

Cultural Study of Magar Community
Of
Pakuwal village of Kavrepalanchok District

A Thesis

Submitted to Tribhuvan University, Faculty of Humanities and Social Sciences,
Central Department of Nepalese History, Culture and Archaeology, for the partial
fulfillment of the requirement of Master's Degree in Culture.

Kirtipur, Kathmandu

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October 2020

LETTER OF RECOMMENDATION

This is to certify that the thesis entitled “Cultural Study of Magar Community of Pakuwal village of Kavrepalanchok district” has been prepared by Mr. Sahadev Rana Magar (batch 2016/17) under my guidance.

This thesis has been prepared for the partial fulfillment of the requirement for the Master's Degree in Nepalese History Culture and Archaeology Study. He has worked accordance to my suggestions and guidance, and I am satisfied with his work. Therefore, I would like to recommend it to the Evaluation Committee for final approval and acceptance.

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13/12/2020

ACKNOWLEDGEMENT

From my inner deep heart, I would like to acknowledge and thanks to many people and institutions for their guidance, assistance and continuous support in accomplishing this research. I am

I am grateful to the central Department of Nepalese History, Culture and Archaeology (NeHCA) at Tribhuvan University, Department of Archaeology (DoA) at Ramshah Path, Nepal Magar Sangh at Kalanki, Kathmandu .

I would like to thank my thesis supervisor lecturer Prem Lama for his moral support, guidance and coordination in thesis writing. I am grateful for Madan Rimal, head of Cultural Department for assisting and managing to write my dissertation in order to complete my master degree.

No wonder, I am thankful and grateful for Temal Rural Municipality, Thuloparsel 6 Executive office and team and Pakwal village participants for this study who everyday welcomes with great smiles and joy. Thanks to Bijaya Sinjali Magar , Chet Bahadur Rana , DhanRaj Magar, Chhetra Bahadur Rana Magar ,Bhuvan Rana Magar , Suman Rana Magar, Khel Bahadur Tamang , Amrita Tamang and Gombu Sherpa for their time and support during my field visit .

Last but not least, I heartily extend my endless gratitude to my parent and family for unconditional love and support being my backbone in every step of my life and throughout this wonderful experience of study and process involve in thesis, without them this day won't appear.

Thank you

Sahadev Rana Magar

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Chapter One: Introduction of the Study

1.1. Introduction

Ethnic groups in Nepal are a product of both the colonial and state-building eras of Nepal. The groups are delineated using language, ethnic identity or the caste system in Nepal. They are categorized by common culture and endogamy. Endogamy carves out ethnic groups in Nepal.

Nepal's diverse linguistic heritage evolved from three major language groups: Indo-Aryan, Tibeto-Burman languages, and various indigenous language isolates. According to the 2001 national census, ninety two different living languages are spoken in Nepal (a ninety third category was "unspecified"). Based upon the 2011 census, the major languages spoken in Nepal are Nepali and Nepal *Bhasa*.

Ethnic groups are the cultural heritage of the country. Similar to Gurung, Rai and Limbu ethnic of Nepal; Magar are also refer to a caste or tribe (Fisher, 1986, p.2). The Magar are one of the ethno linguistic groups of Nepal representing 7.13% of the Nepal's total population as per the census of 2011(Central Bureau of Statistics, 2003, p.72). Their ancestral homeland extends from the Western and the Southern edges of the Dhaulagiri range of the Himalayas to the Mahabharata foothills in the South and Kali Gandaki river basin in the East.

The Magar ruled while establishing their own kingdoms in ancient Nepal called the *Bara Magaranth* (12 Magar Kingdoms) located east of the Gandaki River and the *Athara Magaranth* (18 Magar Kingdoms) located west of the Gandaki River inhabited by the *Kham* Magar. The research study comprise of cultural study of Magar community of Pakuwal village, Kavrepalanchok district. This study has been carried out for the partial fulfillment of the requirement of fourth semester course study of Master of Nepalese History, Culture and Archaeology.

This research will also study on the various aspects of tangible culture of Magar community. What is the tangible culture of Magar of Nepal prevalent, what is their historical background, what is their significance and how similar is it with the Magar people of Pakuwal village will be discussed thoroughly.

This study also aims at understanding the various intangible aspects of Magar community. Magar community is one of the ancient ethnic groups of Nepal and India with rich rituals and festivals. Their religious affiliations, way of life and their cultural practices will be studied.

Tangible and Intangible culture of any community are very important. They reflect their identity, glorious history and civilization. Study of such cultural heritage helps us to understand the various aspects of that community. It helps us to understand their lifestyle.

1.2. Statements of Problems

The Cambridge English Dictionary states that culture is "the way of life, especially the general customs and beliefs, of a particular group of people at a particular time."The word is used in a general sense as the evolved ability to categorize and represent experiences with symbols and to act imaginatively and creatively. This ability arose with the evolution of behavioral modernity in humans around fifty thousand years ago and is often thought to be unique to humans. However, some other species have demonstrated similar, though much less complicated, abilities for social learning. It is also used to denote the complex networks of practices and accumulated knowledge and ideas that are transmitted through social interaction and exist in specific human groups, or cultures, using the plural form.

These are the statements of problems are listed below:

- Lack of exploration on the historicity of Magar community of Pakuwal Village
- Lack of exploration on the tangible culture of Magar community of Pakuwal Village
- Lack of exploration on the intangible culture of Magar community of Pakuwal Village

1.3 Objectives of the study

In every research there is a specific objective of the research done. Likewise, I had also carried out this research with certain objectives. Magar has been living in this region for many centuries but there hasn't been any study on the historical background of the Magar people living in this village. Also, their culture, traditions, rituals, language, values and living lifestyle hasn't been studied yet. So my research aims at finding the information or knowledge regarding this aspect of Magar people of Pakuwal village.

To be precise, my research objectives can be summarized as follows:

- To trace out the historicity of Magar community of Pakuwal village.
- To find out the tangible culture of Magar community of Pakuwal village.
- To find out the intangible culture of Magar community of Pakuwal village.

1.4. Limitation of the study

Each and every study has its own types of limitation. Likewise this study is also not an exception to it. The present study is bounded by many research constraints of resources and time. Our study has some limitations within which our findings need to be interpreted carefully. The study is limited in Thulo Parsel VDC *Sabik- 1*, Magar community of Pakuwal village. The study is mainly concerned on the study of present context of Magar and their culture. The study is mainly focused on people of Magar, their historicity and their cultures etc.

This study will not relate with any other race and ethnic groups of Pakuwal village, though there are many other ethnic groups as well as Magar too. Therefore, culture and tradition of other ethnic groups beside Magar will not be researched. Also, this study will only focus on the Magar of Pakuwal village. It won't be studying about Magar people living in nearby villages.

1.5. Significance of the study

This study helps to know information more about the Magar and their culture, their historicity, rituals and traditions that are associated with it. As well as this study helps to find out the present condition of the Magar and provides a guidelines for the preservations of culture and traditions.

1.6. Literature Review

A literature review is a text of a scholarly paper, which includes the current knowledge including substantive findings, as well as theoretical and methodological contributions to a particular topic. It makes the researcher easier to find the information. For this research study, the researcher has studied various national and international books, journals, magazine

published by different various governmental organization and nongovernmental organization and individual writer .All this literature were related to Magar and its culture.

For the study research of Cultural study of Magar community of Pakuwal village, I've chosen some books of both Nepali and Foreign writer as a Literature Review which is as follows:

The book entitled (2020 B.S) “Shree Gurung Magar Vanshawali” written by Yogi Narhara Nath and Krishna Bahadur Gurung. In this book, the writer has given discussed about the origin of Magar race and their ancestor. However the information provided here is very short and limited and lacks other information which makes it incomplete.

The book entitled “People of Nepal” written by great historian Dor Bahadur Bista published in 1967 talks about many ethnic groups and race living in the Himalayan, Hilly and terai region of Nepal. The author has described about the origin and life style of the entire ethnic group mentioned in the book. He also has described about Magar race. However, the information provided by him regarding Magar race is very limited and surface described. The information regarding Magar historicity, movement pattern, their rituals and activities are very less in his book.

The book entitled “*Sabai Jaat ko Fulbhari*” written by great historian Dor Bahadur Bista published in 1972 has also discussed about Magar race in his book. However, this book has only brief discussion of various aspects of Magar community. The author of this book has not mentioned all aspects of Magar people. The information accessed through this book for research is not sufficient. So, my study will cover all cultural aspects of Magar people.

The book entitled “*Mechi Dekhi Mahakali*” published by Government of Nepal published in 1975 has discussed about the Magar people of Rukum district. However, the information given is very less and inadequate. It has only talked about certain aspects of Magar community. There has been no mention of Magar people from other communities.

The book entitled “*Nepal ko Aitihisik Ruprekha*” written by Bal Chandra Sharma, which was published in 1976 and has discussed about the history and culture of Nepal since the ancient period. He has provided the information about various dynasties of Nepal ruling in the ancient times till a date. The role of Magar people during unification campaign has also been briefly

discussed linking it with Gorkha and Pratihvi Narayan Shah. However, there is very less information about Magar people in this book.

The book entitled “*Hamro Samaj ek Addhyan*” written by Janklal Sharma which was published in 2036 B.S, has also discussed about Magar people. It has discussed about the origin of Magar people. It has mentioned about the *Gorkhali* documents mentioning and argue that Magar people are *heptal*. It talks about three types of Magar people. It has briefly discussed about Magar people citing from the articles of Sheekhar Nath Subedi.

The book entitled “*Magarati Sanskriti*” written by Shreesha Thapa and Dharma Prasad (2038 B.S) is the probably first the book published about Magar caste. The authors have discussed about the historical origin of Magar race and their migration pattern and lifestyle of Magar people .This book has tried to provide important information regarding the Magar community and has forwarded important views toward its. However the authenticity and validity of the nomenclature of the Magar race, their naming ceremony and the facts regarding their entry inside the Nepal has not been mentioned.

The book entitled “Nepali Sanskriti and civilization” written by Dr.Prem Khatri and Dr.Peshal Dahal published in 2044 B.S has forwarded the belief that Magar people came from Tibet along with Hun. Magar people are the Heptal community race that came with Hun in the past.

The book entitled “*Nepalma Janjati Samasya*” written by Sitaram Tamang and published in 2044 B.S, mainly discuss about various reason for indigenious people becoming more backward in society in comparison to the other community people in Nepal. The author has also mention about Magar community and there conditions. He has discussed about some of the prominent reasons for Magar people become more backward in the society. He also briefly discuss about the social problems prevalent in the Magar community.

Eden Vansittart (1993) book entitled “*The Gurkhas*” has discussed about the cultural geography of the Magar and their culture. So far his concerns on this writings include only the Buddhist way of constructing the structure. He has explained how such constructions take place and what factors are considered.

There has been different books and literature which has explained about the Magar and their culture and traditions in a very limited version. The information isn't sufficient to understand the Magar and their culture spread across the country. Also in those books, there is no availability of information on Magar community of Pakuwal village of Kavrepalanchok District. This study will try to fill the gap regarding the Magar community discuss in this book.

1.7. Research Methodology

Research methodology is the systematic way or method which is used to find out the information of the subject. To study about "Cultural study of Magar community of Pakuwal Village of Kavrepalanchok district. In my research method; I will use the Inductive research approach. . I am planning to use different methods such as questionnaire that could include the question regarding the information about daily life of Magar and their culture and traditions as well as interview and observations.

For this research study, I used qualitative research method and Ethnographic research method approach. The researchers observe and/or interact with a study's participants in their real-life environment. Qualitative data have been collected through the participant observation, key informant interviews, and focus group discussions. Qualitative data have been analyzed thematically by searching patterns in the data. The analyzed data have been interpreted by researcher. Mainly there two way of data collection which are as follow as;

1.7.1. Primary Data

1.7.2. Secondary Datta

1.7.1 Primary Data

Primary source of data is an original source. Primary source of data are very reliable and useful and only the researcher has the right to explain, analyze and comment on it (Dahal & Khatiwada, 2008, 181/182).During research period, the researcher has used a verb questionnaire method for the collection of primary data but it couldn't be strong source for the study because of time limitation and various technical limitations for the research.

Primary data are collected during field visit such as field survey, interview, direct observation, and photography concerned authorities from related field sector.

1.7.1.1 Observation

Observation is one of the effective and frequently done activities for the purpose of collecting information and data on the resource subject matter. Observation data collection method is classified as a participatory study, because the researcher has to immerse herself in the setting where his/her respondents are, while taking notes and/or recording. The researcher himself is the local residents of the Pakuwal village. So he had the opportunities to observe the Pakuwal village, Magar community and their culture and lifestyle since the early childhood.

1.7.1.2 Interview

Interview is the best and direct method of acquiring the information on the research subject. For the purpose of gathering sufficient and authentic information, the researcher personally visited all the Magar household of the Pakuwal village and interviewed with the premade questions. The information collected in the personal interview was recorded in the mobile phone. Also the researcher noted the key points gathered during the interview in the notebook.

1.7.1.3 Focused Group Discussion

With regard to gathering proper and reliable information's and data, the researcher organized the group discussion on time to time in Pakuwal village and topic to define the problem and find out the solution. The result or information's clarified or summarized after the group discussion were gathered, summarized and interpreted by the researcher.

1.7.2 Secondary Data

There is no shortage of material dealing with the issue regarding the Magar and its culture but there has not been so much fact. Apart from the use of the articles, books, journals and other magazines, the internet was used extensively to gather information. However care was

necessary in gauging the reliability of the source of the materials. There is no doubt on saying that this report will be totally based upon the secondary data and materials, which become a supportive source to conduct the study and analyze them. The different newsletters, brochure, statistic and information provided by the different government and non-governmental organizations like department of Archaeology , Nepal Magar *Sangh*, Nepal Tourism Board and different governmental and nongovernmental organization working in the field of Magar Community. Books written by various experts, newspaper, and some unpublished research papers etc. are the one of the main source. Secondary data are the information which have been taken from publish and unpublished documents such as books, documents, reports, news, journals, internet etc.

1.7.3 Data Analysis

All the qualitative data gathered or collected through the observation, interview, group discussion and study of the various articles, journals and books were studied, analyzed and interpreted. All the audio data were transcribed in the papers for further understanding and studying. All the finalized data information was used in the final research paper for fulfilling the objectives of the research study.

1.8. Chapter Schemes

This thesis will have the following titles of the chapter:

Chapter One: Introduction of the Study

In this Chapter One; there will be following thing discussed.

1.1 Introduction of Magar community of Pakuwal Village of Kavrepalanchok District

1.2 Statement of Problem

1.3 Objectives of the research

1.4 Significance of the study

1.5 Review of literatures

1.6 Research methodology

Chapter Two: Introduction of Magar of Pakuwal village

In this Chapter Two; there will be following thing been discussed.

2.1 Geography of Pakuwal village

2.2 Historicity of Magar community of Pakuwal village

2.3 Introduction of Magar community of Pakuwal village

2.4 Clan of Magar community of Pakuwal village

Chapter Three: Intangible culture of Magar

In this Chapter Three; there will be following thing been discussed.

3.1 Intangible Culture of Magar community of Pakuwal Village

Chapter Four: Tangible Culture of Magar

In this Chapter Four; there will be following thing been discussed.

4.1 Intangible culture of Magar community of Pakuwal village

Chapter Five: Summary and Conclusion

In this Chapter Five; Discussed subject matter are finalized with finding and the result given with their conclusion.

5.1 Summary and Conclusion

List of Interviewees

Questionnaire

Glossary

Images and figures

References

Chapter Two: Introduction of Magar Ethnicity

2.1 Geography of Pakuwal village

Kavrepalanchokpalanchok is one of the 77 districts of Nepal in Bagmati Province covering an area of 1396km.sqaure. It consist of 13 Municipalities out of them Six are urban municipalities and Seven are Rural Municipalities. Temal Rural Municipality is one of the rural municipalities which is formed with 9 wards merging Sasyukark, saramthali, Bolde fediche, Pokharinarayansthan, Thuloparsel, Kuruwash Chapakhori, Mechhe VDCs.



Fig 1. The Map of Temal Rural Municipality

Thuloparsel, It is located in Central Region at 27°31'35" north of the equator and 85°46'6" east of the Prime Meridian. At the Time of the 2011 Nepal Census, It had a population of 2,476 (Central Bureau Statics, Nepal, 2011). Within the Thuloparsel, Pakuwal village lies in the southeast part.

Pakuwal village lies in the northeast of Kathmandu city. It is 76k.m away from the capital city of Kathmandu, which is about 5-6 hours drive from Kathmandu by bus. It is a beautiful, peaceful village nestled in the mountains with a large river running through below it, river called Sunkoshi. It is situated in the hilly region at an altitude of 1160m from where majestic Himalayan range of Langtang Range and Gaurishankar range can be seen. A Majority of inhabitant is Magar along with Tamang, Damai , Kami ,Brahmin and Majhi.



Fig 2. Picture of Pakuwal Village

2.2 Historicity of Magar community of Pakuwal village

Unlike some other groups in Nepal, the Magar don't have a well-known story of their origin (Shepherd 1982: p.11). Nepal has a large number of myths and legends associated with the origins of different ethnic groups; many relating to mountains, hills and rivers. Myths and legends expressed in their prosaic forms are grouped together with folktales in the Nepalese traditions, whilst poetic forms are sung, and they are considered as folk epics and ballads. There are several myths and legends related to Magar relating different part of Nepal .Sometimes, the same legends will only expressed in one of the forms whilst in other cases it may be expressed as a mixed form. There has been related that *Naag* and

Magar are related in term and had relationship; therefore some scholars have Magar mentioned Magar as Naag Vamshali (Magar, 2050B.S, p.26).

The Magar are the ancient caste of Nepal. In mythological literature, there has been various discussed about “Mahar Lok” due to which some scholars have viewed the Magar as Mythical caste (Yogi & Gurung, 2020 B.S, p.26).

Magar tribe is the third largest group and the first largest group among the indigenous peoples of Nepal. Usually, the places, rivers, villages, *deurali*, forests and roads or tracks in Nepal are named by the Magar language. Most of these names are located in Gandaki region. Therefore, the Magar tribes are the indigenous people (*Bhumiputra*) of Nepal (Magar, 1995, p.32).

According to the West Bengal Mangar Development Board (2015, p.1), Magar belong to mongol race as term Magar derived from the word “*mong*” which means *mongol* and *ärui* meaning descendents of Mongols. Another writer Professor Rajnath Panday (2004, p.3) has mentioned that in ancient times Magar were called ‘mangal’’. One cast of Mongol race is in Hungary is called ‘Maigyer’ believe to be migrated from the middle Asia (Magar, 2053 B.S, p.10) the origin of Magar word comes from mangala word.

Some scholars argue that there were Magar names, Licchavi, Brijji, Sakyas and later this name was also used by Arya (Magar,2059 B.S, p.9). The expert in Kirati culture and language Shree Mansingh Chaemjong also believes and advocate on this statements. According to him, Magar word is made of ‘*mang*’ and ‘*arui* or *ar*’ word, which in Burmese or Chinese means ‘*mangolian*’ and ‘descendents or children’ respectively. So, Magar belongs to *mongol* race. Many historians and expert has given their own views regarding the introduction of Magar word.

Scholars argue that because these cast live in central region of Nepal they were called Magar. So they believe that Magar word originates from word ‘middle’. In the past, Magar used to work in the twenty two copper mine in Baglung area and Parbat. The people working inside mine were khal and those who were working outside mine were called ‘*Magara*’. Later this word Magara became Magar and thus Magar word came into existence.

Dhanbajra Bajracharya and Mahesh Raj Pant were mentioned in the footnote by historian Gyanmani Nepal as mentioned in 'Nepal Nirupana' (Nepal, 2055B.S: p.125-126). The name and surname 'Sohav Rane' has been found in the place of Jhanteshwar Mahadev found in western Nepal in 1157 BS. There is evidence that Sohav Rane was an important Magar personality as the word 'Magvarvishaya' is mentioned in the copperplate and one of them is Sohav Rane.

Scholars or researchers argue that because they migrated from Magadh of India they were called Magar. One belief is that they have been living in *Maharlok* since ancient times and were called *mahar*. With the passage of time, the word was changed from *mahar* to Magar.

It is found that Magar were addressed by various designation or title around the various parts of Nepal and other countries. In eastern part of Nepal like Panchtar and Illam, instead of Magar, they called themselves mahar. In sikkim, Magar called them 'chyang'. First British missionary, Sir Kirkpatrick mention Magar as 'mugger' in his documents. In far western Nepal like Rukum, Rolpa and Pyuthan, Magar people addressed each other as '*paray*'. In the past, Magar were also found to be called by the name 'prajajhat'. Magar people were selected as Kaji in administrative position because of their loyalty and strong physical appearance (Acharya, 2022 B.S, p.85).

In Department of Archeology: 'Prachin Nepal' No. 21 (November, 2029: 27), it is mentioned that Devu Rana, Jaswant Rana, Narkeshar Thapa Granji, Narbir Ale, Sakrajit Thapa, Suget Rana, Mansingh Ale, Rudradev Thapa Pulami and many other Magar troops were deployed in Nuwakot.

In the history of the their migration eastward, it is clear that Magars first went to eastern Nepal (Kirat) as part of King Prithvi Narayan Shah's war campaigns after being enlisted in his army in the eighteenth century (van Driem 2001: 776).

About the history of Magar of Pakuwal village; in the beginning, Bangrel Magar was the only type of Magar living in the Pakuwal village. It is believe that only one family of Bangrel Magar used to inhabit in this village. Then from the distant village called Garati, people saw the twinkling light in the evening in the opposite to their village i.e. Pakuwal village. Next day when they visited or traveled to place then are in search for. They met and came to know about Bangrel Magar residing there. The villagers visiting the bangrel Magar family were Rana Magar. Since they all belong to same ethnic group of clan; they decided to start relationship by marriage then. Then Rana Magar



Fig 3. Magar of Pakuwal Village

was also migrated to Pakuwal village. In the various phase of time; many other group of Magar caste also migrated and settled here in course of time period. Some Magar living in Pakuwal village are found to be migrated from Arubot and Okhreni, Sindhuli district. At present, there are only 5 family of Bangrel Magar, where only four families reside in village and one family has been migrated to Sindhuli district- the migrated family is Ram Bahadur Bangrel Magar family. The Present Tej Kumari Bangrel Magar, Kendra Bahadur Bangrel Magar has been holding the main lineage of Pakuwal Village Magar.

The Magar of Pakuwal village are similar to the other parts of Nepal in their facial and structure .but with a present trend or cultural mixed marriage on a way new generation are somehow bit different on their physical appearance like tipped nose ,beard & moustache, bit taller than compare or usual and having big eyes. With respect to other ethnic group tamang, brahmin, chhetri of Thuloparsel .Pakuwal village Magar is backward in the educations therefore they are socio-economically backward in different

sect of their life even politically. Slowly the education importance is one way but there has been a long hurdle due to their poor conditions to grab such opportunity, as; they are mostly depending on the monsoon agricultural and unmanaged animal husbandry.

The Magar people depend on agriculture and animal husbandry. They are also engage in different occupation like military, police. In search of good work and stable life; Magar people are migrating to the cities from their village and they are doing various job like carpenter, house worker, catering services like cooking, helper and waiter, etc and in tourism field as a guide and porter. At a present context like other, many Magar from villages also go abroad for the employment opportunities and for good paid.

2.3 Magar community of Pakuwal village

Magar people of Pakuwal village are the original inhabitants of this village. They have been living here since the time immemorial. In today's context, Pakuwal village is mainly known for dense population of Magar people and their culture and also known as Magar village. Magar people of Pakuwal village are Hindu; however they have also strong connection with Bon religion which can be understood by their close affiliation with nature worship and their beliefs in witch doctors and natural forces. The Magar people of Pakuwal have very unique culture and tradition.

The Cambridge English Dictionary states that culture is "the way of life, especially the general customs and beliefs, of a particular group of people at a particular time." The word is used in a general sense as the evolved ability to categorize and represent experiences with symbols and to act imaginatively and creatively. This ability arose with the evolution of behavioral modernity in humans around fifty thousand years ago and is often thought to be unique to humans. However, some other species have demonstrated similar, though much less complicated, abilities for social learning. It is also used to denote the complex networks of practices and accumulated knowledge and ideas that are transmitted through social interaction and exist in specific human groups, or cultures, using the plural form.

In context to Nepal, from the ancient period, they have developed their own customs, art, morals, belief socio-culturally-economic institution but yet, their access to economical

education and political powers are limited. Nepali Mainstream political, social and cultural life is dominated by high caste of Hindu groups (Hofer, 1976).

In today context, Pakuwal village has many ethnic groups living together. The main ethnic groups are Magar, Tamang, Damai, Kami, Majhi with minority of Brahmin. However in the past, Pakuwal village means ward no .1 of Thuloparsel V.D.C of the Kavrepalanchokpalanchok district, Nepal. Now the governments has mixed the ward no.3 and ward no.1 and named it as whole Pakuwal village.

It is a beautiful, peaceful village nestled in the hilly region with a large river running through it namely Sunkoshi.

The major inhabitants of this Village is Magar ethnic group along with Tamang, Damai, Kami, Majhi and Brahmin, People here are mainly Hinduism yet with Nature worship practice and now flourishing with Christianity as minors.

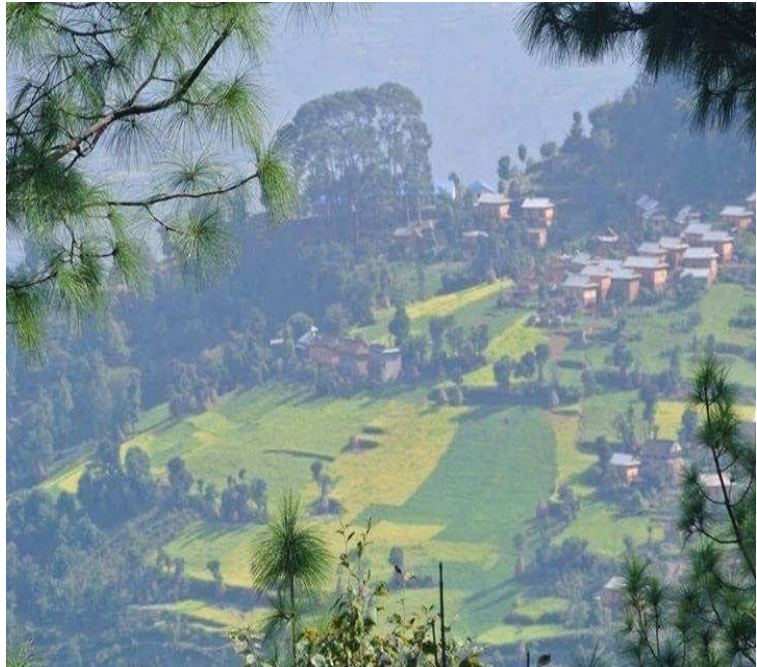


Fig.4: Old Picture of Pakuwal village

Main income source of this village is agriculture, rearing

the cattle and in tourism industry along with joining

the army and police offer but these days there has been major change and people work in different industry to sustain their life. From a village; people migrating in Kathmandu in search of better opportunities and new dream. There are some men and women who are abroad for the study and also for work.

2.4 Clan of Magar community of Pakuwal village

There are different sub castes of Magar caste. There are sub-castes under the layers of sub castes too. About which there is no proper accounting and auditing kept. In the Magar

community, they are divided among the number of clan known as *Thars*. All the members of these clans are believed to be having the same common origin. The *Thars* are again further subdivided into various lineage groups .Some clans has many lineage while others have few. In the Magar community all the clans and lineages are regarded as of equal status. However, in very certain places it is found that certain groups are consider as higher as or lower than other group in the community. (Bista, 1967.p70).

Several scholars have discussed the different sub castes of the Magar, but so far not all the subcaste of the Magar has been found. It is also believe because of *Barah Thar* Magar;

Barah Magarat was named. *Barah Thar* Magar were Sinjali, Hongjali, Hungchun, Chodhe, Pudke, Munde, Ughro, Bairong, Ishyar, Barahi, Hyanghung and Hanguro (Chemjong.1967,p.70).



Fig.5: Pakuwal village children at school

All the Magar caste of the sub castes of sub-castes origination is difficult to find but some of the sub castes and sub-

caste of castes has been related to the rivers name, hills, and jungles. There are seven different types of Magar - Thapa, Rana, Ale, Pun, Budathoki, Gharti and Roka.

Clan of Magar

We can find countless numbers of Magar in the community: It is believe there are more than four hundreds of different sub castes of Magar. Lungelli, Lamichhane, Miringchin, Soti, Piazza, Makim, Reka, Regim, Gaha, Khapangi, Pithakote, Samal, Rana, Khatri, Gharti, Thapa, Pun, Agari, Bhung, Aula, Gurung. , Banglami, Budhathoki, Esmali, Bhaski, Rewali, Hiski, Thomsing, Ragata, Sidhari, Dudh Ale, Fengdi Aale, Torchhali

Aale and Suryavanshi Aale, Aslami, Daralami, Pulami, Balami, Tangalami, Rasakoti, Birkat. Ñ, sinjapati, gahasaru, dhyavana, old, sinjali, phevali, tirke, pegela, ramajoli and Sau, erase, vaijali, phunja, paused, sathighare, gurungchan, funja, rukhmani, fevali, tirke but jhandaim including around four hundred people are upatharaharu.

Rana Magar:

Aachhami, Aslami, Bangling, Chumi, Chitorey/Chitaurey, Darlami, Gyangmi/Gyami, Kharka/Khadka, Kyapchaki, Lamchanney, Lungeli, Makkim, Maski, Palli, Pulami, Rilami, Ruchal, Shrees, Surjabansi/Suryabangsi to name a few.

Ale Magar:

Arghali, Hiski, Hungchen, Limel, Pade, Rakhali, Suyal, Sirpali to name a few.

Above mention within them, in Magar community of Pakuwal village, there are Bangrel Magar , Rana Magar Jarga (Thapa) Magar , Sinjali Magar , Ale Magar ,Burja Magar and Pulami Magar ,and some daughter in laws has lineage of Saru Magar ,Gurmasang Magar, Kingring Magar .

Chapter Three: Tangible Culture of Magar community of Pakuwal village

3.1. Introduction

The intangible cultural heritage means the practices ,representations, expressions, knowledge's, skills as well as the instruments, object, artifacts' and cultural spaces associated therewith- that community groups and, in cases, individuals recognizes as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and the history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals and of sustainable developments. (Convention for the safeguarding of the intangible cultural heritage 2003: Government of Nepal, Ministry of Culture, Tourism and Civil aviation 2019, Reprint 2019, page 6)

A key aspect of the Convention is ultimately to emphasize the role that intangible forms and expressions of culture can have in allowing mankind to better understand one another, and thus promote peace and harmony amongst culturally diverse communities. Furthermore, heritage experts realized that a more holistic approach to cultural heritage was needed: one which acknowledges both tangible and intangible aspects of culture, as well as the ever evolving relations between the two.

Magar (Monogoloid) of Banayan Hill are accepting the Hindu values and changes are occurring gradually (Hitchcock 1996) in the same way. Haimendrof (1996) takes the case of non-Hindu groups of western Nepalese who have accepted caste concept and he further states the distinction of adaptation and assimilation with other caste people.

Pakuwal village has a rich intangible culture of Magar ethnic group. Simple art of living and they have richness in cultural festival and ritual activities. The nature has been a deep rooted in every aspect of their life. There has been cultural fusion between Arya culture

and Magar race in the various phase of time since ancient period. So there are a lot of similarities in *arya* culture and Magar culture (Panthi, 2065 B.S, p. 55).

3.2. Magar Language

The Magar people of Nepal are has their own language. Of the 1,887,733 Magar populations in Nepal, about 788,530 speak Magar language as their mother tongue while the rest speak Nepali as their mother tongue from the report of Central Bureau Statistic, 2011.

The Magar caste also speaks Nepali language in addition to its own Magar language. The Magar speak a language of the Tibeto-Burman family linguistically, the Magar are divided into three groups. *Baraha Magaratis* speak *Dhut* dialect, whereas *Athara Magaratis* speak *Kham* and *Kaike* dialects in Far Western Part of Nepal. But in common sense; they all are known as Magar Language.

- Magar of east of Kali Gandaki – Magar *Dhut*
- Magar of west of KaliGandki – *Kham Bhasa*
- Magar of Karnali region of Dolpo - *Kaike*

Gandaki Region is known on the east as twelve *Magarats* (*Barah Magarats*) where Thapa, Rana and Ale are the main layers of the Magar of of the 12 *Magarats*, and on the west by eighteen *Magarats* (*Athara Magarts*) where the dominants of Magar like Pun, Gharti, and Roka. Likewise, Magar of Karnali region of Dolpa area like Rokaya, Kayat *Jhankri* etch. (Subedi, 2054 B.s, p41).

Magar *Dhut* speakers: Rana, Ale, Thapa, Gaha, Saru.

Magar *Kham* speakers: Bura/Budha/Budhathoki, Pun, Roka, Gharti, Thajali, Garbuja, Sherpunja, Pahare, Paija.

Magar *Kaike* speakers: Tarali Magar of Dolpa; Budha, Gharti, Roka, Rokaya, Kayat, *Jhankri* all Magar clans residing in Dolpa and Karnali districts.

Magar *Akkha* scripts have been used in Sikkim as a Magar language script. Many scholars including MS Thapa have been in forefront to implement the Akkha script to write Magar language in Nepal. New generations have been learning it. Akkha script is said to be closely associated with Brahmi script. Some researchers had found Brahmi script used during the time of Balihang Rana, the Magar King of Palpa (Baldengadi) in the 12th century.

If we study the literature of Magar language all over Nepal, we will find that hundreds of different works have been written in different genres. Many books and articles have been written by various Magar living around the country in different Magar language (Magar, 2055 B.S, pp.3-18)

There is declination of Speaking of Magar language in a community and within a country due to expansion of Nepali language due to recognition of Nepali language as official working language and influence of Hindu rituals in Magar community.

In a settlement of Magar of Kavrepalanchok district, Temal rural municipality, Thuloparsel-6 Pakuwal village; one of the main identification of Magar community or people is through their mother language there is no such a variation of, Magar in the region as Magar here speak *dhut* language. Looking back to history of Magar language sometime due to dictatorship and sometime due to bias of caste system, there has been lots of blockage or strict policy there has been a huge impact for looking the mother



Fig.6: Magar language Class

tongue, like the many place of Nepal, there has change of existence in the Magar language in the Thuloparsel.

In the researcher observation; in Pakuwal village there are Bangrel, Rana, Jarga, Ale and Sinjali, sub caste of Magar. They have their own distinguish culture of nature but intern of language it has been Magar *Dhut* Language. In course of time; they were minimizing the speaking of Magar *Dhut* due to which new generation where not fully able to identify which one is mother tongue during their conversation.



Fig.7: Magar Class training program

After Government of Nepal restructured the local bodies on 17 March 2017; with the support of Thuloparsel Ward Executative Ward Office team and Pakuwal Magar Development Society launched a Campaign on date *Ashar 01 2075 B.S*“*Magar Bhasa Sikhchen Tathaa Prasikchen*” by providing Magar language class in Pakuwal village for 2 days to understand the status of language. “Magar Bhasa Shikchen Tathaa Prasichen Program” is shown in fig.27.Each year; Magar Language Program has been doing with the hope of preservation of invaluable cultural heritage of Pakuwal village with the support from local communities and Government of Nepal.

3.3. Religions

There is a controversy about the religion and culture of Magar, as there are both Hinduism and Buddhism followers. Many researcher or scholars believe Magar are the Nature Worshipper and their *kul*. All these variations share the belief that nature commands all life. They believe in naturalism or shamanism and animalism who perform *Baraju puja*, *Kul puja*, *Mandali puja*, *Jhankri puja*, *Divara puja*, *Ban puja*, *Nag puja*, *Vayu Puja*, *Bhayer puja*, *Bhume puja*, *Simya puja*, *Chandi puja*, *Bhimsen puja*, and *Bhairav puja*. Some Magar who belong to the Mahayani community of shamanism also practice the tradition of sacrificing animals to deities and gods.

The Magar worship nature, spirits, and supernatural beings. Similarly, they also worship hunting gods and goddesses within their own families and outside, the gods of dead ancestors or their grandmothers and grandfathers. They have their own distinct practice of worship. They bury their dead-body and they have their own belief system regarding life after death. From the perspective of their faith system, they are worshipers of nature or as animists. They believe in Shamanism and their *Dhami* (faith-healer only heals) is called *Dhami* and their *Jhakri* (shaman, who involved both in healing and social rituals) is called *Rama*. The traditional spiritual and social leader of Magar used to be called Bhusal who was very influential in the early days.



Fig.8: Festival celebration

Specially the Magar from *Bara Magarath* have an informal cultural institution, called Bheja, while the Magar from *Aathara Magarat* have similar institution called *Pancha-Taluk* or *Pancha-Amal* (where there are five-people elected democratically). These two institutions perform the overall traditional religious activities, organize social and

agriculture-related festivities, brings about reforms in traditions and customs, strengthens social and production system, manages resources, settles cases and disputes and systematizes activities for recreation and social solidarity.

According to census 2058 B.S. 74.60% of the total population of the Magar is Hinduism and 24.47% of the Magar are Buddhist. The organization, after a long discussion, inquiry and research into the identity of Magar caste, identified the religion as a religion. The Convention of the Magar Association has been amended by which "Magar Buddha Sangha Nepal" was established on 2054 B.S.

While Buddhism is not a religion, it is not a matter of course, but in the recent past, it has been bedridden by religion as a religion, and as a result, the Follower write and say that Buddhism is a religion. In Buddhism, there are three types which are "Mahayani", "Bajrayani" and "Hinayani" and the Magar consider being "Hinayana, Therabadi".

The original religions or beliefs of Magar people are Shamanism, Animism, Ancestor worship or simply you can name it; Nature religion, therefore in many of the Magar villages you can witness nature related worshipped been done; same like the researcher in this village too observed., they worship or perform different ceremony or ritual activities with occurrence of full moon day.



Fig.9: Bhumi than

- *Than*
- Rivulet or rivers
- Soil
- Sun and Moon

Magar of Pakuwal village originates from nature worshipping in which the spirits within nature govern life ideology is shared by common. Most Magar worship the same god and goddesses and observe festivals, as Hindus do, majority of them follow Khas-Brahmin religious traditions, observe the same festivals almost exactly and many of them use Brahmin priest. However, they also observe a number of their ethnical rituals and ceremonies, festival for worshipping clan deities, and also employ a *Waapa* to perform life cycle ceremonies in place of Brahmin priest.

Perhaps it is because, they had contact with the Khas-Chhetri for long, and therefore, their culture and religion is greatly influenced by Hindu practices. . (Bista, 1967.p67-74).

Dhami Jhakri tradition

In the days before modern medicine, severe illnesses were thought to be the mischief of spirits. Thus, the best way to cure a disease was to exorcise the disease-causing spirit through a *jharfuk* (shamanistic healing ritual)A shaman, known as a *jhankri* or *dhami* in Nepal, is a part of a unique tradition that is based on spiritual belief. Nepalese society, with its deep-rooted religious faith in supernatural powers, still believes that miseries, illnesses, and bad luck are caused by evil powers and that these ill effects and consequences of evil can be removed or treated by evoking divine power. It is believed



Fig.10: Ram Rana Magar as Dhami

that a properly trained *jhankri* is gifted with the ability to gain intimate knowledge of supernatural beings—their whereabouts, desires, dislikes, and requirements—and drawing out their divine spirit to remove evil and thus cure the afflicted.

Jhankri customs are known for their traditional healing system that uses *Tantra*, *Mantra*, and special rituals. A *jhankri* acquires divine power through meditation, parental teaching, or guidance of the Ban *Jhakri*, a half-human, half-animal shaman spirit of the forest. Because *jhankris* are widely believed to possess special spiritual powers, they have traditionally held prominent roles Nepalese society. In most rural areas and even in some urban areas, they advise people on social and health affairs. They are also acknowledged as musicians, herbalists, diviners, and protectors, among other roles. Furthermore, *jhankris* are believed to be able to help guide the souls of the dead into their next lives.

Jhankris can evoke their power through different processes. They work with the traditional five elements of creation: earth, water, air, fire, and ether. *Jhankris* wear special costumes, play drums, and sing chants, dance, and worship in special, predetermined patterns to offer different things to satiate the desires and wishes of the spirits in the hope of alleviating any present evil. Drum is one of the most sacred musical instruments used for many more rituals.

Throughout Nepal, the associated customs of the *jhankris* vary from place to place and even from *jhankri* to *jhankri*; however, there are common elements that bind *jhankris* traditions. For example, rituals often involve an animal sacrifice. *Jhankri* traditions also tend to start with drumming, singing, chanting, or dancing to invite the spirits into the mind and body of the *jhankri*, who protects his or her body with different colors and protective spiritual energies while praying to the spirits in all directions, north, south, east, and west. The process allows the *jhankri* to connect with the universe and the spirit world. Through song, the *jhankri* helps the spirits remember and relive the moment the spirits first came into contact, and when this happens, a *jhankri* feels a physical sensation in his or her chest and a burning in the umbilical region, and then the *jhankri's* body convulses and shakes.

Kul Puja

Worshipping ancestors is the main activity of many caste and ethnic groups. In Brahmin community worshipping *kuldeuta* is to make ancestors happy and sacrificing he goat, purified rice pudding and flat bread prepared by rice flour. Newar sacrifice goat, chicken, eggs for their ancestors.

The Magar inhabitant of different geographical area give different names such as *Kot puja*, *Brahma puja*, *Jhakri puja*, *Barah puja*, *Kulami puja* for their ancestral god. In a Pakuwal village the Magar use the word *kul puja* and *pitri puja*.

In Magar community of Pakuwal village, the main element of this ritual lies in sacrifice. Within a Magar community sheep, goats, chickens are sacrifice according to their sub caste. It's taken for granted that offering blood is the effective way to initiate the existence. By offering blood, human being achieved their desired goal. They sacrifice as the ritual killing of substitutes as a way of ensuring contact and communication with ancestors. They employ the symbolism of killing, the shedding of blood in minute quantities to bring about rebirth of the original order and revitalization.

For Magar the original effective rite was a blood sacrifice laying the model for later rites which work by communicating with the ancestors with the appropriate blood offering. These rites of Magar can be compared with Vedic and classical Indian sacrifices, in which every act of sacrifice refers back to the creation of the world.



Fig.11: local rituals on wall

3.4 Rituals and Rites of Magar community of Pakuwal village

Magar people have their own distinguish culture and activities according to the geographical approach .In the mid hilly region of Nepal; a Magar ethnic group has been adapting the cultural activities according to their sustainability of life process and connectivity among other. The peace loving nature and honest people who loves to enjoy togetherness among each other has created their own way of cultural activities and rituals. In the earlier times Magar like all other tribal groups followed an animistic tradition and most of the religious ceremony centered round the worship of ancestors and appeasement of the elements. Magar have long been connected with Indo-Aryan peoples (Brahmins and Khas) and have been largely influenced by their religious and cultural beliefs. Bista states that historically they have employed Brahman priests for most of their significant religious ceremonies such as naming, marriage and death (Bista 1967: p.67-72).

The Nepali people of the Magar community enjoy their own culture and their festival, the Magar celebrates festivals like Bhumi Puja, Bhagir, Maghe Sakranti, Nagpuja, etc. yet by special occasions, the salvo and *yanimaya bhakarar* are more distinguished by the dancing of *kauda, ghatu, nachri, sorthi, zhaure, rodi, hoor* etc .

Magar in Nepal practice several rituals and they have their own rituals priests known as *Waapa* or Shamans. Even in the modern period of time; In Pakuwal village; there is richness of intangible cultural heritages practices among each otherness. Magar community has been able to create a beautiful tradition of being togetherness in nature. Still, we can observe their cultural and ritual activities like language, religion, festival, ceremonies, dance and song etc,



Fig.12: worshipping or offering materials

Due to this distinguish cultural features; we can identify them Magar. Culture activities and ritual are the basic human needs for family and society with period of time; there has been change in a way of celebration but not in approach and respect.

Example like, it may be inviting all the family member for dinner periodically after the festival season is over; thanking for being family and togetherness.

Magar in Pakuwal village has been inhabitant of this region from the ancient period creating a beautiful cultural heritage from generation to generation. Cultural practices and ritual activities like language, dance, praying and worshiping, songs, religious hymens, ceremonies and festival are the intangible cultural heritage of Pakuwal village. In below; there has been discussed about it.

3.4.1. *Jaatkarma*

This is one of the important and ancient birth rituals in Hindu community. This ritual of also equally celebrated in Magar community with great rejoice and gathering. Feeding ghee or honey to a newly born baby during pre-natal period is known as *jaatkarma* in Nepali community as well as Magar community of Pakuwal.

3.4.2. Birth Ritual

The birth of a child is an occasion of happiness in any community culture and it is no exception among in Magar of Pakuwal village. Nepal, being multicultural in its beliefs and customs, has diverse traditions of at all occasions, be it childbirth, or even death. Throughout Nepal, with its multicultural communities, the vast array of customs related to childbirth is as diverse as the customs themselves, and many involve ritual or religious activities, food and song to help create a festive atmosphere while still holding on to the importance of bringing a new life into the world

3.4.3. *Chhaithi*

Another important birth ritual is *chhaithi*. *Chhaithi* refers to the sixth day ceremony after the birth of the baby. It's believed the *Bidhatha* writes the faith of a newly born baby on

the sixth day. So, till six days family members sit together (say like a group praying and meditation) and wishes for a good fortune to the baby. The main door of the house is left open on the sixth day believing that the *Bidhatha* will come to write the fortune of the newly born baby. The baby will live his whole life based on the fortune written on this day.

3.4.4. *Nauran*

This ceremony is related with rituals associated with naming the infant—*Naamkaran* and *Jaatkarm Sanskaar*—wherein the father of the child whispers prayers and Vedic hymns in the baby’s right ear. More than introducing the new born to their family religion and invoking divine protection, this ritual mainly aims at a sound social and cognitive development of the child. Normally in the Magar community of Pakuwal village, *nauran* Ceremony is done on the fourth day. *Waapa* or relative of the Magar family generally perform the *Nauran* ceremony. The Magar people living in the Hindu community usually perform this ceremony on the tenth or eleventh day by calling the Brahmin .In this day, both the baby and the mother take the bath and pray and worship as well as give donations for the complete purification process, it is when the child receives the name. The name is given to the child by the priest or *waapa* on the calculation made using the time of birth , date and such data, and then the entitled zodiac.

3.4.5. *Pasni / Annaprasan* ceremony

This is the celebration when for the first time a baby is fed rice and grains. This ceremony generally refers to the process of feeding grains food to the baby after bathed in *Sunpani* (water through which gold has been passed or touched). In Sanskrit language, it is called *Annaprasan*. A sweet *kheer* made of



Fig.13: *Pasni* ceremony of Sohyon Rana Magar

fragrant rice, milk, dry fruits, jaggery, or sugar. In Pakuwal village boys are fed at the beginning of the ninth month while girls are fed at the beginning of seven month. In this day baby are fully baths and wore clean cloths and ornaments. Then babies are kept in a specific area or place. In this day, the babies are dressed in a special cloth called *Tass*. The family and relatives gives blessing to the baby with various gifts. The family and relatives sometimes sing and dance on the occasion of the ceremony.

3.4.6. *Chhaewar* or *Bratabandha* ceremony

Bratabandha is made of two words Brata and Bandhan which means promise and to be bound respectively. In the Magar community *Bratabandhan* is also termed as *Chhaewar*. This ceremony is similar like Upanayana rituals practice in Nepal but slightly different nature .The sacred thread (*Janai*) is received by the boy during this ceremony, that he continues wearing across his chest thereafter. This *Sanskara* (rite of passage) involves elaborate Karma Kanda which involves the participation of entire family and a guru (teacher) who then accepts the boy as a disciple in the *Guru–shishya* tradition of Hinduism. This marks as an individual’s entrance to a school of Hinduism. This ceremony ends after the boy goes for his first alms round to relatives and leave for gurus *ashram*. Traditionally these boys were sent to ashrams with the gurus to learn in a gurukul system of education but in modern times this act of the boy doing for first alms round in town and leaving his family for guru’s hermitage is done symbolically within the family and is later stopped by his *Mama* from leaving.

In Pakuwal village, *chhaewar* or this ritual hair cutting ceremony is done at age of 3 though some do it at the age of 5 in the past. The years on which this is done must be odd. All maternal kin and cross cousins are invited along with other guests. The *Mama* must do the cutting of the hair and if he should be absent then a member of the maternal kin group has to perform this function. Only the *tuppi* or topknot is left on the head.

In case of Magar community of Pakuwal village; the *chhaewar* rituals is done with the purpose to enable boy to do *karma kanda* ritual. It is also believe that after doing this ritual the path to marriage is opened for the boys .*Chaewar* ritual is regarded as one of the

main and important responsibility of every parent in the Magar community towards their children (Bishnu Bahadur Rana Magar interviewed on 07/06/2077).

3.4.7. Gunyo Cholo Ceremony – Just as *Bratabandha* is for boys this *Gunyo Cholo* is equivalent to the Girls. “*GUNYO CHOLO*” symbolize for “coming age of a girl”. The word “*Gunyo*” means Sari and “*Cholo*” means blouse. This ritual signifies a girl growing up and during this ceremony, the girl’s Mother adorned her with jewelry and her Grandmothers draped a shawl around her to signify protection from evil. The *Gunyo Cholo* ceremony is for girls of between 5 and 13 years old, before they have their first menstruation. This ceremony is a transition from childhood to adulthood. This ritual is only done for the daughter of the family. It marks the entering of girl into adulthood phase of human life. But now days, the Magar of Pakuwal villages also perform this celebration after 13 years or before they got marriage.

3.4.8. Wedding- Marriage ceremony

The wedding is considered the most important event in one’s lifetime, as the joining of a couple marks the beginning of a family and a household. A Nepali wedding is more than bringing together a man and woman; it is a joining of families. This can be seen in how all the wedding processes are conducted according to the decisions of the families, not the bride and groom. At the same time, the wedding is also more than a family affair; it is also a village celebration in that invitations are sent to all members of the community, which reinforces the communal nature of a wedding. In the wedding context of the Magar community, has been very interesting. They do this within their caste as well as inter-caste. Magar marriage ritual and traditions are almost similar like Brahmin



Fig.14: Marriage ceremony rituals

Chhetri marriage traditions since they live closely (Bista, 1967, p.70). Fig.34 widely can explain the modern change or acceptance of Magar community of Pakuwal village.

There is still practice *Mamacheli* and *Fupuchela* had a marriage which means, Magar have a tradition of giving their daughters, especially on the *Chelibeti* (one way). Particularly in the discussion about *Salli's* (*Mama's* daughter) and *Venna's* relationship, it is widely heard in the Magar community, but these trends are slowly disappearing in modern times. In many Magar villages, such practices are becoming more and more difficult to establish. They do not form the same marital relationship as much as possible. Such marriage is the marriage done with the mutual understandings between the brother and sister for long lasting relation from generation to generation. Respectively, aged boy with parents goes to girl house for a meeting to know each other generally. After the meet next meeting is schedule to confirm the girl in which boy parents with the elder one in a team to lead a process. The eldest one: command to act properly. There are the lists of the commodities as a *sagoon* like liquor (*raksi*), *Dhahi ko theiki*, and with some fruits. If the girl accepts and takes away *sagoon* it is confirmation from the girl side for the marriage and the talks for the preparation of wedding ceremony starts. After the wedding date is fixed the wedding invitation is done with according to tradition or custom by offering a gift (*Koseli ra Nimto*) to the maternal side and *supari* to the villagers. All the marriage function is done with the mutual understanding between the both families.

The advantage of *Mamacheli* and *Fupuchela* (one way tradition) are as follows in Magar society;

- One family relationship goes beyond the one generation to another with more mutual understanding and respect.
- Since two generation of the same family goes to another family, there will be more support, care and affections with each other.
- To save and give continuity to the culture practices and traditional values.

(As from the focused group discussion on 28/04/2077)

But in the community, there is a practice of 'covering up a girl – "*Keti Chopne*" in which a woman who has reached the age of 16 is caught by force and dragging her for a marriage.

After marriage, few month later couple go to mother-in-law house for a '*Jhari Tirne*' ritual. *Jhar Tirne* ritual is the penalty for a girl with respect to parents. It is only after some period of time that the girl's mate must go to return and only then will the marital affairs be performed, and they are formally accepted to wife and husband in the society of both families. However, now these types of practices are considered illegal by the law. With the modernization and development of



Fig.15: ceremony ritual conducted

education in all communities, these rituals are slowly abandoned and considered inhuman and ill practices. The girls are now given more rights and they are not forced to participate in these types of rituals and practices.

In Magar community of Pakuwal village, marriage is one of the important human events. The marriage practices are done for the continuity of generation and preservation of their culture and tradition. In this community, the traditional marriage system is still prevalent and dominant in society. While discussing about marriage types, we can find mainly four types of marriage system in Magar community of Pakuwal village which are discussed below.

- *Maghe* Marriage
- *Prem* Marriage
- *Antarjati* Marriage
- *Keti Chopne* Marriage

Maghi Marriage

In a Pakuwal village, at past there were lots of arranged marriage and still in practice. Marriage of arrangements occur when the boy reaches a mature age of 20-25 and female is also about 20-22. Usually parents looks around for a suitable bride for the son (if only his multilateral cross cousin is under age or not that suitable to get married) and once the girl is located the relatives of the prospective groom go to the house of girl's parents and present them a *theiki* of curds, fruits and alcohol like *jaad* and *raksi* and talks take place regarding the arrangement of the match. After the girls and parents agreed called *kura chhinne* number of *janti* (friends and relatives) and the musician, whether *pancha baja* or *naumati baja* or *athara baja* go to bride's house along with grooms to fetch the bride.

Prem Marriage

Prem means love. Within the title love marriage is the marriage done between the girl and female when they fall in love to each other and want to start the life together for a family. Love marriage is the one the marriage practice in Nepal. Love marriages occurring within a caste or ethnic group sometimes get approval of the parents and social acceptance, leading to what scholars have termed a love-arranged marriage or arranged love marriage.



Fig.16: last rituals of ceremony conducted

As Nepal's economy stagnates, migration has become an inescapable reality for many who aspire to a decent standard of living in a new place and new people. Love marriage trend is on at the present time, as both the male and fe

male partner gets to know each other more individually and practically. In the love marriage, there is no concern of approval with the family. If a boy and girl find themselves in the right age to start life together for family.

Antarjati marriage

A marriage done in a society with in a two different communities of ethnic groups or in a same community living two different ethnical groups can be defined as Inter-caste marriage. Nepal is a multicultural and multiethnic country. Inter-caste marriage can be interesting as it tries to bind the both different culture in one. Since Inter-caste and interethnic courtships and marriages complicate the mechanism of the social reproduction of caste system, patriarchy and unequal gender relations, parents, kin and communities fiercely resist these practices despite the fact that the caste system has been officially abolished for a long time. Family honor and prestige are thought to be at stake when a couple, especially a woman, makes an independent marital choice

Inter-caste marriage has been slowly getting acceptance in the society of Magar of Pakuwal village .There has been numerous inter-caste marriage in Magar of Pakuwal village.

Keti chopne marriage

One of the practices that prevail in Magar society of Pakuwal village is *Keti Chopne*. It is the process of marriage by forced. In such marriage or practice of marriage; there is no necessary of approval of girl or their family. Normally, sometimes there's an approval of girl family but not girl herself; therefore during the festivals, ceremony or events, girls are also taken away while doing chores of collecting wood and grass for household purpose.

Once the concern bride is brought into the groom house forcefully then ritual an activity of marriage is start, After the ritual activities is done, marriage is done or completed. There have been few such cases in the past within a Magar of Pakuwal village.

3.4.9. Chaurasi

Ceremony performed at the age of 84. *Chaurasi* or the ceremonial worship conducted during the age of 84 is one of the unique traditions of Nepal which raises the status of the person next to god and frees them from all kinds of social bounds and restrictions. When the *puja* is performed, the person is considered similar to the god. If the spouse of the person is alive, they are worshiped together or else, the single person is worshiped.

The ceremony lasts for three days with the main function taking place on the last day. On the very first day, a priest comes to home and asks the son to perform *Nanyemukhi puja*. This *puja* is performed to ensure the smooth functioning of the *puja* without any obstacles. It is conducted to please the dead ancestors, locally called *Pitri*.

On the second, four priests chant *Rudrii*, a holy text and nothing particular takes place except this. Third day is the major day when the main *puja* is performed. Eighty four *ghadas* (mud pots) are prepared for the worship. They are decorated with red and white clothes and each contains a flower and a fruit in it. Also, a cow is gifted to the priest and this ritual is known as *Gaudaan*. It is believed that doing so opens the path of heaven for the person. Also, *lakh batti* is lighted. People put *tika* and give gifts to the person celebrating eighty four years and take blessings from them in exchange.

3.4.10. Baitarni Puja

A ceremony performed before the death of a person is known as *Baitari puja*. It is customary to *Baitari* if a person is not able to die for many days after getting sick for a long time. For the *Baitari*, Brahmin is called and the cow is held where worship is performed by patient. The cow is covered with yellow clothes, her tail is held and 4 legs are worshipped. After the worship, Cow is donated to the Brahmin. After the *Baitari*, It is believed that the sin will be gone and easily go to heaven. After *Baitari*, when a man starts to die, the floor is cleaned by cow dung, a patient in white dress is changed to yellow clothes and make to sleep. After it, the entire family member gives a sip of “*Hiran*”. *Hiran* is made from cow urine, *paati*, *duboo*, *jau*, yogurt, sesame and 5 elements

part of Metal (*Pancha dhaatu ko tukra*). Also gold is kept with *Hiran* in the mouth. The family member is sited with sequence in front of patient.

3.4.11. Death Ritual

If there's one thing that is sure in life, it is that death is inevitable. It happens to all regardless of gender; age, and socioeconomic status—even to the healthy and fit. Like other parts of the world, in this gathering, people come to offer and provide emotional, spiritual, physical, and even financial support towards the surviving family members in grieving and also in the fare welling of their loved one.

The death ceremony is also one of the major rites of the Magar ethnic group in the Pakuwal village as the researcher observed, the ritual are practiced from the time of the man dies until the death. After the death of the person; respective son are called and told upon their duty and responsibilities to conduct the final ritual rites with discipline. Once the dead body is prepared for cremation, the sons perform a ritual of serving water to the deceased to symbolize a last offering to the physical body. Next, a mound of river sand, called *pinda*, is prepared and used to represent the physical body to be cremated, prior to lighting the pyre.

The last ritual after death is known as *Antesthi*. The immediate family members of the deceased come together for the thirteen-day mourning period, which includes intricate rites and rituals of offerings for the deceased as well as purification of the relatives. Since Buddhism believes life-energy journeying to another entity after physical death, the death ritual also includes symbolic activities believed to facilitate a new life of the deceased. As the relatives come back from the cremation site, they disinfect themselves with a ritual called *chwokheunu* in which the person is purified and given food to help relieve negative energy that may have been attached to the person from the cremation site. Secondly, this ritual helps bring family members back to their normal senses (from a state of shock), and food is served.

From the second day; in a Magar of Pakuwal culture there is tradition of *Kuri Basne* traditions lasting for up to 13 days where one has to be disciplined with strict rules and regulation which tends to get loosened within the period of 13 days. The third, fifth, and seventh days after the death are dedicated to special worship to wish for better placement of the deceased in their next life. Members wash clothes and clean the house on eighth and ninth days, and on the tenth day, each member of the family involved in the mourning process goes through a cleansing process by taking a bath and clipping the nails. Also, men shave their hair and eyebrows in the process. On this day, sons and the spouse of the deceased wear white clothes, and continue to wear them for the whole year as a symbol of lamentation. On the twelfth day, members can consume food prepared by clan members. The thirteenth day concludes the mourning period for all relatives, except for the children, spouses and parents of the deceased, with an elaborate worship ritual ceremony attended by villages.

Apart from major worship rituals each month for a year, the forty-fifth day and the hundred and eightieth day are also important, when half-day rituals take place to remember the deceased and wish them a better place of birth in their next life. The death rituals of the year consider the deceased's journey until their new birth in another realm. After the second death anniversary, responsibility of the deceased



Fig.17: Death ritual performed

is completely handed over to their new destination, and death rituals are complete. In the following years, the deceased is remembered annually. Other sacrifices were food related like salt, meat, zinger etc.

In a Pakuwal village, a Magar who dies does not cease being a member of the family. He or she continues to be aware of descendants and can affect them. The descendants, in turn, continue to be aware of him or her and realize that what they do controls, at least partially, the way he or she treats them. There are two kinds of deceased ancestors. One kind called

bayu, *bayu* is a spirit being who wanders about on Earth and likes sacrificial blood. The other, called *pitri*, is in heaven and does not like sacrificial blood.

Bayu are honored once each year, and most families offer the sacrifice—generally a cock for a man and a hen for a woman—on the full-moon day in the month of *Baisakh* (April-May). To eliminate the necessity for making this annual sacrifice, a lineage member travel to Varanasi, in India where with a single offering he can placate the bayu forever.

3.5 Festival of Magar community of Pakuwal village

Festival is an ordinary and special event celebrated by a community and focusing on some aspect of that community and its religion and cultures. Festival marks the identity of community. Festivals are the part of human cultures. In Nepal; there are many national festival and ethnical festival. All the festival is related to socio-culture, religions and physiological emotion of human being. All the festival celebrated has their own importance and entertainments. Likewise, religion related festival gives more philosophical religious satisfaction.



Fig.18: Festival celebration of Pakuwal

Festival creates the social harmony and peacefulness in community among each other.

Like every festival of country, Magar of Pakuwal village also celebrates every Nepali festival along with their cultural festival. It's nice to see they both continue to celebrate respectively. It's beautiful and honest to follow their forefather steps and preserve the cultural practices and save the festivals. In the cultural festival of Magar, they worship to the nature god and follow the sacrifice. They have their own rules and customs.

Magar have well preserved their culture, custom, costume, language and the literature. Magar of Pakuwal village celebrates both the National and their cultural festival. Therefore, the festivals celebrated by Magar of Pakuwal village are divided into 2 parts.

National Festival

These are those festivals which are celebrated across the country with great fanfare and joy. About the National festival, commonly everyone has information and their own way of celebrations and practices. Magar of Pakuwal village celebrates the following national festivals.

Shrawan Sankranti

Shrawan is the fourth month of Nepali calendar. The first day of Shrawan Month of Nepali Hindu calendar is known as *Sharwan Sankranti*. The word *Sankranti* means transmigration of the Sun from one *Rashi* (zodiac in Nepali astrology) to another and is also the beginning of the Nepali months. The day when the sun begins to move southwards is called *Shrawan Sankranti*.

Shrawan month is considered as the holiest month of the year for Hindus and each *Somvar* of this month known as *Shrawan Somvar* is a special day in Shiva temples and most of the Hindu women practice fasting. A married woman takes fast for good health and long lasting of her husband whereas unmarried one takes a fast for good and trustful husband like Shiva and also for good fortune. For women this month is all about *Mehendi* and green/yellow *chura*.

Nepal is hilly agriculture country. In *Ashar* month peoples get busy in the farm field due to start of monsoon season. Most of time of *ashar* is spend in farm field. People get tired and muddy. After the end of *ashar* month; life of people starts to get normal and relaxed.

Magar of Pakuwal village also celebrates the *Shrawan Sankranti* with great joy and happiness. Before the start of *Shrawan* most of the transplantation work is finished. In this day, People take bath and go to temple. Invite all the family members, relatives and who has helped in the transplantation and other things during the farming. A good and delicacy food is served like Pork Meat, *Selroti* and *Raksi*. At the evening; "*lutoh falne*"

function is done. For this ritual a mound of soil, lemon, different grains are worshipped and *kurilo* is fired with smoke a shouting calling *Lutoh Ja*.

Naag Panchami

In Nepal, serpents are taken holy. In Nepali society, snakes are considered to be King and God. In Hinduism, it has a religious importance as *Gana Deutaa* of Lord Shiva or Lord Vishnu. The Magar of Pakuwal village has been traditionally celebrating this festival on the date of *Shravan Shukla Panchami*. In this day, Magar of Pakuwal village, wake up early morning then take bath go to temple or near the water sources. They worship the *Naag*, in believing them; they habitat there. If today, snakes are seen they are fed with milk. They return back to house and in the main entrance door of the house; upstairs they attached the Photo of *Naag* or *Ashta Naag* and worship. It is believed after the worship of *Naag*, people don't get problem and afraid from serpents.

Teej Festival

Teej is a Hindu festival celebrated by women all over Nepal for three days. A three-day-long celebration that combines sumptuous feasts as well as rigid fasting is different cultural aspect of Nepali society. This day is dedicated to Lord Parvati, commemorating her union with Lord Shiva; the festival is celebrated for well-being of spouse and children and purification of one's body and soul. Today Shiva temples or shrines get busy and occupied. The Pashupatinath Temple of Nepal gets one the highest number of devotees in



Fig.19: Pakuwal magar in Kathmandu, Teej

this day.

Magar of Pakuwal village, especially the women follow this festival with great attachment and fanfare. It is also viewed as a festival of Sisterhood. It is especially significant for married women, when they get a special invitation to visit their maternal home and feast. Brothers personally invite the sisters.

Following a long feast also known as "*Dar Khane*" which is done before 12:00, then women, sit for a 24 hour long fasting, where most do not eat or even drink water. What is fascinating is to watch women of all age group, young and old, dance for hours in the heat, rain, without a drop of water or food for an entire day. But with period of time, some people drink the water but not a single grain in mouth.

After worshipping and praying in Shree Mahankal Temple. In this day, most of women are wear red cloths like *sarees* and *kurta suruwal* with red *tika* on their forehead, red and green bangles. Women sing and dance to traditional folk songs for day sharing their happiness and sorrow, where sometimes men are seen in accompany playing the musical instruments like *Madal*.

Dashain Festival

Dashain is the biggest festival of Nepalis. Although this festival is celebrated with various cultural rituals practices from *Ashwin Shukla* to *Purnima*, the main day is *Dashmi Tithi* . There are other special and recognized day like *Gateshthapana*, *Phulpati* ,*Maha Asthami* , *Maha Navami* and *Vijya Dashami*. Dashain; it represents the victory of the goddess *Durga*. In Hindu mythology, the demon name called *Mahishasura* had created terror in the *Devaloka*) but *Durga* killed the *rakshah* in the tenth day. The first nine days of Dashain symbolize the battle which took place between the different manifestations of



Fig.20: Buddhist culture in Dashain

Durga and Mahishasura. On this occasion of festival Government of Nepal provides a national holidays marking to close all the schools, colleges, government offices etc. People traveled and gathered together celebrated by performing different cultural activities, dancing, eating together with much fanfare and happiness. This festival marks religious and socio-cultural belief among each other in Nepal.

On the day of *Vijayadashami*, the Magar of Pakuwal receive the blessings of *Tika Jamara* from the hands of the eldestone of all the clan. Magar of Pakuwal village goes to *Mama ghar* for *Tika* and *Jamara*. On the date of occasion specific time is looked for *Tika* and *Jamara*, whereas the practices has been changed due to movement necessary.



Fig.2: Hindu culture in Dashain

After the receiving the blessing of *Tika Jamara* from the hands of the parents (Father and Mother) , the tradition of receiving the blessing of *Tika Jamara* from the hands of brothers, and then *Mawali* . This tradition is prevalent in almost all the Magar community.

Apart from this; After a marriage, in a Magar community a first Dashain; It is tradition to go for receiving the blessing of *Tika Jamara* from the hands of *Mawali* and Wife whole family and theirs brother by taking meat, *raksi*, yogurt, fruits etc . On this occasion most of the Magar villages people have enough meat mostly pigs meat, *raksi* and *selroti*, *acchar*. In the 1990s, Dashain Festival at nationwide boycotted tens of thousands of tribes saying that they were not Hindus, the celebration of Dashain has been going on mode of change. Magar people both put the red *tika* and white *tika*. Some historian believe that Dashain festival are related to Magar , Gurung and other ethnic group of Nepal. (Prashit, 2058 B.S, p.249).

Tihar Festival

One of the greatest festivals after Dashain Festival is Tihar Festival. Tihar festival; simply known as Festival of lights or Festival of sister brotherhood. According to the Vikram Samvat calendar, the festival begins with *Kaag Tihar* on *Trayodashi of Kartik Krishna Paksha* (the 13th day of the waning moon) and ends with *Bhai Tika* on *Dwitiya of Kartik Sukla Paksha* every year.

The first day of Tihar Festival is called *Kaag Tihar*. Crows and ravens are worshipped today; they are believed to be the messengers of the death god *Yama*. People in the village offers food of grains, seeds, and sweets placed on the roofs or out on the streets.

The second day is called *Kukur Tihar*. This day is marked by worshipping all dogs: whether pets or strays, by placing a *tika* on their forehead and garlands of marigolds around their neck and serve with delicious food. This day marks the special relationship between humans and dogs, where dogs are thanked and celebrated for their loyalty, service and companionship.

The third day of tihar festival is one of the main festival; a cow festival. The cow is an especially important animal in Hinduism and is considered to be sacred. The cow is the *vahana* of the goddess of wealth Lakshmi and is thus also associated with prosperity.



Fig.22: Tihar celebration of Magar community

Nepali Hindus people show their gratitude to the cow by feeding them and worshipping them with *tikas* and garlands. Lakshmi, the patron goddess of the festival, is welcomed into homes that have been cleaned and the doorways and windows decorated with garlands made out of marigolds. *Diyas* are put up all around the home, especially in

doorways and windowsills, while electric lights are draped over houses in the belief that the goddess will not visit dark homes. A special *puja* is offered to Lakshmi in the evening, wishing for wealth, prosperity and good health. In the evening, young girls go around the neighborhood, singing and dancing in a tradition called *bhailo*. They are offered small amounts of money and food as rewards for the entertainment they provide. They share amount or things equally. Fireworks are also common on this particular day.

The fourth day of Tihar is *Govardhan Puja*. In this day ox is worshipped placing a *tika* on their forehead and garlands of marigolds around their neck. In Hinduism, The ox is seen as an analogue as the ox provides manual labor, especially important for an agricultural country like Nepal. Vaishnav Hindus also perform *Govardhan Puja*, which is worship towards the holy *Govardhan* Mountain. A pile of cow dung is taken as representative of the mountain and worshipped.

The fifth and last day of Tihar is called *Bhai Tika*. This is the final day of festival, which is celebrated with much fanfare across the country, brothers and sisters mark their special bond by worshipping each other and sharing long live relation. Thus, on the fifth day of Tihar, sisters create a protective barrier of holy water and blessed oil around their brothers, circumambulating them several times. A special garland made out of the *makhali* flower is placed around the brother's neck as this flower is known for its long life. The *tika* placed on the forehead of the brother is also unique in that it consists of seven different colors. The *tika* is also placed on the sister's forehead by the brother.

The ceremony is performed regardless of whether the brother is older or younger than the sister and first or second cousins are also eligible for the ceremony. In the end, the brother touches the feet of their sisters with their forehead, signifying love, respect and devotion. The brothers receive a variety of cooked food such as *selroti*, fruits and packaged food while the sisters receive cash or other gifts such as clothing.

Magar community of Pakuwal village also celebrates this festival with great joy and happiness. *Deusi Bhailo* is played with great joy and entertainments. *Deusi Bhailo* is lead by the eldest and member to youngest one. They play *Deusi Bhailo* to each household of Pakuwal village. The collected food is distributed among each other and cash amount is

subject to use for the Temple; name Shree Mahankal Devi. In each year *Mangsir Purnima* festival, such cash is used to decorate and organize the festival.

Mangsir Purnima

Mangsir purnima is one of the main festivals of the Magar community as well as other Hindu community of Pakuwal village. As name suggested, it is celebrated in the full moon of *mangsir* month of every year as in Nepali calendar. This day is mark one of the greatest festival of Pakuwal village. In this day all the household of Pakuwal village gets ready accordingly and all the villagers offer with the great devote and homage and light the *diyo*, which should be continued for whole process of festival. Great number of sacrifice can be marked every year. This day marked with great joy and happiness for being together with grace of lord goddess Shree Mahankal Devi .This day marked with festival of light with its rituals and typical authentic Magar *maruni* dance and its musical beats. At another sides the villagers, friends, relatives, young guys and young girls meet together share their feeling and expression with each other. They sing, they dance, they drink, and they eat whole night.



Fig.23: Mangsir Purnima celebration



Fig.24: Animal being sacrificed

In fact, the religious procession has become an annual attraction for both locals and other villagers, and it has been drawing huge audiences (both local and outside-villager) since the start or observation. Last year, the festival witnessed “120 Hindus walk in annual procession, cheered on by nearly 200 (Former Priest.Krishna Bahadur Rana Magar interviewed on 20/04/2077).

Maghe Sakranti

Maghe Sakranti that falls mid-January is also one of the major festivals of Magar indigenous communities in Nepal. This festival is observed by Magar indigenous communities with much merrymaking for 3 to 7 days in every Magar villages across country. This day is very important especially for two-indigenous nationalities in Nepal-- Tharu and Magar; it is therefore, the government declared national festival of these two-indigenous peoples in the year 2009. Magar indigenous communities observe this festival worshipping their ancestors as well as the nature. Magar is one of indigenous communities having a distinct language, culture, historical origin and the nature worshipers.

Members of Magar community start preparing the celebration of the festival a week prior to the festival. They collect foodstuffs, prepare cuisines, buy newer clothes, and more importantly, the male members of the community gather at one place and play the special game of bow and arrow. At the meantime, they also invite their kith-and-kin staying in far distance. On the very day, the male members go to nearby river or stream, first take a dip and then worship to the river, nearby trees, and put *tika* on their forehead, and finally they flow some coins in the water. They believe that while doing this they flow their sin. After that, the junior visit to elders and take blessings.

Brothers put *tika* to their sisters and grand them gift, money and garland. If they don't have sisters, they invite the girls from village and put *tika*. Sisters visiting the brother's home from away distance bring the present along with the bread, wine for their brothers.

On this day, Magar indigenous communities take special 'melting food' and special traditional cuisine. On this day and evening, Magar communities spend the sleepless night dancing and singing. They perform *Sorathi*, *Ghatu*, *Damfya*, *Maruni* and special other dances.

Magar indigenous communities residing in Kathmandu on Thursday organized a special event at Khulamanch, the open stadium in Kathmandu and celebrated the festival with much fanfare.

Bhume Puja

Bhume puja is one the main festival of Magar communities of the Mid western part of Nepal as well Magar spreading across the country in course of time. There are several Magar communities in Nepal, who celebrate this festival immensely. Rukum and Rolpa district are among them. Hukam, Maikot, Taksera, Rangsi, Jang, Lukum, Kankri, Kyangsi, Morabang, Mahat, Kanda are the places in Rukum that celebrate Bhume Puja immensely. Likewise, Thawang, Mirul, Jelbang, Kureli, Uwa and other places that are heavily populated by the Magar communities in Rolpa district, celebrate this festival. At present, every year Magar community performs *Bhume Puja* festival at Tundikhel (Kathmandu) in Nepal showing their great culture and traditions.

As the researcher found this, *Bhume* Festival is celebrated to worship Mother Earth to keep their grains, livestock and people safe from natural calamity. The festival opens in advance by playing the musical instruments and worshipping the nature. One the one hand there is a celebration of the storage of summer foods and on the other; they worship for the better crops of the monsoon. It is believed that if the musical instruments



Fig.25: Riital performed at Bhumi thaan

begin to play, then the birds and insects come out to hear the music that helps to keep the crops safe. Magar community of Pakuwal village; performed the *Bhume puja* with great resilient. The ritual performed in *Bhume puja* can seen in fig.12 and fig.13. From the each household in the early morning, the worshipping items or *puja* materials are brought to

priest house which mainly contains eggs, rice, vermilion, flowers, fruit, incense, money. A priest performs the scared ceremony starting in his house with sacrificing the Chicken (Cock), few people attend this part of the ceremony. After it, he will be attending by mass of the people with cultural musical instrument and song then marching towards the *Bhume thaan* where main ceremony is held. Here in the name of all people or villagers that they offered for worship are performed by Priest with his assistants in the systematic procedure. At the end, Chicken is sacrifice; as well as egg that are worshipped are fried instantly and distributed to all the villagers attending.

Then the priest goes to all the surrounding nature god like Ban Devi, Kali Devi, Seti Devi and Raktakali devi and Shree Mahankal Devi Temple where each goat is sacrificed after performing the worshipping rituals where as goddess like Panchakanya Devi and Saatkanya Devi are worshipped with rice, vermilion, flowers, fruits, incense, money and water. In total; within a community 5 goats are sacrificed on this day. This day, the entire Magar of Pakuwal village gathers and experiences their richness of culture by performing song and dance.

Personal goat sacrificing of Magar people can be also seen.

Chhema Puja

Chhema Puja is also known as *Jeth Purnima* in Magar culture of Pakuwal village. In this festival; all the gods in and around the villages are worshipped accordingly. In Magar of Pakuwal village, People believe in broad sense; *Chhema* means girl (relating meaning to aunt) or *Chhema* means to ask for sorry. The female goddesses are *shakti* and they possess a power divine .Therefore; they perform this ritual to clear out their mistake / sin done. The god or deities includes are Shree Mahankal Devi, Kali Devi,Seti Devi, Raktamala Devi where sacrifice where sacrifice are made of goat whereas in goddess like Pancha Kanya Devi, Saat Kanya Devi and Saraswoti normal worship are performed are done. It is believed that women praying and fasting on this day are blessed with a harmonious married life and long life of spouse.

Sansari Puja

This festival is celebrated on the full moon day of *Ashadh* month according to Nepali calendar. This festival is celebrated by the whole Pakuwal villages. *Sansari Puja* is the shamanistic ritual, held during epidemics period and still practices every year in Pakuwal village. This festival is mostly celebrated in third week of *Ashadh* or fourth week of *Ashadh* on Saturday .A *Sansari puja* was held to send away all bad evil spirit and disease that cause widespread suffering in human as well as nature. There is a system, from each house hold from the Pakuwal villages to collect or offer / donate the equally to perform the rituals. A team is made is to collect from each household from the Pakuwal village .Each house hold provides the rice, money, flowers and fruits. With a collected amount; they buy a goat to sacrifice the *Sansari* God.

Personally, the researcher found interesting; A Magar priest performs the ritual by offering and praying the worldly god as name suggest or nature god to save from the illness and natural disaster. A sacrifice is made of goat. It is believe the Prasad or offering prepared or made should be eat outside the house and equally distributed to each person attending in Puja. Such Prasad is not allowed to take inside the house marking their wills bad things happen when it is taken. People cook the food and used to eat in *Tapari* made by them. But now with modernity; people buy the plastic or paper plates.

3.6 Cultural dance of Magar community of Pakuwal village

Every ethnic community living in the Himalayan belts have their own traditional songs and dances. The Magar songs and dances are also distinct in their own way. Magar folk songs are generally composed in Magar language as well Nepali Language and have appeals of their own. Magar songs are sung on all festive occasions and along with *Madal*; performed by two or three men or women dressed in the traditional costume



Fig.26: Dance performed at ceremony

which has its own unique beauty and effect.

Cultural dance generally refers to the traditional dance practices performed since ancient times. Such cultural dance is the important part of community and its continuity is essential for the preservation and promotion of the culture and tradition. This type of cultural dance, are performed in certain way. They also wear traditional dress while performing these dances and certain acts is done to convey stories or message to the community. There are male dances and female-male dances according to celebration and ceremony performed.



Fig.27 Madal played for Maruni

With the change of the times, forms of arts including dance also change and develop according to the conditions of each region. Usually these changes are influenced by political, economic, and social factors. In Pakuwal village; there are different form of dance but with regard to culture and religion there is only one preserve or on verge of existence even it is such a beautiful dance called *Maruni* Dance, One of the famous typical folk dance of Magar community. This cultural dance is performed every year and is one of the main highlight of Pakuwal village of Thuloparsi vdc of Kavrepalachowk district of Nepal. All the activities of Maruni dance are discussed below.

***Maruni* Dance**

Like the other regions, Magar of Pakuwal region has many unique folk dance/ songs and dramatic performance .Such folk dance are performed or shown to represent the rich cultural heritage of the society. Maruni dance has great importance in magrar culture and tradition.

Maruni dance is the typical folk dance of the Magar community. In Pakuwal village this dance is performed on *mangsir purnima* with great devote to lord goddess Shree Mahaankal Devi. This dance is believed to be divine origin and it's directly linked with mythology. In this dance the main dancer wears a woman's dress. The main dancer is male who is young and unmarried. Since the beginning, the male chosen for these dance rituals is young and unmarried. In the whole maruni dance, the main male dancer acts as a female .Then there will be another person who mimics the dance of the main dancer. Beside the two dancers there is also another person who plays madal. The role of the person beating the madal is considered to be the most important, and even the one who mimics the main dancer is actually considered to be the protectors of the dancer.

The wearing of the dress by the dance is given a ritualistic position, as the dancer dress, are elaborately laid along with flowers, rice and etc on a plate. The dance begins with the worship of *Madal*, the dress, and other ornaments to be used by the dancer, followed by obeisance to all gods and goddesses like Saraswati, Ram, Sita. The dance ends with blessings to the family that has offered alms to the dancing group and brings the end to the dance ritualistically. Singing and dancing is accompanied by musical instruments such as *Machet*, *Madal*, *Rani Madal*, *Salaijyo Damphu*, *Naumati Baja* etc.



Fig.28: Maruni performed

In Pakuwal village, *maruni* is always male child. The dance ritual is performed whole night. The person mimicking the *maruni* carries her in her back during the dance. The *maruni*; also dance on her own. The *madal* is played continuously. However, performing

the *Maruni* dance has not been easy. The dancers have to rehearse diligently to perfect their dance and song before they perform in front of the mass at the premise of temple. At the end of the performance, dancers are gifted with pecuniary benefits, beautiful clothes, and other valuables as a gesture of love by the villagers.

On that night all people light *diyo* on the temple before the maruni dance starts. All people have *bhokal* every year. On the next day of *maruni*, the *diyo* are taken to the nearby stream or river for final ending the rituals.

For the past more than one decade now, Amrit Jarga Magar has been devoting his life to teaching this typical musical tradition of dance and song to the youth Magar of Pakuwal village. Safeguarding these traditions has been Amrit Jarga paramount concern. Recognizing Amrit's certainly bodes well for the continuing vitality of these traditions. The temple provides as the focal point for this ritual, and all villagers, irrespective of their caste, participate and play a specific role in its organization.

3.7. Greetings and Hospitality of Magar of Pakuwal village

There is a great acceptance and importance of Greetings and Hospitality in the Magar community. People, who are not related to their relatives; outside the family are also referred to as brothers and sisters, Uncle and Aunt, etc, are addressed according to the relationship with great greetings and hospitality. If there are Tamang, Kshetri Brahmins in the Magar society other than Magar, then the relationship is determined by adding the old marital relationship or *Miteri* (Friendship) relationship that is addressed according to the relationship. In fact, this relationship of the Magar people to different castes in Pakuwal has made a strong social base of unity and peace for togetherness.

Pakuwal society of Magar, there is a tradition of paying special respect. For the greetings to the different relatives according to the relationship differs. There is a culture of respecting not only their relationships and acquaintances but also everyone who comes to their house. Magar welcome and greets the guest with a request to sit on typical mat or mattress.

Normally, the Magar of Pakuwal would still give importance that people would come and talk. They still hold the strong belief that “The evening guests are equal to the gods”. Food delicacies are shown to the guest as per their living and the period been.

Chapter Four:

Intangible Culture of Magar community of Pakuwal village

4.1 Introduction

Tangible Culture means physical artifacts, produced, maintained and transmitted inter-generationally in a society. It includes artistic creations, built heritage such as buildings and monuments, and other physical or tangible products of human creativity that are invested with cultural significance in a society.

In today's interconnected world, culture's power to transform societies is clear. Its diverse manifestations – from our cherished historic monuments and museums to traditional practices and contemporary art forms – enrich our everyday lives in countless ways. Heritage constitutes a source of identity and cohesion for communities disrupted by bewildering change and economic instability. Creativity contributes to building open, inclusive and pluralistic societies. Both heritage and creativity lay the foundations for vibrant, innovative and prosperous knowledge societies.

Magar of Pakuwal village has vividly tangible culture like monument Shree Mahankal Devi temple, *sattal*, housing pattern of Magar of Pakuwal village with its art and architecture, inscriptions, agriculture typical tools, costume, jewelry of different ornaments and cuisine. There is the beautiful pagoda style temple built more than century ago. Some important tangible heritages of Pakuwal village are discussed below.

4.1.1 Shreeman Mahankal Devi Temple

This temple is believed to be an oldest temple in Pakuwal village as well as in Thuloparsel Ward-6. Before to this beautiful temple, it was commonly practice as than; where Magar used to pray and worship where conducting sacrificial rituals were normal. Tamang (Dong) people believe; when Krishman Man Tamang wants to build the house and want the roof of



Fig.29: Shree Mahankal Devi Temple

Jhingati but every time; they used to cook or prepare the *jhingati*; it used to break or damage all the time. When they travelled by then to the priest to know the cause; a priest with his enlighten told that; in an upper village of Magar Community, there is a *thaan* where there lives a power diety *Kali* or Shree Mahankal Devi. If you pray and worship to offer with a clean and clear heart the *jhingati* in the name of her (God) –everything will be fine. When *jingati* was made under a certain process of rituals; it went nice and beautiful. Believing; the magical power or strength of the *Devi* or *thaan*. In 1955; an effort was made to construct the temple by then Krishna Man Tamang as he had a post in government office as Dware .He was influential person of the VDC. With his effort and collaboration of the villagers- Shree Mahankal Devi Temple was built in that worshipping area of Magar community known as *Thaan..* The temple was built in the Nepalese *pagoda* style of architecture. The two level roofs are of *Jhingati* with red natural color. All the features of pagoda style are found here like cubic constructions, simple but beautifully carved wooden rafters on which they rest (tundal). The picture of this Shree Mahankal Devi temple can be seen in fig.8.

There is myth in old times; that this *thaan* is very powerful and posses magical power .Villagers believe that when you offer to any copper or bronze things ; it will give enough for all . Or during the festival the food that offer to god; and the *prasad* taken out from the temple wear used to distribute among the village and were sufficient for all devotee attending.

There has been series of maintenance happen time to time. Looking back it was reconstructed after the 1990 B.S earthquake too and there’s the inscription of working together for this beautiful temple,

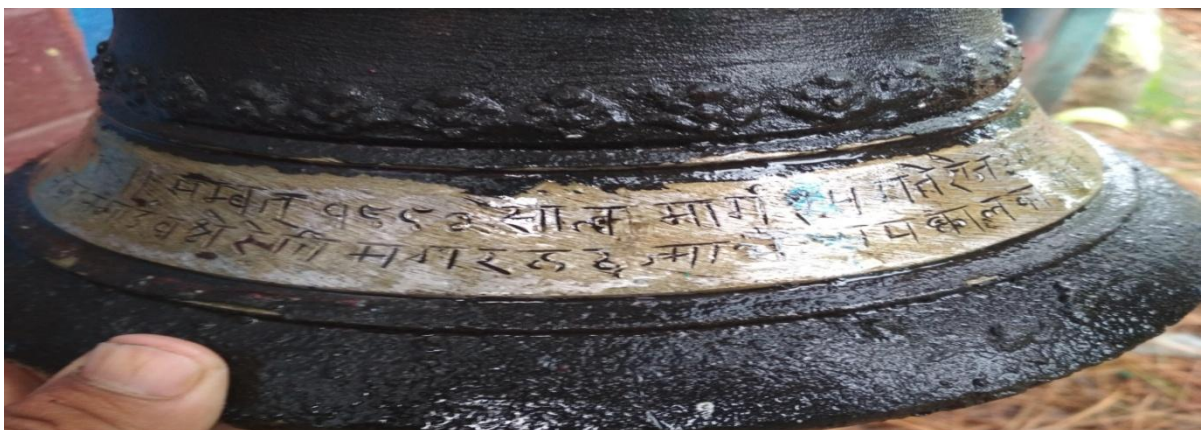


Figure.30: Inscription on bell

The temple was renovated and more structure were added on the premises of the temple on 2027 B.S with the four walls and entrance in the period of Indra Man Tamang – A chief at Panchyat System . There is an old document mentioning the workout of the temple on 2027 in the period of Indra Man Tamang as Chief, Deputy Chief Shree Khus Bahadur Jarga Magar and committee member Shree Ghendra Rana Magar during the Panchayat System. The mentioning the name of people engages in work and when it was inaugurated on that period of time were committee team member of preservation:

1. Shree Nar Bahadur Rana Magar
2. Shree Tilak Bahadur Rana Magar
3. Shree Bal Bahadur Fewali Magar
4. Shree Nanda Lal Upreti
5. Shree Ham Bahadur Sinjali Magar

4.1.2 Ratnasambhav Buddha Statue:

In Pakuwal village; there's a beautiful statue of Ratnasambhav. This Dhayni Buddha statute is the part of Pancha Dhayni Buddha situated at Thuloparsel Ward by the Temal Rural Municipality 2019. This statue is new made of concrete using the sand and cement mortar with bricks. The statue of Ratnasambhav Buddha is 5ft long. It colored yellow or gold. He is associated with the element earth, the heavenly quarter of the south and the season of spring. His cardinal direction is the south.



Figure.31: Ratnasambhav Buddha Statue

4.2 Settlement Pattern

Magar settlements are mostly found in the top of the hill or in the mountains, and also settlement is found in the corners of hill and plains. Settlements pattern of Magar community of Pakuwal village are shown in fig.2, fig.3 and fig.4 respectively. In some places, on the low plains just below the top of the hill, there is the beauty of the Magar villages. In earlier societies, when one settlement was at war with another settlement or one of the head of a village is at war with other head of the village, the hilltop settlement is view as the best to protect from attacks. Therefore, the main reason for the dense

population of Magar on the mountain tops is security.

Magar people have deep culture spirit of living together. Magar settlements or community is dense and crowded. In early stage Magar people used to hunt the animals and search the food like yam etc, such practices are still yet as for entertainment.

Houses are built according to the style of the geographical features and resources found (Bista, 1967, P.68). Most traditional house of Magar is the two-storey stone house with thatch or in some cases slate roofing. Many of the smaller houses in the western



Fig.32: Typical house



Fig.33: Settlement of Magar community

communities are round oval in shape and washed with ochre or reddish mud. Magar houses in the eastern hills are never round and are most often whitewashed. They have stone walls and wooden shingle roofs, and are two storied with a verandah along the front. Some of the northernmost houses have flat roofs and consist of three storeys, the bottom one being a shelter for animal.



In Pakuwal village, the houses are made of stone, mud and woods. Almost, most of the houses are in rectangular. Houses vary in size.

Most have two stories; a few have three. Despite variation in size and shape, the method of construction and basic layout are much the same. Walls are built up

Figure.34: Typical house with animal husbandry

using stones and mud mortar then they are plastered with mud. The final coat that is applied dries to a warm reddish orange. Roofs are thatched. Some houses have verandas. Interior ground floor plans, which may symbolically reflect the tripartite social system, consist of two side rooms flanking a comparatively large central room containing the fire pit. The single main door of the house opens into the both left and right hand flanking room, making it an entrance hall. A notched pole ladder leads from the right-hand flanking room to the upper floor where clothing and valuables are stored in boxes and yearly grains are stored in circular bins made of woven bamboo.

4.3. Family Structure

Magar settlements of mostly found in the hilly region of Western Nepal and across the country. There are different types of shared practices prevalent in the Magar society. The family is the basic unit of social organization. It is also the earliest organization of man. Through this, the basic experience of security is the fulfillment of daily needs and the development of human civilization is found to be the continuity of lineage. There saying that “a person is born and raised in a family and has an acceptance of death” seems to be true.

Studying the nature of the family in Nepali society, the joint family is the most prevalent family practice, but the single family is more prevalent in the regional and urban areas.

As most of the Magar of Pakuwal live in rural area and are a community-minded caste, they have a majority of join families. It can be seen that three or four generations are united in the same family. Honesty and tolerance towards the family found in the Magar caste is also another reason to be in joint family. In a family, there is one chief, who instructs other members of the family and also control quarrels. To be the chief of the family, the youngest must be the eldest, therefore eldest are chief. Chief can male or female according to their age and recognition. The chief has the responsibility not only to control the family but also to confirm the needs of the family. The income of the family members should also show to chief of the family. It has been a tradition for all the sons and grandsons, whether they are unmarried or not, to give their earnings to the family.

Slowly the family structure in Magar community in Pakuwal village has been changing according to time and needs. There has been adoption of single family system but however there is majority of joint family structure.

4.4 Endurance and occupation

Like other tribes, Magar Community is also fully dependent on agriculture as their on profession (Bista, 1967, p.68). Most of the Magar communities are farming. Cows, buffaloes, sheep, goats, pigs and chickens are also raised in the home. Magar community of Magar people weave *doko*, *maandro*, *gundri*, *namlo*, *chakati*, bamboo sticks and large leaves with waxy wool and wrap sage. In addition to this, Magar are adapting at house-building, mining, stone-cutting, etc.

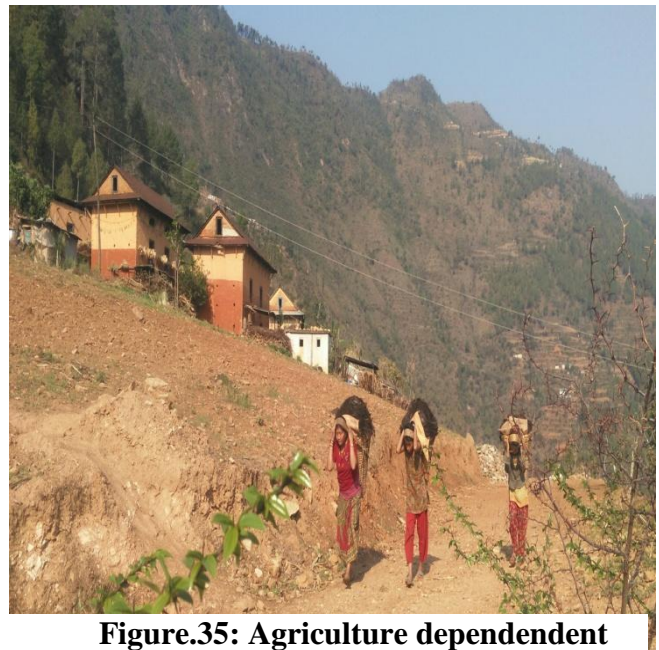


Figure.35: Agriculture dependent

Apart from building houses and farming, Magar are also found in the army. In recent times some educated Magar are also involved in hospitals, engineering, education, security, journalism, legal, development construction, political fields. Elderly men are found to make *doko*, *maandro*, *saigu / ghoom* (bamboo thighs and wrap made by large leaves), etc., while women are found to have knitted gowns, *namlo*, *rag*, etc. During farming, it is customary to help the farm-keepers and house-builders in many places.



Fig.36 Youth engaged in furniture work

While Magar have a tendency to specialize in Lahore (recruitment), lately, they have been found to be involved in other fields like hospital, engineering, education, security, journalism, legal, development, political etc. In the same context, Magar are also scattered in different countries of the world for a short or long time. Looking through the pages of Nepali history, many interesting and glorious facts can be found under the Magar. Magar are also the ruling class of this country. Magars constitute the largest number of Gurkha soldiers outside Nepal. Prime Minister Bhimsen Thapa was the descendant of a Magar Thapa, as was General Amar Singh Thapa. Sarbajit Rana Magar became the head of government during the regency of Queen Rajendra Laxmi. Biraj Thapa Magar, General Abhiman Singh Rana Magar and Sarbajit Rana Magar headed the Nepal army. Biraj Thapa



Fig.38: Devraja Rana Magar- army

Magar was the very first army chief in Nepal Army's history. Magars is famous as gallant warriors wherever they served in the past. The Magars are well represented in Nepal's military, as well as in the Singapore Police Force, the British and Indian Gurkha regiments, and they are also employed as professionals in the fields of medicine, education, government service, law, journalism, development, aviation and in business in Nepal and other countries. Dor Bahadur Bista's (p.68) observation of Magar's occupation during the 1960s was:

“Some of the northernmost Magar have become quite prosperous by engaging in long-range trading that takes them from near the northern border to the Terai, and even beyond to Darjeeling and Calcutta. Were it not for their role in the Gurkha regiments of the Indian and British armies, their self-sufficiency might be endangered.”

Toni Hagen, who did his field research in Nepal during the 1950s, observed:

Magars possess considerable skill as craftsmen: they are the bridge builders and blacksmiths among the Nepalese, and the primitive mining is largely in their hands. On the lower courses of the Bheri & Karnali rivers, a great number of Magars annually migrate to the Terai & there manufacture bamboo panniers, baskets, and mats for sale in the bazaars along the borders. In their most northerly settlement, on the other hand, the important trading centre of Tarakot on the Barbung River, they have largely adopted their way of life, their clothes, and their religion to that of the Tibetans; like the latter, they also live by the salt trade. As regard race, the Magar have almond-shaped eyes or even open eyes, whereas Mongoloid eyes are very rare. But the existence of, Magar along the course of time may not be so different now as it is now unfortunate to be transformed into an exploited class. But even though history is glorious, it has become a tragedy for all Magar to come forward in every area of development, such as educational, economic, and political.

4.5 Food and drinks

Because of less fertile land, Magar community living in higher part of hilly region mainly cultivates potatoes, maize, and barely instead of rice cultivation. In case of surplus food, they would sell in the markets or stored them in a store house and when necessity arose they uses

those stored grains. They also consumed different kind of yams and sweet potatoes readily available in the nearby forest.

One of the prominent food items that is passed around by the Magar community is known as *Batuk and Yam*. Other common food among Magar people is *Dhindo* which is the typical food of hilly region. *Dhindo* and *Dal Bhat Tarkari* is also one of the main cuisine enjoyed by Magar communities .Beside this; Magar community living in the hilly region has similar food and drinks like other ethnical communities. A simple lunch set of Magar community is shown in fig.32.

The major crops on dry land terraces of Pakuwal village are maize, accounting for half of the harvest, wheat, and dry rice. With the exception of a small amount of irrigated terraces rice are planted and other land terraces maize are planted. Over the years the Magars have also made use of buckwheat, hulled barley, mustard, potatoes, sugarcane, bananas, arum lilies, radishes, sesame, lentils, beans, pumpkins, cucumbers, carrots, cauliflowers, cabbages, onions, tomatoes, yams, chilies, and tobacco. They use domestic animals like goats, sheep, fowls,



Fig.39: Typical snack given during the ceremony

buffalos, pig and fish as well for meat and milk. The main meat item of consumption in Magar community is Pork. Pork is very important food items during the most festivals and ritual like Marriage ceremony , Maghe sankratri and other important events .Pork is a must item to be included in foods of Magar community. Photo of distribution of pork meat can be seen in fig.31.

Magar belongs to *matwali* race, so the use of alcohol is seems to be regular basis. During ritual and festivals the use of alcohol is used in huge amount. For this purpose, they used grains and fruits. These alcohols include mainly *Rakshi* and *Jarhd* (prepared out of maize, millet or wheat). Both men and women drink *rakshi* and *jarhd*.

4.6 Costume and jewelry

Like Every ethnic group of Nepal; Magar has their own traditional customs. Magar customs are similar with Gurung ethnic group but have slight different pattern making them unique and standing in the mass.

Male Magar wears, the ordinary cloth calling *Kacchad*, or wrap on lion-cloth. They wear *Bhoto* as the shirt or vest. Then they bind a piece of long cloth on waist called *Patuka* where they keep the national weapon *Khukuri*. They end their cultural cloth with *Topi* on the head.

Female Magar wears the *phariya* or *lunghi* with different printed designs of flowers, etc. with closed blue blouses or *cholo*. Then they bind a heavy cloth in their waist called *Patuka*. Magar Female also wears *Mujetro* or shawal like garments on the head. Then they wears *Ghalek* binding on the shoulder which covers the half of the body with different printed pictures like rhododendron, etc. For ornaments they wears the *Mundri* in the ears, *Bulaki* and *Phuli* on the nostrills, silver coin mala on the neck, Yellow and Green *potey*, *Tilhari* with gold cylinder, *Jantar*, *Dhungri*, *Naugedi*, *kantha*,



Fig.40: Typical Women Dress



Fig.41: Typical dress of Man and Woman

Sirbandi, Sirphuli, Etc. About the female magar cultural or typical dress, you can see in fig.35.

Male Magar of Pakuwal wear the *kachhad* or wrap-on-lioncloth, a photo or a shirt of vest and the usual Nepali *topi* .The male Magar doesn't wear ornaments but some are seen to have earrings of silver or gold hanging in their ear lobes .The women wear the *pariya* or sari or *lunghi, chaubandhi cholo* or a closed blouse and the heavy *patukaand* shawl like garment on head .Women also do wear ornaments like *mundri* on the ears, *bulaki* on the nose and the *phuli* on the left nostril, the silver coin necklace and the *pote* (green beads) with the *tilhari* gold cylinder . The bangles of gold and glass are also worn on their hands along with the *sirbandhi* and *sirphuli* on their heads. These are large pieces of gold beaten in elongated and circular shape.

Due to modernization and availability of lots of different comfortable dress in the market, the use of cultural dress has been decreased significantly. Magar cultural dresses /customs are specially worn only on occasion like ceremonies, parties, festivals, programs, etc.

4.7 Musical instruments

Magar ethical's rich cultural heritage embraces different traditional musical instruments that have been created and developed over the years and used since the beginning of Magar origination. Magar communities have their own folk instruments to play. These folk instruments are played during the various rituals and festivals. These instruments are mostly made up of wood, skins and metals.

These instruments are the important heritage of Magar community. Some of the instruments are *Khajmdi, Madal, Alainka, Kutukte, Macheta, Dundi, Chikharebaja, Ketuki Baja, Chhaler, Paijan, Darbanga, Ring, Dumfu, Damaha,*



Fig42: Musical instrument played by local

Murli, Dodi, Jhali etc. Magar community enjoy playing the traditions musical instrument and songs.

Today, besides focusing on the above spiritualistic factors, it is widely used for entertainment purposes on various occasions, be it for praising gods, expressing love, conveying messages, and so on. In Magar community they have their own set of musical instruments which can be seen in fig.30.

Chapter Five: Summary and Conclusion

5.1. Summary

This chapter presents current situation of the Magar people and their culture. The detail of study area is described. Magar are the original inhabitant of Pakwal vilallage, Thuloparsel Ward-6 of Temal Rural Municipality of Kavrepalanchok district. It is 76 km away from Capital, Kathmandu. Magar of Pakuwal village, coming-of-age ceremonies express attachment to the land and emphasize farming with their rich cultures and values. Magar children draw strength from the earth and achieve individual socialization at critical points in their lives with the help and witness of the group with whom they live. Magar people believe in nature religion that worshipping the deities are the new trend.

People we interviewed use Magar *Dhut* in a variety of domains, and all the people interviewed speak Magar *Dhut* to some degree. Of those interviewed, 5% use Magar *Dhut* every day. Bilingualism with Nepali is high, and, in certain domains, Nepali is used most frequently. Young generations spend most of the time using the Nepali language at school and people at offices and outside the community. The bilingual atmospheres in which the majority of speakers have less time to spend in the mother tongue environment. The Magar language is losing one after another domain of the language. It means that there is gradual degradation in the domains of language use. The lack of script knowledge and obligatory of using Devanagari script at every level has eased to increasing the use of second language in the research area..

Magar people depend on agriculture and animal husbandry. So must of the food consumed are their own product. Their food depend on what they grow according to their land. Mostly Magar of Pakuwal village cultivates crops like maize, barely, buckwheat and millet. They also rear the cattle like's buffaloes, cows, goats, pigs and chickens. Therefore consume the meat .One of the interesting food influences of the Nepali community or the Magar cuisine has been the making of *Sel roti*,- a Nepali circular shaped rice doughnut prepared during festivals. It is served during the occasions along with other cuisines and delicacy. They also make different kind of *achhar til ko acchar, farsi ko biey ko accha, chaana ko acchar etc.*

Traditional dress has been displaced by the modern dresses. The main reason for the change in traditional attire is people who used to return from foreign employment and cities have become

more attracted to bio base clothing, while now other foreign costumes are cheaper, durable and more attractive within the country. Overall, it is clear that the Magar of Pakuwal have undergone extensive changes in their dress .Traditional dresses of Magar are only worn during this festival and ceremonies.

Magar people from children to the aged ones, enjoy by singing and dancing. They play five musical instruments, including *Damaha* and *Jhyali*. They transfer their knowledge through the songs . Many rituals are passed orally .They also sing *Bhume* song on this festival.

5.2. Conclusion

With the different multi-ethnic group, multi-linguistic and multi-culture in the world to identify itself among the others, Nepal is a rich country in terms of language, culture, religion, biodiversity and socio-cultural diversity. Nepal has its own importance and significance in the culture and heritage with the different indigenous ethnic group. Indigenous Peoples in Nepal have distinct cultures, languages and belief systems.

They live across the country – the mountains, the hills and the plains. They are in majority in as many as 27 of the total 75 districts. Most of indigenous people live in remote and rural areas and make a living out of subsistence farming. As many as 59 (previously 61) indigenous communities have been officially and legally recognized by the Nepal government under the National Foundation for Development of Indigenous Nationalities (NFDIN) Act-2002. However, in 2010, a high-level taskforce recommended an additional 22 ethnic and caste groups to be recognized as Indigenous Nationalities under the purview of the NFDIN Act. According to Population census of 2011 A.D, Magar community occupies the 7.12% (1887733) of total population and comes in third majority.

Magar is one, of the 59 indigenous peoples of Nepal, recognized by the government as indigenous nationalities having own distinct language, culture, rituals and history. Their settlements stretch over the western and southern edges of Dhaulagiri Himalayan range and eastwards to the Gandaki River basin. Magar are also among the Indigenous ethnic group that has been degrading or on a verge of extinct even having the rich culture and traditions. It has become important and one of the first priority to study to overcome from such kind of situation

.Therefore, the study focuses on the different aspects of Magar and their daily activities or lifestyles.

In the history of their migration towards eastward, it is clear that Magar first went to eastern Nepal (Kirat) as part of King Prithvi Narayan Shah's war campaigns after being enlisted in his army in the eighteenth century (van Driem 2001: 776).

As researcher found information of certain clan of Magar community of Pakuwal village up to 12 generations only. Therefore, the Magar community of Pakuwal village goes back to before the period of unification of Nepal.

Within the period of the time; there has been migration. Some lived and some migrated. some Magar sub caste of Pakuwal village has been migrated permanently or permanently deceased.. For example; 30 years ago, there were *Fewali* Magar in Pakuwal village and last 10 years ago there were *Pulami* Magar but at the present those sub caste of Pakuwal village has been migrated or deceased. Burja Magar has been migrated to Pakuwal village from Okhrenei .

101 years old from Pakuwal village recalls the story that tells, this temple was built on 1955 B.S. over the *thaan*. (Mr. Dhan Raj Magar interviewed on 20/04/2077)

As I think biggest thing I took away from the observing this main temple of Pakuwal village; Shree Mahankal Devi is "*thaan*" as there is no any idols and it has the all the features needed for *thaan* of Magar community . At present; there is "Shree Mahankal Devi Temple Guthi and Preservation Committee" in a Pakuwal village for the preservation of the temples and its premises to conduct daily rituals and festivals. Currently there are 3 projects on going within the Temple premises. The 2 project is supported by government one from the Thuloparsel ward office and another from Temal Rural Municipality. The name of the project is Shree Mahankali Mandir Samrekhchan tathaa gherabar nirman upabhokta samiti; this team is lead by Pancha Lama, to create the 2 entrance gate and To fence out the it's area which is supported by Thulo Parsel Executative Ward office . The work is under construction..For this you see the fig. Another project is Shree Mahankali Sattal Nirman Upabhokta Samiti, there is a *sattal* beside the temple which was damaged by 2015 earthquake. A team lead by Sahadev Rana Magar aims to complete the project until the next *Asar* 2078 B.S. This project is supported by the Temal Rural Municipality.

There is also one project from the “Shree Mahankal Devi Temple *Guthi* and Preservation Committee” team lead by Sahadev Rana Magar to built the bronze *diyo* of around 4.5 kg with finely decorated arts with *Trishul* to support .This aims to provide the old age people or disable people or pilgrimages to facilities *batti selaune* rituals within the premises of temple, making it more holy and religious center for pilgrimages.

There is a beautiful, Ratnasambhav Buddha statue and its premises under construction. This year 2077 B.S; the rural municipality plan to create a beautiful premise with fence circling its area .The team of Mr. Prem Lama, Mr. Ajay Magar and Mrs. Sofiya Ale.

Magar of Pakuwal has their own distinguish culture and tradition due to their geographical features and a bit of historical movement background. Therefore, the majority of Magar, within this village is Hinduism and some are Buddhist. The cultural practices here are more influenced of Hinduism, which can be observed. The ritual and traditional found here is mixed of both Hinduism and Buddhism.

The settlement of Magar is mostly in hilly region and northern part of western part of Nepal; the house patterns are adjusted with geographical condition and features. There are different types of house in shape and size. Mostly the houses are made using the local resources like stone, soil, woods, and bamboos. Most of the Magar houses consist of one main door or more than one door. They are normally two storey houses but some are there with three storeys with a thatched roof. The roofs of the houses are from slate, *khar ko Chaano*, tin zinc sheet etc. After the 2015 earthquake, there have been few changes in construction of house shape and size as well as use of cement and sand mortar, rod, bricks whereas other things are locally used which can be observed.

Food and Drinks has been major part of human culture. Magar community has their own importance about the foods. Magar community depends on agriculture and animal husbandry. They have some recipe of food; which are famous among the Nepali culture like *Batuk*. Excessive use of alcohol is common in Magar society but at present context there has been change in habit. Alcohols are made up maize, millet and barely.

Magar people celebrate several festivals in their own ways. The most famous festival of Magar people is *Maghe Sangkranti* which falls in every 1st of *Magh* month. The Magar people also

celebrate several festival in different season like; *Bhume Puja* (falls in Asar), Dashain and Tihar (it is the main festival of Hindu), *Chaite Dashain*, *Saune Sankranti*,etc.

The majority of respondents have indicated a desire to read about something related to their identity like the Magar language, religion, history culture and anything else about themselves

It has become essential to respect, preserve, save and confined the culture that has been passed from generation to generation to make the way of life more comfortable and sustainable with the present context. Cultural heritage should be therefore being treated in a dynamic and flexible way. It does not stand in isolation from the surrounding tangible heritage; rather it constitutes a valuable part of the record of human development.

Appendix –A

Name List of Interviewee

Name	Place	Age	Date of Interview (B.S)
Dhanraj Magar	Pakuwal, Thuloparsel	101	20/04/2077
Indra Bahadur Magar	Pakuwal, Thuloparsel	49	20/04/2077
Hari Bahadur Rana Magar	Pakuwal, Thuloparsel	73	20/04/2077
Krishna Bahadur Rana Magar	Pakuwal, Thuloparsel	64	20/04/2077
Bikram Sinjali Magar	Pakuwal, Thuloparsel	39	20/04/2077
Ram bahadur Sinjali Magar	Pakuwal, Thuloparsel	38	20/04/2077
Tej Kumari Bangrel Magar	Pakuwal, Thuloparsel	48	22/04/2077
Chandra Bahadur Rana Magar	Pakuwal, Thuloparsel	68	22/04/2077
Chandra Bahadur Sinjali Magar	Pakuwal, Thuloparsel	59	22/04/2077
Jeet Bahadur Rana Magar	Pakuwal, Thuloparsel	61	23/04/2077
Gyan Bahadur Rana Magar	Pakuwal, Thuloparsel	49	23/04/2077
Netra Bahadur Rana Magar	Pakuwal, Thuloparsel	70	28/04/2077
Chhetra Bahadur Rana Magar	Pakuwal, Thuloparsel	65	28/04/2077
Ratna Bahadur Sinjali Magar	Pakuwal, Thuloparsel	45	28/04/2077
Dhanmaya Magarni	Pakuwal, Thuloparsel	51	28/04/2077
Kumar Rana Magar	Pakuwal, Thuloparsel	36	28/04/2077
Prem Rana Magar	Pakuwal, Thuloparsel	53	28/04/2077
Suman Rana Magar	Pakuwal, Thuloparsel	51	28/04/2077
Sujal Rana Magar	Pakuwal, Thuloparsel	27	28/04/2077
Man Bahadur Rana Magar	Pakuwal, Thuloparsel	21	28/04/2077
Bhuwan Rana Magar	Pakuwal, Thuloparsel	47	28/04/2077
Tod Bahadur Rana Magar	Pakuwal, Thuloparsel	71	28/04/2077
Saila Rana Magar	Pakuwal, Thuloparsel	51	28/05/2077
Maila Rana Magar	Pakuwal, Thuloparsel	54	28/05/2077
Bibek Rana Magar	Pakuwal, Thuloparsel	38	05/05/2077
Nabin Rana Magar	Pakuwal, Thuloparsel	20	05/05/2077
Harikumar Jarga Magar	Pakuwal, Thuloparsel	35	06/05/2077
Deepak Jarga Magar	Pakuwal, Thuloparsel	32	06/05/2077
Netra Bahadur Jarga Magar	Pakuwal, Thuloparsel	28	06/05/2077
Krishnamaya Rana Magar	Pakuwal, Thuloparsel	68	11/05/2077
Jagat Rana Magar	Pakuwal, Thuloparsel	33	11/05/2077
Megh Bahadur Rana Magar	Pakuwal, Thuloparsel	67	11/05/2077
Purna Bahadur Rana Magar	Pakuwal, Thuloparsel	62	11/05/2077
Dev Bahadur Rana Magar	Pakuwal, Thuloparsel	21	12/05/2077
Lal Bahadur Sinjali Magar	Pakuwal, Thuloparsel	33	12/05/2077
Kedra Bahadur Bangrel Magar	Pakuwal, Thuloparsel	41	12/05/2077
Bhim Bahadur Bangrel Magar	Pakuwal, Thuloparsel	34	12/05/2077
Mim Bahadur Rana Magar	Pakuwal, Thuloparsel	52	17/05/2077
Goma Sijali Magar	Pakuwal, Thuloparsel	34	17/05/2077

Niroj Rana Magar	Pakuwal, Thuloparsel	21	17/05/2077
Bishnu Bahadur Rana Magar	Pakuwal, Thuloparsel	54	07/06/2077
Chitra Bahadur Rana Magar	Pakuwal, Thuloparsel	47	07/06/2077
Ek Bahadur Rana Magar	Pakuwal, Thuloparsel	56	07/06/2077
Sumin Sinjali Magar	Pakuwal, Thuloparsel	23	07/06/2077
Supriya Rana Magar	Pakuwal, Thuloparsel	29	09/06/2077
Suraj Rana Magar	Pakuwal, Thuloparsel	27	09/06/2077
Maya Rana Magar	Pakuwal, Thuloparsel	49	09/06/2077
Jiban Rana Magar	Pakuwal, Thuloparsel	28	09/06/2077
Tara Bahadur Rana Magar	Pakuwal, Thuloparsel	61	10/06/2077
Bal Bahadur Rana Magar	Pakuwal, Thuloparsel	43	10/06/2077
Sharan Rana Magar	Pakuwal, Thuloparsel	31	10/06/2077
Manil Kumar Rana Magar	Pakuwal, Thuloparsel	37	10/06/2077
Rabin Rana Magar	Pakuwal, Thuloparsel	27	11/06/2077
Sudip Ale Magar	Pakuwal, Thuloparsel	30	11/06/2077
Khush Bahadur Ale Magar	Pakuwal, Thuloparsel	38	11/06/2077
Khil Bahadur Rana Magar	Pakuwal, Thuloparsel	44	11/06/2077
Binod Rana Magar	Pakuwal, Thuloparsel	38	11/06/2077
Ajay Rana Magar	Pakuwal, Thuloparsel	24	12/06/2077
Junga Bahadur Rana Magar	Pakuwal, Thuloparsel	27	12/06/2077
Sar Man Rana Magar	Pakuwal, Thuloparsel	52	12/06/2077
Anita Pulami Magar	Pakuwal, Thuloparsel	34	12/06/2077
Jeevan Pulami Magar	Pakuwal, Thuloparsel	36	12/06/2077
Lila Rana Magar	Pakuwal, Thuloparsel	37	15/06/2077
Shanti Rana Magar	Pakuwal, Thuloparsel	36	15/06/2077
Gyan Bahadur Rana Magar	Pakuwal, Thuloparsel	40	15/06/2077
Manish Rana Magar	Pakuwal, Thuloparsel	22	26/06/2077
Anita Sinjali Magar	Pakuwal, Thuloparsel	35	26/06/2077
Krishna Sijali Magar	Pakuwal, Thuloparsel	38	26/06/2077
Amrita Sinjali Magar	Pakuwal, Thuloparsel	37	26/06/2077
Padma Bahadur Jarga Magar	Pakuwal, Thuloparsel	64	27/06/2077
Indra Jarga Magar	Pakuwal, Thuloparsel	72	27/06/2077
Maila Jarga Magar	Pakuwal, Thuloparsel	57	27/06/2077
Amrit Jarga Magar	Pakuwal, Thuloparsel	54	03/07/2077
Shyam Rana Magar	Pakuwal, Thuloparsel	51	03/07/2077
Arjun Rana Magar	Pakuwal, Thuloparsel	53	03/07/2077

Appendix-B

Structure questions for Interview

Information of Interview:

Name:

Age:

Permanent residence:

Q: What sub-group of Magar do you belong to?

A:

Q: Do you know anything about how Magar people settle in this village?

A:

Q: What are the daily rituals of Pakuwal Magar?

A:

Q: What are the festivals of Pakuwal Magar?

A:

Q: What religion does Magar belong to?

A:

Q: What is the geographical location of Pakuwal village?

A:

Q: How people in Pakuwal village marry?

A:

Q: Are there any changes in marriage system in Pakuwal village?

A:

Q: How death rituals are performed in Pakuwal village?

A:

Q: Can you explain all the activities of festivals in Pakuwal village?

A:

Q: Are there any changes in festival activities now and then?

A:

Q: What is the main clan deity in Magar communities?

A:

Q: How strict are parents in Magar community regarding culture and tradition?

A:

Q: What type of marriage was yours?

A:

Q: Do Magar people have their own language and script?

A:

Q: What is the priest in Magar community called?

A:

Q: What is the role of priest in Magar community?

A:

Q: What are the main food items of Magar community?

A:

Q: What is the main dress of Magar community?

A:

Q: What do male and female Magar wear traditionally and now?

A:

Q: What are the main ornaments of Magar people?

A:

Q: What are the rituals regarding child birth in Magar community?

A:

Q: How is child birth rituals performed?

A:

Q: What is the death rituals process?

A:

Q: What are the typical musical instruments of Magar people?

A:

Q: What are the materials used to build such musical instruments?

A:

Q: What is the typical Magar house look like?

A:

Q: what is the frequently used language among Magar people?

A:

Q: What is the main occupation of Magar people?

A:

Q: What is the impact of modernization in Magar community of Pakuwal village?

A:

Q: How many families of Magar are there in Pakuwal village?

A:

Q: What is the role of man and woman in Magar community of Pakuwal village?

A:

Q: What is the physical appearance of Magar people look like?

A:

Q: What is done for the preservation of Magar language?

A:

APPENDIX-C

Glossary

Kartik Sukla Paksha: the bright lunar fortnight or waxing moon in the Hindu calendar. Shukla (Sanskrit: शुक्ल) is Sanskrit word for "white" or "bright"

Yama: God of death

Kaag: Crow

Dwitiya: it means two, and is the second day in the lunar fortnight (Paksha) of the Hindu calendar

Kukur: dog

Vahana: denotes the being, typically an animal or mythical entity, a particular Hindu deity is said to use as a vehicle.

Selroti: typical circular bread

Kheer: special rice dish made of milk and other ingredients

Chhyang: rice beer

Raksi: local alcohol

Batuk: typical lentil bread

Dhindo: Typical Nepali food - mashed flour cooked

Matwali: belonging to alcohol consumer group (Mongolian) by tradition

Mama: maternal uncle

Potey: necklace

Tilhari: typical nepali ladies necklace

Jantar: typical nepali bead

Dhungri: typical nose rings of Nepal

Naugedi: nepali ornaments

Kantha:special design

Sirbandi: typical cap of ladies

Sirphuli: ornaments put in forehead

Thar: surname

Bhakal: to promise

Devalok: the world where gods lives

Rakshesh: Demon

Tithi: Auspicious date

Baarnu: to avoid

Kuri Basne: death ritual by family member after losing family member

Pitri : Father

Kul : Ancestor

Ful : Flower

Pani : Water

Madal: Typical Nepal instrument like drum

Maruni: One of typical Magar dance

Tapari: Plate made of leaves

Dal Bhat Tarkari: Typical national dish of Nepal which contains, rice, lentil and curry

Bhasa: Language

Prasad: a holy food from temples as gift /blessings

Devi: Female goddess

Lakh batti: Hundred thousand threads light

Gaudaan: donation or offer of cow to other

Rudrii: one of the rituals of Hindus

Dada: Big brother

Kurilo : A typical plant

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