

Intangible Heritage of Lalitpur

Festivals and Carnivals

of 2020



Submitted by

Outlines Research & Development Pvt. Ltd.
Ward 11, Chakupat,
Lalitpur Metropolitan City

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Introduction

Lalitpur Metropolitan City is a local government located in Bagmati Province of Nepal encompassing the historical city of Patan and townships of Bungmati, Khokana, Sunakothi, Harsiddhi and Dhapakhel. Rich historic past, centuries-old living culture of the people, thriving city development are what this historic city today boasts of. LMC is located about 5 kilometres south-east of Kathmandu.

Lalitpur has an urban history dating back to as far as 2300 years, LMC is one of the three major cities located inside the Kathmandu valley, besides Kathmandu and Bhaktapur.¹ Lalitpur, since ancient times has been preserving its unique place and role in the geopolitical and economic arena of the country. For many centuries, Lalitpur was a sovereign city-state. In 1768 AD, King Prithivi Narayan Shah assimilated it into the Kingdom of Nepal.

Patan is believed to be the oldest city in the Kathmandu Valley. This claim has not been verified but the association of the four main *Stupas* with Ashok seems plausible. In fact, it seems not unlikely that having had *Stupas* built in widely separate places in India, and certainly having visited the birthplace of Buddha in Lumbini, legend has it that Ashok could also have erected these. The simple form of the mounds is also consistent with an early date of origin, though it remains to be seen whether the present earth covering masks an earlier brick structure.

There are many legends after its name. The most popular one is the legend of the God Rato Machhindranath, who was brought to the valley from Kamaru Kamachhya, located in Assam, India, by a team of three people representing three kingdoms of the valley. One of them is called Lalit, a farmer who carried God Rato Machhindranath to the valley all the way from Assam, India. The purpose of bringing God Rato Machhindranath to the valley was to overcome the worst drought in the valley. There was a strong belief that Rato Machhindranath would make rain in the valley. It was Lalit's effort that Rato Machhindranath was settled in Lalitpur. Many believe that the name of the town is kept after his name Lalit and *Pur* means township in Nepal.

Lalitpur is said to have been founded by King Veer Deva in 299 A. D. but, there is unanimity among scholars that Patan was a well established and developed town since ancient times. Several historical records including many other legends also indicate that Patan is the oldest of three main cities of Kathmandu Valley. According to a very old Kirat chronicle edited by a noted research scholar Daniel Right, Patan was founded by Kirat rulers long before the Lichhavi rulers came into the political scene in Kathmandu Valley. According to Subba the earliest known capital of Kirat rulers was Thankot. Kathmandu, the present capital was most possibly removed from Thankot to Patan after the Kirat King Yalamber came into power sometime around the second century A. D. It is interesting to note that one of the most used and typical Newar names of Patan is Yala. It is said that King Yalamber named this city after himself and ever since this ancient city was known as Yala.

However, the history of the Valley, in a proper sense, begins only with the Lichhavi and the inscriptions of Manadeva in the 5th century. The palace of this ruler, the Managriha or House of Mana, referred to in the inscriptions, may, perhaps, be identified with the Mansiggal which was later used by the Malla kings and which may have given its name to the area now called Mangal Bazaar adjoining Darbar Square. Two other palaces mentioned in the inscriptions cannot be identified although the name of one –Kailasakuta-seems to indicate a building with a high tower, supporting the view that even at that early date there were timber structures in the peculiar Nepalese style.

In any case, Patan has from very early times been a principal town, if not the capital city. It was known as Lalita Patana-the beautiful Patan-or Lalitpur. Some idea of its antiquity and of the growth of its religious institutions can be gained from inscriptions. J.C Regmi lists more than a dozen from Buddhist Vaishnavite, and Shaivaite foundations in Patan of the period 464 –783 A.D. and many more of the period 987-1475.

Lalitpur is extremely rich in its arts and architecture and boasts on the largest community of artisans, especially metal and wood craftsmen. In fact, the literary meaning of Lalitpur means the city of fine arts. It nurtures a large number of tangible heritages including sacred buildings, temples, pagodas, *Stupas* and *Shikharas*, monasteries, math and *Chaitya*. The city is renowned the world over for its art and craftsmanship and has produced a number of famous artists and master craftsmen, the most famous being Arniko, who spread the legacy of this city far and wide. In other words, Lalitpur may be termed the artistic capital of the country. In recognition, UNESCO has enlisted the conglomerate of the buildings in Patan Durbar Square as a World Heritage Site, one of the seven Heritage Sites in the Kathmandu valley.

With tangible heritages of Lalitpur, are associated intangible heritages. Dances, music, festivals are associated with temples, gods and chariots. Traditional food, rituals and customs are linked with those festivals. Age-old technologies and skills to make art, craft, buildings and materials used in buildings are associated with the arts, crafts and monuments of Lalitpur. Philosophies to build water channels with stone spouts, resilient and earthquake tolerant cities, monuments like Mahabihars and temples are one of the most important intangible heritages of Lalitpur.

This project, **Intangible Heritage of Lalitpur**, is a compilation and documentation of popular intangible heritages of Lalitpur Metropolitan City and Newar Culture in general. *The catalogue of intangible heritage is primarily envisaged to be used by the Patan Museum to develop the tourist festival calendar starting from the Government of Nepal's Visit Nepal Year 2020 initiative.*

Objectives

The overarching objective of the project is to document intangible heritages of Lalitpur Metropolitan City related to festivals and *jatras* which can be used by Patan Museum to create a tourist Calendar on the occasion of Visit Nepal Year (VNY) 2020. The specific objectives of the project are as follows:

- Survey 29 wards of LMC to list all the festivals and *jatras* organized in them
- Catalogue the intangible heritages associated with the festivals and *jatras* like food, drink, rituals, dance, music etc.

Scope of the Project

The term Intangible heritage is a broad term and can mean a wide variety of cultural heritage. However, the scope of the project is limited to the collection of data on intangible heritages associated with festivals and *jatras* of all the 29 wards of Lalitpur Metropolitan City, which will be used to produce a tourist calendar targeting VNY 2020, to make an inventory.

The inventory contains the following:

- The inventory covers festivals, *Jatras*, tole rituals, music culture, dances.
- The inventories are mapped in the LMC ward map
- The inventory covers the intangible heritages of all the wards of LMC
- Secondary media have been collected when possible.

Methodology

In order to catalogue the intangible heritages of Lalitpur Metropolitan City, the heritages were broadly categorized into the following:

1. Festivals and *jatras*,
2. Dance and performances,
3. Music,
4. Life rituals,
5. Food and beverages,
6. Art and crafts

Primary and Secondary sources were used for documentation of the intangible heritages of LMC as follows.

Primary Sources:

Mostly in-person and telephonic interviews were used for collecting information on the various festival, *jatras*, dance, music and performances. A cultural expert was interviewed order to document rituals, dates and day of the lunar calendar of the festivals and *jatras* of LMC. Along Representatives from each ward were contacted for the responses. Festivals and *jatras* which were specific to a ward were separately documented while those observed throughout the city were documented as festival and *jatras* in general.

Feedbacks on the prior documented list of festivals and *jatras* were taken from ward chairmen of all the wards in order to finalise the catalogue.

Secondary Sources:

Various secondary sources like Patan Heritage Walk Mobile App, online resources, published books and articles were studied to finalize the details of the documentation.

Findings

Festivals and Jatras

Gyo Chaku Sanlhu or Maghe Sankranti

Gyo Chaku Sanlhu or Maghe Sankranti or Makar Sankranti is celebrated on the first day of Nepali month of Magh according to the Bikram Sambat Calendar. The day is celebrated as a day when Sun begins its transit to Capricorn (Makar) by eating a meal with Ghee (Clarified butter), Chaku (Sugarcane molasse), sesame balls and Yam.

The festival is a harbinger of longer and relatively warmer days in comparison to the cold month of Poush. On this day, the Sun is believed to start moving toward the Northern Hemisphere. In that sense, Maghe Sankranti is similar to solstice festivals in other religious traditions. Makar Sankranti is one of the few ancient festivals that has been observed according to solar cycles, while most festivals are set by the lunar cycle of the lunisolar Hindu calendar.³

The festival is also celebrated in the Newar community by getting oil massage on the scalp in the Sun from elder members of the family.

Observant Hindus take ritual baths during this festival. These include Sankhamul on the Bagmati near Patan.⁴



Platter with Ghee, Chaku, Sesame balls, yam, and other food items which are eaten on Gyo Chaku Sanlhu Festival.

Speciality:

Families get together during the day and have meals including ghee (clarified butter), Chaku (molasses), sesame balls (laddus), sweet potatoes and yam are included in the menu. Also, family members get mustard oil massage on their scalps, in the Sun, from their elders as a blessing.

Date

15 January 2020

Place

Celebrated throughout the country.

Agnisal Mela

For 4000 years and more, a holy fire has burned continuously at the Agnishala Temple in Patan. People come to set right present and anticipated misfortunes arising from unfavorable graha dashas. Priests perform a hom (ritual in which offerings are made to the holy fire) for them. The full moon days of Magh (Jan/Feb) and Baisakh (April/May) are important. The former is Maghe Sankranti (a festival to welcome spring) while the latter is Buddha Jayanti. The first day of Kartik (mid October) marks the temple's anniversary.



People worship God

Speciality

People even visit the temple on their birthdays to perform hom and believe it removes the misfortunes from their life.

Date

15 January 2020

Place

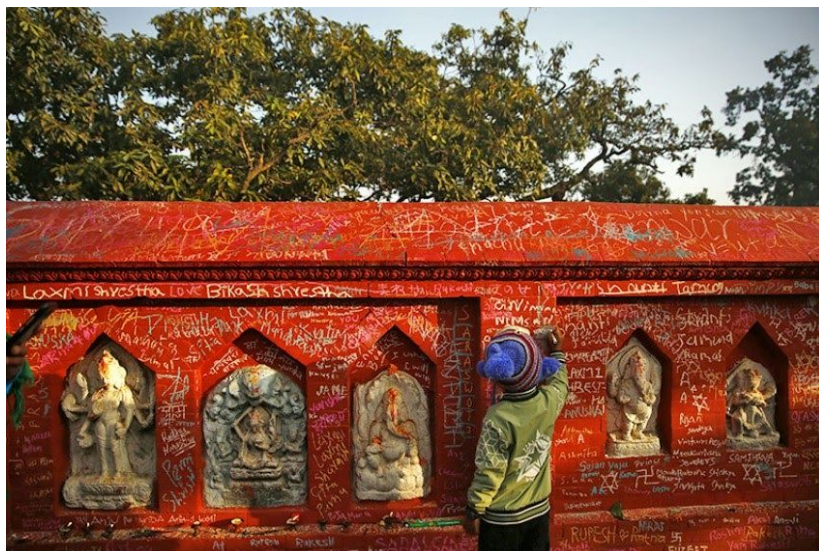
Celebrated at
Agnishal, Lalitpur
Ward no: 19

Shree Panchami

Shree Panchami, also known as Basanta Panchami, is celebrated on the fifth day of the waxing moon during the Nepali month of Magh. This festival is especially associated with the worshipping of the Goddess Saraswati, goddess of wisdom. On the day of Shree Panchami, tens of thousands of devotees in the Kathmandu Valley pay homage to the goddess Saraswati temples. Though the valley has numerous Saraswati shrines, worshipers usually throng those located at Lele, Gairidhara and Swayambhu. In LMC, there are Saraswati temples at every neighbourhood and townships of which Saraswati Nani near the Golden Temple in Patan is a prominent temple which is flocked by the devotees on the Shree Panchami morning.

As in all Nepali religious celebrations, the day is observed with incense burning, the lighting of butter lamps, offerings of flowers and the application of tikas.

Shree Panchami is a special day when families start teaching, writing and reading their children on this day. For many, it is a day to be learning new skills or start a new venture. Shree Panchami is also regarded as an auspicious day for performing traditional marriage rituals or other life rituals.



Boy Starting to write on the occasion of Shree Panchami⁵.

Speciality:

School children make up the majority of the crowd. The coming of spring brings an end to the winter school holiday and the start of a new school year. Students pray to Saraswati for success in the coming year and/or in any important examination they may be taking.

Date

29 January 2020

Place

Celebrated throughout the country.

Mahashivaratri

Maha Shivaratri is a Hindu festival celebrated before the arrival of spring that marks the Great Night of Shiva, a Hindu deity. It is a major holiday in Hinduism, a solemn remembrance of overcoming darkness and ignorance. Because the holiday is based on the Hindu Lunar Calendar, the date it is celebrated changes each year.

The official celebration begins at midnight with priests offering items to Lord Shiva in a Shiva temple. People swim in the sacred Bagmati River, carrying water in cupped palms to offer it to the stone stele which is the symbol of Lord Shiva. In the morning, sacred texts are recited until noon when people begin singing sacred songs. Some of the finest musicians and singers come to Nepal to sing praises of Shiva.

In Lalitpur, people flock at the Shiva temples like Konti Mahadev temple at Patan, Bhri-gareshor Mahadev Temple at Sunakothi, Kusunti Mahadev at Kusunti, etc. across the city.

In Newar communities, kids will be seen blocking the alleys collecting tolls from passing by people in order to perform the bonfire ritual in the crossroads. In the evening, people will gather near the crossroads of alleys and burn bonfires.



Picture 1: Preparing for Mahashivaratri

Speciality:

Unlike most Hindu festivals which take place during the day, Maha Shivaratri is celebrated at night. There are all-night vigils and prayers representing Shiva's ability to overcome darkness and ignorance. Many spend the night around the temple, lighting sacred bonfires, singing praises to Lord Shiva and keeping vigil to welcome his descent to Earth.

Date

21-February-20

Place

Celebrated throughout the country by the Hindu communities.

Samyak Mahadan	
<p>Samyak Guthi organizes the Samyak Mahadan Festival every 5 years in Patan. The meaning of Samyak is the unity of all sentient beings. This festival is also known as Dipankara Parva, this is a festival of an outstanding practice of giving. A special feature of this Buddhist festival is the display of many large images of Dipankara(one of Buddha's past according to Buddhist beliefs) in the courtyard of Nagbahal of Patan. The essence of this festival is the giving of offerings to monks and to Buddha. Gifts of different types of food are also made to the gods and Buddhist communities.</p>	Date
	26-27 Feb,2020
	Place
	Celebrated at Nagbahal, lalitpur Ward no: 16
	
<p>People visit to worship Buddha God</p> <p>Speciality</p> <p>The Dipankara Buddha of the Golden Temple in Patan invites all the other Dipankar from in and around Patan areas that totals to approximately 126 Buddhas to join in this festival of aims giving.</p>	

Falgun Purnima	
<p>Fagu Purnima or Holi is a Hindu festival celebrated on a full-moon day at the end of the month of Falgun, from mid February to mid May. Many legends and myths surround Holi. Colors and frolicking are just part of it and mark the last day of a week-long celebration in Nepal. Especially in Lalitpur, a long bamboo pole called the ñchiri is erected in Mangalbazar and laden with colorful strips of cloth as good luck charms. This is</p>	Date
	09 March 2020
	Place
	Celebrated in every

related to the legend of how Lord Krishna, being his amorous and mischievous self, teasingly hid the gopinisí (female cow herders) clothes while they took a dip in the holy Yamuna and hung them on a tall tree.



Boys use color on their face

Speciality

Celebrated by rubbing colored powder on each other's faces, the use of colored water to spray on each other is also prevalent.

hindu community.

Falgun Purnima(Harisidhhi)

Holi is popular for the revelry that surrounds this festival as people douse each other with water and colors. Fagu Purnima or Holi is a Hindu festival celebrated on a full-moon day at the end of the month of Falgun, from mid February to mid May. Especially in Lalitpur, a long bamboo pole called the (chir) is erected in Mangalbazar and laden with colorful strips of cloth as good luck charms. In harisiddhi, there is a special way people celebrates it, there is a special performance by Lakhey

Date

09 March 2020

Place

Celebrated at
Harisiddhi, Lalitpur
Ward no: 28 and 29.



Boys play holi with color

Speciality

People visit Harisiddhi on this day to observe the special performance of Lakhey. It is said the Lakhey dance was supposed to be performed daily from Yomari Punhi to Falgun Punhi.

Ghode Jatra or Paa Chahre

Ghode Jatra means horse parade, which is a fitting title given the day's events. Traditionally, the Nepali Armed Forces and police force go on parade together in Kathmandu. Ghode Jatra has a different history of its own where it is believed that horses are run around the Tudikhel to crush Gurumapa (a demon) on the ground who was terrorizing the city back then. However, the different community has its own story behind Ghode Jatra. Paachare is a festival which is celebrated by the newar community of Nepal. Paa chare is celebrated the day before Ghode jatra. People worship God "Luku mahadhyo" the hidden form of Lord Shiva. On this day, People eat samayabaji with their family.

Date

24 March 2020

Place

Jatra organized in Balkumari to Patan Durbar Square in Patan and Balkumari in Sunakothi

Celebrated in the Kathmandu Valley



A horse rider bringing the horse from Balkumari to Patan Durbar Square.

Speciality:

There is a public holiday on Ghode Jatra and we can see a huge crowd and interesting horse riders which starts from Balkumari to the centre of the city.

Ghode Jatra (Bungamati)

Godhey jatra is one of the main festival of the bungamati jatra. In bungamati village, Ghodey jatra is the jatra of goddess ganesh and Piga dya. Piga Dya is the goddess of the grave. The day before ghode jatra, people of bungamati went to the place named pigmey and worshipped the goddess piga dya. And they celebrate as a picnic, they prepare samjey baji and after finishing the puja they ate samay baji and went back to home.

Date

24 March, 2020

Place

Celebrated at Bungamati, lalitpur Ward no: 22



A horse rider bringing the horse

Speciality

At night, around 8pm , ganesh jatra starts and there will be a small rathe for the goddess ganesh and the rathe will take all around the bungamati village.

Bunga Dyo Jatra

Bunga Dyo Jatra is a very unique month long Chariot Festival organised in Patan celebrated by every Newar community of the valley. Bunga Dyo is also known as "Bunga Dyo Jatra" or "Avalokiteshvara". The Chariot Jatra starts from Pulchowk on the 1st day and continues for another 4 to 6 weeks.

The god in the households is worshipped as god of rain, and people believe he is the god who blesses the whole city with food. It is one of the longest running Jatras in Nepal. This Jatra lasts for a whole month and the chariot that is built for this very Jatra is over 60 foot tall. The chariot is decorated with sheet metal works, jewelleries, all kinds of garlands and other decorations. The chariot of the Bung Dyo brings upon good health, and good luck.

Bungdyo chariot is always accompanied by a smaller chariot belonging to "Chukaa Dyo" also known as Minnath.

Date

27 March 2020

Place

The route begins from Pulchowk - Gabahal, Sundhara - Lagankhel and finally ends in Jawalakhel.

Speciality:

People believe that their sincere reverence for the compassionate god Machhindranath will bring favorable rainfall, a bountiful harvest, and a prosperous year.



Chariots are pulled by hundreds of Men

The month-long festival is celebrated by various localities on different days. It is celebrated by everyone in Patan on the coconut offering day at Lagankhel and everyone in the valley on the Bhote Jatra day, when an event on displaying a ornamental vest is displayed at Jawalakhel.

Pyakhaa Jatra

This Jatra is held for around 3 days in Sunakothi. It falls right after a month from Holi Purnima (festival of colours).

It is known as Paykhaa Jatra because of four litters using which idols of Lord Ganesh, Kumar, Balkumari, and Bhringareshowr Mahadev (Shiva) are carried by several men and taken on a procession which starts from the field near Balkumari temple and continues to the main streets of Sunakothi.

The beginning of the Jatra is marked by erecting Yonshi (Wooden Strut symbolised as the phallus of Lord Shiva) at Yoshigal on the first day of The Jatra, whereafter a series of day and night events take place for three consecutive days at various part of Sunakothi. Other events are holy bath at Chapigal and paying homage to Tyanga Bhairav.

Date

08 April 2020

Place

Jatra is organized in Sunakothi, Lalitpur which is in ward 26 and 27 of LMC.



Litters of Gods and Goddesses paraded in the Sunakothi village during Paykhaa Jatra

Speciality:

This festival is taken as a festival of the reunion of families.

Mayagu Khwa Swayegu Din (Mother's Day)

Mayagu Khwa Swayegu Din or Mother's Day in Nepal is also known as Mata Tirtha Aunsi. Generally, this festival falls in the first month of Nepali calendar during April. Mother's day in Nepal is a tradition rather than a festival of a particular group or community. This day is regarded as very auspicious.

Generally, people around Kathmandu visit Mata Tirtha (a holy place 9 Kilometers North West of Kathmandu) to perform Sradha for Pinda Daan to their deceased mother.

The festival is special for married women who will take gifts and delicious food items to their mothers to commemorate the mother's day in a traditional Newar way .



Mother blesses her child

Speciality:

People give presents like favourite food, clothing and various gifts to their mother on this day. We call this day "Mother's Day" or in nepali "Aama ko Mukh Herne Din" (the literal meaning is to see Mother's face). Those who have already lost his/her mother remember her giving Sida Daan to pandit (Sida is a holy mixture of rice grains and other pure food materials with clothes).

Date


23 April 2020


Nepali Name

Mata Tirtha Aunsi

Place

Celebrated by all the community

Buddha Jayanti	
<p>Buddha Jayanti is the most Sacred Buddhist Festival and is celebrated with great enthusiasm in Patan as 40% of the population is Buddhist. Buddha Jayanti, also known as Buddha Purnima, celebrates the birthday of Lord Buddha. It also commemorates his enlightenment and attainment of Nirvana. The festival usually falls on the first full moon day of the first month of the Nepali calendar- Baisakh.</p> <p>In Patan, various neighbourhoods (known as toles) take turns to organise events that are more of a week-long celebration with various events like buddhist quiz contests, talk programmes, spiritual gatherings and so on. On the main day the organisers organise a big procession which passes through the main streets of Patan where people representing all the Buddhist communities in the city participate along with music, dance, banners, prayers and artwork.</p> <p>At Bungamati, on this day, a small Buddha chariot is made and pulled across the town to organise a jatra. In the early morning, people of Bungamati village donate potatoes to the Machindra bahal they are used to make a potato dish called Aloo Achar which is shared as a Prasad after finishing the jatra.</p> <p>There are special pujas or holy offerings and prayers at various Buddhist monasteries and temples throughout the day.</p>	<p>Date</p>
	<p>06 May 2020</p>
	<p>Place</p>
	<p>The parade roams around the city.</p> <p>Celebrated in the Kathmandu Valley</p> <p>Special event in Bungmati</p>
	<p>Speciality: The Buddha Jayanti procession in Patan, chariot jatra of Buddha in Bungamati and week long celebrations are unique features of Bungmati.</p>

<h2>Sithi Nakha</h2>					
<p>Sithi Nakha is one of the important festivals in the Newar community which is celebrated every year on the sixth day of the bright fortnight of Jestha. The festival is celebrated in honor of Kumar, the elder son of god Mahadev and goddess Parvati. Hence this day is also known as Kumar Shasthi. Besides, this festival is also celebrated as the day of Ram's victory over Ravana. People worship the Pikhalkhu (a place outside the household) by drawing Mandap resembling Kumar. It also marked the beginning of monsoon. By the day of Sithi Nakha, the Newar people must complete Dewali Puja in which the family deity- Digu Deya is worshipped. The Dewali Puja is of special significance as the newly married daughter in laws are welcome in the family. The Dewali Puja also includes an event of going to the open field for worshipping the family deity, where it is located in an aboriginal condition. Besides, the family members sit together and have a ritual feast.</p>	<table border="1"> <tr> <td data-bbox="1054 405 1383 472">Date</td> </tr> <tr> <td data-bbox="1054 472 1383 539">May 28, 2020</td> </tr> <tr> <td data-bbox="1054 539 1383 607">Place</td> </tr> <tr> <td data-bbox="1054 607 1383 703">Celebrated in every newar community</td> </tr> </table>	Date	May 28, 2020	Place	Celebrated in every newar community
Date					
May 28, 2020					
Place					
Celebrated in every newar community					
					
<p>Newari cuisine</p>					
<p>Speciality On this day, people usually clean the nearby water sources such as wells, ponds, stone spouts. The special Newar cuisine namely Wo (a Newari food made of lentils) and Chatamari (a special type of Newari food made of rice flour like Pizza) are consumed on this day.</p>					

Gathamuga Cahre (Ghanta karna)

This celebration commends the expulsion of a legendary evil spirit, Ghantakarna, Bell-ears, who, as per myth, threatened the Kathmandu valley inhabitants. The festival is celebrated in every year shrawan Krishna chaturdashi. This celebration is done to detoxify the city, and malevolent spirits are dragged out through customs as far as possible. The celebration is done by showcasing the wonderful dramatization in the boulevards. On this day, youngsters stretch ropes over the roads and ask for cash from voyagers to pay for the memorial service of the evil presence.



A dummy is made of bamboo, branches of plants and dry maize plant

Speciality

Nails are pounded into the door at night lintels to terrify the devils.

Date

July 19, 2020

Place

Celebrated in different places in Lalitpur

Naag Panchami

Naag Panchami falls in the middle of the monsoon. It is a Hindu festival that worships the serpent god, Naag. Pictures of Naag are posted in doorways, and milk is offered to him.

It is believed that the Kathmandu Valley was a big lake which was drained by Maha Manjushree from Mahachin (China). When it was a lake several serpents or Nagas lived here and till date, Nagas have special place in Newar culture.

It is believed that worshipping Naag protects against snake bites. This festival marks respect to serpents as the water guardians, and to ensure regular rainfall in the Kathmandu Valley.

Date

25 July 2020

Place

Celebrated in every Hindu community

Speciality:

Nags are worshiped on the fifth day following the no-moon (aunshi). Hence, the day is called Nag



A man posted a picture of Naag in doorways

Panchami. Aunshi means no-moon day in Nepali.

Nagdaha Mela (Nagpanchami)

When the lake of Kathmandu valley was drained, an arrangement was made to accommodate the King of Serpents or Nagas, Karkotak, in Nagdaha and the queen of Nagas, Champak, in Taudaha. Nagahal is situated in Dhapakhel of Lalitpur. A huge carnival or mela is organized on the Nagdaha on the Nag Panchami where thousands of devotees can be seen gathered around the Nag Temple to offer different offerings in the King of Serpents.

Date

25 July 2020

Place

Celebrated in every Hindu community and Dhapakhel, Nagdaha

Ward-23 of LMC

Speciality:

Nags are worshiped on the fifth day following the no-moon (aunshi). Hence, the day is called Nag Panchami. Aunshi



A man posted a picture of Naag in doorways

means no-moon day
in Nepali.

Pancha Daan

Pancha Daan is the festival of five summer gifts. This festival falls on trayodashi, according to the lunar calendar. This is a Buddhist festival in which gifts are made by the laity to the monks observed by Buddhists of Kathmandu, Lalitpur, Bhaktapur, Panauti and Banepa only, especially by Shakyas and Bajracharyas. Buddhist antiques are displaced and gigantic effigies of Dipankar are paraded around the town. Since monastic Buddhism has been long extinct in Nepal, the receivers of the gift today are the Buddhist priests, the Shakyas and the Bajracharyas, who go begging to the house of their clients.

Date

28 July, 2020

Place

Celebrated in every
newar community



People give daan to monks

Speciality

The main highlight of the festival is the giving away of five elements (wheat grains, rice grains, salt, money and fruit). Traditional collections of artifacts are displayed in monasteries and households on this occasion.

Janai Purnima (raksha bandhan)

On this day Shamans of the valley and around Nepal gather to perform their ancient rites in places like the Kumbeshwar in Patan, Pashupatinath in Kathmandu, Gosaikunda in Langtang and Charikot in Dolakha. International counterparts trained by Nepali Shamans also make it a point to visit their sacred sites on this occasion.

This full moon day sees a large number of Brahmins at the holy riverbanks. They take ritual dips in the water and offer ablation to the gods. They then change their sacred threads. Brahman priests tie yellow sacred threads around the wrists of the faithful.

At Kumbeshwar in Patan, a richly decorated Lingam, the phallic symbol of Lord Shiva, is placed on a raised platform in the middle of the Kumbeshwar pond to receive homage from devotees. Another ceremony that takes place here is Byan-ja Nakegu, during which rice is offered to frogs in gratitude for a good spell of rain.

Date

03 August 2020

Place

Celebrated in every Hindu community

Speciality

Newars of Kathmandu Valley call this festival Gunhi Punhi which means 9th full moon of the year. On the day, they prepare a soup of a mixture of nine legumes (beans and lentils) called Kwati as special food



A Brahman Priest tie a sacred thread around a wrist

for the day.

Gai Jatra

Gai Jatra festival, the procession of cows, generally falls in the 5th month of Nepali calendar, Bhadra, which corresponds to English calendar months of August/September and celebrated by the Newars. The festival of cows is one of the most popular festivals in Nepal. It is said people in ancient times started worshipping Yamaraj, “the god of death” on this day. It is said that, during the reign of Pratap Malla, he had lost his very young son due to which his wife, the queen, was in great misery. Thus, in this great despair, he promoted this tradition of remembering the lost souls, in order to show his queen that it was not only a calamity faced by their child but an inevitable truth for all.

Date

04 August 2020

Place

The Gai Jatra procession is taken around the around the City and congress at the Patan Durbar Square.

Speciality:

People worship the cow, put vermilion powder (Tika) on it and then the procession starts around the valley. For cows are not common in cities nowadays, young boys from the family dress as a cow to parade on the streets. Various



Picture 1: Boys dressed as cows participate on a Gai Jatra parade

cultural programs are also conducted.

Matya Jatra

Matya Jatra, literally the Festival of Light, is a typical Newar festival of Lalitpur during the month of Shrawan (4th month) according to the Nepali calendar. The festival has an analogy to the Ropai Jatra (plantation jatra) celebrated throughout the hilly regions throughout the country.

During Matya, people lineup in a huge queue and walk to various Buddhist and Hindu temples, monasteries and stupas of Patan offering light, rice, incense and other offerings. Buddhist Stupas have significance during Matya as the walkathon has to pass through all of the stupas of Patan. There is a custom that family members of the dead would participate in the walkathon and ignite light and pray for the departed souls.

Some also believe that offering of lamps to the Buddha on this day helps in overcoming Maras or temptations, thus leading to enlightenment.

Mataya is separately organised in other places of Lalitpur Metropolitan City like Sunakothi, Bungmati and Harsiddhi.

Date

05 August 2020

Place

The parade roams around Patan area.

There is a separate Mataya in Sunakothi, Bungmati and Harsiddhi

Speciality

The major attractions of the festival are traditional bands, people with lighted candles and people dressed in traditional attires.

During Matya, some



Prayers are roaming places.

participants also participate in cosplay dressed up in funny ways to add humor to the festival.

Krishna Janmastami

Krishna Janmastami marks the birth of Krishna. Considered the eighth incarnation of Lord Vishnu, Krishna is the most important character in the Hindu epic, the Mahabharata. On this day Hindu devotees visit Krishna temples. In particular, thousands of devotees gather at the stone Krishna Mandir in Patan Durbar Square. The temple is also more significant because the head of the state makes a visit at the temple on the Krishna Janmastami.



Devotees queued for worship God Krishna in front of Krishna Temple

Date

11 August 2020

Place

Patan Durbar Square (however the parade roams around the city),

Bungmati (ward 22)

Speciality

Groups gather around Patan Durbar Square and Swotha Square collectively singing and dancing is an attraction to the festival.

In Bungamati Krishna Janmashtami is celebrated by organising a spectacular procession, with a tableau of Radha and Krishna accompanied by women dressed up in traditional attires, taken around the town.



A boy and girl are dressed like God Krrishna and Goddess Radha

Bhimsen rath jatra

Bhimsen Rath Jatra is celebrated to worship the deity Bhimsen who Newars (historical inhabitants of Patan) worship as a God of Commerce. Like the Rato Machindranath Jatra, a chariot is prepared for this occasion. However, the chariot is very small in which a wooden statue of Bhimsen is placed. During this festival which happens in front of Bhimsen Mandir in Patan Durbar Square, devotees burn incense sticks and the aura gets so thick that the air can be suffocating. Those who stay till the end of the ceremony and bring back the burning incense sticks to their homes are said to be blessed by god Bhimsen.



People carry chariot with statue of Bhimsen

Speciality

Then the devotees carry the deity on the chariot on shoulder


Date

13 August, 2020

Place

Celebrated at Mangalbazar, lalitpur Ward no: 16

<p>poles across the town with musical bands playing traditional Newari devotional music and some sing devotional songs all through the journey till the chariot is brought back to the temple.</p>	
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<h2>Baayagu Khwa Swayegu Din (Father's Day)</h2>					
<p>Baayagu is a Nepali fathers' day festival and is also known as Kushe Aunsi or Gokarna Aunsi. This is a special day set apart for the veneration of one's father. On this auspicious day, sons as well as daughters go home to meet and spend quality time with their fathers. Many people celebrate this festival by offering prayers to the Shiva shrine at Gokarna Temple.</p>	<table border="1"> <tr> <td data-bbox="1054 450 1383 510">Date</td> </tr> <tr> <td data-bbox="1054 510 1383 571">19 Aug 2020</td> </tr> <tr> <td data-bbox="1054 571 1383 631">Place</td> </tr> <tr> <td data-bbox="1054 631 1383 705">Celebrated in every community</td> </tr> </table>	Date	19 Aug 2020	Place	Celebrated in every community
Date					
19 Aug 2020					
Place					
Celebrated in every community					
					
<p>Put tika on forehead by his child</p>					
<p>The festival is special for married women who will take gifts and delicious food items to their fathers to commemorate the mother's day in a traditional Newar way .</p>	<p>Speciality: Home-cooked delicacies, sweets, meat and other gifts are offered to all fathers. On the streets are seen married daughters with goodies making their way to their maternal home to meet, no matter how busy their schedule is. People also visit the temple at Gokarna or other holy places to perform "shradh" in memory of their deceased fathers.</p>				

<h2>Gunla</h2>				
<p>Gunla starts fifteen days before the full moon of August or early September, and the fifteen which follow, comprise the sacred lunar month of Gunla, the holiest period of the Buddhists. During these auspicious thirty days the Buddhists devote themselves with great enthusiasm to fasting, penances,</p>	<table border="1"> <tr> <td data-bbox="1054 1863 1383 1924">Date</td> </tr> <tr> <td data-bbox="1054 1924 1383 1984">August 20, 2020</td> </tr> <tr> <td data-bbox="1054 1984 1383 2045">Place</td> </tr> </table>	Date	August 20, 2020	Place
Date				
August 20, 2020				
Place				

pilgrimages and holy ceremonies with a typically Newari climax of feasting, merrymaking and rejoicing.

Celebrated in every newar community



Buddhist celebrate Gunla Festival

Speciality

People worship and offer fruits for a month and start the day with gunla bhajan.

Teej

Teej is the biggest festival for Hindu women in Nepal. It is believed that Teej gets its name from a small red insect that comes out of the soil during the rainy season. That is why Teej is celebrated in red. Teej is also known as Hartalika Teej. It also welcomes and celebrates the arrival of monsoon after a season of summer heat. It generally falls in late August or early September.

Teej is traditionally dedicated to the Goddess Parvati, remembering her union with Lord Shiva. It is a three-day-long celebration that combines splendid feasts as well as rigid fasting. The fast is believed to be kept for long life and good relationship till eternity with their husbands.

Date

21 August 2020

Place

Celebrated in every Hindu community.

Speciality

The folk music and dances add more flavour to traditional



Women are dancing during Teej

On the day before the Teej, women feast together with their family and loved ones. On the Teej day, women go on a day-long strict fast and visit temples for rituals and offerings.

Teej is observed for marital happiness, the well-being of spouse and children and purification of own body and soul. Traditionally, Newar women do not celebrate Teej festival but there is a growing trend for Newar women to also participate in the celebrations.

values of Teej. It is fascinating to see women dancing and singing on the street, going to temples in holy and fasting moods.

Chatha

Chatha is a festival observed in the fifth month (Bhadra) of Nepali calendar i.e. August-September. In Nepal, it is mostly celebrated by Newars.

This festival is also known as Ganesh Chaturthi (celebrated in different ways in India). During this festival people worship the waxing moon on the 4th day after no moon.

It is believed that the way Chatha is observed may reflect the days of Dashain, the greatest festival of Hindus. For example if it rains on the day of Chatha then it is believed, the days of

Date

22 August 2020

Place

Celebrated in the Newar communities throughout the valley.

Sunakothi, Lalitpur

Dashain would be rainy too. And if a family gather together during Chatha, it is believed that the family will also get to gather for Dashain.



Worship a God Ganesh

Ward - 26,27

Speciality

On this day, roasted cereals and legumes are offered to the moon along with local fruit harvests like pears and guavas.

It is believed that if families gather during this day their reunion will be in Dashain. That is why Chatha is taken quite seriously.

Rishi Panchami

Rishi Panchami, the last day of Teej festival celebrated by Hindu women, is being marked across the country. On Rishi Panchami, women take a ritual bath in holy water, be it in a river, pond, or other body of water. They bathe before the rising of the sun, apply special types of mud to their body, use Datiwan stem to brush their teeth, offer Datiwan leaves to the

Date

23 August 2020

Place

gods, and fast during the day. They may also wash their husband's feet and take part in various other religious rituals.



Hindu Women perform ritual prayers during Rishi Panchami

Celebrated in every Hindu community.

Speciality

On this day, there are many Hindu gods that are worshipped. These include the Sapta Rishi, meaning "seven sages", who are thought to inhabit the Great Bear Constellation. Images of these seven, and of other gods may be crafted out of cow dung and then worshipped on Rishi Panchami.

Yenha Punhi (Indra Jatra)

Both Hindu and Buddhist unite to celebrate the festival of Indra Jatra with great enthusiasm. Indra Jatra is the celebration of God Indra. Some believe Indra Jatra is thanking the day to lord **Indra** for the rain. According to others, the festival is celebrated in the honor of Bhairab, who is Shiva's manifestation and is believed to destroy evil. It is celebrated by all Newars but chariot festival is only carried out in Kathmandu. In Lalitpur, Samaya baji is offered to the neighbours and local people by the Newars. It is celebrated for five days, but Samaya baji is offered at specific place on specific days; starting from Ekhachhen on 1st day to Purnachandi on 5th day.

Date

01 September, 2020 to
05 September, 2020

Place

Celebrated in Newar Community.

Speciality

Indra jatra is celebration of God of Rain and good harvest.



Picture: Display of Samay baji

Purnachandi Bhuja Jatra

Purnachandi jatra is celebrated after Indra Jatra in September. According to Krishna Bhakta Sharma, a local resident, the jatra is very old and it was once, during the reign of Rana Bahadur Shah cancelled. Later when someone appealed that the king should not grab the temple's properties the Jatra again began during the reign of King Surendra. In the Purnachandi Bhuja jatra, 12 heaps of rice are made. Each heap contains a muri (160lbs) of rice and all the other products of the ground. 84 sorts of dishes are prepared for this jatra.

Date

Sep 05,2020

Place

Celebrated at Purnachandi ,lalitpur Ward no: 20



People worship God

Speciality

The main objective of such an offering is to protect Patan from lightning. Interestingly, there is no evidence of lightning in the area. The priest believes and claims that this is all because of the offerings.

Nalaswanegu Din or Ghatasthapana

Nalaswanegu Din or Ghatasthapana is celebrated to mark the first day of Mohni or Dashain, the biggest festival of Hindus in Nepal. It falls on the first day after the no-moon day (the bright fortnight) of the sixth month (Ashwin) of Nepali Calendar.

Mohni is a festival where people worship female forces, one of the ten demi goddesses who are considered forms of Goddess Durga are worshiped during each of the first 10 days of Dashain.

In Nepal, every Hindu household has prayer rooms where on this day, the kalash, (holy water vessel) symbolizing Goddess Durga is placed in the prayer (pooja) room, where they plant Nalawa or Jamara. Various cereals like barley, wheat, or maize, are planted in clay or sand in a dark room for over 10 days to produce long yellow plants which are considered as flowers.

Date

17 October 2020

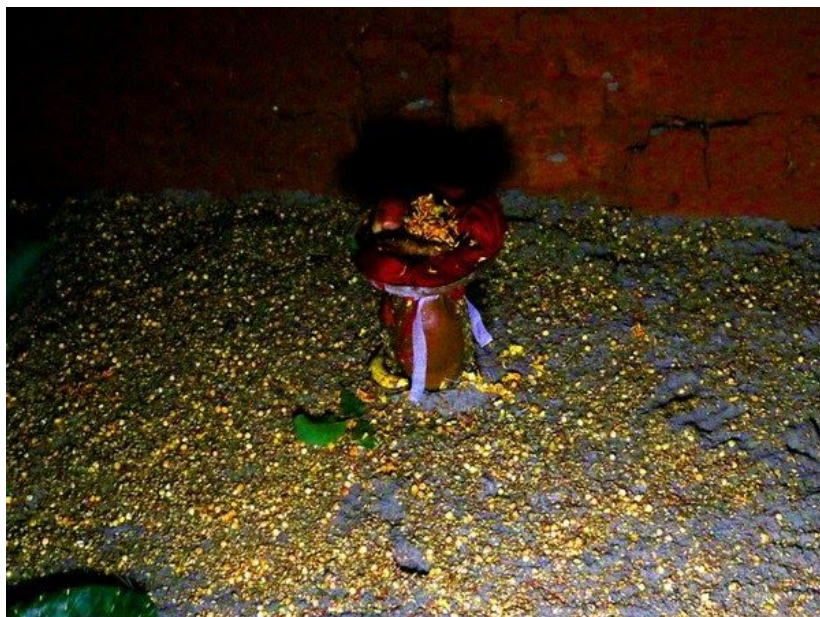
Place

Celebrated throughout the country

Speciality

The households start Mohni Festival this day and the morning is filled with sounds of Damaru, a hand held ritual drum, from every household's prayer rooms.

The Nalaswa planted on this day is very important to celebrate Mohni or Dashain over the next 15 days because, it is used as one of the offerings to god and people when they receive.



Planting a Nalaswa or Jamara

Sikali Jatra/Khona Jatra

Sikali Jatra or Khokana Jatra is celebrated during the last five days of the Mohni Festival in Khokana.

During the 10th day of Mohni festival, people celebrate the ritual of tika, where elders give blessings and offerings to the young ones. However, because the Sikali Jatra coincides with Mohni, people of Khokana do not practice the ritual of tika and Nalaswanegu.

Dashain is celebrated as good conquering over evil. On the

Date

17 October 2020

Place

Celebrated at Khokana, Lalitpur Ward-21

first day of the festival three buffalo are sacrificed at the Sikali temple. Various rituals are performed everyday and on the last day the Goddess Rudrayani comes out to battle demons in an elaborate atmosphere of traditional instruments, incense and locals and enthusiasts watching on as she conquers evil.



Dance on masked

Speciality

Masked dances following tantric rituals are performed by dancers garbed in colourful attires during the festival. The dancers represent 14 gods and goddesses of the Hindu pantheon.

Phoolpati

Phool is Flower and pati is leaves and plants. Phoolpati literally means flowers, leaves and plants. There is a tradition in Nepal of bringing nine types of Phoolpati into the Prayer rooms of the house with a celebration on the seventh day of Navaratri Pooja. Therefore, the seventh day of Vijaya Dashami is also called Phoolpati in Nepal.

Date

23 October 2020

Place



People are queued for worship God

Celebrated in all
Places in Nepal

Speciality

The nine ingredients of the Fulpati, also called Navapatriva, are banana leaves, Darim, Stalk of paddy seeds, turmeric plant, Manabriksha, Kachuki, Leaf of Bel tree, Ashok, and Jayanti.

Ashtami (8th day of Dashain)

The eighth day of Vijayadashami is called Maha Asthami. Durga Bhawani and Kali Mata (different names and incarnations) are worshipped with very high dedication. People sacrifice animals to Goddesses. Ashtami is also known as Durgasthami and Veerasthami. It is celebrated on Ashwayuja Shukla Ashtami. It is said - Arjun, one of Pandav's brothers, took his Ayudha (weapons) from Shami tree after 14 years of exile from his country and performed puja of the weapons on this day. Ayudha Puja or Astra Puja is the main ritual on Durgasthami or Mahashtami day. People perform weapons pooja on this day.

Date

24 October 2020

Place

Celebrated in all
Places in Nepal



People are queued for worship God

Speciality

The night of Ashtami is called Kal Ratri (the dark night). Hundreds of goats, sheep and buffaloes are sacrificed in Kali's temples and households. The sacrifice continues till dawn and even till dusk. The puja continues with feasts in most of the celebration homes. People in Kathmandu generally make syabaji In this day. Syabaji, roasted beaten rice, is a traditional Nepali food.

Mahanavami (9th day of Dashain)

The Mahanawami is observed with fervour worshipping Goddess Durga Bhawani and making offerings today. Mahanawami falls on the ninth day of the waxing moon in the month of Asoj as per the lunar calendar. It is also marked as an important part of the 10-day Bada Dashain festival. Special worship is performed to Durga Bhawani today on the occasion of the Mahanawami and the jamara which have been germinated is offered to the goddesses at various shrines.

Date

25 October 2020

Place

Celebrated in all Places in Nepal



Devotees throng Taleju Bhawani Temple

Speciality

On the occasion, billy goat, duck, cock, buffalo are sacrificed at the various temples dedicated to the goddesses. Those who do not have the tradition of offering animal or bird sacrifices, offer the sacrifice of fruits and vegetables to the goddess.

Aju/Aji Manakamana Jatra

Bungamati is also the home abode of Goddess Manakamana. People believe that Manakamana is in Gorkha district, but the fact is the original Manakamana is in Bungamati. It is said that the upper part of the body of Goddess above navel is in Bungamati and lower part of the body below navel is in Gorkha. Bungamati observes Manakamana Jatra as the main festival of Bungamati which usually occurs in the month of October during Navami, Dashami and Ekadashami of Dashain festival. During those three days the temple at Gorkha is shut

Date

25 October 2020

Place

Celebrated at
Bungamati, Lalitpur
Ward-22

down and the priest sends the devotees to Bungamati. People used to say that Hanuman climbed that bamboo to see the guests ie; (goddesses), that means other goddesses came to see the jatra. And the Aju/Aji took over the bungamati village at midnight. On the third day, the people of bungamati village invite their guests to see jatra and that day Aju/Aji is taken all over the bungamati village. And the people worship the Aju/Aji with Chyang and Aaila.



Aaju aji Jatra

Speciality

The first day of jatra starts at 3am, the goddess Aju/Aji and salcha is taken out. Salcha is known as the second day, the jatra starts at midnight. On that day, the salcha dance and the hanuman jatra are celebrated. The hanuman jatra is called "hanuman chadne". Hanuman climbs to the bamboo and it has its own story of " why hanuman should climb that bamboo".

Payaa Piha Woigu (Khadga Jatra)

The festival is popularly known as Paya among its Newar patrons, the etymology of the name still being debated among historians. "The word must've originated from two Newari words, 'Pa' meaning traditional war weapon sword with a wide and heavy blade and 'yaa' meaning procession or Jatra," says cultural expert Indra Mali. The Paya is regarded as a victory procession, celebrating the triumph of good over evil following the legend of the victory of Goddess Durga over Mahishasura, the demon. It is carried out on the day of Bijaya Dashami as it is regarded that it was on the very day that the deities were able to conquer the evil.

Date
25 October 2020
Place
Celebrated at Kobahal, Lalitpur



A person carries sword

Speciality

The body of the person carrying the khadga, a wide blade heavy sword, shakes as they walk onto the streets, fueling the common belief that deities themselves enter the persons carrying the swords. They are followed by huge crowds with their worshipped khadga in their hands and form their respective processions.

Vijaya Dashami

Tenth day, also known as Vijayadashami is the most auspicious day. During this day, the elder of the family offers the jamara, which grows to decent size along with tika (rice grains mixed with crimson powder) is offered to his/her descendents and the relatives. Elders also grant the blessings along with tika, so that relatives utilize five more days after vijayadashami going to different relatives. The full moon day is also called 'Kojagrata' meaning 'who is awake'. The Hindu goddess of wealth Laxmi is worshipped. On this day the goddess Laxmi is given an invitation to visit each and everyone.

Date

26 October 2020

Place

Celebrated in all Places in Nepal



Elder gives bless to younger by put tika on forehead with jamara

Speciality

Dashain also lies in the fact that on this day family members from far off and distant relatives come for a visit as well as to receive tika from the head of the family. This function continues for four days. After four days of rushing around and meeting your relatives Dashain ends on the full moon day, the fifteenth day. On the last day people stay at home and rest.

Laxmi Puja (Tihar)

It is the third day of the Tihar festival after kag tihar and kukur tihar, in which day Goddess Laxmi, the Goddess of wealth is worshipped. This day is also known as Gai Tihar. Gai means cow in English, symbolizes the Goddess herself. Cow is taken as similar to mother in Hindu religion, as we grow up drinking her milk. On this day, people worship the cow in the morning by feeding her with the best grass, and by decorating her with garlands made from marigolds or chrysanthemums. Disciples try to pass through between the four legs of the cow, and drink her urine as it is believed to purify the human body and soul. In the afternoon, people clean their houses with the mixture of red mud and cow dung, and some footsteps are marked from the main entrance to the pooja kotha, which are believed to

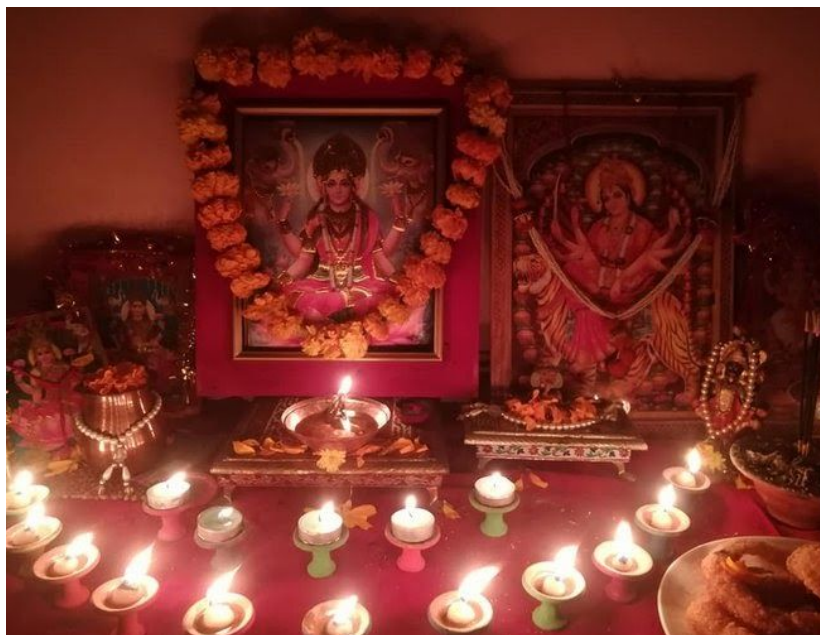
Date

14 November 2020

Place

Celebrated in every hindu community.

drive Goddess Laxmi inside the house. In the evening, all the houses are made bright with the lighting of candles, or the pala (these are being replaced by the electrified lights today) in the doors, main entrance, windows and roof.



Worship Goddess Laxmi with light

Speciality

People try to make their houses as bright as possible, as it is the belief that the Goddess is attracted by light. This is the very day when people start playing deusi (which is sung mostly by boys) and bhailo (which is sung mostly by girls). Fire crackers are also blown in the evening. Some people also play cards as well.

Mha Puja

Mha Puja is an annual ritual performed by the Newari people of Nepal to celebrate one essence and to cleanse and empower the soul. The day is also celebrated as Nhu Danh or the Newari New Year and the era is regarded as Nepal Sambat. We are currently at Nepal Sambat 1140. The celebrations invoke prosperity and longevity for the participant. Mha Puja and Nepal Sambat are also celebrated abroad where Nepali people have settled.

Date

15 November 2020

Place

Celebrated in every hindu community.



Decorate a mandap with fruits, marigold

Speciality

The festival of Mha Puja spreads the beautiful message to respect self-worth. The way of celebration varies from families to families. However, the elements required for the completion of the Puja are the same. The Mha Puja requires the following eight elements to complete. All these elements are supposed to balance the ecological energy and earn physical and spiritual boost.

Yomari Punhi

Yomari Punhi is a harvest festival celebrated by the Newari people. The festival gets its name from Yomari, fresh-harvest rice sweetmeat, prepared especially during the festival and enjoyed by all. People of the Kathmandu Valley offer worship to Annapurna, the Goddess of Grains, for the rice harvest on this full moon day. A yomari is a confection of rice flour (from the new harvest) dough shaped like fish and filled with brown cane sugar and sesame seeds, which is then steamed.

Date

30 December 2020

Place

Celebrated in the newar community.



Yomari with chaku

Speciality

In a yomari people keep chaku a chocolate-like food or khuwa a ricotta-cheese-like dairy product. It is very tasty. This is also one of the main festivals celebrated only in the newar community.

Yomari Punhi

Yomari Punhi is a Newari festival marking the end of the rice harvest. It takes place in November/December during the full moon day of Thinla (थिंला), the second month in the lunar Nepal Era calendar. People celebrate this day by making Yomari which is a confection of rice flour (from the new harvest) dough shaped like fish and filled with brown cane sugar and sesame seeds, which is then steamed. However, People in Harisiddhi celebrate this day as Jatra where Lakhey (masked figure) dance is performed.

Date
30 December 2020
Place
Celebrated at Harisiddhi, Lalitpur Ward no: 28 and 29



Yomari filled with chaku

Speciality

People visit Harisiddhi on this day to observe the special performance of Lakhey. It is said the Lakhey dance was supposed to be performed daily from Yomari Punhi to Falgun Punhi.

<h2>Bhoto Jatra</h2>					
<p>Bhoto Jatra, which literally means "vest festival", is the climax of a month long chariot procession of Bunga Dyah Jatra (Machindranath Jatra). On the appointed day in the presence of the head of state, a government official climbs on to the chariot and holds up a jewel-studded black vest from the four sides of the chariot. According to legend, a Jyapu (Newar farmer) lost the vest which he had received as a gift from the serpent god Karkotaka Naga for doing him a favour. One day, the farmer had come to Jawalakhel to watch the chariot pulling festival where he saw someone wearing his missing garment. A quarrel developed over the vest, and since neither party could prove ownership, it was agreed that the undershirt would be kept with Bunga Dyah until the rightful owner came to claim it with adequate proof. Since then, the vest has been shown to the public annually as a call to potential claimants to step forward.</p>	<table border="1"> <tr> <td data-bbox="1054 367 1383 427">Date</td> </tr> <tr> <td data-bbox="1054 427 1383 495"></td> </tr> <tr> <td data-bbox="1054 495 1383 562">Place</td> </tr> <tr> <td data-bbox="1054 562 1383 696">Celebrated at Jawalakhel ,lalitpur Ward no: 4</td> </tr> </table>	Date		Place	Celebrated at Jawalakhel ,lalitpur Ward no: 4
Date					
Place					
Celebrated at Jawalakhel ,lalitpur Ward no: 4					
					
<p>A man shows a black Bhoto</p> <p>Speciality After the festival, the chariot is dismantled and the parts are stored until it is time for the procession the next year.</p>					

<h2>Ghanta karna</h2>				
<p>This celebration commends the expulsion of a legendary evil spirit, Ghantakarna, Bell-ears, who, as per myth, threatened the Kathmandu valley inhabitants. The festival is celebrated in every year shrawan Krishna chaturdashi. This celebration is done to detoxify the city, and malevolent spirits are dragged out through customs as far as possible. The celebration is</p>	<table border="1"> <tr> <td data-bbox="1054 1845 1383 1912">Date</td> </tr> <tr> <td data-bbox="1054 1912 1383 1980">July 19, 2020</td> </tr> <tr> <td data-bbox="1054 1980 1383 2047">Place</td> </tr> </table>	Date	July 19, 2020	Place
Date				
July 19, 2020				
Place				

done by showcasing the wonderful dramatization in the boulevards. On this day, youngsters stretch ropes over the roads and ask for cash from voyagers to pay for the memorial service of the evil presence.



A dummy is made of bamboo, branches of plants and dry maze plant

Speciality

Nails are pounded into the door at night lintels to terrify the devils.

Celebrated in different places in lalitpur

Disi Puja

Newars, other than the Bajracharya, often get confused about Disi-Puja and label it as digu-puja as all the phuk? -members (coming from the same family) are the same in both. In their own view, these two are different. Digu puja means a simple celebration when they worship their lineage god and in which all family members can participate, while disi puja is a secret puja which can be performed by ordained members only. In their words, Disi puja is the one which is carried out by the ordained male following vajrayana traditions.

Speciality

Newar Buddhists other than Bajracharyas also have?gama devat?(lineage god) which they worship in a secret manner only by male family members. However, in Hindu Newar and Upper class Buddhist Families, females are also allowed.

Date

Place

Differs according to community

<p>Degu Puja</p>					
<p>Degu puja is commonly known as dev puja. It is festival where newars worship their Kuldevta (lineage god). Before the concept of small family was introduced, everyone used to live in a big fat family. As time passed, families started to get shattered into smaller families. So, all the family gathered once a year to meet others and pay a tribute to their lineage god. The festive season for the celebration of the lineage god worship begins two days before Akaya Tritiya? and ends on the day of Sithi Nakha.</p> <p>Speciality</p> <p>A girl who marries leaves her family to go and live with the family of the husband. Henceforth, she will no longer belong to her original lineage and will have to submit to the obligations imposed on her husband's lineage; in this respect a woman marries not only an indiJwala Pujavidual but also a lineage.</p>	<table border="1"> <tr> <td data-bbox="1054 365 1383 432">Date</td> </tr> <tr> <td data-bbox="1054 432 1383 499"></td> </tr> <tr> <td data-bbox="1054 499 1383 566">Place</td> </tr> <tr> <td data-bbox="1054 566 1383 663">Celebrated in different places in lalitpur</td> </tr> </table>	Date		Place	Celebrated in different places in lalitpur
Date					
Place					
Celebrated in different places in lalitpur					

<p>Jwala Puja</p>					
<p>The last day of chariot festival which is held in jawalakhel and it is called Jwala Puja. On that day, people went to jawalakhel to worship the goddess machindranath and prepare samey baji. It will be so fun on that day because lots of people are their and they celebrate that jwala puja as picnic with their family. Around 4pm, Bhoto jatra is started and after finishing that the people of bungamati went to jawalakhel to take machindranath in bungamati with different baja. People of bungamati welcomed machindranath with fire which is called "Chwali pwa".</p>	<table border="1"> <tr> <td data-bbox="1054 1276 1383 1344">Date</td> </tr> <tr> <td data-bbox="1054 1344 1383 1411"></td> </tr> <tr> <td data-bbox="1054 1411 1383 1478">Place</td> </tr> <tr> <td data-bbox="1054 1478 1383 1608">Celebrated at Jawalakhel, lalitpur Ward no: 5</td> </tr> </table>	Date		Place	Celebrated at Jawalakhel, lalitpur Ward no: 5
Date					
Place					
Celebrated at Jawalakhel, lalitpur Ward no: 5					



People visit to worship machindranath and mimnath God

Speciality

People welcomed goddess machindranath with fire in the "chawali" and gurju paltan shot the three bullets after finishing the jatra.

Barah Barsh Mela (Machhindranath Jatra)

Machhindranath Jatra, The chariot festival is held according to the lunar calendar which is held every year. But Barah Barsha mla is held after each 12 years. To make chariot, people of patan came and make the chariot. And in barah barsha mela, the chariot is placed in the machhindranath. In the 1st day of jatra which is called "nhawa luvwue". In that day, panju's took bath to machindranath and after that bratabandha is done to goddess machindranath and barah too. There will held a mela in bungamati and chariot is took to patan after certain days.

Date

Place

Celebrated at Machindra Bahal Bungamati, lalitpur Ward no: 22



Celebrate a mela at bungamati

Speciality

Mela was held in Bungamati village for a few days.

Gojamari Punhi

The Gojamari Punhi is celebrated during Yomari Punhi in Mangsir [Full moon December]. In the festival, Balkumari goddess is carried on a wagon throughout the inner settlement at the mother temple located in the isolated forest of the area.

Speciality

This festival is celebrated for 3 days in a row.

Date

Place

Celebrated at
Sunakothi, lalitpur
Ward no: 26 and 27


Machindranath Amrit Bhojan

One of the longest jatra of Nepal known as Bungo Dyo Jatra(Rato Machindranath Jatra) ends with a festival Bhoto Jatra. This marks the end of a month-long jatra. After the Bhoto jatra, Bungo Dyo (Machindranath) served the last feast. The remaining food is then scattered around the field(chaur)


Date

Place


<p>Speciality It is believed that the remaining food is served to all the living creatures when scattered arounds the field(chaur).t is believed that the remaining food is served to all the living creatures when scattered arounds the field(chaur).</p>	<p>Celebrated at Ihola-saugal, lalitpur</p>
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<h2>Dipankha Yatra</h2>	
<p>“Dipankha Yatra” is a religious walkathon of ‘Neel Thusa Bodhisattva’(Blue Horned Oxen). It is considered as one of the longest journeys where the devotees are supposed to travel 66 km on foot, nearly traveling 25 to 32 hours. The tradition of Dipankha Yatra has been continuing for 900 years now, where the devotees visit 131 temples from all around Kathmandu and Lalitpur cities covering 60-62 km on foot within 2 days. This unique festival happens only when 5 astrological and astronomical events align on one single day according to the Lunar calendar. The recent Dipankha Yatra happened on 18th October, 2013.</p>	<p>Date Will be fixed a year before it will be organised</p> <p>Place Starts from Nagbahal, lalitpur Roaming around the Patan in different places</p>
	
<p>Start point of Journey, Nagbahal</p> <p>Speciality It is believed that the devotees who join the procession gain ‘Dharma’ with each step they take amounting to 1 tola (11.664 gram) of gold offered to the gods.</p>	

Music, Dance & Performances

<p>Kaa baja</p>	
<p>Traditionally, there has been a practice of informing the people around the city or community through the musical instrument called Kaa Baja.</p>	<p>Speciality</p>
	<p>It is played during Khadga Jatra, Machindranath Jatra, Ghode Jatra, Balkumari Jatra and Bhola Ganesh Jatra.</p>
<p>Play a kaa baja instrument</p>	
<p>Dhimey</p>	
<p>Dhimay is the most common musical instrument amongst the Newars. It is considered as the oldest musical instrument. Even though there is no evidence that Mahadeva invented this instrument (as legend says), there is evidence to support that it dates back to the Kirat period. It resembles the Chyabrung of Kirat Rais and Dhola of Tharus. Dhimay is played in almost all ceremonial marches by the Jyapus. They are found lost in dancing with the deep rumble of Dhimay in festivals. Dhimeys are of two kinds: bigger Ma Dhimay and smaller Dhahcha Dhimay or Yalaypoh Dhimay.</p>	<p>Speciality</p>
	<p>Dhimay has the capacity to produce a multiple reverberating echo, which is its main feature. Dhimay is accompanied with Bhusyah (a pair of cymbals). Chhusyah and TainNain is also played in some places.</p>

 <p data-bbox="204 808 564 837">Dhime Baja newari instrument</p>	
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<h3 data-bbox="204 1021 379 1059">Dhaa Baja</h3>			
<p data-bbox="204 1106 1031 1317">As Dhah is played during Gunla it is also termed as 'Gunla Bajan'. It looks similar to Dhimay but is slightly smaller than Dhimay. Dhah is constructed from a cylindrical hollowed tree trunk slightly smaller than that of Dhimay. Tuning paste is stuck at the inner side of Mankah. Tuning paste is made of castor seeds, mustard oils etc.</p>	<table border="1"> <tr> <td data-bbox="1066 1106 1385 1160"> <p>Speciality</p> </td> </tr> <tr> <td data-bbox="1066 1173 1385 1608"> <p data-bbox="1066 1173 1385 1608">Besides in the Gunla month, Dhah is also practiced in different dances and other different festivities. Dhah is accompanied with Bhusyah (pair of cymbals), Tah (smaller cymbals), Muhali (clarinet/trumpets) or Bansuri (flute).</p> </td> </tr> </table>	<p>Speciality</p>	<p data-bbox="1066 1173 1385 1608">Besides in the Gunla month, Dhah is also practiced in different dances and other different festivities. Dhah is accompanied with Bhusyah (pair of cymbals), Tah (smaller cymbals), Muhali (clarinet/trumpets) or Bansuri (flute).</p>
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 <p data-bbox="469 1906 762 1935">People play a dhaa baja</p>			

<h2>NyaKhin Baja</h2>			
<p>This instrument is mainly played by the Khadgis, however, this instrument is also played by other castes. It is also called 'NyaKhin' or 'Dyah Khin'. Since it is also played in funeral processions it is also known as 'Seeh Bajan' (funeral drum). Long long ago, there was a tradition to play fanfare on NyaKhin to proclaim the news. In the Malla period, proclaiming by beating of NyaKhin was widely spread. The NyaKhin looks similar to Dha but it is smaller. It is constructed from hollowed tree trunk of an average size of 14" length and 7" diameter</p>	<table border="1"> <tr> <td data-bbox="1054 367 1383 432"> Speciality </td> </tr> <tr> <td data-bbox="1054 432 1383 602"> NyaKhin is played by producing a rubbing vibrato in Mankah side(right side). </td> </tr> </table>	Speciality	NyaKhin is played by producing a rubbing vibrato in Mankah side(right side).
Speciality			
NyaKhin is played by producing a rubbing vibrato in Mankah side(right side).			
			
<p style="text-align: center;">NYA-KHIN</p> <p>Nya Khin baja</p>			

<h2>Bhushya Baja</h2>			
<p>Bhushya around 10 to 20- inches only. It looks like a small copper plate attached with a rope. It is basically played by clapping both the plates onto each other</p>	<table border="1"> <tr> <td data-bbox="1054 1545 1383 1610"> Speciality </td> </tr> <tr> <td data-bbox="1054 1610 1383 1749"> This instrument is played in almost all kinds of bhajan (songs sung praying gods). </td> </tr> </table>	Speciality	This instrument is played in almost all kinds of bhajan (songs sung praying gods).
Speciality			
This instrument is played in almost all kinds of bhajan (songs sung praying gods).			



Kantan Dab Dab


It is also known as Damaru. It is a small two headed drum with straps. It is the instrument played by lord Shiva. It has two rope tied on the both sides with a hard material on its end. It is played by giving it a semi circle motion clockwise and anti-clockwise. Kanta Dab Dab is especially played during Mohani Festival and in special ceremonies and pujas.

Speciality

This instrument makes sound when the rope hits the base of the Damaru.



Picture : Damaru

Pachima			
<p>Pachima is known as Khing in the Newari language. The appearance of Pachima is similar to the shape of Khen (egg), so it is named as Khing. The average size of Pachima is 24 inches long, 12 inches wide at the middle and at the end of one side it is 8 inches while the other side is 9.5 inches. Both the ends of the instrument is covered with the skin of animals in which Khau (a black spot) to give melodious sound is filled partly.</p>	<table border="1"> <tr> <td data-bbox="1054 450 1383 510">Speciality</td> </tr> <tr> <td data-bbox="1054 510 1383 645">It is also an instrument that comes under naubaja.</td> </tr> </table>	Speciality	It is also an instrument that comes under naubaja.
Speciality			
It is also an instrument that comes under naubaja.			
			
Picture: Nau baja			

Bansuri (Flute)			
<p>Bansuri is a woodwind instrument which accompanies mainly Paschima, Dapha Khin or Koncha Khin. Bansuri are of three kinds: Ghor, Majhawala and Teep, producing low, middle and high tones.</p>	<table border="1"> <tr> <td data-bbox="1054 1765 1383 1825">Speciality</td> </tr> <tr> <td data-bbox="1054 1825 1383 2000">Bansuri professionally used different famous musical bands in nepal.</td> </tr> </table>	Speciality	Bansuri professionally used different famous musical bands in nepal.
Speciality			
Bansuri professionally used different famous musical bands in nepal.			



Sankha

Sankha or conch is an ancient instrument. Playing of Sankha indicates starting of any new work. Sankha is played in 'MahGhah Wonegu' in dec-jan month. It is also played in different worships. Shankha is basically a conch shell of ritual and religious importance in Hinduism and Buddhism. It is the shell of a large predatory sea snail, *Turbinella pyrum*, found in the Indian Ocean.

Speciality

A powder made from the shell material is used in ayurveda as a treatment for stomach ailments



Picture : Sankha

<h2>Malshree Dhun</h2>			
<p>The dhun is incorporated into mainstream Nepalese music as the music of Dashain. It is the tune that announces that Dashain, the biggest Hindu festival of Nepal, has arrived. Malashree dhun is one of the oldest surviving devotional musics of Nepal, with its origin in the 17th century. The Malshree dhun originally belongs to the Newari culture from the Kathmandu valley, and it's a folk music of Newari culture which later on got amalgamated with the large Nepali culture and has become a traditional music of the biggest festival of Nepal, Dashain.</p>	<table border="1"> <tr> <td data-bbox="1054 450 1383 510"> Speciality </td> </tr> <tr> <td data-bbox="1054 510 1383 819"> <p>This popular Malshree tune is very melodious and extremely soothing, and the listener becomes one with the natural order of things in the universe.</p> </td> </tr> </table>	Speciality	<p>This popular Malshree tune is very melodious and extremely soothing, and the listener becomes one with the natural order of things in the universe.</p>
Speciality			
<p>This popular Malshree tune is very melodious and extremely soothing, and the listener becomes one with the natural order of things in the universe.</p>			
<div data-bbox="205 844 849 1323" data-label="Image"> </div> <p data-bbox="469 1335 762 1361">Guitar on Malshree dhun</p>			

<h2>Dapha Music</h2>			
<p>The music is performed by a group of musicians called Dapha khalah in places called dabu. Dapha is the oldest surviving devotional music of Nepal, with its origin in the 17th century. The dapha music saw a growth in the early 18th century with royal patronage. It expanded during that era to include sets of nine different drums that are standard today. The dapha ensemble consists of percussion instruments consisting of moo dhimay, khin, paschima, nyah khin, jwo nagara, damaru, accompanied by cymbals such as taa, bhusya and kaynpin.</p>	<table border="1"> <tr> <td data-bbox="1054 1626 1383 1686"> Speciality </td> </tr> <tr> <td data-bbox="1054 1686 1383 2063"> <p>The dapha music is performed according to a fixed schedule. There are specific pieces of music which are played during specific seasons, specific day of week and specific hours of day.</p> </td> </tr> </table>	Speciality	<p>The dapha music is performed according to a fixed schedule. There are specific pieces of music which are played during specific seasons, specific day of week and specific hours of day.</p>
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Gunla Bhajan

Gunla Bhajan (Nepal Bhasa: गुंला बाजं) is devotional music played by the Newars of Nepal. "Gunla" is the name of the tenth month in the Nepal Sambat calendar, which corresponds to August in the Gregorian calendar and "bajan" means "music" and "music playing group".


Gunla is a holy month for Newa Buddhists when they recite the scriptures and visit places of worship playing devotional music. The practice of observing the sacred month is descended from the rain retreat dating from the Buddha's time when monks stayed in one place and taught the Dharma.



Picture : Gunla bhajan

Speciality

Separate pieces of music are played when marching in procession, going around a shrine and crossing a bridge.

<h2>Harmonium</h2>	
<p>This is the only European import that has been thoroughly incorporated into Nepali music. The harmonium is rarely used as a solo instrument, and perfectly matched to accompany singers with its reliable, unchanging pitch and two-octave range matching the human voice. In newar community it is used in bhajans as well.</p>	<p>Speciality</p> <p>Harmonium is not categorized into the traditional musical instruments of newari community.</p>
	
<p>Picture: Harmonium</p>	

<h2>Panche Baja</h2>	
<p>A common feature in these special ceremonies is Panche Baja, literally five musical instruments, that add a strong flavor to these auspicious occasions Panche Baja is an important aspect of the celebration for the Hindu population of Nepal. It includes instruments like Sanhai, Damaha, Tyamko, Dholaki, Jhyali, Narsinga/Karnal. On big occasions, people prefer Naumati Baja, literally nine instruments, to Panche Baja.</p>	<p>Speciality</p> <p>Panche baja were used in the marriage ceremonies, or any special occasions however nowadays Panche baja has become a rare sight.</p>



Madal


The madal is one of the most popular Nepali musical instruments that is popular among all the communities. It is a hollow wooden cylinder with its both open sides covered with skin. Normally it is hung in the waist and played with both sides with a rhythm.



Picture: Madal

Speciality

Madal is considered as one of the folk musical instrument of Nepal.

<h2>Neku baja</h2>			
<p>It is said that because of the virtues of chaitya puja accompanied by the playing of Neku, dead souls can get salvation and people will be freed from diseases and physical tortures. The horn is likened to a relic of the dead person through mythical and symbolic identification of the buffalo as a person's incarnation. Many practitioners believe that the neku sound is heard and recognized by the dead person as he or she journeys through the murky stages of death, disembodiment, and re-integration into a new mind-body complex. It is recognized as a helpful sound heard during previous transmigrations, when neku rituals also were performed.</p>	<table border="1"> <tr> <td data-bbox="1054 365 1383 432"> Speciality </td> </tr> <tr> <td data-bbox="1054 432 1383 602"> <p>There is a belief that, when Neku baja is played even the god Indra listens to it.</p> </td> </tr> </table>	Speciality	<p>There is a belief that, when Neku baja is played even the god Indra listens to it.</p>
Speciality			
<p>There is a belief that, when Neku baja is played even the god Indra listens to it.</p>			
 <p>Picture: Neku baja</p>			

<h2>Jala Pyakha (Harisiddhi Nach)</h2>					
<p>Harisiddhi Naach is the “First Mask Dance” of the then kingdom of Nepal. It was commenced by Vikram Aditya himself and carried on by his successors. Today the dance is performed by the priests at the temple of Harisiddhi. The dance is taken around the three kingdoms (Kathmandu, Patan, Bhaktapur) once in 12 years. Annually the dance is performed twice on the day of Yomari Purnima and Holy Purnima. The dance is performed in the community square known as Lachhi and is viewed by the locals and onlookers who have flocked from all parts of the valley.</p>	<table border="1"> <tr> <td data-bbox="1054 1590 1383 1657"> Date </td> </tr> <tr> <td data-bbox="1054 1657 1383 1724"> <p>20 March 2019</p> </td> </tr> <tr> <td data-bbox="1054 1724 1383 1792"> Place </td> </tr> <tr> <td data-bbox="1054 1792 1383 1921"> <p>Celebrated at Harisiddhi, lalitpur</p> </td> </tr> </table>	Date	<p>20 March 2019</p>	Place	<p>Celebrated at Harisiddhi, lalitpur</p>
Date					
<p>20 March 2019</p>					
Place					
<p>Celebrated at Harisiddhi, lalitpur</p>					



A man dressed like lakhe who perform dance

Speciality

A masked person in the form of Lakhey performs a special dance in front of the temple where hundreds of people gathered around to see it.

Sunakothi Lakhe Nach

This special lakhey dance is performed in Sunakothi of lalitpur. The lakhey dance is performed according to the tithi, however it mostly falls after the father's day. The performance depicts the story on how Male Lakhey and Female Lakhey also known as Lasii met each other and also shows the story of how Lakhe were ended.

Date

20 August 2020

Place

Celebrated at Sunakothi



A man performs in Lakhe dance

Speciality

Huge crowd can be seen in the sunakothi for who gather around to observe this performance

Ashta Matrika Naach

Ashta Matrika Naach is commonly known as Gaa: Pyakha (Group Dance) is a symbolic annual dance that occurs in the inner core of Patan. It was commissioned by Sri Nivash Malla who saw the Asta Matrika's performing in the royal court of Mulchowk, he consulted with priests and his guru's and learned that it is a sign of good fortune and a blessing of the mother Goddesses. Thus, he entrusted land to 3 guthi's for the sustenance of the dance which is to be performed every year. It takes place during the festival of Dashain in Mulchowk, Kartik Dabali and Nakabhail Dabali.

Date

17 October 2020

Place

Celebrated at Patan Durbar Square



Performance astamatrika naach

Speciality

The Astamatrika performances render visible impact in an active and dramatic form loaded with spiritual significance which brings a sense of order and meaning to the Newar's culture in their socio-religious life.

Devi Nach (Khokana)

Khokana Nach is performed in the 5 days long festival of Khokana. Masked dances following tantric rituals are performed by dancers garbed in colourful attires during the festival. The dancers represent 14 gods and goddesses of the Hindu pantheon.



A man perform devi naach

Speciality

Date

23 October 2020

Place

Celebrated at Khokana

Khokana nach is one of the special performances during the Sikali Jatra which includes various other rituals and puja.

Kartik Naach

Kartik Nach is a mythical drama and dance program performed in the evening in Patan Durbar Square. This dance is the one of the important tantric mask dances of god & demon. The main legendary story of Pralad and Narsingha Avatar also performed during this period. Kartik Naach (Kartik Dance) is an originally 27-day-long traditional dance and drama festival that takes place in the Hindu lunar calendar month of Kartik, which falls in October/November. This festival is performed on a public platform in front of the seventeenth-century Patan Palace, a World Heritage Site.



Perform Kartik Naach

Speciality

Large crowd gathered around to enjoy the Kartik Nach which happens in the evening in the heart of patan. Nowadays it happens for around 10-12 days.

Date

19-30 November,2020

Place

Celebrated at Patan

Arya Tara Nach

This is a popular Classical dance of ancient Nepal. This dance is devoted to Arya Tara better known as "The Holy Mother" in ancient mythology. The song of this dance describes various qualities of Arya Tara. This dance is specially performed in rituals followed during religious festivals and ceremonies wearing full ceremonial dress.



Perform alya tara naach

Speciality

During Arya tara dance, special type of dresses and ornaments are used.

Pancha Buddha Dance

This dance is performed to represent the Pancha Buddha which means five Buddha. There are five dancers with their own particular posture, color, and direction. The five Buddhas are Vairochana "The Brilliant One", Aksobhya "The Unshakable", Ratnasambhava" The Matrix of Jewel", Amitabha "The Infinite Light", and Amoghasiddhi" The Infallible Realization". This dance is performed representing the Buddha's teachings as well.

Speciality

Different costumes are used by the dancers which are the symbolic representation to the sky, earth, water, fire, and wind. This is called a ballet known as Charya dance.



Perform Panch Buddha Dance

Bajrayogini Dance

Bajrayogini dance is one of the ancient classical dances of Nepal and there are four tantric goddesses in Kathmandu valley according to Buddhism. This dance is performed in order to please the goddesses Bajrayogini of Sankhu and the dance is characterized by the symbolic movements of the hands is skillfully timed with the general body movements and facial expressions. This dance gives a strong sense of protection, preservation, anger, and emotions and is performed mainly in the Buddhist temples during special occasions. This dance has gained a lot of popularity today in Nepali society.

Speciality

Bajrayogini dance requires a special dress and ornaments.



Perform Bajrayogini Dance

Manjushree Dance

Manjushree dance is one of the popular classical dances which is performed and dedicated to Manjushree. It is one of the traditional ritual dances which is also known as Charya Nritya. It is said that worshipping Manjushree gives wisdom and intelligence to the devotees. He is always special to Nepalese because according to the Buddhist legends, Manjushree came with his two wives from China to pay homage to the self-existing flame in Swayambhunath.

Speciality

The dance requires special costumes and jewelry dedicated to Manjushree.



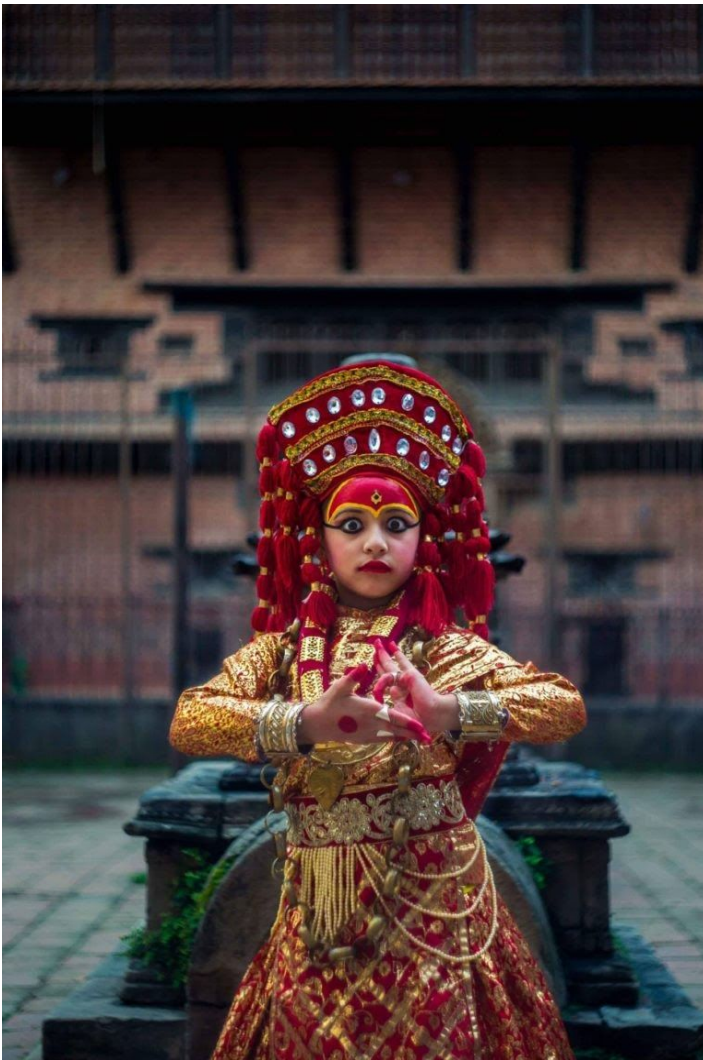
Perform Manjushree Dance

Kumari Dance

It is one of the ancient classical dances of Nepal which is dedicated to the living Goddesses "Kumari". During the famous Indra Jatra festival of the Newari community, the living Goddesses Kumari is decorated with impressive ornaments. There will be a crowd of thousands of Nepali for paying homage to the living Goddesses Kumari.

Speciality

This dance is dedicated to the well-known living goddess Kumari.



Perform Kumari Dance

Mahakali Dance

King Pratap Malla had a dream one night in which he witnessed the three goddesses Mahakali, Mahalaxmi, and Kumari, battle demons who were inflicting great despair among humans. He wished his dream to be recorded for posterity through a dance recital to be held every year known as Mahakali Dance, It is a masked dance that enacts their fight that culminates in victory for the goddesses. It is performed during the weeklong Indraajatra festival during September-end or the beginning of October).



Perform Mahakali Dance

Speciality

Mahakali dance is the mixture of different other forms of dances.

Life Events & Rituals

Pasni (Rice Feeding Ceremony)

Pasni is a ceremony celebrated for the first time a child is fed rice pudding. It is also known as Annaprashan in Sanskrit (literal meaning: "the Grain Initiation"). It is the first time when an infant is fed food other than mother's milk. It signifies the growth of the infant to the next life stage. It is celebrated on different dates for daughters and sons as Pasni for daughters is celebrated in the 5th month and for boys in 6th month after their birth. The baby is dressed in special outfits usually made of red velvet and embroidered with silver and golden thread.



A woman feed rice to child

Speciality

On this day, the child is offered with gifts, money by close relatives, and gold and silver ornaments by grandparents. These ornaments include heavy silver anklets (kalli) carved with dragon at both the ends to keep the bad omens away from baby

Place

Nuwaran (Name-giving ceremony)

Pasni is a ceremony celebrated for the first time a child is fed rice pudding. It is also known as Annaprashan in Sanskrit (literal meaning: "the Grain Initiation"). It is the first time when an infant is fed food other than mother's milk. It signifies the growth of the infant to the next life stage. It is celebrated on different dates for daughters and sons as Pasni for daughters is celebrated in the 5th month and for boys in the 6th month

Place

after their birth. The baby is dressed in special outfits usually made of red velvet and embroidered with silver and golden thread.



Picture: Nuwaran

Speciality

Originating from Hindu beliefs, Nuwaran is a child naming ceremony celebrated after 8th (for girls) and 9th(for boys) days of birth. During Nuwaran, according to the date and time of birth as well as the alignment of stars, an astrologer determines an auspicious starting letter for the child’s birth name along with the length of the name. The child’s birth name is necessary for rituals and pujas and it is usually not the name by which the child is known.

Bratabandha

During the ceremony of bratabandha, the boy’s head is shaved and various rituals are conducted. It is also known as "Kayeta-puja".The rituals in Bratabandha varies from community to community however in Buddhist communities, the rituals represent the abandonment of worldly pleasures by the boy and transition into a monk (symbolization of Buddha’s retreat from worldly pleasures). An auspicious day is to be selected for this and the priest performs the rituals. The ritual is

Place

celebrated for 4 days where each of the four days has some significance. The child lives the life of a monk for these 4 days.



Picture: Bratabandha

Speciality

This ceremony is performed only for the boys. It 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.

Bel Bibaha

Every newari woman goes through three different marriage rituals in her lifetime; Bel Bibaha(marriage with wood apple), Bahra ceremony(marriage with the sun) and marriage with a boy. Bel Bibaha or commonly known as 'Iha' is a ceremony in the Newar community in which pre-adolescent girls are married to wood apple fruit. The wood apple fruit is a symbol for Lord Kumar, son of Lord Shiva(one of the most divine deities in Hinduism) as a bridegroom. The significance of this ritual is to ensure that the girl remains chaste and fertile for the rest of her life. She will also be sheltered in case her real husband dies as she is considered to be married to Lord Kumar and not considered a widow. This ritual is also different as per community.

Place



Picture: Bel Bibaha

Speciality

Pre-adolescent girls are married to the Bel (fruit of wood apple tree) fruit. The fruit is bridegroom that symbolizes the eternal bachelor Lord Kumar, the son of Lord Shiva, and the marriage ensures that the girl becomes and remains fertile.

Bahra ceremony

Bahra ceremony, popularly known as ‘Gufa rakhne’ or sun marriage is a ceremony for girls around the period of first menstruation. Though there are many variants of this ceremony, generally a girl is hidden in a room where no sunlight can penetrate and she is not allowed to see any male’s face for 12 days. At the end of the 12 days, she is given a bath to purify herself and she is adorned in a traditional wedding dress. After an elaborate ritual, a priest weds the girl with the sun showing her the reflection of the sun from a mirror to signify the end of Gufa and beginning of her womanhood.

Place



Picture: At time of surya darshan

Speciality

A voodoo doll representing Bahra Khayak (Cave ghost) is also put in one corner of the room which the girl regularly worships. This traditional ritual is only for the girls of age between 12-14years who are kept in a dark room for twelve days.

Janku

Janku is a celebration of life when one reaches a certain age. There are five total janku celebrations; 77 years, 1000 months old(roughly between 81-84 years), 88 years, 99 years and 110 years old. The common quality in all of the janku celebrations is that the man or woman is treated like a bride groom or bride, dressed lavishly and paraded around the city in chariots visiting different temples and vihars. The various rituals are performed in order to please particular deities to help the person overcome those problems.

Date

Place



Picture : Janku

Speciality

Before the invention and availability of modern medicine in the country, the average life expectancy of the people was 60 to 65 years and reaching the age of 77 and beyond was similar to getting a new life. It is the second reason for a Janku..

Nidanbunhi (Second Birthday)

Strangely, for reasons unknown and out of traditions handed down from generation to generation, the first birthday of the child is not celebrated by Newars. The second birthday, called a nidanbunhi is, however, a big deal. Family members gather to mark the child’s birthday where another puja is performed for the child’s wellbeing. The child is literally showered with Newari treats made out of wheat and chaku, a sweet, dark, concentrated extract of sugarcane, called yomari, plus til (sesame seed) and money, all of which is then donated to the needy. This act represents the warding off of evil spirits from the child’s body and is also a way of getting the blessings of people for the child.

Date
Place



A boy with garland of Yomari

Speciality

The child is decorated with the garlands of Yomari(Special food made of wheat and chaku (a sweet, dark, concentrated extract of sugarcane) and till (sesame seed). Family even performs puja and offerings.


Dhau baji nakegu

Dhau baji nakegu (offering yogurt and flattened rice along with yomari, sweets etc) during pregnancy is still practiced by many castes. Dhau-baji feeding is similar to baby showers in the western world. A girl’s family comes to feed Dhau-baji (yogurt and flattened/beaten rice) in the ninth month of pregnancy. They bring Sagun and lots of food along with gifts for the mother as well as the unborn baby.

Speciality

Soon to be mother is offered Dhau Baji (Yogurt and flattened rice) with fruits and gifts for herself and the baby.

Place

<p>Antim Sanskar (funeral ceremony)</p>			
<p>The dead ceremony is also known as daha sanskar. The dead body is laid in the cheli(the ground floor of the house).The body is prepared by phuki members and members of the death guthi an association of fellow thar members who will assist the family of the dead person with the subsequent stages of preparation, funeral procession, and cremation.The corpse's eyes are closed, its clothes removed, and the body washed. The individual's birth horoscope, or jata is placed on his or her forehead and fastened with a thread. A bamboo carrier for the body, a kuta The kuta : is carried by four guthi members and taken to the ghat (place where the bodies are burnt)</p>	<table border="1"> <tr> <td data-bbox="1054 450 1385 510">Place</td> </tr> <tr> <td data-bbox="1054 510 1385 577"></td> </tr> </table>	Place	
Place			
			
<p>Picture: Antim Sanskar</p> <p>Speciality The sequence of ceremonies associated with dying and death are very elaborate, are related to various and sometimes contradictory doctrines about the fate of the soul after death, and vary somewhat in extent and detail among different cultures..</p>			

<p>Pindadan</p>			
<p>Various offerings are made on the thirteenth day to ensure a happy break from the attachments of the departed Atma with its recent life and allow those left behind to get on with their</p>	<table border="1"> <tr> <td data-bbox="1054 1942 1385 2002">Place</td> </tr> <tr> <td data-bbox="1054 2002 1385 2069"></td> </tr> </table>	Place	
Place			

daily life. Healthy grieving is an important process that allows family to free up the energy that is bound to the lost person. It is encouraged to redirect that energy elsewhere. This results in an ability to remember the importance of our loss but with a newfound sense of peace rather than deeply felt pain that can linger for months or years.



Picture : Pinda daan

Speciality

Different puja are performed by priests and belongings of the dead person are donated.

Sisapalu kanke chwoyegu (Sending birth message)

It is a tradition of sending a message to the family of the mother (maiti) when a child gets born. Here, traditionally 8 different things are decorated in a plate and sent with the message. The ingredient shows whether a boy or girl was born. If a boy was born, the ingredient includes 12 supari (areca nuts), chaku, juwanu, ghee, ginger, salt, jaifal, orange vermilion powder. These ingredients are called "Sisapalu". However if girl is born, all the ingredient remains same but supari, jaifal and chaku broken into half

Speciality

The ingredients used in this tradition reveals the birth of a girl or boy to the family to the mother (maiti).

Place

Gheu cheura kwauna jane

When a child is born, members from the maternal home (mama ghar) come to see the baby with ingredients like

Place

<p>cheura(beaten rice), ghee, chaku, gudpakh (a special sweet dish) and jeri along with some cloths basically called "eecha" which is used as diaper for the baby.</p> <p>Speciality It is a traditional way of showing love and care for the mother and child.</p>	<table border="1"> <tr> <td data-bbox="1054 255 1383 322">At Residence</td> </tr> </table>	At Residence
At Residence		

<p>Chaithi karma kayegu</p> <p>This happens on the 8th day of the child's birth. Here, the nini(paternal aunty) keeps the baby in her lap and surrounds herself with 12 bundles of wheat and 12 lamps. Nini massages the baby with oil and makes the baby wear a new cloth. In addition to that, nini also offers some golden ornaments with blessing to the child</p> <p>Speciality At the end of this ritual, nini is also gifted with some clothes by the family.</p>	<table border="1"> <tr> <td data-bbox="1054 799 1383 866">Place</td> </tr> <tr> <td data-bbox="1054 866 1383 934">At Residence</td> </tr> </table>	Place	At Residence
Place			
At Residence			

<p>Sutkeri kwauna jane (Damara Thapne)</p> <p>From the 15th day to 1 month of the child's birth, members from the maternal home of the child (mama ghar) come to see the baby and mother with different foods and gifts. It includes gudpak(special sweet dish), ghee, chaku, more than 4 cooked dishes, alcohol, fruits, cloth for child and mother. Sometimes, yomari is also included in the ingredient.</p> <p>Speciality Whole family gathers around and eats together.</p>	<table border="1"> <tr> <td data-bbox="1054 1460 1383 1527">Place</td> </tr> <tr> <td data-bbox="1054 1527 1383 1594">At residence</td> </tr> </table>	Place	At residence
Place			
At residence			

Laika wonegu(Maiti janu)			
<p>It is a tradition of taking mother and newborn to the mother's home (maiti) after the birth of the child for at least 3 months. This is the first time when the newborn comes out of his/her home. When the mother and baby reach, the baby is made to bow down on the main gate of the house. To prevent the bad vibes and effect on the child, akcheta (rice grain) is spread around the house before entering the house. Everyday, the baby and mother are given an oil massage and sunbath with good food and nutrients.</p> <p>Speciality The newborn baby is made to take bath after 2 months to purify them which normally happens during this ritual.</p>	<table border="1"> <tr> <td data-bbox="1054 365 1383 427">Place</td> </tr> <tr> <td data-bbox="1054 427 1383 495"></td> </tr> </table>	Place	
Place			

Sutkeri khuwauna aune			
<p>When it is 2/3 months stay of the mother and child at maternal home (maiti), as the tradition of "laika wonegu", the in-laws family comes to visit the mother and baby with some ingredients like ghue, chaku, meat, alcohol, cheura(beaten rice). Then finally, the mother and newborn is taken back to their own home by her in-laws family.</p> <p>Speciality The family of the mother(maiti) sends her gifts like clothes when she returns to her in-laws.</p>	<table border="1"> <tr> <td data-bbox="1054 1131 1383 1193">Place</td> </tr> <tr> <td data-bbox="1054 1193 1383 1261"></td> </tr> </table>	Place	
Place			

Nyarapunhi (5th birthday)			
<p>This is celebrated when the child steps on the 5th year of age. On this day a special sweet called "Hamogwara" (laddu made of til/sesame and chaku) is made. The birthday boy/girl is literally showered with hamogwara from pathi (wooden pot). Birthday boy or girl is given blessing and gifts from the family.</p>	<table border="1"> <tr> <td data-bbox="1054 1794 1383 1856">Place</td> </tr> <tr> <td data-bbox="1054 1856 1383 1924"></td> </tr> </table>	Place	
Place			

<p>Speciality 108 hamogwara are sent to the maternal uncle's family on the occasion of 5th birthday.</p>	
<p>Bya wonegu</p> <p>It is the dead ritual that takes place on the 4th day of the death. On this day, relatives of the deceased visit the deceased family mourning with sadness. They have to bring some ingredients with them that includes chiura (beaten rice), potato, raddish, gundruk, chaku, ginger, salt, kasu (beaten beans), milk and curd.</p> <p>Speciality All the ingredients they bring are used in upcoming rituals. It is a kind of help from relatives.</p>	<p>Place</p>
<p>Ghasu</p> <p>It is a dead ritual that takes place on the 7th day of the death. Family members purify themselves and the house. Priest does a puja and the male members have to shave their hair and the wife and son are asked to wear white clothes. The wife and son of the death person has to give up colorful clothes for a year.</p> <p>Speciality All the favorite foods of the deceased person are prepared and kept in pikhalakhu (the point on the main gate) which is normally eaten by street dogs.</p>	<p>Place</p>
<p>Latya</p> <p>It is a dead ritual that takes place on the 45th day of the death. Shraadhaha is done by the priest. On this day favorite things of the dead person like clothes, devices, utensils or any other</p>	<p>Place</p>

<p>things are donated to the priest which is called "Dan". Similarly, different cuisines are also prepared on this day.</p> <p>Speciality The prepared cuisines are first offered to the crow. It is said that, until and unless the crow picks up something from the plate, the person who goes to offer the crow should not return back.</p>	
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<p>Khula</p> <p>It is a dead ritual that takes place in the 6th month of the death. Shraadhha is done by the priest. Special things are donated to the priest in the name of death person which includes silver utensils, small handmade silver boat, clay pot, cloths, wooden shoes, umbrella and many more.</p> <p>Speciality Small feast is also prepared where all the relatives are invited.</p>	<p>Place</p>
--	---------------------

<p>Nhemo</p> <p>This is a dead ritual that happens in the 8th day of the dead. The family of the deceased visits different temples with butter lamp and pray for the peaceful settlement of the deceased soul. They visit 4 karnamayas and 4 buddha.</p> <p>Speciality The family prays for the death soul be settled in a good place.</p>	<p>Place</p>
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<p>Dakila</p>	
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<p>This is a dead ritual that happens in the completion of a year of the dead. Shraddha is done by the priest. Male family members have to shave their hair and purify themselves. If married, the wife and son of the deceased had to wear white clothes the whole year which gets completed on this day.</p> <p>Speciality</p> <p>The wife of the deceased has to however give up colorful clothes and ornaments all her life.</p>	<table border="1"><tr><td data-bbox="1054 255 1377 322">Place</td></tr><tr><td data-bbox="1054 322 1377 389"></td></tr><tr><td data-bbox="1054 389 1377 678"></td></tr></table>	Place		
Place				

Food & Beverage Culture

Samay baji

Samay baji is a Newari meal consisting of several dishes symbolizing good luck, fortune, health, longevity, and prosperity. Typically, it consists of baji (pounded rice), samay (puffed rice), mari bread, fried soybeans, fresh ginger, broiled and marinated meat, dried fish, fresh fruits, savory lentil patties, and ailaa - a local white wine. The meal is traditionally prepared during festivals or family celebrations.



Picture : Samaya Baji

Speciality

It's a single dish with other different dishes combined in it

Dal Bhat

Dal bhat, a staple of Nepalese diet, is a combination of rice (bhat) and lentil soup (dal) served with a variety of side dishes. Depending on the type of lentils used, the dal can be either yellow or black in color, whereas barley, maize, buckwheat, and unleavened bread roti are often used as a substitute for

Speciality

Dal Bhat is regularly taken by the Nepalese people normally twice

rice.

Most common side dishes include a vegetable curry called tarkari, spicy chutneys, a crisp flatbread called papadamu, slices of tomatoes, cucumbers, and onions. Dal bhat is considered to be a typical vegetarian dish, although it can also be prepared with meat and fish.



Picture : Dal Bhat

a day.

Chatamari

Chatamari is a Nepalese rice flour bread somewhat similar to roti. However nowadays chatamari is even served with topping of eggs, cheese, meat, or vegetables. The dish is a specialty of the Newars living in the Kathmandu Valley. It can be served as an appetizer, a snack, or as the main dish. Chatamari is especially popular during celebrations and similar festive occasions like in Sithi Nakha

Speciality

Chatamari is also referred to as Nepali Pizza.



Picture : Chatamari

Sukuti

Sukuti is a unique Nepalese dish consisting of dried meat such as lamb which is cut into thin slices and marinated in cumin, turmeric, black pepper, coriander, chili, and ginger, garlic, and onion paste. It can be consumed as it is, but it can also be charbroiled and spiced, then served as an appetizer or snack. Many people like to combine it with achar, curries, or noodles.



Picture : Sukuti

Speciality

It is a mouth watering spicy snacks with a different taste.

Yomari


Yomari is a flavorful Nepalese rice flour dumpling stuffed with molasses. It is prepared in a triangular (or teardrop) shape which is then steamed and served hot. The dessert is especially popular during Yomari Punhi. The name of the dish is derived from the words ya, meaning to like, and mari, meaning delicacy. In addition to chaku (molasses), khuwa and kima(chopped meat) are also stuffed in the yomari.



Picture :Yamari

Speciality

There is a special day when yomari is made known as "Yomari Punhi". However Yomari is also made on the birthday in Newari culture.

Momo			
<p>Momo is one of the common foods in Nepal. It is a dumpling with meat stuffed in it. They originated in the Kathmandu Valley and are native to Tibet, Nepal, Bhutan, and parts of India. The fillings have diversified to include vegetables, dairy, or a combination of both.</p>	<table border="1"> <tr> <td data-bbox="1054 607 1383 674">Speciality</td> </tr> <tr> <td data-bbox="1054 674 1383 831">Momo can be of different types like steam, fried, jhol(soup)</td> </tr> </table>	Speciality	Momo can be of different types like steam, fried, jhol(soup)
Speciality			
Momo can be of different types like steam, fried, jhol(soup)			
			
Picture : Momo			

Sel Roti			
<p>Consumed most regularly Hindu festivals during Tihar and Dashain, sel roti is a unique dish that resembles something like a cross between a donut and a bagel, although it's actually made of rice flour. Crunchy, sweet, puffy, and soft, this delicious bread is deep-fried and makes a wonderful breakfast or snack. Locals dip it in yogurt or serve it with vegetables, but it's also great on its own.</p>	<table border="1"> <tr> <td data-bbox="1054 1538 1383 1606">Speciality</td> </tr> <tr> <td data-bbox="1054 1606 1383 1818">It is also a common breakfast for nepali people.</td> </tr> </table>	Speciality	It is also a common breakfast for nepali people.
Speciality			
It is also a common breakfast for nepali people.			



Picture :Selroti

Aloo Tama


Aloo Tama is a type of unique curry very famous in Nepalese cuisine which is a must-try. Aloo means “Potato” and Tama means the “Bamboo Shoots”. It possesses the unique type of sour taste and is added with different ingredients. Adding beans and buff meat gives the extra taste to it. This curry is very famous especially in Newari culture.



Picture : AlooTama

Speciality

Aloo Tama is also served with Samay baji.

<p>Wo (Bara)</p>			
<p>Wo (Bara) is one of the popular Newari snacks (also spelled bada), which is made from any type of lentil like Black lentil and Green lentil. It can be eaten plain, with an egg cracked on top or with minced buffalo meat. It is made like a pancake but with a bit of heavy oil. It is round in a circle and golden brown when cooked. It is used with Newari lunch set called samay baji and occasions on birthday, ceremonies and Sithi Nakha.</p>	<table border="1"> <tr> <td data-bbox="1054 371 1383 432">Speciality</td> </tr> <tr> <td data-bbox="1054 432 1383 566">Bara has also served as a part of Samay Baji..</td> </tr> </table>	Speciality	Bara has also served as a part of Samay Baji..
Speciality			
Bara has also served as a part of Samay Baji..			
			
<p>Picture : Bara (Wo)</p>			

<p>Baji (Chiura)</p>			
<p>Baji is a bit of an acquired taste. It is rice that has been beaten flat and dried to keep it fresher for longer. It can be quite dry to eat, so it's best as an accompaniment to very wet curries. Be warned that it swells up in the belly once eaten, so you can feel quite full after eating chiura. It is used in all types of ceremony's treat in Newari culture.</p>	<table border="1"> <tr> <td data-bbox="1054 1357 1383 1417">Speciality</td> </tr> <tr> <td data-bbox="1054 1417 1383 1621">Chiura is a major part of Samay baji. Chiura can also be eaten with or without other dishes.</td> </tr> </table>	Speciality	Chiura is a major part of Samay baji. Chiura can also be eaten with or without other dishes.
Speciality			
Chiura is a major part of Samay baji. Chiura can also be eaten with or without other dishes.			



Picture : Baji (Chiura)

Yale Dhau


It is a thick, creamy and somewhat sour yogurt. It's made from the milk of either buffalo or cow. It's an important accompaniment to many Newari celebrations. However the yogurt made in bhaktapur (Juju dhau) is sweet in taste and more famous than yala dhau



Picture : Yale Dhau

Speciality


Dhau is important in almost all kinds of puja and occasions in newari culture.

<h2>Haku Choila</h2>			
<p>One of the popular Newari dishes in Nepal, Choila is a famous and desired appetizer served together with baji (beaten rice). Although it is traditionally made with buffalo meat, it can be made using chicken meat too. In Nepa Vasa Haku means 'black' refers to the meat roasted over fire. While making Choila in a typical or traditional way, the meat is roasted over a fire of straw. However, while making it at home, you can grill it over a gas stove or oven for the smokey flavor.</p>	<table border="1"> <tr> <td data-bbox="1054 374 1383 432"> Speciality </td> </tr> <tr> <td data-bbox="1054 432 1383 566"> Choila is normally very spicy and a very good snack. </td> </tr> </table>	Speciality	Choila is normally very spicy and a very good snack.
Speciality			
Choila is normally very spicy and a very good snack.			
 <p>Picture : Haku Choila</p>			

<h2>Aila</h2>			
<p>Aila is a strong drink, a thrilling and smooth grain alcohol. Different grains produce different flavors, rice aila is rich and smooth; millet aila is stronger and fiery. Aila is the most offered alcohol to God. It takes a long process to prepare this drink. Aila is traditionally served in a salicha (small clay utensil) from a special serving container called anti (a brass vessel with a long narrow snout) from a long way above the tiny salincha. It is prepared by most of the ethnical groups.</p>	<table border="1"> <tr> <td data-bbox="1054 1411 1383 1469"> Speciality </td> </tr> <tr> <td data-bbox="1054 1469 1383 1821"> Aila is served in almost every occasion and ceremony in Newari culture mostly by females. The quality of aila is seen from the bubbles made during the serving of aila.. </td> </tr> </table>	Speciality	Aila is served in almost every occasion and ceremony in Newari culture mostly by females. The quality of aila is seen from the bubbles made during the serving of aila..
Speciality			
Aila is served in almost every occasion and ceremony in Newari culture mostly by females. The quality of aila is seen from the bubbles made during the serving of aila..			



Picture :Antih and salincha with aila

Thon (Jad)	
<p>Thon is white beer, made of fermented rice. It too has some types : hyaun thon (red one), taku thon (thick one) etc. Thon is consumed during the numerous feasts observed by the Newars.</p>	<p>Speciality</p>
 <p>Picture :Thon (Jad)</p>	<p>Tho (Jad) is popularly called white wine and used in almost every ceremony and occasion in Newari culture.</p>

Lapate bhoye	
<p>Since, the food is served on lapate(leaf plate) it is called lapate bhoye. Guests sit cross-legged in a line on a sukul (straw carpet) laid on the floor and over a dozen delicacies are presented. The eldest are served first so the line is placed in a hierarchical order. One is made seated comfortably on a sukul because the bhoye has dozens of delicacies to offer. After it is started, an individual cannot finish and get up until and unless everyone finishes.</p>	<p>Speciality</p> <p>Along with different dishes, drinks like thon and aila are also served. As a desert, yogurt, sweets are also served at the end.</p>



Picture: Lapte bhoye

Hamogwara (Til ko laddu)

It is a special sweet made of chaku and til (sesame seeds). Normally, hamogwara is made on the maghe sankranti. To add more flavour to it, coconuts are also added.





Picture: Til ko Laddu

Speciality

It cannot be bought easily except during the day of maghe sankranti.

Bulla			
<p>Bulla is a unique soup made of solid remains of rice beer mixed with bone marrow, soft bones and spices. Since it is made from the remains of rice beer, bulla is also referred to as one of the alcoholic soups.</p>	<table border="1"> <tr> <td data-bbox="1054 369 1375 432">Speciality</td> </tr> <tr> <td data-bbox="1054 432 1375 638">Bulla doesn't look appealing in appearance but tastes different than any other soup.</td> </tr> </table>	Speciality	Bulla doesn't look appealing in appearance but tastes different than any other soup.
Speciality			
Bulla doesn't look appealing in appearance but tastes different than any other soup.			

Tahkhaah			
<p>Tahkhaah is a jelly like dish made of meat and skin soup. Tahkhaah is literally boiled for hours and left to cool down. When cooled, it forms a jelly like structure. Tahkhaah is normally made from buffalo meat including meat portion from thigh. It is specially eaten with chiura(flattered rice).</p>  <p>Picture: Tahkhaah</p>	<table border="1"> <tr> <td data-bbox="1054 893 1375 956">Speciality</td> </tr> <tr> <td data-bbox="1054 956 1375 1234">Tahkhaah is only found during the winter seasons. So, during winter it is one of the popular dishes in the Newar community.</td> </tr> </table>	Speciality	Tahkhaah is only found during the winter seasons. So, during winter it is one of the popular dishes in the Newar community.
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<h3>Sanyaa- khunaa</h3>			
<p>Sanyaa- khunaa or commonly called Nyakhuna is similar to Tahkhaa but Nyakhuna is spicy in taste. It has a jelly like structure which is made of meat and skin mixed with a kind of pleasant smelling dry fish called 'sanyaa'. The mixture is boiled for hours and left to cool down. When cooled, it turns into a beautiful red hot jelly dish.</p>  <p>Picture: Nyakuna</p>	<table border="1"> <tr> <td data-bbox="1054 367 1383 432"> Speciality </td> </tr> <tr> <td data-bbox="1054 432 1383 568"> Nyakhuna is specially eaten with chiura(flattered rich). </td> </tr> </table>	Speciality	Nyakhuna is specially eaten with chiura(flattered rich).
Speciality			
Nyakhuna is specially eaten with chiura(flattered rich).			

<h3>Kwati (soup)</h3>			
<p>It is a mixed soup of nine types of sprouted beans. It is a traditional Nepalese dish consumed on the festival of Gun Punhi, the full moon day of Gunlā which is the tenth month in the Nepal Era lunar calendar. Kwāti is eaten as a delicacy and for its health benefits and ritual significance. Kwati is known to be a healthy food. They say that it cures cold, cough and is one of the best foods for women in their maternity leave. Since it contains varieties of beans, this recipe is loaded with proteins and thus helps weak/sick people to regain their energy.</p>	<table border="1"> <tr> <td data-bbox="1054 1514 1383 1579"> Speciality </td> </tr> <tr> <td data-bbox="1054 1579 1383 2067"> Kwati is known to be a healthy food. They say that it cures cold, cough and is one of the best foods for women in their maternity leave. Since it contains varieties of beans, this recipe is loaded with proteins and thus helps weak/sick people to regain their energy. </td> </tr> </table>	Speciality	Kwati is known to be a healthy food. They say that it cures cold, cough and is one of the best foods for women in their maternity leave. Since it contains varieties of beans, this recipe is loaded with proteins and thus helps weak/sick people to regain their energy.
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Picture: Kwati

Handicrafts & Technology

<h3>Metal Craft</h3>			
<p>With the civilisation dating back to centuries, the medieval city-states of Kathmandu valley hold exceptional metal craft showcased throughout, especially in three Durbar Squares and several temples and stupas.</p>	<table border="1"> <tr> <td data-bbox="1042 398 1398 472">Place</td> </tr> <tr> <td data-bbox="1042 472 1398 600">Okubahal, Nagbahal, Gabahal, Tangal, Haugal, of Patan</td> </tr> </table>	Place	Okubahal, Nagbahal, Gabahal, Tangal, Haugal, of Patan
Place			
Okubahal, Nagbahal, Gabahal, Tangal, Haugal, of Patan			
<p>However, Patan stands-out as the centre of metal craft, not to mention the Patan handicrafts, which is exhibited throughout the valley in statues, sculptures and idols.</p>	<table border="1"> <tr> <td data-bbox="1042 600 1398 696">Speciality</td> </tr> </table>	Speciality	
Speciality			
<p>The civilisation of Patan had attained mastery in metalwork techniques of various kinds like repoussé, chasing, casting, chiselling, grinding, guiding, filigree etc. The use of the technique will depend solely on the required final product and the metal medium being used. For example, sheet metal epoussé and chasing are used to make large-sized statues, masks or architectural artefacts, while casting is used for smaller sized artefacts. Masterpieces like the golden temple, golden gate of Patan Museum are examples of the technology of gold or silver gilding using mercury on copper or bronze.</p>	<table border="1"> <tr> <td data-bbox="1042 696 1398 1131">The mastery attained by artisans of Patan on Metallurgy is phenomenal. The quality of the products is world-class.</td> </tr> </table>	The mastery attained by artisans of Patan on Metallurgy is phenomenal. The quality of the products is world-class.	
The mastery attained by artisans of Patan on Metallurgy is phenomenal. The quality of the products is world-class.			
 <p style="text-align: right; font-size: small;">Raj Kumar Shaky</p>			

<h3>Lost wax Method</h3>		
<p>Lost Wax Method is an age-old metallurgical method which has been used by artists and artisans of Patan to cast bronze and copper statues and other utensils. Casting done by the</p>	<table border="1"> <tr> <td data-bbox="1042 1953 1398 2083">Place</td> </tr> </table>	Place
Place		

“lost wax” (cire perdue) method is also known in Newari as thajya.

In this process, artists make masterpieces of their artwork in the form of a wax model. Such wax models may be replicated by pressing a warm harder wax around an original model of wax, metal, or other material. When the hard wax is removed it becomes a mould into which soft wax is pressed to replicate the original.

The wax model is then encased in clay then melted out (“lost”) to be replaced by molten metal.

After the metal hardens the clay mould is broken away revealing a metal replica of the wax model. A solid wax model produces a solid casting; a hollow wax model with a clay core produces a hollow cast.

The castings are further processed to make the final finished products.





Patan


Speciality

The age-old casting technique has made possible the Nepali Buddhist bronze and copper statues which are exported to many countries.

If a tourist visits Patan, their trip is incomplete without taking a souvenir made by the lost wax method.

<h2>Woodcraft</h2>	
<p>The excellent woodcraft architecture can be observed in the several monuments around the valley. Kathmandu, Patan, Bhaktapur, and Bungmati are the best place to observe traditional woodcraft. Most of the wood crafts are influenced by the Vedic and Buddhist ideologies. So, if one happens to see any sort of act depicted on the temple, the art holds some kind of meaning in the epics or teachings of the faiths.</p>	<p>Place</p>
	<p>Jombahal, Bungmati</p>
	<p>Speciality</p> <p>The majestic display of wooden craft in Kathmandu valley can be observed in the traditional doors and windows of Newars, the durbar square, and temples. Nowadays skill can be found in different forms like small decorative items, handicraft gifts like a picture frame, rack with hangers, wooden ties, small boxes, animals, buttons, furniture, decorative wall hanging etc. from the limited items temples, wooden windows and panels.</p>
<p>The woodcraft is an area which is highly linked with the availability of natural resources. Traditionally, craftsmen practised sustainable ways of acquiring wood, seasoning, and utilising them in the craft. Today, this genre of craftwork faces a gamut of challenges due to over deforestation and unavailability of resources and climate change.</p>	

<h2>Silvercraft</h2>	
<p>Silver is considered a sacred metal like gold and is popularly used for making idols, status and jewellery with intricacy. At places like the Golden temple or Patan Durbar Square, one can even find doors and the throne covered with highly artistic silver sheet repoussé work.</p>	<p>Place</p>
<p>This craft has largely interested the visitors of Nepal for its unique design of various Hindu gods and goddesses followed by a detailed carving. Its uniqueness lies in the artistic handcrafted designs that reflect Nepali and Tibetan ethnicity. It creates innovative and attractive designs catering to the international market.</p>	<p>Patan</p>
	<p>Speciality</p>
	<p>The 99.6% silver jewellery that can be purchased in Patan are of high quality and come at a very reasonable price.</p>

Bamboo Craft	
<p>In Newar culture, large bamboo plates or Nanglo used for removing husks from grains, dalo or a container made of bamboo are common household utensils. Other tools like a mat, Nanglo, Doko, Dalo, Namlo, Pyang and Madami baskets made of bamboo are common tools in a Nepali household. The Eastern, Central and the Western parts of Nepal are rich in bamboo and give a good sustainable natural resource for bamboo crafts.</p> <p>Making bamboo artefacts is traditionally done by people of certain communities and are mostly located in the villages and townships adjacent to Lalitpur Metropolitan City.</p> <p>Today, contemporary bamboo craftwork like beds, chairs, pen case, basket, dust bin, wind chime, hanging planters, bench, photo frame, cascading foundation, mirror case, etc can be purchased in markets of Patan.</p>	Place
	Kupondole, Mangalbazar
	Speciality
 <p style="text-align: center;">Bamboo Craft</p> <p>Bamboo handicraft has been developed and used for making decorative objects like pen stands, lamps, miniature, sofa, table and so on, which are loved very much by tourists; well, this shows how popular are traditional handicraft and furnishing in Nepal.</p>	<p>Bamboo utensils, tools and handicrafts are very sustainable predecessors of cheap material like Plastic which have been used by Nepalese. In core Patan, there is a single bamboo utensil shop near Mangal Bazar available if one is interested to study the use of bamboo utensils in Newar way of life.</p>

Pottery & Brick making

Pottery and brick-making has been traditionally produced by people with the Awale community within the Newar community.

There are two applications of this craftsmanship. The first is clay or ceramic pots and utensils which are used in flower pots, rituals, Newar liquor making and drinking and cooking. Salicha, a clay cup used for drinking Newar liquor like Aila and Tho. The second is the traditional Newar tile making. The rooftop tiles called Aenpaa, special bricks used for facades of buildings called Dachi Appa, and tiles used for floors called Chikan Aappa can be seen in medieval Malla period palaces, temples and private homes. Newar brickmakers also have an interesting skill of laying the bricks or roof tiles.




Pottery requires a master artisan to get the clay to the optimal moisture for moulding, and then practice forming the structure on a traditional potter's wheel. Once the basic shape has taken form, take time to adorn it with beautiful patterns. It is then left to harden for some days. The number of days for the pots to be dried depends on the weather. The art of pottery and ceramics in Nepal goes back millennia. Over the years, the technique has been refined and tools have become easier to use, but the essential premise has remained the same.


Place

Khapinche, Bungmati, Khokana, Harsiddhi, Sunakothi

Speciality

The medieval buildings like Patan Durbar Square and pagoda temples in the valley are majestic examples of the brick-making and tile laying skills.

Traditional Newar Clothing					
<p>Traditional Newar attires come from traditional hand-loomed cotton which has been died red, black, green and white. Various ethnic groups and communities within the Newar language group had their own way of dressing.</p> <p>However, due to cheaper and available varieties of clothing because of modernisation and modern textile industries, the use of traditional clothing is dwindling. Only Jyapu community, predominantly, within Newars, today, upkeep the tradition of wearing Haku Patasi, Bhanta lan and Tapaa lan.</p> <p>Another textile which is still used and is popular is hand-loomed Dhaka. Dhaka is a specially loomed cotton textile with patterns of red, black, yellow, green and blue unique to Dhaka. The Nepali Cap or Topi made of Dhaka is a national Cap of Nepal. It has both patriotic and cultural significance. During festivities of Newar and hilly people, women can be seen in colourful Dhaka attire that captures anyone's eye. Believed to have originated from western hills, today, Dhaka represents the identity of Nepalese.</p>	<table border="1"> <tr> <td data-bbox="1054 405 1383 472">Place</td> </tr> <tr> <td data-bbox="1054 472 1383 573">Throughout the hilly region of Nepal.</td> </tr> <tr> <td data-bbox="1054 573 1383 640">Speciality</td> </tr> <tr> <td data-bbox="1054 640 1383 987">Wearing a Nepali Cap made of Dhaka gives a feeling of belonging to Newar as well as Nepali community during big chariot festivals, Dashain festivals and other cultural events. </td> </tr> </table>	Place	Throughout the hilly region of Nepal.	Speciality	Wearing a Nepali Cap made of Dhaka gives a feeling of belonging to Newar as well as Nepali community during big chariot festivals, Dashain festivals and other cultural events.
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Wearing a Nepali Cap made of Dhaka gives a feeling of belonging to Newar as well as Nepali community during big chariot festivals, Dashain festivals and other cultural events.					
					
<p>Traditionally, each household would have a handloom where women will spend their evenings and recess times to weave clothes for their families. These days, this tradition has died out in the cities, however, townships like Lubhu, Sanogaon and Harsiddi have been successful to take it up as a profession. A considerable amount of Nepali textile produced in these places is available in markets of Lalitpur Metropolitan City.</p>					

<h2>Handmade or Lokta Paper</h2>	
<p>Nepalese craftspeople have been producing handmade paper for a thousand years. The people of Nepal use natural paper in their daily life, for example when writing valuable legal documents, creating sacred or popular masks and making kites. Likewise, monks of Tibet have always used it for their manuscripts and for printing sacred texts.</p> <p>This paper is renowned for its exceptional durability and for its lively and special texture. The bark from <i>Daphne cannabina</i>, commonly known as Lokta, is used as the raw material. It is carried to villages where the paper-makers clean, boil and beat the bark to produce pulp. Sun-dried sheets are then dyed, stencilled, printed and transformed into beautiful products by craftspeople.</p>	<p>Place</p>
	<p>Speciality</p> <p>Twisted incense or Dhupaye made out of powdered Juniper or Cedar dried leaves or flowers wrapped in Lokta paper is a very significant natural incense used in Newar Culture.</p> <p>Elderly women in Newar community still make these twisted incense traditionally in their homes.</p>
	

 <p>Handcrafted paper products reflect the tradition of ancient and original Nepalese culture. Paper products including greeting cards, stationery sets, notebooks, gift wrapping paper, bags, envelopes and photo frame, are good souvenir takeaways.</p>	
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<h3>Paubaha Paintings</h3>			
<p>Newar paintings or Paubaha are usually rectangular in shape and are prepared from canvas-like cotton sheet woven specially to fit the dimensions required for each painting. Paubaha making is a Buddhist culture where artists belonging to Chitrakar, Bajracharya and Shakya communities make figures and mandalas significant to Vajrayana or Mahayana Buddhism.</p> <p>Unlike the Tibetan thanka, the Newar Paubaha is most uniform in size. With regard to the subject matter, Paubahas usually portrays figures of important divinities, mandalas of divinities and monuments surrounded by various figures. These paintings are mostly created for religious purposes. They were used as aids to meditation as well. The paintings were hung on private altars, in temples and monasteries.</p>	<table border="1"> <tr> <td data-bbox="1054 1518 1382 1581"> <p>Place</p> </td> </tr> <tr> <td data-bbox="1054 1581 1382 1756"> <p>Chitrakar, Bajracharya and Shakyas at various part of Lalitpur make Paubahas</p> </td> </tr> </table>	<p>Place</p>	<p>Chitrakar, Bajracharya and Shakyas at various part of Lalitpur make Paubahas</p>
<p>Place</p>			
<p>Chitrakar, Bajracharya and Shakyas at various part of Lalitpur make Paubahas</p>			



Kaal Bhairav Paubha

Speciality

One of the special features of Newar Paubha is that the central figure occupies an ornate frame, an elaborate arch or a Torana entrance, formed by the head of a garuda or a Tsepu or Kirtimukha, a mythical creature of Nepal, holding snakes.

Stonecraft

Nepal lacks no historical feats constructed by various rulers over the centuries. It is said that during ancient time, a competition between artisans of Kathmandu, Lalitpur, and Bhaktapur always existed; no wonder today they hold the greatest architectural monuments and art collections of Nepal. Of various traditional art and craft of Nepal, stonecraft is believed to be founded during the reign of King Vrishdeva of the Licchavi era, when a farmer named Balbala created a self-portrait in stone for the first time.¹⁴ It gained wide recognition, and his name found its way to the ear of the King, and thus, stonecraft was established with Balbala as the founder.

Various stone idols like Hanuman, Garuda, Buddhist stupas made of stones and most prominently, the 21 peaks (Gajur) stone temple of Krishna Mandir are the existing masterpieces of stonecraft of Lalitpur.

Place

Stonesmiths and craftsmen in Bhinchebahal, Sudhara of Patan

Speciality

There are several small monuments from stonecraft like water taps, stone spouts, lions and gryphons around



A stone smith carving Lord Ganesh Statue out of slate

temples and stupas and chaityas.

Sukul

Sukul is a type of mat made out of paddy hay which is popular among the Newar culture in Nepal. It can be made into a small rectangular mat or a long rectangular strip which can be rolled into a cylindrical shape (long enough to seat almost 15 people in a single line). It is usually used in the dining areas where family members will traditionally sit in rows and have their meals together. It can also be used for a large feast or cultural gatherings.

Sukul making is a skill exhibited by farmer communities who have abundance of hay in their disposal after rice harvesting. It is one of the biggest examples of sustainability, where hay mat is used instead of wooden furniture.

Place

It is made in Siddhipur, Bugamati and Khokana

Speciality

It is also said that sitting or walking in "SUKUL" also increases blood circulation, hence reducing oedema to lower extremities.



However, because of the ultra development of the cities, no Sukul making is practised in urban areas. These days Sukuls are imported to Lalitpur from nearby agricultural villages.

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