positive for dowry system and 65 percent are adverse on this system. Traditionally, low-caste people used to demand wealth from bridegrooms' parents all over the country while giving their daughters to them in marriage. Now this custom has been continued only by a few people in other parts of the country. In the Remote Eastern Region, it is still widespread. To demand wealth from bridegrooms' parents to meet marriage expenses or otherwise is the consequence of miserable financial situation.

Cultural Condition of Khas

Khas are an Indo-Aryan ethno-linguistic group native to the Himalayan region of South Asia, what is now present-day Nepal, Indian states of Uttarakhand, Himachal Pradesh, West Bengal and Sikkim.

Cultural conditioning is a process through which we absorb and interpret the influences, norms, and messaging from our environment and translate them into what we believe to be acceptable behaviors. Each of us operates within an environment that consists of many types of cultures and subcultures, some of which overlap.

Table 8

Distribution of the Religion of the Respondents

| Religion | Household | Total population | Percentage |
|-----------|-----------|------------------|------------|
| Hindu | 38 | 187 | 95.40 |
| Christian | 2 | 9 | 4.60 |
| Total | 40 | 196 | 100 |

Source: Field Study, 2022

The above table clarifies that out of total population 95.40 percent population follow Hindu religion and only 4.60 percent people follow the Christian. The follower of Christian has been increasing day by day because of demerits of Hindu religion and need too much income to follow Hindu religion.

Table 9

Respondents Distribution on the Basis of Most Significant Culture

(By Local People) * Multiple Response

| Name of the Culture | Response | Percentage |
|---------------------|----------|------------|
| Mast Puja | 32 | 80 |
| Deauda Song | 33 | 82.5 |
| Magal Song | 27 | 67.5 |

Source: Field Survey, 2022

On the basis of above table 80 percent respondents mention that Mast Puja is the most significant aspect culture where as 82.5 percent respondents mention that Deada Song is significant whereas 67.5 percentage mention Magal Song is most significant culture.

Economic Aspects

Economic aspect deals with the analysis and interpretation of economic aspects of the study area. It presents the data regarding the economic activities which include the income and expenditure part of the family. It also provides the data regarding the source and methods of income and the major areas of expenditure. The suggestions given by the respondents are also considered during the data analysis and interpretation.

Live stock owned:

Since animal husbandry is one of the important economic organization of people. The Khas households of the study areas domesticated both animal and birds. Cows and buffaloes are for milk.

Table 10

Types and number of livestock raised in the study area

| S.N | Name of animals and birds | No of animals |
|-----|---------------------------|---------------|
| 1 | Buffaloes | 91 |
| 2 | Cow | 24 |
| 3 | Sheep | 800 |
| 5 | Goat | 105 |

Source: Field Survey, 2022

Rearing the livestock has been the alternative source of income generation and household purpose research area. Through it cannot provide full income support to the family. It has been providing the partial support in overall income generation. By

observation and informal conversation it is also found that the rearing of livestock is the major responsibility of the female population. Through it has been alternative occupation for the female who stay at home. Most of the respondents have only reared the livestock in few members to meet the household demand and only during their free time viewing the matter from gender perspective the male population works in the sectors other than agriculture and devotes less time for household matters. They hold the other business of large scale and investment where as female population is bound to hold back in household premises and is given the responsibility of the small scale business like livestock rearing. It is also observed through the informal discussion through the female population are capable of progress a head in society and economic sector they are held back due to social issues like gender discrimination, unequal sharing of opportunities and household responsibilities.

Land Ownership

Table 11
Ownership of land

| S.N | Area of land owned | Land ownership | | | | Total | |
|-------|---------------------|----------------|------|--------|-----|-------|------|
| | | male | % | Female | % | No | % |
| 1 | Less than 10 Ropani | 9 | 22.5 | 3 | 7.5 | 12 | 30 |
| 2 | 15-30 Ropani | 20 | 50 | | | 20 | 50 |
| 3 | 30-50 Ropani | 7 | 17.5 | | | 7 | 17.5 |
| 4 | 50 Ropani above | 1 | 2.5 | | | 1 | 2.5 |
| Total | | 37 | 92.5 | 3 | | 40 | 100 |

Source: Field Survey, 2022

From the above data it is seen that the most of the land is acquired by male population. Though there are few occurrences of female ownership, property ownership is only dominated by male population. Though in some of the family the

female population dominated by male ownership, in the majority of the female the families the property ownership is dominated by male population. It also observed through informal discussion that the male population is willing to give the ownership of the land and building of female members where as they keep the bank balance and cash property in their ownership. This situation aroused due to the fact that the male populations are holding the business dominated by cash transaction while female population are involved in the activities and business involving lesser cash transactions.

Income

Khas people of Guthichaur, Jumla is observed to be different ranges as per their occupation and family structure but it is seen that income of most respondents are not enough to run normal life . The income level of respondents can be obtained from the following table.

Table 13

Distribution of Respondents by income

| Income level (Monthly) | No of respondents | Percentages (%) |
|------------------------|-------------------|-----------------|
| 2000- 4000 | 10 | 25% |
| 4000-6000 | 12 | 30% |
| 6000-8000 | 08 | 20% |
| 8000-10000 | 04 | 10% |
| 10000 above | 06 | 15% |

Source: Field Sources, 2022

In above table the no of respondents who earned 2000- 4000 income level are 10, 4000-6000 are 12, 6000-8000 are 08, 8000-10000 are 4 and the respondents earning more than 10,000 are only 6 which shows the income level of most respondents are below ten thousands which is not enough for them to survive.

Expenditure

Due to the large family size and cultural festival they have to made high expenditure for operating the family. The expenditure level differs from family to family of the respondents which can be observed from following table.

Table 14

Distribution of Respondents by Expenditure

| Expenditure level (Monthly) | No of respondents | Percentages (%) |
|-----------------------------|-------------------|-----------------|
| 2000- 4000 | 4 | 10% |
| 4000-6000 | 6 | 15% |
| 6000-8000 | 07 | 17.5% |
| 8000-10000 | 12 | 30% |
| 10000 above | 11 | 27.5% |

Source: Field survey, 2022

In above table the no of respondents who made expenditure up to 4,000 are 4, up to 6,000 are 6 up to 8,000 are 7, up to 10,000 are 12, and above 10,0000 are 11. The records show that the number of respondents is very few in minimum expenditure and high in high level which shows that their income is not enough to made their expenses.

Cultural Conditions

From ancient time the certain methods in every society for regulating social life. Customs are an important means of controlling social behaviour. Customs are so powerful that no one escapes from their range. In struggle for existence only those societies survive which are able to evolve such hard crust of custom, binding men together assimilating their action to accepted standards, compelling exterminating the individuals in capable of search control.

Khas people have their own customs because Khas communities have more indolence of cultures and religions, recently due to the role of development and

migration they came in contact with other cultures and religions. Descriptions are based on key informants and observation.

Life cycle ceremonies

Human are social being that possess a creative power of imagination that different from all living creatures on the earth. Their intelligence, creativity, wisdom, knowledge and power of understanding have enabled them with separate existence and identify over all living creatures. All human societies are specially governed by certain system, rules, regulation, traditions customs and taboos.

These are considered as the most important aspects of society which identify the unique characteristics of the society and regulate the human activities and direct the right system, traditions and customs are not the same in all societies. They are differs from group, from religion and society to society.

Naming

Naming in Khas is done within eleven days of child born. In Khas the ceremony is traditionally known as Namkaran or Namakarana Sanskar, this ceremony is conducted in an elaborative form on the 11th day after birth.

Rice grains are spread on a bronze 'thali' or dish and the father writes the chosen name on the basis of Pandit in it using a gold stick while chanting the God's name. Then he whispers the name into the child's right ear, repeating it four times along with a prayer. A naming ceremony is a wonderful way to celebrate the birth of a new baby or to welcome an adopted child or step-children into your family and wider community. Many families choose to hold a naming ceremony to celebrate their child's arrival.

Rice feeding

The initiation ceremony of Khas child is the rice feeding. Rice feeding is the process of feeding grains or rice to the newly born child. In Nepali culture it is done as ceremony for feeding is the newly born child. In Nepali culture it is done as ceremony for feeding rice to the baby. Which is common called as Pasni. In Khas culture also the pasani is done at the age of six month of child born. For completing this ceremony a child should be given new clothes and ornaments and take him/her to nearer temple. After it taken him/her back to home and feed the rice and milk by giving present or money to child.

Tonsure ceremony

It is the ceremony of a Khas which signifies the removal of hair of the birth. Tonsuring is also a religious ceremony in Hindu religion. According to the rules of the Vedas, the Chudakarana (tonsuring of hair) should be performed either in the first or the third year of the child. It is practiced even today in most Khas communities.

In Hinduism, the mundan is one of 16 purification rituals known as Shodasha Samskara. The ceremony is believed to rid the baby of any negativity from their past life while promoting mental and spiritual development.

In this ceremony, along with cutting and shaving hair, Vedic mantras and prayers are chanted by trained priests, acharyas and rishikumaras. The child's head is shaven and the hair is then symbolically offered to the holy river. The child and his/her family then perform a sacred yajna ceremony and the Ganga Aarti.

Bartabandha

Bratabandha is a ceremony to signify the transition from boyhood into manhood. It is such an important ritual that a man cannot marry until he has

performed Bratabandha. During the ceremony, the boy's head is shaved and various rituals are conducted. The rituals in Bratabandha vary from community to community.

Bratabandha is a complex Hindu ceremony where boys, between 8 and 12, take the first steps in learning the traditional laws, ceremonial roles and rituals of their caste. In Nepal, it is considered the beginning of manhood.

Bratabandha is a basic ritual that every boy has to go through in the Hindu religious belief. This process is the gateway to maturity for the boy.

Marriage

In human being the marriage is one of the most important rituals. In Khas community the marriage is done with in Khas. For Hindus, marriage is a sacrosanct union. It is also an important social institution. Marriages in Khas of Jumla are between two families, rather two individuals, arranged marriages and dowry are customary. The society as well as the Indian legislation attempt to protect marriage. Wife under Hindu law is not only a “grahpatni,” but also a “dharma patni” and “shadharmini.” The wife is her husband's best of friends. She is the source of Dharma, Artha, Kama, and Moksha.

Death

The death is natural process in every creature as in human begins too but the rituals of death and differ from culture to culture of community. Most Hindus believe that humans are in a cycle of death and rebirth called samsara. When a person dies, their atman is reborn in a different body. Some believe rebirth happens directly at death, others believe that an atman may exist in other realms.

There is a 10-day period after the death, during which the immediate family follows Hindu mourning customs. They refrain from visiting the family shrine and are

prohibited from entering a temple or any other sacred place. This is because they are considered to be spiritually impure during this mourning period.

On the 13th day of mourning, it's common for the grieving family to hold a ceremony ('preta-karma') where they perform rituals to help release the soul of the deceased for reincarnation. Additionally, on the first anniversary of the death, the family hosts a memorial event that honours the life of their loved one.

Main Festivals

Khas people used celebrate different types of festivals as per their caste and religion. Some festivals are common to every caste and some not. The festivals celebrated to the

Dashain

Khas from this area celebrate Dashain in great manner .They buy new clothes to all family members and clean their house and surrounding and also coloured their house. It is celebrated during the month of Ashwin – Kartik in the Neplese people indulge in the biggest festivals of the year. It is the longest and the most auspicious festivals in the Neplese annual calenders celebrated by all Neplese throughtout country.

Tihar

Tihar is second largest festival of Khas as well as Brahmin and others. It is celebrated with great joy. It is celebrated inn five days like inn Dashain they paint their house and clean their surroundings. Frist day they worship crow, second day dog and third day to cow to which they termed as "Laxmi Puja" and on the fourth day to ox .And finally the day for brother and sister for celebration which is called main day of Tihar.

Janaipurnima

Janaipurnima is the festival of scared thread. On this day every Hindus tries a scared thread on the wrist. Janai Purnima is one of the most sacred and important festivals of Hindu religion. The festival celebrates the bond of pureness and security. Janai means holy thread and Purnima is the full moon. On this day, Hindu Nepalese men of Brahmin and Chhetri perform their annual ritual of changing Janai.

Maghe Sankarti

Maghe Sankarti is the beginning of the holy month of Magh usually the mid of January. It brings an end to the ill-omened month of poush (mid- December) when all the religious ceremonies are forbidden even it is considered the coldest day of the year, it makes the coming of warmer weather and better days of health and fortune. Khas also celebrated it like other by making special food Tami, Chaaku , Ghee and other delicious food .

Saune Sankranti

Each year at first of Shrawan Saune Sankranti is celebrated and they invite their relatives and feed delicious food

Mata Tirtha Aunshi (Mother's day)

It is one of the widely celebrated festivals that falls on the first month Baishak (April, May) of the Nepali year. It is also called Mata Tirtha Aunsi as it falls on a new moon light. In this day Khas people also give present and delicious food to their Mother.

Gokarna Aunsi

The most auspicious day to honor one's father is Gokarna Aunsi . It falls on the dark fortnight of Bhadra or in August or in early September. It is also known as Kuse Aunsi" give present and delicious food to their father.

Main Worship (Pramukh Pujaharu)

Mast Puja

Mast Puja is one of the importance puja in Khas Culture of Guthichaur, Jumla. Mast Puja is primarily a collective form of ancestor worship, not focused on the individual and his patriline; when to hold the main and most spectacular form of Khas of Guthichaur, Jumla. Mast Puja is held in four times in a year In the Purnima of Mangsir, Magh, Baishak and Shrawan. People worship and offer Bali / sacrifice of animals or birds in the Purnima of Mangsir and Magh whereas Purnima of Baishak and Shrawan sacrifice of animals or Bali are not allowed. It is believed that there are nine brothers of Mast. All people are allowed to take part in the Mast but women at the time of mensuration and Family who involved in death rituals/ customary for family within a year.

Bali or sacrifice is central to the worship of Mast from goats and roosters to sugarcane and pumpkin, a variety of eatables are offered as bali to the goddess on Mast Puja, which falls on the new moon day of the Hindu-calendar month of Mangsir and Magh.

Purnima of Baishak and Shrawan sacrifice of animals or Bali are not allowed. They believed that Mast Pujacall for compassion, no requires killing or eating animals and hacking animals to death with weapons is just plain cruel. Animal sacrifice is also bad for everyone: It normalizes killing and desensitizes children to violence against animals.

Nagh Puja: Khas people worship snake or Naghh on Nagapanchami which lies between Shrawan and Bdadra. Which they also called Gobarkha tha means stopping of rainfall. During the working in field Nagh may have effect unknowly so to forgive and also for rainfall it is done.

Kulani Puja: This is done once in a year which is also known as respect towards kul.

In this puja every member of family cut cock and it is assumed that it was protect domestic animals and family member.

Saraswoti Puja: Guthichaur is rich in temple and different culture where different temples are situated in this place which is very near from Khas as on their own rural municipality Saraswoti is considered as God of student so all the child are taken to that place and worship.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary, conclusion and recommendation of the study on the basis of analysis and interpretation of collected data are presented in this chapter.

Summary

A study on study of history and culture of Khas of Guthichaur, Jumla is a representative vision of the reality. Main thrust of the present study is to examine the history of Khas people and to analyze socio-cultural condition of Khas of Guthichaur.

Similarly, this study used qualitative and quantitative research method as its research method. This research was explored the history and cultural practices of Khas of Guthichaur by the help of these methods. The population of my study was the elderly people of Guthichaur. Among them only few elderly people was selected as sample population using purposive non random sampling procedures because it is in depth and was easy to cooperate with the participants. Usually, primary and secondary sources are taken as the research tools to collect the data for the study. In this research too, primary and secondary sources of data are used for the research. This study was carried out by being in the real field of the research area, Guthichaur, Jumla. For the primary sources of data, the following tools were used to collect the data. Both primary and secondary sources of data were used for the collection of required information. The primary sources were used to get the cultural information of Khas people and the present condition of their cultures whereas Secondary sources were used in order to state the origin of the Khas people, their history. And the secondary sources also were used as the theoretical perspectives of the research. The locals, who are experienced, aged, and who have been working in the field of Khas culture of Guthichaur was the primary sources of my research data. Cultural

knowledge of Khas of Guthichaur gained from them. In order to complete the study, various books, journals, thesis, articles and some related websites was used as a secondary sources of data to collect more information regarding Khas culture of Guthichaur. These was used in order to give a validation to the data collected from primary sources. They were show the correspondence of the primary data with the secondary data.

Household of family number up to 4 is a small family while members from 5-9 is a medium and member of 9 and above is the large family. Hence 60 percent families are small, 25 percent families are in medium and 15 percent families are large in this study area. 65 percent family is nuclear and rest (35) of family is in joint family. Because of the poor economic condition, head of joint family could not manage the family needs. Therefore, their youngsters want to live separately. 12 girls are educating in private schools out of 16 and only 8 boys are sent to the private school out of 32. This table clarifies that most of the respondents sent their children in the government school. It also indicates that most of the girls are studying in private school in comparison to boys. 40 households, the above table shows that 35 percentage respondents had got married at the age of below 15, 40 percentage respondents had got marriage at the age of 16-18 years. 15 percentage respondents had got married at the age of 19-20 and similarly 10 respondents had got married at the groups 21-25. Out of 40 respondents, 32 have done arrange marriage and 8 have done love marriage. Most of the respondents believe in arrange marriage and only few people attained love marriage. 75 percent of respondents have positive aspect for widow marriage and only 25 percent respondents opposed for the same. Most of the youth supported widow marriage and this is good symbol of changing in society. 35 percent respondents are positive for dowry system and 65 percent are adverse on this

system. Traditionally, low-caste people used to demand wealth from bridegrooms' parents all over the country while giving their daughters to them in marriage. Now this custom has been continued only by a few people in other parts of the country. In the Remote Eastern Region, it is still widespread. To demand wealth from bridegrooms' parents to meet marriage expenses or otherwise is the consequence of miserable financial situation. 95.40 percent population follow Hindu religion and only 4.60 percent people follow the Christian. The follower of Christian has been increasing day by day because of demerits of Hindu religion and need too much income to follow Hindu religion. 80 percent respondents mention that Mast Puja is the most significant aspect culture where as 82.5 percent respondents mention that Deuda Song is significant whereas 67.5 percentage mention Magal Song is most significant culture.

History of Khas people, analysis of social, economic and cultural condition of Khas, special cultural in the study area, economic aspects, cultural conditions, and main worship are focal points of the study

Conclusion

Conclusion was derived after finalizing the whole research work. Interpretative and explanatory ideas are included in conclusion.

Khas Culture: A Cultural Study on Khas of Guthichaur, Jumla is a representative vision of the reality. Main thrust of the present study is to examine the history of Khas people and to analyze socio-cultural condition of Khas of Guthichaur.

Khas are an Indo-Aryan ethno-linguistic group. It tries to better understand the community, culture, social life, and habits of people from Khas Culture. Khas people have their own customs because Khas communities have more indolence of cultures and religions, recently due to the role of development and migration they came in

contact with other cultures and religions. Descriptions are based on key informants and observation.

Naming, Rice feeding, Tonsure ceremony, Bartabandha, Marriage and Death are importance life cycle ceremonies. Khas people used celebrate different types of festivals as per their caste and religion. Some festivals are common to every caste and some not. The festivals celebrated to Dashain, Tihar, Janaipurnima, Maghesankranti, Saunesankranti, Mata Tirtha, Aunshi (Mother's day) and Gokarna Aunsi are significance festivals. Mast Puja, Nagh Puja, Kulani Puja and Saraswoti Puja are main worship.

Mast Puja is one of the importance puja in Khas Culture of Guthichaur, Jumla. Mast Puja is primarily a collective form of ancestor worship, not focused on the individual and his patriline; when to hold the main and most spectacular form of Khas of Guthichaur, Jumla. Mast Puja is held in four times in a year In the Purnima of Mangsir, Magh, Baishak and Shrawan. People worship and offer Bali / sacrifice of animals or birds in the Purnima of Mangsir and Magh whereas Purnima of Baishak and Shrawan sacrifice of animals or Bali are not allowed. It is believed that there are nine brothers of Mast. All people are allowed to take part in the Mast but women at the time of mensuration and Family who involved in death rituals/ customary for family within a year.

Recommendations

Moreover, the implication of the study recommended for the following levels:

Policy related

- Government of Nepal should pay top attention for the betterment of Khas Culture as well as people of Guthichaur, Jumla.

Practice related

- Khas Culture as well as people of Guthichaur, Jumla should minimize the investment of festivals and have to invest in productive sector.

Further research

- It is better to study at macro level about study on study of history and culture of Khas of Guthichaur, Jumla for the depth understanding.

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Questionnaire

Dear Sir/Madam,

I am Jagat Bahadur Thapa student of Master in Education, Department of History Education, Kirtipur, Kathmandu, Tribhuvan University. I am conducting a research on A Cultural Historical Study on Khas of Guthichaur, Jumla which is a part of my academic requirement.

I cordially request you to provide your views on below mentioned questions.

1 Place of Interview

District: Jumla, Guthichaur Rural Municipality

Word No. 4 and 5.

2. Name of Respondent: -

3. Sex: -

4. Age: -

5. Religion: -

6. Occupation: -.....

7. Marital Status: -

8. Education:-

Family size:

Male: - Female: - Total:-.....

| S.N | Full name | Relation of head | Age | Sex | Education | Marital Status | Occupation |
|-----|-----------|------------------|-----|-----|-----------|----------------|------------|
| 1 | | | | | | | |
| 2 | | | | | | | |
| 3 | | | | | | | |
| 4 | | | | | | | |
| 5 | | | | | | | |
| 6 | | | | | | | |
| 7 | | | | | | | |

Social Characteristics

- 1) Which type of family do you belong to?
 - i) Joint family
 - ii) Nuclear family
- 2) Which type of marriage had you done?
 - i) Love
 - ii) Arrange
 - iii) Others
- 3) What is your opinion about widow marriage?
 - a) Positive
 - b) Negative
- 4) What is your opinion about Dowry System?
 - a) Positive
 - b) Negative
- 5) What are the special cultural in the study area?

Economic Characteristics

1. Types and number of livestock raised in the study area

| S.N | Name of animals and birds | No of animals |
|-----|---------------------------|---------------|
| 1 | Buffaloes | |
| 2 | Cow | |
| 3 | Sheep | |
| 5 | Goat | |

2. Condition of land ownership

| S.N | Area of land owned | Land ownership | |
|-------|---------------------|----------------|--------|
| | | Male | Female |
| 1 | Less than 10 Ropani | | |
| 2 | 15-30 Ropani | | |
| 3 | 30-50 Ropani | | |
| 4 | 50 Ropani above | | |
| Total | | | |

3. Distribution of respondents by income

| Income level (Monthly) | No of respondents |
|------------------------|-------------------|
| 2000- 4000 | |
| 4000-6000 | |
| 6000-8000 | |
| 8000-10000 | |
| 10000 above | |

4. Expenditure

| Expenditure level (Monthly) | Respondents |
|-----------------------------|-------------|
| 2000- 4000 | |
| 4000-6000 | |
| 6000-8000 | |
| 8000-10000 | |
| 10000 above | |

Thank for your cooperation