

CHAPTER-ONE

INTRODUCTION

1.1 Background of the Study

Nepal is land of multiethnic, multilingual and multi religious people. People of different cast for instance Chhetri, Brahmin, and ethnic groups such as Magar, Newar, Gurung, Rai, Tharu, Limbu, Tamang, Sherpa, Thakali, Yadav, Rajbansi, Dhimal, Muslim, Kami, Damai and Sarki live in different parts of the country. They have their own language, culture, festivals and rituals. Though there is diversity there is unity. Unity in diversity is specialty of Nepal. Tamang mainly lives in hilly region of Nepal. Sindhupalchok, Kavreplanchok, Nuwakot ,Dhading, Ramechhap, Dolakha and Sindhuli are major residential area of Tmang community. The census report 2011 traced 1321933 Tamang indigenous people that indicate 5.1 percent of the total population of the country. In Kavreplanchok district population of Tamang people is found 250225. Of this 14514 are female and 10510 are mal. Major religion of Tamng is Buddhism. According to the 2011 census 90.3 percent of the Tamang people follow Buddhisim. Tamang people speak their own language i.e. Tamang. The census of 2011 has traced 92% of the Tamang speak in their own mother tongue.(2011,CBS)

Agriculture is the main source of livelihood of Tamang people. They keep animals like cow, oxen, goat, pig, and chicken for animal husbandry. Beside Agriculture they are also involved in business, government job and mountain tracking. Tamng were originally come from Tibet. No one seems to have any idea how long they have resided on the south slope of the Himalyan. It is said that originally, they were called 'Bhote' meaning Tibetan that later on the term 'Tamang' was attached to them because they were horse trader. In Tibet "Ta" means horse and "Mang"trader. Tamang people like to recognize themselves as Tamang rather than to call "Bhote." "Bhote" has come to be a highly objectionable and derogatory term for them. (Lama, 2010)

Tamang community is rich in socio-culture perspective. This indigenous people have their own rituals. Culture of a community is influence is by other community. It occurs in every community as the world is changing. It's natural phenomenon. Rituals of one community are influenced by other. Tamang community is no exception.

Changes may be positive may be irrelevant. Such changes may be threat on the culture.

The study of ritual of ethnic groups is not a new concept in Nepal. Lot of researcher has conducted many studies on rituals of ethnic groups. But different ethnic groups have different socio-cultural traits. So, findings of one study can deviate from one ethnic group to another. Every study tends to prepare the fact the how their existing situation can be expedited.

1.2 Statement of the Problem

There are several aspects, which illustrate the significance of Tamang, but we have to still fail to throw ample light on their cultural transformation and social trends. Traditions, beliefs, morals, customs, religion, economy, education and history have significant role in the national culture and national building activities. In Kavre there are various ethnic groups among them; Tamang is the oldest inhabitant with its own tradition and culture. From the ancient period they developed their own customs, art, morals, beliefs, and rituals. Taking this fact into consideration the study attempts to document the condition of birth rituals of Tamang people.

The motto of the study was to analyze the birth ritual of the Tamang and document the major ritual changes that have occurred by the factors of the economic, political, social, cultural, migration, technology, transportation, communication and process of this change due to urbanization, industrialization, Hindutization and Modernization etc and its impact on their life. An attempt was made to cover changes from their traditional life style and modification of their attitude towards themselves and their present life style.

Tamang are traditionally agro based ethnic group whose whole life activities, mode of thinking and behaving is shaped by it, change considerably affect their overall outlook. Rituals always undergoing changes because they are easy to imitate, when people like other's ritual, they adopt them. Old rituals gradually disappear and new rituals move into their place. Tamang community is no exception. This adaptation effect positively and negatively in their life.

Tamangs were the true sons of soil and nature; they have been exploited through generations and centuries. Tamang never protested against all these exploitations due to their simple nature. Gradually they went on facing the loss of their economy, society and culture. This study aims to tracing the birth ritual with major emphasis on finding out the influence on traditional system of celebration of birth of child, purification after birth of child, naming ceremony, naming system, pasni, syama ,chewar. There are several cases in which the Tamang have changed their traditional ways of celebration of ritual. An attempt has been made here to see the conditions of Tamangs and causes of changes.

There was none of the research related to changes in birth ritual conducted in this area. This study was helpful to understand not only the Kavreplanchok , Banepa -14 ,Khalchok living Tamang, but also help to understand the problems they have faced in new setting in the process of urbanization, industrialization, Hinduzation and modernization etc.

My research was focused on the following questions;

1. What is the present status of birth ritual of Tamang?
2. What are the major factors that are responsible for changes on birth ritual of Tamang?

1.3 Objectives of Study

The general objective of this study was to elaborate about changing pattern of birth ritual in Tamang community. In specific:

1. To examine the birth ritual of Tamang
2. To analyze the causes of changes in birth ritual
3. To find out impact of changes

1.4 Significance of Study

The purpose of study was an academic study to undertaking as requirement for the master's degree of sociology from Tribhuvan University in Nepal. The study intendeds investigate changing pattern of ritual.

This study was help as supplement source of information about birth ritual of Tamang community and the causes that make changes, the study would be helpful to the researcher's , scholar and student for further investigation in to Tamang ritual. Nepal's ethnic diversity has been regarded as one of the most typical feature of Nepalese population. Unless realities of society and culture are not perceived, no development is possible, so it seems significant that there should be through study of each ethnic group.

It gives a clear glance from ethnographic point of view to prove itself an importance of this study. This study will help students, NGO and INGO who wants to gain information of Tamang community.

1.5 Limitation of the Study

Every study does have its own limitation this study is no exception. Limitation of study was mention here:

- I. Study is conducted on Banepa-14, Khalchok, Kavre Nepal
- II. Data for the study was collected with interview and questionnaire

CHAPTER –TWO

LITERATURE REVIEW

In these chapter relevant books, journals, reports articles etc. have reviewed. This chapter is divided into general review, change theory and review of previous study.

2.1 Genera Review

The functionalism theory views the society as a complex system whose distinct components work together to create stability (Holden, 2005 cited Giddens, 2001). Functionalism perspective the society as many different social parts for example, family, religion, education and government, that work together in order to make stability in the world ,because a society construct a structure frame which make functions it profitable for the society.

While conflict theory also place emphasis on the relevance of the structure of the society it disagrees with the concern on consensus. Conflict theory is a dominant approach and this focuses on the issues and difference of the society. It perceives the society as an equipment of different people that content for the same power, resource and so on. Within the conflict theory there is power struggle as there are concern over the influence and authority of transitional tourism organization in countries that are less developed (Holden. 2005).Karl Max is associated with conflict theory argued that conflicts and perhaps interests of the society is as a result of the difference that exist in wealth distribution and power allocation(Holden.2005)

Phenomenology views the knowledge and comprehension of the world in a different perspective. It places its study of the social world as being fundamentally diverse to the natural world. The center of interest of the phenomenology theory is humans interpret and gives meaning to (Holden, 2005)

Rituals, in fact, can be explained as the frame which presence religion and exhibit it in the societies. All the rituals are not only bases on scriptures but on usage too and are subject to change depending upon the religious requirements. Most of the rituals are performed without knowing their hidden meaning and the value of the prayer (Devkota, Sunil Kumar,2002)

Modernization is one of the major factors of socio-cultural changes. It depends on the involvement of techniques, fresh invention accelerated modes of production and rejuvenated standard of living. It is the consequences of technological changes. Some factors impressing on social changes are advance in agricultural technology, improved variety of seeds, cattle and fertilizer and labor saving mechanical devices. Sanskritization is a process by which lower caste people imitate higher caste's way of living in order to obtain the pilgrimage enjoyed by the latter. This system however, has been so popular in Nepal and they have accepted in different ways of life (Prasain, 1998)

2.2 Review of previous study

Various scholars and writers have been writing about Tamangs which help to introduce their socio cultural status and disseminate Tamang identities in home and abroad. Holmberg studied about Myth, Ritual and Exchange among Nepalese Tamang; which is based on Tamang community of Tipling VDC of Dhading district. This book examines the ritual life of a community of western Tamang in sociological and historical perspective and compares Tamang culture with other cultures in the Hindu-Buddhist world. He focused mainly on the followings. A comparison of household economic Organization across settings emphasizing such variables as dependence on household and market means of production, migration, land ownership and wealth. (Holmberg (1975-1977)

Dor Bahadur Bista studied about meaning of Tamang in his Myth, Ritual and Exchange among Nepalese Tamang; the word Tamang apparently did not come into general usage in Nepal until well into the twentieth century. According to him, fifty years ago, a touring (visitor) government official required all the adult men of the village to affix their thumbprints to a document affirming that they would no longer refer to themselves or be referred to as "Lama" or "Bhote" but as "Tamang". This event corresponds roughly to a proclamation on the central government issued in 1932 that made "Tamang" an official legal category superseding "Bhote" and "Lama". The extent of the application of the term Tamang prior to this time is unknown. Even though, this research has not detail mentioned about culture. In case of marriage also, the study focuses on economic and age relationship rather than the cultural viewpoint. In this regard, this research study is not relevant for this dissertation. Gurung voices

that Tamangs are mostly Buddhist with Mongoloid physique. And the funerary ritual 'Ghewa' is coincided with Gurung ritual 'Pai' where as the respecter term for Tamang is 'Lama'. It is because of the faith in Lamaistic Budhism. Tamangs are most numerous in upper Trishuli valley and hills, east of Kathmandu valley. Tamangs are mainly adapt to crop farming and also follow shifting cultivation. (Bista, 1987)

Muta Sing Lama has illustrated about the origin of Tamangs. According to him, Tamangs have come to Nepal riding horse along with Shranchang Gompo. Later, they lived ermanently without returning back to Tibet. It clarifies about socio-economic status of Tamangs in which they have followed the occupations like agriculture, animal farming, and cottage industry and so on. But in the context of very VDC, cash crop (radish) production, animal farming like cows buffaloes; goats etc have been supposed to be the main sources of their income. Besides these Doka, Thunese, Namlo are the domestic productions. (Lama,2010)

Tamang Samaj has published another book describing their social process on celebration of various rities and rituals, feast and festival done in a traditional way. According to him, the main priests (Guru) are Bombo, Lama and Tamba who perform cultural rites since their birth to death. Especially in this area, Bompos look after the sick, Lamas perform funeral rites and Tambas perform marriage and feeding (Tamang, Samaj 2010).

Rajani Shrestha has highlighted on Tamang costume and their settlement. It is said that they usually like living densely together with own costumes in which women wear Syama, Ghalek, Cholo,Shawl and Patuka and were garland made of coins, Dhungri,(Shrestha,1998)

Pasuram Tamang writes about Tamang dress and describes, Pote and bangle made of silver as ornaments. On the other hand, male ones were thick woolen jacket (Bakkhu), Gado, black cap, Bhoto, half coat and Patuka with knife on their waist. Also even the male ones wear big ring made of brass or silver walking with bare foot is their speciality but some changes have been noticed these days due to urbanization and industrialization. (Tamang,2009)

Ajitman Tamang Lama has further published about Tamang song, which they used to sing pure Tamang song on special festivals while gathering their relatives but the song

has been modernized these days which is sung with mixed Nepali language by which it is seen that their own language is dominated these days. .(Tamang,2010)

P.K. Dwivedi, has also described vividly about the Tamangs. He has described about '*Thar*' and '*Gotra*' of these people. He has described the cultural and social behaviour in short but the ethno-biology of the Tamangs has not been described in this paper too. The unavailability of good soil has forced large number of Tamangs to abandon their traditional pottery occupation. In recent years a number of young Tamangs have sought employment as porter and wage labour instead of pot making. It has studied the origin and culture of Tamang people and his opinions is that the culture of Tamangs is very closely related to the culture of "*Kirat*". This study is based on the economic condition and social rituals of Tamangs of Nuwakot District. (Dwivedi,2008)

Ramesh Gautam has also contributed short descriptive cultural information about the Tamang of Nepal. His work has focused the difference in Tamangs culture living in different circumstances. He has shown the influence of ecological factor on the culture of Tamangs. He has mentioned that the Tamangs of Palpa district speak Tamang language but new generation doesn't speak Tamang language. they have forgotten their language due to lack of practice. (Gautam 2010)

K.C. has also described about the Tamang people. He writes that the Tamangs are Mongoloid in an appearance but retain a religious and culture adopted from the Aryan and belong to *Matwali* caste in to the social hierarchy. The Tamang are agriculturist but the land holding pattern of Tamangs is nominal due to increasing pressure of population. (K.C. 2007)

2.3 Change Theory

Functionalism theory views the society as a complex system whose distinct components work together to create stability and solidarity (Holden, 2005 cited Giddens,2001). Functionalism perceives the society as many different social parts for example, family, religion, education and government, that work together in order to make stability in the world, because a society construct a structure frame which make functions it is profitable for the society.

Herbert Spencer (1890), who is known to be the forerunner of evolutionary theory evolutionary thought in sociology, took the position that sociology is “the study of evolution in its most complex form”. For him, evolution is a process of differentiation and integration. The basic assumption of this theory is that change is the characteristic feature of human society. The present observed condition of the society is presumed to be the result of change in the past. Another assumption is that change is inevitable or it is ‘natural’. It was assumed that the change is basically the result of operation of forces within the society or culture. Underlying all theories of evolution, there exists a belief of infinite improvement in the next stage over the preceding one (<https://www.yourarticlelibrary.com/sociolog>)

Julian Steward (1960), attempt to explain neither the straight-line evolution of each society, nor the progress of mankind as a whole, but rather concentrate on much more limited sequences of development.

G. Homans, in one of his articles “Bringing men back” (1964) stressed that the dominant characteristic in the functionalist model is an inherent tendency towards stability. Society may change, but it remains stable through new forms of integration.

Marx and Marxism, the economic theory of change is also known as the Marxian theory of change. The Marxian theory rests on this fundamental assumption that changes in the economic ‘infra-structure’ of society are the prime movers of social change. For Marx, society consists of two structures—‘infra-structure’ and ‘super-structure’. The ‘infra-structure’ consists of the ‘forces of production’ and ‘relations of production’. Change is the order of nature and society. It is inherent in the matter through the contradiction of forces. Marx wrote: “Matter is objective reality, existing outside and independent of the mind. The activity of the mind does not arise independent of the material. Everything mental or spiritual is the product of the material process.” The world, by its very nature is material.

Conflict theory place emphasis on the relevance of the structure of the society it diasagree with the conbcern on concensus. Conflict theory is dominant approach and this focuses on the issue and differences of the society, It perceive the so city as an equipment of difference of different people that content for the same power, resources and so on. Within the conflict theory there is power struggle as there are concerns

over the influence and authority of transitional tourism organizations in countries that are less developed (Holden,2005). Karl Marx is associated with the conflict theory and argued that the conflict and perhaps interests of the society is as a result of the difference that exist in wealth distribution and power allocation (Holden,2005).

Phenomenology views the knowledge and comprehension of the world in a different perspective, It place its study of the social world as being fundamentally diverse to the natural world. The center of interest of phenomenology theory is humans interpret and give meaning to (Holden,2005) cited (Haverty et al,200) Some sociological theories however have a direct application to recognize how ritual is influenced the society.

In terms of Sanskritization, Hinduization and Nepalization, when used in the Nepalese context change are virtually interchangeable. They all describe much the same process, predicated on the adoption of the symbol of high Hinduism, although Nepalization include as well the use of common language as the basis of integration (Guneatan, Upli, Arjun, 1994:39).

2.4 Birth Ritual

The most important events of individuals are birth, Nawaran, pasni, bartabandh marriage and death. Special ceremonies are conducted in such occasion in most all communities. Tamang also have their own ceremonies, during birth, nawaran, pasni, bartabandh marriage and death.

The ritual of birth in Tamang community begins with the confirmation of the pregnancy. According to Buddhist tradition, before the birth of a child, religious rituals are performed for their protection against external vices. As long as the child is in the womb, it is believed that the parents of the unborn child should not sacrifice any animals. The birth of a child was regarded as a special occasion in the Tamang also like other people.

Both male and female child had performed the naming ceremony on 3rd, 5th, 7th day, according to Buddhist priest, . This is the very first and culturally important ceremony celebrated for a neo-born. The birth ceremony is fixed, as of availability of Buddhist priest that normally should take place on the either on the third or fifth or seventh day. It is belief in Tamang community that six day of newborn child was fixing his future

by the god. This ceremony takes place to purify the mother and child and household from the evils. It is believed that only after purification, the child is entered into the lineage. But , now days adoption of Hindu naming system, the naming ceremony was performing after the 11th ,13th day from the birth(Key informant Tamang Bikash) The mother would not be allowed to touch any object expect those who give to her purpose for ten days, which was called birth pollution. On the 11th day naming ceremony was held, where mother and child was purified. Now days, naming ceremony was performed by Buddhist priest. Similarly, their traditional naming system was not systemic for example a child name was according to the day of Birth, month i.e. if a child was born on Monday and the child name was “Som”. But today due to the acculturation this type of naming system was changed and people gave the child name according to the Hindu god and goddess, according to the actor and actress for example Ram, Shyam, Hari, Sita etc.

Weaning (pasni) is the ceremony of initiation of grain or solid food feeding to the child for the first time. It is done when a child is a boy, gets six months of age and if she is a girl at the age of five months if it is the first son then it is celebrated with programs and so on that day, they make the child well dressed and tidy. In a separate pot of rice of one manna (0.5kg) and other good foods, meats and fish is cooked. The eldest member of the family feeds the child with the beaks of the Mynah Bird. "It is believed that being fed with the beaks of the Mynah, the child develops sweetness in the voice like a bird," said the Tamang scholar.

In Tamang community "Syama," a pair of hand wove traditional clothes is given to daughter in every odd year, the Lama presents the "Syama" to the daughters. After the Tamba, a societal leader in the Tamang community recites the origin of "Syama" the daughter is given clothes. Chewar, a head shaving ceremony done between 3rd day and 7 years of birth. An invitation for Chewar consisting of rice, beaten rice, wheat bread, alcohol and rooster is sent to the maternal uncle. The uncle then comes with new scissors, cap, white cloth belt, a cloth to cover the shaved head, plate, a pair of suits, offerings and a water pot as acceptance to the invitation and performs Chewar on his nephew. These are the traditional rituals celebrated in Tamang community.

CHAPTER- THREE

RESEARCH METHODOLOGY

In order to prove what research mean to say researcher will adopt various method of research. Information will collect through primary and secondary sources. It will justify rational of selection of study area, research design, sampling technique, source of data and procedure of data collection.

3.1 Rationale of the Selection of Study Area

Based on the nature of study, Khalchok village is selected for study, where majority of the dwellers are Tamang. The Study area is located in the Banepa-14 Khalchok, Kavreplanchok district. This study will try to analyze the ritual changes of Khalchok village and their impact on the community. There socio-cultural life is gradually changing due to impact of other community. Beside this, researcher's working area is also located near by it, making it more easily accessible for the researcher to carry out this study. It will be very easy to compare their culture. The following criteria's was used to select Khalchok village as study area.

1. Majority of the Tamang people in this area
2. It is the field of interest of researcher

3.2 Research Design

This study was based on the analytical research design because it is appropriate to portray the characteristics of situation, modernization, acculturation, westernization, industrialization, physical facility on community.

3.3 Nature and Sources Data

All the information for this study was collected from primary and secondary sources. The primary information will be taken through interview, questionnaire and key person information done by the researcher himself.

3.4 Sample Technique

The sample for the study comprised Khalchok village Kavreplanchok district. According to key informer (Tamang , Bikash) there are total 255 household in the

village among 235 are Tamang. The researcher uses purposive sample technique because the village is selected on Tamang settlement. In each sample village, household has been selected by using Systematic random sampling method. Among 235 Tamang households 30 percent, 70 households has been selected for data collection.

3.5 Data Collection Technique

In order to meet the objective of this study, the researcher was adopted questionnaire and interview technique. In the sector of social research for the data to be reliable and authentic, both qualitative data from primary source has been collected using different collection tools. They are interview schedule and key person informer.

3.5.1 Interview Schedule

Interview technique was used to collect data of qualitative nature. It was used for collecting information on the origin of history of Tamang birth, religion, festival, etc.

3.5.2 Key Informant Interview

Interview was taken to the informant who knows Tamang community. Among those old Tamang people teacher who are able to describe their tradition. Rituals along with their condition of early Tamang community will be given preference in questionnaires.

3.6 Data Analysis

Different tools and technique was used to analyze the data. Most of the collected data has been analyzed in a narrative form.

CHAPTER-FOUR

ANALYSIS AND INTERPRETATION

In this chapter it is discussed on socio economic status of Tamang living in Banepa Municipality, ward no 14 Khalchok. In this study 70 respondents were taken as the sample and analyzed the birth ritual and socio economic status on the basis of these selected sample respondents. Socio economic characteristic of the respondents are mentioned as follows:

4.1 Socio Economic Characteristics of the Respondents

This study was only based on Tamang community of Banepa Municipality, ward no 14 Khalchok so only Tamang were the respondents including sex, education, and birth rituals.

4.1.1 Respondents by age and Sex

Table 1: Respondents by age and sex

S.N.	Age (year)	Population			Percentage		
		Male	Female	Total	Male	Female	Total
1	0-5	24	55	79	6.93	15.90	22.83
2	6-14	33	73	106	9.54	21.10	30.64
3	15-59	42	93	135	12.14	26.88	39.02
4	60+	09	17	26	2.60	4.91	7.51
Total		108	238	346	31.21	68.79	100

Source: Field Survey, 2077

Above table and figure shows the age and sex composition of the respondents. Data shows that 68.79 percent females and 31.21 percent male. Data also reveals 26.88 percent population is economically active population while 15.90, 21.10 and 4.91 percent population were child, adolescence and old population.

4.2 Decision-making

In the Tamang community male and female both take part in discussion before deciding every major works. But mostly elder male member of the family makes major decisions. Bar diagram given bellow shows figure of role of male and female

Figure-1 Decision-making

Source: Field Survey,2077

4.3 Religion

Religion is the set of belief and practice. It is existed in every society and play vital role to maintaining social structure in given society, like each society, Tamang of this village has bounced with various belief and practice, the main guideline of Buddhist religion. Among 70 household only four household were Christian,24 household Hindu and42 household were Buddhist. Moreover, they perform all the rituals according to Buddhist and Hindu myth.They celebrates Hindu festival like Dashain, Tihar, MagheShakranti, Teej etc.

4.4 Family Structure

Family is small unit of society it is first and immediate social environment to which a child is exposed. It is family in which child developed basic attitude. There are two type of family nuclear and joint. The table shows type of family of study area.

Table-2 Family type of the Study Area

S.N.	Family Type	Number	Percentage
1	Joint Family	42	60
2	Nuclear Family	28	40
Total		70	100

Source: Field Survey, 2077

The table presents information about household numbers of study area in joint and nuclear family. It shows 60 percent household live in joint family while 40 percent family among respondent live in nuclear family. Main occupation of Tamang community is agriculture so they prefer joint family. Nowadays Tamang people also attracted towards nuclear family.

4.5 Educational Status of Study Area

Education is means to explore innate power of individual. It plays significant role indevelopment of society. Most of the people of this area were literate. Students' enrollment was increasing day by day in the school. Some children also look after the agriculture and household work. Literacy rates of study area can be mention by given table

Table -3 Literacy Rates of the People of Khalchok

Educational status	Population			Percentage		
	Male	Female	Total	Male	Female	Total
Literate	156	95	251	45.08	27.46	72.54
Illiterate	38	57	95	10.98	16.48	27.46
Total	194	183	346	56.08	43.94	100

Source: Field Survey, 2077

Population of study area is categorized as literate and illiterate where illiterate means who could not read and write and literate means who were under SEE, secondary, Bachelor, masters and above. The researcher found literacy rate of Khalchok is good. Table shows 72.54 percentage people were literate among them 45.08 percent male and 27.46 percentage female were literate while 27.46 percent population is illiterate. Among illiterate population female population is high that means 16.48 percentages female were illiterate while 10.98 percentage of male were illiterate.

Table-4 Educational status of Study Area

Level	Population			Percentage		
	Male	Female	Total	Male	Female	Total
Under SEE (above 5years)	48	37	85	19.12	14.74	33.86
Secondary Education	86	52	138	34.26	20.72	54.98
Bachelor	14	05	19	5.58	1.99	7.57
Masters	08	01	9	3.19	0.40	3.59
Total	156	95	251	62.15	37.85	100

Source: Field Survey, 2077

The table explains educational status of male is better than female. 19.12 percentage male and 14.74 female were under SEE similarly 34.26 and 20.72 percentages male and female respectively have completed their secondary education. The table also shows 5.58 and 3.19 percentage male were Bachelor and masters respectively while 1.99 and 0.40 percentage of female were only able to attend higher education that means able to complete bachelors and masters respectively. As Khalchok is nearby major city of Nepal namely Suryabinayek and Banepa and it is approximately 20 KM east from Capital city Kathmandu.

4.6 Economic Aspect

In Tamang community, most of the people were involved in agriculture. The main crop in the study was maize, wheat, and paddy etc. Only the few families can meet food requirements around the year from their own land its production. Few families have food sufficiency because most of the land they cultivated was situated in the lower facilities of irrigation.

4.7 Animal Husbandry

It was also one of the major occupations of Tamang. The researcher found most family were rearing domestic animal like cow/ ox buffalo, goats, chicken as income some sell animal and birds for the purpose of meat and some sell milk, some were rearing for ploughing purpose also.

4.8 Birth Ritual of Study Area

Tamangs are the ancient and original inhabitants of the mountains and plains of the Himalayan regions of Nepal. They have their own tradition and culture. From the ancient period they developed their own customs, art, morals, and beliefs. They celebrate birth, Nawran Pasani, Chhewar, marriage, death rituals. The birth ritual of Tamang of study area starts with pregnancy. They celebrate birthday, Nawran, Pasani, Syama (Gunnucholo) and Chhewar. Special ceremonies were conducted in such occasions.

4.8.1 Rituals during Pregnancy

Tamang people of study area accept pregnancy as a special event of life. They manage money by selling their cattle for delivery and other necessary arrangements for child and mother. They also started to prepare aerak (Alcohol) or chhyang to serve mother after delivery of child. They also go for antenatal checkup and prefer to deliver child in hospital rather than home. They are conscious about the suggestion of Lama as well as female health volunteer. But they do the household works as usual.

According to Buddhist tradition, before the birth of a child, religious rituals are performed for their protection against external vices. As long as the child is in the womb, it is believed that the parents of the unborn child should not sacrifice any animals.

4.8.2 Ritual after Birth

The researcher found Tamang people of study area when the mother gives birth to the child, the family members serve best quality of aerak (Alcohol) or chhyang (Fermented liquor) to her. If the economic status is good, they serve warm alcohol mixed with one teaspoon of ghee. They believe it helps to restore the energy and as

the drink makes her intoxicated it relieves her from exhaustion. At that time, family members of the house prepare a special place for mother in ground floor for staying till Nwarana (naming and purification) ceremony. Majority of Tamang people of Khalchok also follow regular health check up for mother and child follow the immunization schedule.

4.8.3 Nwaran

The Nwaran (naming ceremony) is performed for both male and female child. This ceremony (naming ceremony) is performed within 3rd, 5th, 7th, or 9th day the childbirth in Khalchok by Lama. 34.28 percentage families invite Hindu priest and perform ritual as Hindu culture and name of child is given according to Hindu naming system. At the same time 5.71 percentage families follow Christen system of naming.

There is an utmost value of a Lama in every aspect of Tamang rituals. From birth to death, the presence and rituals performed by a Lama is considered supreme. Before the naming ceremony of the child, Dipchyang Pong (offering) is served to the Lama. The Lama then picks the ideal date for the ritual and performs purification or cleansing ritual for the child with Bonbo water. Bamboo is one of the major ritual practitioners in Tamang life. Bonbo have unique powers of sight and capture lost shadow-souls, revive life force and reveal the source of distress. The end of the ritual is marked with distribution of Bonbo water and fried rice flour among relatives.

4.8.4 Weaning (pasni)

In Khalchok pasni celebrated when a child is a boy, gets six months of age and if she is a girl at the age of five months if it is the first son then it is celebrated with programs and so on that day, they make the child well dressed and tidy. In a separate pot of rice of one manna (0.5kg) and other good foods, meats and fish is cooked and feed to child symbolically. It is believed that if child is feed with beaks of Mynah child have sweetness in the voice like a bird," so try to arrange it as much possible. Invited relative and guest come with gift for child and party is arranged for relative and guest.

In Tamang culture daughters are fed rice at 5 months and sons are fed at 6 months. The eldest member of the family feeds the child with the beaks of the Mynah Bird. "It is believed that being fed with the beaks of the Mynah, the child develops sweetness in the voice like a bird," said the Tamang scholar.

4.8.5 Syama and Chewar

In Tamang community of Khalchok there are various norms and values to support the child. Daughters are presented a new Guneu- cholo. In every odd year, the Lama presents the " new Guneu- cholo to the daughters. After the Tamba, a societal leader in the Tamang community recites the origin of "Syama" the daughter is given Guneu- cholo. However, the tradition of "Syama" is fading away in recent times. Few family of Khalchok celebrate this rituals rather than syama the gifted new clothes as wish of daughter.

Daughters are presented a "Syama," a pair of hand woven traditional clothes. In every odd year, the Lama presents the "Syama" to the daughters. After the Tamba, a societal leader in the Tamang community recites the origin of "Syama" the daughter is given clothes.

Tamng of Khalchok also performs the Chewar, a head shaving ceremony. For sons, their part in family rituals and other practices come to value only after the Chewar. It should be done between 3rd day and 7 years of birth. An invitation for Chewar consisting of rice, beaten rice, wheat bread, alcohol and rooster is sent to the maternal uncle. The uncle then comes with new scissors, cap, white cloth belt, a cloth to cover the shaved head, plate, a pair of suits, offerings and a water pot as acceptance to the invitation and performs Chewar on his nephew. This ritual is still practice in study area.

CHAPTER-FIVE

CAUSE OF CHANGE IN BIRTH RITUAL

Tamang are the main inhabitants of Kavre. They live here since several years ago. They have their own culture, tradition, and value system of life, religion and ritual. But they are not similar to the past, some are already changed and some are going to change. The cause's changes find out here. There are so many factors of these changes like economic, education, physical facilities, modernization, westernization, hindutization, etc. To find ritual changes in my study area these factors were some extent responsible.

5.1 Economic

There are various means of change in Tamang community. The economic condition has been one of the features for change in Tamang ritual because economic condition make them unable to celebrate as usual. And at the same time the duration of ritual has also been shorted for example naming ceremony on 3, or 5th day because of work.

5.2 Education

Education is an essential factor for development of society. It also helps to achieve upward mobility. Education brings consciousness and plays a vital role in development of knowledge and skill of people. Thus, education became one of the sources of ritual change. For example antenatal check up is widely accepted in study area.

5.3 Modernization

Some people of the study area went to city and other places for seeking the job and labor in agriculture, hotel, factories etc. Some Tamang people of study area involved in small business. They change their rituals due to the process of modernization. For example, they change traditional naming ceremony and naming pattern, celebration of birthday.

5.4 Hindutization

They left some tribal rituals and started to practice some Hindu rituals. For example naming of children on 11th day and naming their child as Hindu god goddess name. Hindutization is one of the important processes of ritual change of the study area.

5.5 Westernization

Due to westernization, Tamang of Khalchok leaves their native culture and fallow western culture. Now, they fallow western naming pattern as well. Love marriage is most popular among the young generation and thy also get inter-caste marriage.

5.6 Urbanization

Development of industry in the urban area, most of the rural area migrates there because of searching jobs. This impact of family structure and their life style also. Due to the impact of urbanization, the researcher found that now, they prefer birthday party, present gift to their child as their wish, love marriage and inter caste marriage is widely accepted.

CHAPTER-SIX

IMPACT OF CHANGES IN BIRTH RITUALS

Tamangs mostly believe in 'Bon' Dharma and are the followers of Buddhism. According to the census of 2011 Tamangs are the largest population who follow Buddhism in Nepal. They follow the Buddhist cultural system which has a system of six social leaders, Tamba, Ganba, Bonbo, Labonbo, Lama, and Choho to keep the Tamang Society alive from generation to generation. Those Six social leaders have their respective duties in society.

The Tamba looks after the cultural aspect and has a very important role to play in marriage ceremonies in the community. The Lama carries out death rituals (Ghewa) and undertakes activities related to the Buddhist religion.

The Bonbo satisfies the local gods and goddesses and assists by providing treatment to the sick and needy people in the village.

The Labonbo (Laptaba) keeps alive the history of the clan and lineage through the worship of various clan deities.

The Choho looks into cases of justice and maintains peace, security, and wellbeing in the community.

The Ganba participates in all types of social, political and religious activities conducted in society. He also evaluates whether other social leaders like Tamba, Bonbo, Lama, Labtaba, Choho, etc have fulfilled their functions according to rituals or not and gives his suggestions. Therefore, the six social leaders continue to make the Tamang society aware of their duties and responsibilities.

Tamang of Khalchok is surrounded by Hindu so their culture is influenced by it. As well as this community is also not remain untouched by urbanization, westernization, modernization etc. In fact none of the community remains constraint.

This is a descriptive analytic research. The information is collected through questionnaires and interviews method has been used for collection primary data. The researcher found following impact of changes in ritual;

6.1 Impact on Rituals changes during Pregnancy

- ❖ Tamang people of study area are conscious about the suggestion of their social leaders well as female health volunteer. But they do the household works as usual that might be harmful during pregnancy
- ❖ They also manage money by selling their cattle for delivery other necessary arrangement for child and mother.
- ❖ They also started to prepare Aerak to serve mother after delivery of child.
- ❖ Nowadays they visit health center for antenatal checkup.
- ❖ They prefer hospital for delivery.

6.2 Impact on Rituals changes after Birth

- ❖ Still Tamang of study area serve best quality of aerak. If the economic status is good, they serve warm alcohol mixed with one teaspoon of ghee. They believe it helps to restore the energy and as the drink makes her intoxicated it relieves her from exhaustion.
- ❖ Family members of the house prepare a special place for mother in ground floor for staying till Nwarana (naming and purification) ceremony.
- ❖ Major change found in health check up behavior of Tamang people of Khalchok they follow regular health check up for mother and child
- ❖ It is found that they also follow the immunization schedule for child and mother.

6.3 Impact on Rituals changes in Nwaran

- ❖ Traditionally Nwaran (naming ceremony) is performed within 3rd, 5th, 7th, or 9th day of childbirth in Khalchok by Lama. But nowadays 34.28 percentage families invite Hindu priest and perform ritual as Hindu culture and name of child is given according to Hindu naming system. At the same time 5.71 percentage families follow Christian system of naming.
- ❖ Name of the child is also influenced by Hindu and Christian system.

- ❖ The family influenced by Hindu naming system gives the name of Hindu god and goddess for example Ram, Gita ,Ganesh , Gopal, Prasuram, Rudra, etc
- ❖ The family influenced by Christine naming system gives the name like Robert, Mary, Roman William etc.

6.4 Impact on Rituals changes in Weaning (pasni)

- ❖ In Khalchok pasni celebrated when a child is a boy, gets six months of age and if she is a girl at the age of five months if it is the first son then it is celebrated with programs and so on that day. They make the child well dressed and tidy. In a separate pot of rice of one manna (0.5kg) and other good foods, meats and fish is cooked and feed to child symbolically.
- ❖ Celebration of pasani is nowadays expensive because of influence of westernization and modernization. It is celebrated as party.

6.5 Impact on Rituals changes in Syama and Chewar

- ❖ The Tamang of Khalchok celebrates Syama rituals by gifted new clothes as wish of daughter rather than providing "Syama," a pair of hand woven traditional clothes. So traditional art is at risk
- ❖ Tamng of Khalchok performs the Chewar, for sons. It should be done between 3rd day and 7 years of birth. This ritual is still practice in study area. But it is also highly influenced by modernization. The Tamang of low economic status also compel to celebrate it to maintain social status.

CHAPTER: SEVEN

SUMMARY AND CONCLUSION

7.1 Summary

Tradition and culture are the marks of the identification of the particular community. This study has focused to find out influence on birth ritual of Tamang Banepa-14 Khalchok. Tamang are one of the Buddhist ethnic groups. They speak Tibeto-Burman language. Tamang have their own way of performing birth, marriage and nawran etc through Buddhist phantom and Lamaism also.

The total respondent of this study is seventy household from Banepa Municipality ward no

14 Khalchok . The research found 68.79 percent females and 31.21 percent male .Data also revels 26.88 percent population is economically active population while 15.90, 21.10 and 4.91 percent population were child, adolescence and old population. Similarly72.54 percentage people were literate among them45.08 percent male and 27.46 percentages female were literate while 27.46 percent population is illiterate. Among illiterate population female population is high that means16.48 percentages female were illiterate while 10.98 percentage of male were illiterate. The researcher found most family were rearing domestic animal like cow/ ox buffalo, goats, checken as income some sell animal and birds for the purpose of meet and some sell milk, some were rearing for plaguing purpose also.

This is a descriptive analytic research traditional method of data collection e.g. Questionnaires and interviews method have been used for collection primary data. The finding of the study area as follows:

- ❖ It is found that maize, wheat and paddy were the major crops production.
- ❖ It is found that almost all families of the community have domestic animal for the purpose of manure, milk, meat, an egg.
- ❖ It is found that birth ritual of study area is influenced by various factors such as Hindu, culture, modernization, educational status, economic condition, urbanization etc.

7.2 Conclusion

Tamangs are Buddhist but they are influenced by Hindus and have been celebrating all Hindu festival too. They are believer of Lamaism. There is lacking of infrastructure of the development process. The agriculture pattern is so old. They have try to adopt Hindu and western culture. In the study area the female are dominated. Comparative with male, the female literate percent is low. The female are not aware of the education of their children as well. The literacy rate of study area is higher than national literacy rate 65.9 percentage because of it is nearby major city of Nepal namely Suryabinayek and Banepa and it is approximately 20 KM east from Capital city Kathmandu.

There is not enough trade or industry to improve their economic condition. Agriculture pattern is traditional and could not develop animal husbandry as professional occupation; they take animal husbandry for the purpose of manure milk and meat as their household demand nominal use for business purpose. Besides farming Tamang people of Study area do certain workers which might be additional source of income. They engage in service, wage labor etc. Since, they do not play significant role to bring change in their economy status.

The Tamang People of Khalchok had their own ways of performing birth, marriage and death ceremonies. But the basis concept of performing lifecycle ceremonies was according to Buddhist ritual influenced by Hindu culture.

REFERENCES

- Achyarya, B.R. (2000). *Perspective on Social Change and Development*. Kathmandu: New Hira Books.
- Bhushan, B. 1989. *Dictionary of Sociology*. New Delhi. Amol Publication.
- Bista, D.B. (1987). *People of Nepal (5th Ed.)*. Kathmandu, Ratna Pustak Bhandar.
- Bista, Dor Bahadur 1991. *Fatalism and Development Orient*. India. Longman Limited.
- CBS, Nepal 2011. *National Population and Housing Census 2011 National Report*, Teku, Kathmandu, Nepal
- Dwivedi, P.K. (2008). *Nepalese Society*. India: International Museum.
- Gautam, R. (2010). *Tribal Ethnography of Nepal*. India: Vol. I, Delhi Book Faith.
- Ghimire, Mahesh 2014 “*Socio-Cultural And Economic Condition of Tamang Angsarang*” A Case Study Diaconia University of Applied Sciences Degree Programme in Social Services Bachelor of Social Services (UAS)
- Holmberg David H. 1989. *Order and Paradox, Myth, Ritual and Exchange among*
- K.C. & P.N. (2007). “*An Ethnographic Study of Rural People*”. T.U. Kathmandu: MA
- Lama.M.S.2010 “*Tamsaling Ka Tamang Jati*”. Kanre, Nepal Ghedung
- Macdonald, Alexander, 1975,” *Essay on ethnology of Nepal and South Asia*”
- Nepal Government, (2008); *Nationalities of Nepal*, Ministry of Information and Communication, Kathmandu, Nepal.
- Tamang, P. (2020). *Tamang Jati (Tamang People)*. Royal Nepal Academy.
- Tamang, Samaj (2020). <http://www.tamangs.com>
- Tamang, T. (2009). *Political Awareness on Tamangs*: Sikim Book House
- Tamang, Safal 2074 “*Tamang and Their Changes Ritual: A Sociological Analysis of*

Birth , Marriage, and Death Rituals at Paunauti -10,” Thesis submitted in partial fulfillment of the requirements for master of Sociology/Anthropology, T.U.

ThapaMagar, Saraswati, 2018,” *Socio-Cultural Change among the Magar: A Sociological Study of Dhulikhel-4 Vandol*”. Thesis submitted in partial fulfillment of the requirements for master of Sociology/Anthropology, T.U.

Upadhaya .R. (2006). *Tamang of Eastern Nepal: Cultural Changes*. MA thesis
Submitted to Department of Sociology Patan M. Campus

<http://www.magarstudiescenter.org/pop-tamang.php>

<https://www.buddhaair.com/blog/the-rich-culture-of-the-tamang-community>

Questionnaire

Demographic Questionnaire

District: Municipality:

Ward no:

Name of Respondent:

Age : Sex :.....

Religion:

Marital status:

Educational status:

Family Pattern

S.N.	Relation with household head	Sex	Age	Marital Status	Education	Occupation

1. Where is your original place?

Ans.

2. When your ancestors come in this village?

Ans.

Question Related to rituals

1. What are rituals celebrated in your community?

Ans.

2. Do you celebrate birth ceremony?

Ans.

3. What are the activities performed in birth ceremony?

Ans

4. Is there any change on celebrating birth ceremony in present and past?

a) Yes

b) No

5. If yes, what are the changes?

Ans.

6. What are the factors behind changes in celebration birth ceremony?

Ans.

7. Are you satisfied with changes occurred in birth ritual?

a) Yes

b) No

8. If yes, Why you think present birth ritual is best than past?

Ans.

9. If no, why you think changes occurred in birth ritual is not suitable for your community?

Ans.

10. Is it possible to control changes occurred in rituals ?

Ans.

11. What does community should do to control changes in rituals?

Ans.

12. What does government should do to control changes in rituals?

Ans.

Thank You