

THE CHANGING RITUALS OF MAGAR
A Sociological Study of Magars of Oraste VDC, Syangja

**A Thesis submitted to the Faculty of
Humanities and Social Sciences, Department of
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Master of
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LETTER OF RECOMMENDATION

It is with great pleasure that I recommend the approval of the thesis entitled **The Changing Rituals Of Magar** *A Sociological Study of Magars Of Oraste VDC, Syangja* completed by **Nilkantha Pokhrel** under my supervision for partial fulfillment of the requirements for Master of Arts in Sociology. Therefore, this thesis is recommended for its evaluation.

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LETTER OF APPROVAL

This is to certify that the thesis submitted by **Nilkantha Pokhrel** entitled **The Changing Rituals Of Magar A Sociological Study of Magars Of Oraste VDC, Syangja** has been approved by this Department in the prescribed format of Humanities and Social Sciences.

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Nilkantha Pokhrel

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Abstract

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This thesis is about the changing rituals of Magars of Oraste VDC, Syangja. The main objectives of the study were

- To analysis the ways of observing the birth, marriage and death rituals practiced and their symbolic meaning.
- To explore the changing forms of birth, marriage and death rituals and its causes among the Magars of Oraste VDC Syangja.

Both the primary and secondary data were used for the study. The primary data were collected from the questionnaire and interview schedule from the respondents and the secondary data were collected from the published and unpublished sources, such as books, articles, magazines, newspaper and from different libraries and institutes.

Since the study is focused on changing rituals of Magars of Oraste VDC, Syangja. So their rituals from birth to death are observed in the study area to find their symbolic meaning and the changing pattern of the rituals.

Finding and Conclusion

The research is about the changing rituals of the Magars of Oraste VDC, Syangja. This study couldn't be regarded as the detailed study of Magar because of its limitations. The study has found that there is a close relation among the Magars of Oraste VDC. They share their help in birth, marriage and death rituals which shows the dependency with each

other. The rituals like birth, marriage and death have their own specific meanings which are explained in the related chapters.

However, the Magars of this study area have changed their ritual practices which is influenced by Hinduitazation. Celebrating other festivals of Hindu, using Brahman priest, Sataya Narayan Puja, 'Brata' in Teez, final death rites observing for 13 days is the influence of Hinduism.

In the study area changing in the practices of the rituals in birth, marriage and death is find out which is due to the influence of different factors like modernization, Sanskritization, westernization, acculturation and communication facilities which are mentioned and explained in the respective chapters.

CHAPTER I

INTRODUCTION

1.1 The Background

Nepal is a country, which exhibits ethnic and cultural mosaic and cultural plurality. Nepalese society from the thousands of year has been successful in synthesizing the various religious, culture, ethnic and linguistic constituent, which sought shelter here in Nepal.

Magar is one of the many ancient indigenous nationalities of Nepal. It is one of the bravest of the brave community. Their origin is basically found in hill regions of western Nepal. Magars follow Buddhism, Hinduism and they also practice animism.

Magars speak Khas, Nepali, Kham in Rukum and Rolpa. Similarly Tarali or Kaike language in Dolpa of North Western part of Nepal. It depicts their affinity to the Tibeto-Burmese tongue and culture. Farming, military service, weaving, hunting, and fishing are still many of their major occupations. However, these days, Magars are also in the field of professions like security services, medicines, education, civil services, law, journalism, development, aviations and politics.

According to the national census 2011, the population of Magar is 7.2 percent. Magars are spread not only throughout Nepal but also in countries like, Bhutan, Burma and also in Dehradun, Sikkim, Assam, Nagaland and Bhaksu of India. In the past, they had their own small states like Bahra

Magarat and Athar Magarat. Despite its glorious history and legend, Magars are lagging behind in the socio-economic political strata of Nepal.

The average life of Magar begins with the problem of survival and ends with the same. Majority of them inhabit far below the subsistence level and their level of poverty is not compared with the other ethnic groups. Although the government has launched several specific programs to eliminate poverty but it is rather unsuccessful due to several factors as lack of proper supervision, monitoring level. 90 percent Magar people are depended on the agricultural sector. Most of the Magars have their own land but due to hindrances the productivity is not satisfactory and a few Magars have their own land only for self sustaining. Most of the youngest are not interested to involve in income generating activities, they spend, most of their times in playing, singing and dancing for merry making. They are also interested for various games and join the British or Indian army because of having good physical fitness and in greed of handsome amount of salary. Due to lack of government support, encouragement and employment, they have not been able to adopt with the time in the field of development. Thus in the study area, there is the existence of problem of employment, literacy, nutrition, youth mobilization and so on.

Magar are of a decidedly Tartar type of feature, and speak a language which may almost be considered a dialect of the Tibetan tongue. The large majority speaks also Parbattia, the language of the Gorkhalis, and particularly those who have adapted to a great extend Gorkhali habits and feelings. As regards marriage, no Magar will give his daughter to a social inferior, or will take money in exchange for her. They are most particular to avoid marrying with a member of the clan to which they themselves belongs, and never intermarry

with any other hill tribe; the remarriage of widow is not permitted (Vaidhya, 2003)

During the process of modernization, migration and influence of outsiders most of them have been shifted to the nearby towns and city. This trend had lead to change in the rituals of the day to day practices. In the modern time, they have sustained their life cycle rituals among the different communities of nearby them with the distinct ritual and traditions had made much influence in their day to day life. Having distinct rituals of their own there are various objects which symbolize the specific meaning during the performance of rituals. There have been some changes in the rituals practiced by Magars residing in Oraste VDC Syangja, due to the influence of various factors after in their life.

1.2 Statements of the problem

Srinivas (1952) himself accept the fact that any tradition cannot be called absolutely Sanskritic or non-Sanskritic, it varies only in degree. He argues that the hierarchal system, with the so called upper caste or Brahmin and untouchable or non caste group at the end, represents a fusion of Sanskritic and non-Sanskritic ritual and beliefs, but the proportion in which the two are found together vary from caste to caste and also from regligion to religion. The argument clearly tells that the culture of non caste group cannot be considered as non Sanskritic. Therefore, applying Sanskritization concept on studying socio-cultural changes among the Magars is irrelevant. Rather the phenomenon Magar group are exhibiting can be consider as the opposition of the privileges of the higher caste offered by the caste system instead of imitating them.

Since the Magars are aborigine tribe of western region of Nepal from the time immemorial they have distinctive performance of their rituals based on mythological themes and religious philosophy. The ritual performances of Magar of different in different occasions and are unique in it and guided by their indigenous traditions. Their lifestyle changed after it has got influenced by the different factors, but even they are practicing various ritualistic performances as their part of cultural life. They are performing various rituals ranging from birth to death rites which have symbolic meanings as a form of ritual expression. There has been as impacts on the rituals of this caste group because of urbanization and modernization, even though they are striving to preserve their indigenous culture and traditions. Hence, this study will focus on the rituals among the Magars and affected by the new trends. So researcher here will try to investigate the following research questions.

- What are the basic rituals of Magar community ?
- How are those rituals followed by the present generations ?
- What sorts of changes did it appear in the process of ritual performances ?
- What are the changes made or brought in the ritual practices of birth, marriage and death ?
- What are the causes of getting change in the rituals ?

1.3 Objectives of the study

General objective of this study is to document the socio-cultural changes among the Magar community, while the specific objectives are here under.

1. To analysis the ways of observing the birth, marriage and death rituals practiced and their symbolic meaning.
2. To explore the changing forms of birth, marriage and death rituals and its causes among the Magars of Oraste VDC, Syangja.

1.4 Significance of the Study

The study, although was a small while it aimed to help to have a socio-cultural understanding about the important indigenous group of Nepal. This study has also aimed to help to know the present trend of socio-cultural changes in the Magar community and importance. When philosophy is lost, culture is lost, when culture is lost language is lost, when language is lost identity is lost. That's why having identity and recognition, now in this caste/tribe there is influence of Sanskritization, acculturation and modernization. So, it has been losing its own reorganization gradually, the identity of this group is losing gradually and may gradually will lost the identity of the Magars forever. Thus, this study may open an outlet for the researchers in the days to come to make other research works on Magar community and culture. This study will be equally helpful for researcher to get more information about the Magar culture and rituals.

It is expected that this study will be able to provide concerned parties with information and suggestion that can be very useful in formulating appropriate policies regarding the cultural issues in Nepal. Thus ultimately it may help to make the provision for long run of the inclusive democratic government by insuring perfect participation of the concerned group.

1.5 Limitation of the study

Basically, this will be an academic study. It will be undertaken within the boundaries of limited time, budget and other resources. Though it will study the condition of the rituals of Magar community but will focus specially on the changing trends of rituals and their causes for the change and will confine only to those rituals and rites followed since history. Though my research will be base on fully ndescriptive and light explorative, but it will reflect the reality and symbolic meaning of their rituals and rites on culture and tradition

of Magars of Oraste VDC Syangja . Thus, the finding and conclusion drawn from this study may not be widely generalized exactly in the same manner for other conditions of getting changes in the rituals patterns in Nepal. Obviously, some generalization can be made while considering the cases of rituals conditions in different groups of people in Nepal. It can also be generalized in same geographical/ecological condition and same socio-cultural scenario.

1.6 Definition of the terms

The study is about the changing rituals of Magars of Oraste VDC sysangja. During this study some local terms are used which has their own local meanings.

'Sudeni' the local specialist women for successful delivery of the baby. She acts as 'Nwaran' the process of naming of a child by the priest according to zodiac calculation 'pasni' the ceremony of rice feeding after 5 or 6 months of the birth of a baby. 'Chhewar' the process of Shaving the hair of head completely of the child.

'Durane' the couple of bride and groom visiting to the bride's home for the first time after their marriage. 'Ghat' the place where the dead body is burnt or buried. 'Kriyaputri' the person who performs the funeral rites of death person. 'Pinda' food given to the soul of dead body 'Katto' the food served to all the invitees on the 13th day of death rites of person.

1.7 Organization of the study

The thesis consists of six chapters to fulfill the objective of the study. The first chapter includes the background, statement of the problem, the objectives of statement of the problem, the objectives of the study and its significance

and limitations. The second chapter presents literature review which has covered theoretical review and all prominent literature of Magars. The third chapter includes the research methods adopted in this study. The fourth chapter describes and analyses the birth to death rituals practiced by Magars residing in Oraste VDC, Syangja.

Similarly the chapter five explores the changing forms of birth to death rituals among the Magars of Oraste VDC, Syangja. Finally the last chapter includes the summary. Conclusion and recommendation of the study.

CHAPTER II

LITERATURE REVIEW

2.1 Conceptual Overview

There might be multiple causes for the change in rituals among the Magars community of Oraste VDC, Syangja but the most important process of ritual change are the modernization, acculturation, westernization, sanskritization and due to the effect of transportation and communication. The introduction of new education system has also played a significant role for the change in rituals among the Magars. Apart from these economic factor, ecological factor, political factors and the other socio-cultural factors are also equally responsible for the change in rituals.

In this study, it has been explored the changing forms of birth, marriage and death rituals and its causes among the Magars of Oraste VDC, Syangja. The conceptual framework of the study is as follows:

Causes of Ritual Change

Process of ritual changes	Factors of rituals change
Modernization	Economy
Westernization	Technology
Acculturation	Political Change
Education	Ecology
San sakritization	Demography

2.2 Theoretical Review

2.2.1 Review on Sanskritization

Although 'Sanskritization' had been a popular term among sociologists and anthropologists during the decades of fifties and sixties, the concept gradually faltered after the modernization and westernization took precedence over it. However, the concept has again been able to get attention of intellectuals, especially of those who involve in discourses on Dalit in Nepal, engaged in imitating the higher castes especially after the reinstatement of democracy in 1990 that open up the new avenues for caste mobility and opposition. Teetotalism, vegetarianism, temple building and its worship, fasting reading religious books, discarding carcass, wearing sacred thread etc by non caste group is some examples of imitation.

The term Sanskritization for the first time coined by M.N Srinivas in his book Religion and Society among the Coorgs of South India as thus :

"The caste system is far from a rigid system in which the position of each component caste is fixed for all time. Movement has always been possible, and especially so in the middle regions of the hierarchy. A low caste was able, in a generation or two, to rise to a higher position in the hierarchy by adopting vegetarianism and teetotalism, and by Sanskritization its rituals and pantheon. In short, it took over as far as possible the customs, rites, and beliefs of Brahmin, and the adoption of the Brahminic way of life by low caste seems to "Sanskritization" in this book in preference to Bhraminization as certain Vedic rites are confined to the Brahmins and the two other 'twice born castes (Sriniva, 1952)

2.2.2 Social Change Theory

Change is the law of nature. What is today shall be different from what it would be tomorrow. The social structure is subjected to incessant change. Social changes refer to all the changes going on in the society. Changes in the art, Language, technology, philosophy, etc may not be included in the terms of social changes, which should relationship. Social relationships are social process social pattern, and social interactions. Thus social changes will means variations or social organization. It is a change in the institutional and normative structure of the society. It consists of main characteristics as it is a universal phenomenon, it is a communal change, its nature and speed are affected by social factor (Bhushan and Sachdeva, 2000)

As we know that any thing that is adopted by man, from the environment for his survival is termed as culture. As this social being from the very beginning had adopted certain occupation, as demarcated by their culture. It may be internal factor such as new inventions may lead to an increase in the supply of food and population growth or external factor such as invasion may bring cultural changes in every society. The study of the culture change provides an integrated framework for understanding the real cause for the change in the patterns of occupation. The real value of studying culture change lies in helping human to see previously unrecognized relationships between the occupations of the people and the change pattern of culture (Evon.Z.VOGT-1995)

2.2.3 Symbolic Interactionism

The symbolic theory/interpretive theory came into existence after the Second World War, and developed in USA around 1960s in the form of symbolic anthropology. Primarily, the symbolic theory was visible as a theory for the

micro study of culture. Symbols are using the gestures, objects and languages which depend on the interpretation. Interpretation of symbols may differ according to the culture. In general symbols exist in different form of such as a form of ritual expression, symbols as a form of cultural interpretation, symbols as a form of the expression of the art and belief.

There are a number of anthropologists who contributed in the field of symbolic anthropology. Among them Victor Turner, Clifford Geertz, Marry Douglas, David Schneider are imminent. Victor Turner is popular since his analysis of rituals is based on the ideas that the ritual meaning are coding of social meanings and such rituals have immense influence on mind. Victor Turner interprets that symbols, by their nature, are multifocal and multivariate and they can represent many thing at the same time. Hence, Victor Turner gives emphasis on socio-linguistic approach while interpreting symbolism. Similarly, D.M, Schneider's interpretation about symbolism is based on cognitive approach whereas; Geertz's interpretation is based on interpretative approach. According to C. Geertz's, there is a relation between symbol and culture which should be interpreted. The life cycle ceremonies observed by the Magar of Oraste also have symbols within their rituals which are described in the preceding chapter.

In every society, symbols are the most important vehicles by which culture is transmitted. Whether in the form of language, action or objects, people constantly employ symbols in doing, thinking, saying, and making things. Moreover, the symbols used by the members of society often coalesce into integrated symbolic systems. A language, for instance, is made up of many sounds, many gestures, and many tones of voice; every one of each not only

has meaning in its own right but also takes on added meaning when employed in conjunction with others (Hicks, 1995)

We can define work, whether paid or unpaid, as being the carrying out of task requiring the expenditure of mental and physical effort, which has its objective, the production of goods and services that cater to human needs. And occupation or job is a work that is done in exchange for a regular wage or salary. In all cultures, work is the basis of the economy. The economic system consists of an institution that provides the production and distribution of goods and services.

2.2.4 Concept of culture

Every society has a culture of its own. Thus people in different societies all over the world have different cultures. These cultures are not only diverse but also unequal. Along with cultural diversities and disparities that are found in societies throughout the world. For the first time an anthropological definition of culture was given by Edward Bennett Tylor (1832-1917) in his famous book "Primitive Culture" which runs as culture or civilization, as taken in its wide ethnographical sense is that complex whole which includes knowledge, belief, art, morals law, custom and any other capabilities and habits acquired by man as a member of the society.

Cultural studies focus on three interrelated problems- the production of cultural meaning, the textual analysis of these meanings, and the study of lived cultures and lived experiences. Symbolic interactionist, following Mead, tend to accord causal significance to the social interaction. Thus meaning stems not from solitary mental processes but from interaction. This focus derives from Mead's pragmatism : Symbolic interactionists have in general

continued in this direction. Among other things, the central concern is not people mentally created meaning and symbols but how they learn them during interaction in general and socialization in particular. People learn symbols as well as meaning in social interaction (Ritzer, 5th Edition)

Rituals are the practical side of religion. According to M. Douglas in his *Purity and Danger*, 1996, says ritual refers to symbolic actions concerning the sacred. Kingsley Davis says that rituals is behavior with reference to supermprical entites and sacred objects like the belief. It had a sacred character. It expresses the internal attitude of symbols of the unseen power. Rituals are meanings to remain the individual of the holy world. It strengthens and supports the faith in this world. It helps to give expression of the religious sentiments and emotions. This brings him emotional ecstasy. Ritual when performed together by several individuals becomes effective as a unifying factor. This collective aspect of religious was very much stressed by Durkhims. (Jha.2006)

Thus, the rituals have certain social values. These certain social values are attached to rituals. Rituals have fierce behind themselves sometimes of fear of terror of unknown forces and evils sprits and sometimes of the goodwill and sanction of the society. Ritual express group behavior which includes beliefs and customs of the group concerning life and nature, the function of a ritual is a social function. This social function again means its effects upon social solidarity.

2.3 Review of the Previous Studies

There are so many literatures about Magars. The study of ritual by Sherry (1978), who has described a rich system of ritual symbolism among the

Sherpa and has also describes about the economy, society and social organization, religious practices, political structure etc. ritual symbolism among the sherpas of Dzemu shows how ritual symbolically resolve the problem and recreate order in the Sherpa community. The sherpas people of the region have performed different types of rituals. All those rituals have different symbolic meaning of its own. It offers a chance of symbolically follow the prescribed way of the sherpas Buddhism.

Baral Magar (1992) argued the condition of the Magar and described about the socio-cultural features of the Magars on Palpa, Syangja, and Thanahun. Socio cultural features changes are occurring there due to Hinduism, westernization and modernization. He further said Magar culture and the rituals in some places are performed by the Brahmin priest, while in some places they observed themselves. The Kutumba is the main actor or priest for performing various rituals practices among the Magars.

Thapa (2057) had made the research on Magars of Argakhachi. He reported that Magars of this area have poor economy, low educational status, agricultural miserable subsistence. They celebrate Dashain, Tihar, Maghe Sakranti, Chandi and Saune Sakranti Festivals. Kutumba is the main actor for performing various rituals practices. They use lots of local drinks and money rituals by themselves and Kutuma is main actor for performing various rituals practices.

The most literature about Magars was written by a foreigner, CJ. Moris. His book *The Gorkhas: An Ethnology* (1933) is basically about ethnic peoples of Nepal, those have joined in British-Indian army. It has synopsis of Magar's physical structure and lifestyle. First book duly focused in Magar ethnography

is *The Magar of Baniyan Hill*. In this book Mr. John T. Hitchcock had studied Magars residing in the pipaldanda (Baniyan Hill) of palpa district in 1966. This study is centered in language of Magars rather than their socio-cultural parts.

Dor Bahadur Bista had mentioned about general views of Magars in his book *people's of Nepal*, 2002. This book has described about diverse faces like behavior, rites and rituals, caste system, gotra (origin cate), population, and physical structure of their home and settlement. Dharma Prasad Shrees is a Magar, who first wrote book about Magar culture-*Magaranti Sanskriti* (Culture of Magar People) in 2038 B.S. Shrees had mentioned origin, history, culture and language of Magar in his book.

Japanese professor Jiro Kawakita of Tokai University had studies origin, language, society and culture of Magars in his research paper, *The Hill Magars and Their Neighburs* (1974), published in university journal. Publication of Chwaspasa's, a Newari publication house, Nepal Himalayaka *Janjatiharu* (2047BS) has mentioned lands of Magars and their history. Janakial Sharma has studied castes and sub-castes of Magars in his book *Hamro Samaj Ek Adhyaya* (our society a study) published in 2039 B.S. This book is mainly about the ethnic peoples of Nepal.

Dr. Haricha Bahadur Budha's *Kirant Bansa ra Magarharu* (Magars and Kirant Dynesty) (2049BS) has included political role of Magars. His study has description of Magar principalities in barha and athar Magarnat. The main theme of his study is searching the link between Kirant and Magars. Dr. Budha has also elaborated divisions in the caste and sub-castes in Magars were due to their involvement in army and politics. M.S. Thapa Magar's

Prachin Magar Ra Akkha Lipi (Ancient Magars and Akkha Script) (2049 BS) described origin place of Magars and their religion in Buddha and Lichchhivi periods. He had argued that Magars are Budhhist and script is Akkha.

Swiss scholar Toni Hagun has mentioned about Magars in his book. The Kingdom in the Himalaya. He has paid particular attention in their settlement, behavior and professions. Augusta Molnar's study Economic Strategies and Ecological Constriants- Case Study of Rham Magar of Northwest Nepal (1938) is centered in rolpa and rukum district of western Nepal. She had mentioned the economic strategy, mixed agriculture and grazing land system of Magars of thabang, lubang, taka and maikot. This study is primarily focused in to environmental impacts in Magars culture and cultural impact in environment.

James F. Fisher has studied the economic life of Magars. His book Trans Himalayan Traders-Economy, Society and Culture in North=West Nepal (1972) is centered into trans-boarder trade of kaike Magars of dolpa district. In his book, Fisher has described that the kaike people are depends in business of India and China. They trade salt from China (Tibet) and rice from India. Social change is the key issue of Laura M. Aherns Invitation to Live-Literacy, Love Letters & Social Change (2004). Her study is centered in literacy, which give birth of love letter relationship among Magar youth of junigaun of palpa district.

Lok Bahadur Thapa Magar has focused his study in political rights of Magars. In his book, About Nepal Magar Association and Magarant Autonomous Region (2055) has stressed on economic empowerment of political awareness among Magars; and purposed Magarant autonomous region. Magars caste

based organization and its sister organizations has been publishing journals and magazines after 1990. These publications have raised the level of awareness among Magars and their participation in national politics and polity is increasing day-by-day, from recent past.

There is a huge debate over the origin of Magars. The most promising is- Magars are from Tibet (probably northeast of Tibet). Most of the scholars have agreed in this point but they have their own argument. J.T. Hitchcock (1966) has argued that there were two waves of migration of Magars from southern and northern. He has put the logic of “intelligible languages” of Magars eg. kham, and kaike. Augusta Molnar (2007) has linked kham speaking Magars to the kham province of Tibet. “Kham is the Tibeto-Burman language” she wrote, but Nepalese scholar Born Kumari Budha rejects Molnar’s arguments saying, “kham is not a language, language of athar Magarant is pang. kham is the common for Tibeto-Burman speaking people residing in western hills of Nepal.

Madhav Prasad Pokhrel (2008) and other scholars have same arguments in the origin of Magars-kham province of Tibet or Mongolia, but there is two different routes of migration. First argument is Magar entered into Nepal through crossing Himalaya and second is the permanently settled in hills of Nepal after migrating from Magnolia via Indian subcontinent. M.S. Thapa Magar (2049BS) has mentioned that Magars were entered into Nepal approximately 4000 years ago. Kamal Adhikari (1993) have mentioned that Magars arrived in Nepal in 7th century. Though there are lots of arguments in the origin of Magars it is still not clear that where the Magars are from? There are not any convincing reports which establish them as indigenou people of Nepal.

Magars has a unique bond of religion: Shamanism, Nature Worship and Hinduism. Magar people perform Jhakripuja when illness. They worship land (bhumi puja). water spout (shim), Forest (ban puja) and weather for better grains and cattle. The influences of Hinduism are seen in many walks of life eg. satyanarayan puja and dashain. It has difficult to identify the religion of Magars. Lion (1992) has strongly argued that "Ancient Magar had believes in Shamanism" where as Swami Parpannacharya (2001 BS) rejects his views and wrote, "Magar could not be proved Non-Hindu or Non-Aryan." They are pure Hindu and Aryan as they follow all the religion of Hindu.

Magar scholar M.S. Thapa (2049BS) claims that Magars are Buddhist. Augusta Molnar (2007) and J. Kawakita (2047BS) have studied the Hindu influence in Magars. Molnar pointed out that Magars have Hindu influence. She wrote, 'Eastern Magars are more Hindunized than the kham Magar'. Kawakita's study reveals the fact that Magars have same rituals of high-land Hindus. He has described the influence of Hinduism through "Worship of Haven" in October. Though there are different arguments claiming Magars as Hindu and Buddhist but it is certain that they are primarily a "Nature Worshiper" K.J. Baral (2050BS).

Magars have three languages: K (Pang), dhut and kaike. These languages are spoken in different geographical parts of the country. kham and kaike language is spoken in rolpa regions and dhut in gandaki region. Magars claim that kaike is the language of god. There is debate over the kham language. Hitchcock (1966) has mentioned kham is a language of Magars of rolpa region but Born Kumari Budha, a Magar scholar have different views. "There is no language called k actually, the language of Rolpa region is pang" she

said. Kawakita (2047BS) has same opinion with Hitchcock. Fisher (1972) has established kaike as a language of Magars of western hills of Nepal.

Magar does not have any script of their languages. They were not established as a written language. Thapa (2049BS) has mentioned Akkha script as Magar script but other Magar scholars do not agree with his views. Dr. Harsha Bahadur Budha (2049BS) and Dr. Keshar Jang Baral (2050) strongly reject Thapa's view saying, "There is not Akkha script". He has shown the similarities between brahmi and pali script to support own point. Today, most of the Magars people have been speaking Nepali language.

Magars are culturally diversified in different geographical region. It is perfectly based on the language groups. For example, the dhut speaking Magars of Gandaki region has sorathi and kaura whereas Magars of rolpa region perform sanrangya, tappa and paisaru dances. Songs of those dance is in the language of the region. Baral Magar (2050BS), has pointed out the differences as an outcomes of geographical settings. He further said that these differences have not affected the social norms of the Magars. Magar people live in joint family comprising grandfather to grandson, at least three generation.

Magars have different set of clan and sub-clan as per their language. Kaike Magars have four clans, roka, buda gharti and jhakri. Dhut speaking Magars of gandaki region divided into three clans- thapa, rana and ale. Kham speaking Magars have divided into four clan groups of gharti, budhathoki, pun and roka. Magars of all three language groups celebrates maghe sankranti, saune makranti, dashain, tihar and chaite dashain etc. chandi purnima is celebrated in rolpa and rukum region but it is not celebrated as birthday of Buddha according to Baral Magar. They celebrate it with feast of

meat and liquor. Magar cultural- birth to funeral ceremonies and other rituals are described later in analysis section.

Magars are traditionally hunter. In ancient time, they used to kill animals for food and cloth. Growth of population forced them to search other occupations and starts agriculture and animal husbandry. Start of animal husbandry is seen as substitute of regular hunting, says Molnar (2007) and Gurung (1996). Still Magars of western Nepal used to go hunting in their leisure periods.

Agriculture is the lifeline of Magars today, though some of them have engaged in trade, military and other services. Magars of All region depend on agriculture. Magar living in hills cultivate millet, barley, potato etc. whereas in other areas (below 3000 meter) cultivate paddy, wheat, millet and other crops as outsiders. According to Gurung (1996) Pun (Magar) of southern part of Dhawalagiri Mountain are best known for animal husbandry.

Born Kumari Budha argued that military of Prithvi Nayrayan Shah had a Magar regiment-Black Regiment. Magars are joining in Nepali, Indian and British army till the date. Magar participation in civil and other service is nominal. Magar indigenous groups like Nepal Magar Association (NMA), Nepal Magar Student Association (NMSA), Nepal Magar Women's Association (NMWA), Nepal Magar Cultural Association (NMCA) and Nepalese Federation of Indigenous nationalities (NEFIN) have been playing their catalyst role for their representation in mainstreams.

T. Hitchcock's article 'Sub-Tribes in the Magar Community in Nepal' (1965) has given importance of clan system in Magar community and practices of rituals. Thapa Magar (2049BS) has elaborated clan relationship of gandald region Magars through marriage rituals. The same methods have applied by Molnar (1981) in rolpa region.

Though there has been a lot of study in and research in the rituals of Magars by the different researchers but still there is lagging in the major factors by which their rituals are changing continuously. So to fulfill the gaps on sociological/anthropological aspects and to find the major factors and causes by which the birth to death rituals of Magars are changing, this study is done.

CHAPTER III

RESEARCH METHODS

3.1 Rational of Selection of the Study Area

Several studies have been done on the changing rituals of Magar community has been done to explore the changing forms of birth to death rituals and its causes and to add the new dimension in the study of Magars culture and rituals to fulfill the gaps on Sociological/Anthropological aspects.

3.2 Research Design

The major emphasis in this study will be given to analyze and explore the condition of the rituals of Magars in the study site. It has set objectives to analyze the factors responsible for the changes in the rituals of Magars. This study will try to find out the symbolic meaning of the rituals. Considering all this facts, both exploratory and descriptive research design were chosen in this work. Explorative research design will be use to understand the symbolic meaning of rituals. Descriptive research design will be use to describe the overall condition and factors responsible of the changes in the rituals of the Magars.

3.3 Nature and Source of Data

Both the primary as well as secondary data are used for the study. They are as follows:

3.3.1 Primary Data

The primary data and the information are more extensively utilized as the main source of this study work. By nature, the primary data are both

qualitative as well as quantitative. Quantitative data are collected mainly from the interview schedule, and qualitative data from the focus group discussion and in case studies methods.

3.3.2 Secondary Data

The secondary data are collected from the published and unpublished sources; such as books articles, magazines, news papers and from different libraries and institutes. Qualitative research method is used in this study.

3.4 Universe and Sample Population

This study will try to apply a more holistic approach. For that the universe of this study site will be taken from the (180)household build in the Oraste VDC. For the suitability of the study the research of the study has planned to use the random sampling of 50 percent of the total universe from the ward no.3, 4,7,8 and 9 with the sample of 90 households. The respondents are the household head in case of the absence the head female are taken as the respondent for the study.

3.5 Primary Data Collection Techniques

On the basis of research objectives, questions and the types of data required for the study, the following techniques are adopted to collect the primary data.

3.5.1 Questionnaire Schedule

This technique will be the main sources of collecting primary data from the field for gather the information about the rituals of Magars, a careful attention is provided while constructing and structuring the schedule. The questions are properly instrumented before going to the field which are listed in the appendix.

3.5.2 Key Informant Interview

The knowledgeable people about the rituals and their trend are taken as main person for the key informant to gain the broad knowledge about the rituals. In order to collect the qualitative data so as to identify the symbolic meaning of birth, marriage, and death rituals and also to find out the changing form of these rituals.

3.5.3 Focused Group Discussion

A focused group discussion is conducted in order to get more data on various cause and its effect of changes in rituals of Magars of Oraste VDC. This discussion is done among the Magar that has noticed certain changes in the day to day rituals.

3.6 Validity and Reliability

The validity of the instrument was maintained by consulting with supervisor, experts and concerned persons. Extra emphasis has been given to maintain the objective of the data and avoid data error by comparing them with different data collected from different sources. Likewise, reliability of the data has been ensured by the careful planning of the questions in the interview schedule.

3.7 Method of Data Analysis and Presentation

After the completion of the field work the qualitative data and information about Magars culture, ritual and the ritual. Changes are analyzed and then presented on a simple manner. Qualitative data collected from observation method with check list has been analyzed and present in simple manner.

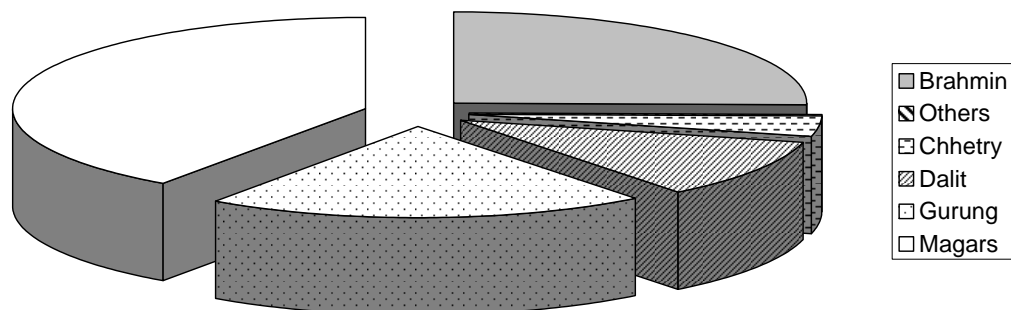
CHAPTER IV

BIRTH, MARRIAGE AND DEATH RITUALS

In this chapter, birth, marriage and death rituals of Magars of the study area have been described and analyzed. The study area 'Oraste VDC' lies nearly about 13 kilometers from Syangja district and the study is done in Magar community in ward no. 3, 4, 7, 8 and 9 of Oraste VDC of Syangja District. According to the census 2011 AD 285 household were residing in these wards.

The Oraste VDC has domination of Magar (38.89%) population, Brahmin (24.27%), Gurung (19.46%), Dalit (10.29%), Chhetry (3.42%), Bhujel (3.5%) and others (0.11%). The total population of Magar in study area is 1366.

Figure 4.1
No. of Total Population of the Study Area



Out of 1366 Magar population, there are 754 female and 612 are male population.

The interview is taken randomly from different wards (ward No. 3, 4, 7, 8 and 9) from the Magars of that area to study about birth, marriage and death rituals. The number of male and female of Magars in each ward is listed in the following table.

Table 1
Number of population of Magars

Ward No.	No. of Male	No. of Female	Total
3	93	97	190
4	118	161	279
7	99	119	218
8	160	205	365
9	142	172	314
Total	612	754	1366

Source : Village profile of Oraste VDC, 2011

Figure 4.2
Number of population of Magars

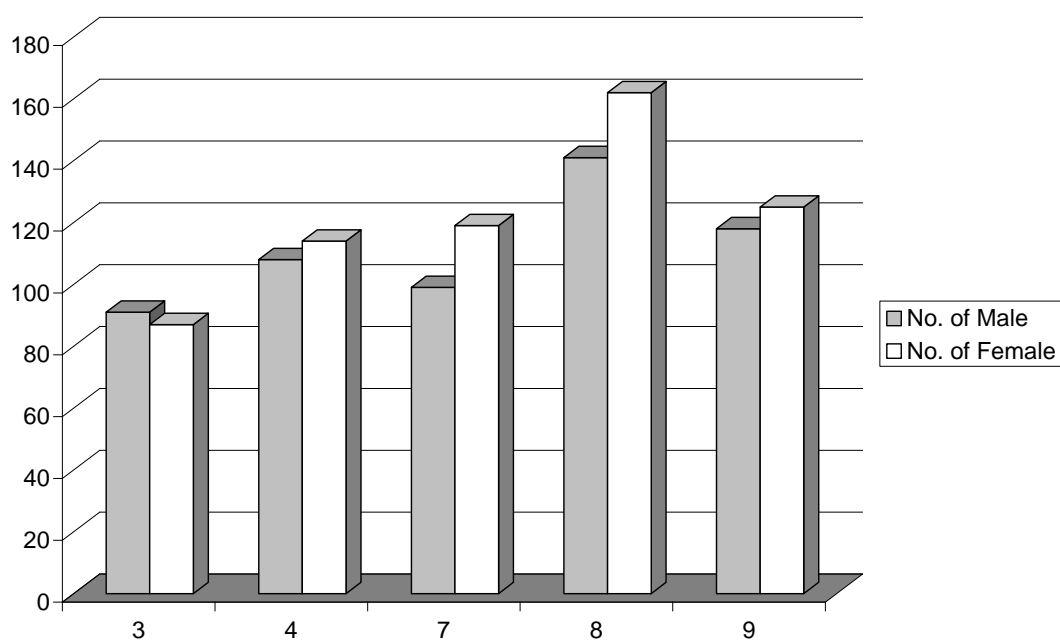


Table 2
Age Sex structure of the respondents

Age in year	Sex		Total	Percentage
	Male	Female		
Upto 25 years	3	3	6	10
26-35	4	5	9	15
36-50	7	15	22	37
Above 50	8	15	23	38
Total	22	38	60	100

Source : Village profile of Oraste VDC, 2011

The above table shows the age sex structure of the respondents of the study area. Among them some are students, farmer, housewife, army and teachers.

According to the key informant's interview and from the observation method the following symbolic meaning of birth, marriage and death rituals of Magars of Oraste VDC have been described, analyzed and identified.

4.1 Birth Rituals

The birth of the child takes place inside the room. But if it is difficult to give the birth then they called the local specialist women called 'Sudeni' for successful delivery of the baby. After the successful birth of the child the baby is bathed by warm water. The new mother is not allowed to touch water and any other cooking utensils upto 11th days, as she is considered as impure.

About the knowledge of birth rituals the research was done on 60 respondents of the Magars of the study area, which is shown in the table below.

Table 3
Knowledge on birth rituals and its record

Knowledge on Birth rituals	Frequency	Percentage
Knowledgeable	35	58
Not Knowledgeable	20	33
Not response	5	9
Total	60	100

So according to the source of information from the respondents, when the baby is born in the house the house becomes impure. The close relatives of the newly born baby are also considered impure. So no any worship and other ceremonies are conducted until the naming of the child.

Traditionally, many restrictions are imposed to the pregnant mother. She should not cross the river and should not quarrel. She should not slaughter animals and should not see slaughter. Even her husband should not slaughter the animals. It is believed that if she thinks good then the child will be good but if she thinks negative then it will affect her baby in the womb. All these belief signifies that the Magar women are given care in their pregnant time.

On the 11th day of the birth of the child, priest (Brahmin) is called for naming of the child which is called 'Nwaran'. In this rite whole house is painted and nearest relatives are invited. The Brahman purifies the house by spraying the cow's urine inside and outside. Then he gives a little to each family members to take the cow's urine to purify all the members. After performing puja by the Brahmin he gives the name of the child by zodiac calculation and blows into the ear of baby. The name given by the Brahman on 'Nwaran' of the child is considered as authentic.

It is also believed that the mother becomes active again and removes the pollution of birth and becomes pure. After the purification, the guardians of the home performed the prayer for their all gods for the protection of new family. In that day all their close relatives are called and served them with chicken meat, pork meat, goat meat and with local drinks for the introduction with the new child and to show their everlasting unity in the society.

But in recent time birth rites and ritual of naming child is mostly influenced by Hindu tradition. This influence is due to the interdependence and interaction with Brahman and Chhetry in the Magar community of study area.

The ceremony of rice feeding (pasni) of the child is performed usually after five or six months. A girl is fed rice when she becomes five months old and a boy is fed rice when he becomes six months old. In the rice feeding day, the child is bathed by sunpani and worn new clothes. It is believed that bathing by sunpani improves the health of the child and do not get any disease from food. All the family members and other invitees start feeding the child by giving rice, milk and curds. The family members and guests offer many gifts items, money and food items to the child on the occasion of feeding ceremony. This ceremony brings the very close interrelationship between the family members and their relatives specially to the parents of the child and their father and mother in law. The mother of the child is also given more priority in her house as she is able to give the continuity of generation of that house as well society. All the guests are served with delicious food, meat and a little drink is forced to all guest as their culture to make satisfied and happy to all their relatives. Ultimately it signifies the perfect harmony of happiness in their culture.

When the child becomes three years old and rites called 'Chhewar' is performed. The term Chhewar means cutting all the hair of the child. In this ceremony all the material kin are invited as well as cross-cousins are also invited. The cutting of the hair should be done by husband of sister or daughter. In his absence it is done by second nearest person of same type of relation. All the hair of the head is completely shaved by tied up the child with cows rope. It is believed that if the child is tied up with the rope during Chhewar the child will be bind up in social norms and values and follow their culture and all rituals properly to preserve their customs, social values and norms. In this occasion book, pen, a small picture of sheep, a bag or rice, flower are sprayed on the ground and called the child to pick any one of them. If the child picks up book or pen, it is believed that he will be much educated person. If he picks up a bag of rice, he will be businessman. If he picks up flower he will be the great man of the country. Similarly, if he picks up the picture of sheep then it is believed that he will be the army which they called 'lahure' and they give more priority to lahure than others. These all things give the symbolic meaning of their culture. But for girls there is no such ceremony so in the study it is found that the birth rituals preserve their culture and helps to make the unity in the Magar society. They have their own belief in birth and perform the rituals in their own way which signifies their own symbolic meanings. However in these days birth rites and rituals of the naming the child is mostly influenced by Hindu tradition as well as modernization, urbanization, westernization and acculturation which is discussed in chapter V.

4.2 Marriage Rituals

Marriage is a heterosexual bond as husband and wife established by any medium which is accepted by socio-cultural value tradition and custom.

According to Vogards "Marriage is an institution for admitting man and woman to a family life." Similarly according to E. Westemark "Marriage is a relation on one or more men of women which is recognized by custom or law and involves certain rights and duties in the care of the parties entering the union and the care of children of it. In fact marriage is fundamental social institution to fulfill biological, social and cultural needs. So, it is also universal social institution. In Nepal, various social customs and traditions are associated with marriage practices. It differs from society to society and from one subgroup or class to another class.

There are different forms of marriage system in different ethnic communities of Nepal according to their customs, religion and traditions. In Magar community of the study area, basically there is seen two types of marriage.

1. Arranged marriage
2. Chosen marriage/Love marriage

There are cases of 'forced marriage' and 'Jari' marriages also but these types of marriage are uncommon and not practiced today.

The following table shows about the knowledge on marriage rituals among the respondents.

Table 4
Knowledge on Marriage rituals and its record

Knowledge on Marriage Rituals	Frequency	Percentage
Knowledgeable	50	83
Not Knowledgeable	6	10
Not response	4	7
Total	60	100

In the study area there are practices of both endogamous and exogamous types of marriages. In the study area there is also practice of inter-caste marriage with other ethnic groups.

In arranged marriage the age of the boys and girls is at least above fifteen. In this marriage the boy and their family members go to the bride house with gift. If the bride family accepts that gift the marriage is confirmed. Similarly the other way of arranged marriage is first the boy and the girl visit in girl's house along with their parents and if they understand and like each other then the marriage is confirmed. After this agreement, both of the family members start the preparation for the marriage ceremony.

On the date of marriage the groom with his all relatives and with five 'Kanya' goes to the bride house with music, roti and local alcohol (raksi/liquor). When the janti reached to the bride house the bride side perform 'Janti parsane programme' with dahi and chamal. Then the locandi (friends of bride) brings out the bride in front of the groom and he puts a mark of tika on her forehead and similarly the bride also put tika on grooms forehead. They exchange their mala (made from dubo and jerry) with each other. The bride gives the ring to the groom and groom also gives pote and churi to the bride. Thereafter, relatives from the bride side give Tika and gift (dakshina) to the new couple. The whole night of marriage is observed with dinner and liquor with dance on music. In the next day the groom side handover roti and alcohol to the bride side. After that the 'Janti' leave the marriage home with bride and groom. After two days the bride and groom visit the bride's parent house to take blessing from them which is called 'durane' or dulhan 'pharkaune' which is the final ceremony of marriage.

In Magar community, matrilineal cross cousin marriage is also preferred. In this marriage Mamma's daughter is the exclusive marriageable property of his bhanja. If the girl wants to marry with others than her father must ask with the bhanja. If he gives the permission then only she can marry elsewhere. It is believed that if they marriage within their own relatives their ancestor will go to the heaven and they give them blessing of long happy life. Still such social and traditional thinking are existing in the old generation people of Magar community.

The marriage by free choice is also adopted in Magar community. In this marriage if a both boy and girl takes their own decision without the involvement of their parents and they marry with each other in temple in front of god. Though this marriage is easily accepted in this community but the bride is not allowed to go her parents home until she gives the birth to a baby. This restriction is done from bride's home because they think that until she doesn't give the birth the groom is not their Jwai (also called bhanja) because he can still marry others. Such culture is developed in them in bride side as they think whether the boy spent the whole life with their daughter or not.

But these days this sort of tradition has not been practiced totally in the study area. In the study area it is found that the marriage ceremony is highly influenced by acculturation of Brahman. Nowadays they organize marriage party in party palaces in different places to all invitees only during the day time. Hence the pattern of marriage ritual has been changed with the modern trend of marriage practices in the study area.

4.3 Death rituals

The death rituals of Magars are performed exactly to that of Hindu culture. When a Magar dies, the floor in front of the temple or nearby door is cleaned by cow's dung to keep the dead body. They inform all their relatives and neighbour. The dead body is wrapped in white clothes and tied in green bamboo stretcher. The dead boy is garlanded with flowers. If the female dies before her husband, she is decorated with chura, pote and sindur. The son of the died people give earth soil to the dead body. If the dead person has no son, close relative will perform the rites.

The following table shows about the knowledge on death rituals among the respondents.

Table 5
Knowledge on Dead rituals and its record

Knowledge on Death rituals	Frequency	Percentage
Knowledgeable	46	77
Not Knowledgeable	10	17
Not response	5	6
Total	60	100

So according to the information from the respondents, the dead body is carried to the 'ghat' by his son and his close relatives. The son of the dead people shave their hair and eye lashes and burned the dead body. But if the dead body is of small children then they will buried the dead body. Then the son and his wives (daughter in law) performed kiriya for thirteen days. The polluted family from death do not take meat, liquor, chilly and salt. The 'kiriya putri' should use separate toilet and should walk on bare foot. They should take food only one time a day in the mid-afternoon by cooking

themselves. The sociological meaning of doing this is to rest the soul of the dead boy in the heaven.

From third day 'Brahman' is called 10th days to do 'Swasthi and Shanti' of death pollution rituals. Each day the 'Brahman' reads 'puran' and 'kriyaputri' and their other relatives listen to forget the pain of death of their nearest. It is believed that if 'puran' is performed by the 'Brahman' the soul of the dead man remains peace and does not harm to any other family's members. Even it is believed that the dead soul cross the 'Baitardi nadhi' of heaven.

On the last day, all the family members and their relatives take 'gahut' (cow's urine) and get purified. After that they are allowed to take salt, meat, chilly, liquor etc. The Jawai of that house should give 'gahut' to every members of family and relatives invited and to those who has gone to 'ghat'. In this day they give 'pinda' and 'doko' to the soul of dead body in the cross section of road. All the relatives and invited people are served with roti food and liquor which is also called 'katto khane' in local language. They also give a set of bed to their 'Jwai' and gift to the Brahman. It is believed that these gift, food and bed set is received by the soul of the dead person. The bamboo used to carry the dead body reflects the symbol of souls of the living persons and the small basket throwing in the final day of death rituals represents the symbol of home where the soul of the dead body is made to enter by the ritual performed in the death ritual which reflects the socio-cultural importance through the ritual performance.

From the study it is found that Magars have their own culture and own tradition in performing their birth, marriage and death rituals. In one hand they are preserving their culture and in next hand they are connecting by strong bond in their community through these rituals.

CHAPTER V

CHANGING FORMS OF RITUALS

The ways of observing the rituals of birth, marriage and death rituals practiced and their symbolic meaning and importance among the Magars of caste VDC Syangja has been explained in chapter IV. Here in this chapter the researcher has explored the changing forms of rituals among the Magar community of the study area as well the main causes of changing of rituals of the study area. The changing forms of rituals and its causes are taken from key informants and from the observation as well the changing forms of birth, marriage and death rituals practiced by the Magar community of the study area.

5.1 Birth Rituals

In the study area, several restrictions are imposed to the pregnant mother. She should not slaughter the animals or shouldn't see the Slaughter. Even her husband should not do so. She should not cross the river but now it is not practiced. It is due to the impact of development modernization and education. Similarly the home where the child birth takes place is considered as impure upto 11 days and immediate relatives do not perform any rites or rituals but nowadays this impurity is removed in third day after sprinkling the cow's urine (ganhut)

In the study area, the new mother must not touch water containers or any of the cooking utensils upto 11 days which is also not practiced in recent time. During the time of delivery of pregnant mother. 'Sudeni' helps in delivery but

in the recent days they are taken to health post or hospital before 2-3 days earlier for safe delivery. During the naming of birth ritual only close family members of household are invited but nowadays they used to invite other own ethnic community members also to enjoy the celebration of birth with dinner and liquor. In the study area it is found that parents of the newly born baby have also started to name their newly born baby according to their choice and which works as birth certificate. So the certificate name of child varies from the name given by Brahmin. But while performing the life rituals of the child the name given by Brahmin is authentic. It is due to the modernization and independence.

These days the ceremony of rice feeding to the child is performed usually after six months of child birth. They usually perform this ritual to the child first by grandmother then after senior members including other invites at the ceremony. The invitees also offers some gift to the child on that occasion. The child family also organized a feast ceremony to welcome the invitees. The cutting of hair of a baby son is done in three years by tied him in cows rope. But in these days this chhewar ritual is done in 3, 5, 7 or 9 years age of child without tied up in cow's rope. So it is find out that these are some changes in birth rituals in Magar community due to civilization, education, modernization and acculturation.

5.2 Marriage Rituals

In the study area, the procedure of marriage rituals is slightly changing due to the impacts of modernization acculturation and Hinduization. In Magar community mostly arranged and love marriage are common. There are some changes which can be found in arranged marriage also. Previously the marriage takes place for whole night in bride's home but nowadays it occurs

for only one day. In the next day a huge feast (party) is organized in groom's home inviting all the relatives in which maximum amount of money is finished which is due to the impact of urbanization and modernization. Similarly the bride's parents also spent a lot of money in the marriage ceremony of their daughters. They spent a lot of money in swoyember, party and in drawry like gold, TV, freeze etc. Which shows that the society is running towards in the huge dowry system. Even this type of arranged marriage are running in expensive party palace instead of bride's home. So the previous culture of marriage is decreasing in this study area.

The matriateral cross cousin marriage is decreasing nowadays. The 'mama' need not ask to his bhanja to marry his daughter. She can marry elsewhere though the bhanja request to mary the mama's daughter, according to her will. Similarly in love marriage the bride's parents used to give 'tika' to their daughter and 'Jwai' only after their daughter bear a child but it is not practiced nowadays. It is due to the impact of various factors like modernization and Hinduization.

5.3 Death Rituals

In the study area, there is seen some remarkable changes in the death rituals of Magar community. When the Magar people died, the dead body is carried to the bank of river by son and close relatives by tying in the bamboo carrying in the soldier. The son should carry the dead body with bare feet. But nowadays it is found that the son of the dead person are using sandals and even the dead body is carried in vehicles. All the close relatives observed death pollution for 13 days and they should not use meat, salt, chilly but nowadays it is not completely practiced. The son of the dead person and the wives of the son takes food only one time in a day and no other food is

allowed but in the recent days it is found that they can take fruit, potatochips if they get hunger. This activities shows the liberal nature of Hinduism.

Similarly the final rite of death used to lasted for thirteen days but nowadays it is lasted for three, seven or thirteen days depending upon the circumstances. In the previous days only son and close relatives used to go in the 'ghat' to burn the dead bodies but nowadays the daughter of the dead people also goes the 'ghat' and in the absence of son, the daughter has done all the death ritual of their parents.

Nowadays the Magar of the study are come in contact with other ethnic community members, so these has been a significant change in the patterns of death rituals due to the changing factors like acculturation, modernization, Sanskritization and Hinduization.

5.4 Causes of ritual Change

The society and culture is not a constant perspective but it is a changeable perspective so there is found the change in rituals in the Magar community of Oraste VDC syangja. the main causes of changing the rituals of the study area have been analyzed which are as follows.

Sanskritization

Sanskritization is a process in which people of low ethnic group change their culture ideology and way of living life by copying the culture and ideology of higher ethnic group. It represents the process of mobility in the upward direction. During this process a low level caste is trying to increase its position through a long period of time. Many research and studies shows that especially the lower caste tends to imitate the upper castes i.e. Brahman and

Chhetry castes. But sometimes the higher caste also imitate from the lower castes. So in general Sanskritization is a two way process in which religion, culture customs and ideology are changed.

So due to this changing factor the Magar of the study area have also leaving their traditional customs and adopting more of Hindu practices. This cultural behavior brings the change in the patterns of rituals in birth, marriage and death among the Magars of the study area. Some women of Magar community have found to observe fasting (Brata') in teez festival for the long and healthy life of their husband. Similarly some of the Magars conduct Satya Narayan Puja, Sakranti puja and 'Saradha' of their death parents believing that the gift and 'dan' given to 'pandit' will bring peace and harmony in their life as well as the dead soul of their parents will not harm to them and rest in heaven.

Acculturation

Acculturation is the process in which when there is long term interaction with the different cultural group in the society finally the cultural behavior of a people or group of people changes into the another culture of another group of people. So when there is long term continuous contact between two or more societies then the people of low caste and which are less in number leaves their culture and completely copy the culture of higher group of the society. So in this process some culture might have lost for ever and the new generation might have unknown about it. This change sometimes occurs due to the political factors, socio-economic factors and demographic factors.

Some of the Magars of the study area have been acultured with the ritual of Brahman and Chhetry. Some of the them started to put red shawl on their forehead during the marriage of their daughter and similarly offering white

shawl (khada) during the welcome farewell and marriage ceremony. So, acculturation is also one of the cause of changing the rituals of Magars of th study area.

Modernization

The scientific education, high technology, commercial production, development of new thinking etc. are the causative agent of modernization. From these element the development of the society is possible. It indicates the change in the people's habits, life style habits, dressing habits, choices, ideas, new recreational activities and so on. The modernization replace the old system and introduces the new system, relation and activities in the society. The scientific and technological inventions have modernizaed the societies in various ways. All the traditional system is replaced by new system through the process of modernization.

The ritual pattern of Magars in the study area has been changed due to the modernization. Previously there were insufficient school but nowadays there are school, college, private boarding school, so they get educated. Even some them have sent their children to study in foreign countries, so due to the technical education superstitious belief like impurity for 13 days while giving the birth by mother is completely minimized. Similarly they offer a lot of money in birth and marriage rituals as they earn money from commercial production as well their family members working in foreign countries in army and in other similar works. So the modernization has extremely affected in the rituals of Magar community of the study area.

Effect of Transportation and Communication

There is high mobility of the person in the society due to the development of transportation and communication. All the works are made very easier and

faster due to transportation and communication facility. All the events and news of the world can easily be known. Migration is very high and it emphasizes the change in the society.

In the study area of Oraste VDC it is found that transportation and communication is very easier since from last seven years, so this facility is also responsible cause for the changing of the rituals of Magars of the study area. Nowadays some of them conduct the marriage ceremony in cities in party palace due to these facilities. Even the dead body of the person is carried by vehicle upto the bank of river. All the relatives can be informed within a second due to the communication facility and can reach to the destination in fixed time. So it is also one of the causes of changing rituals in Magar community of the study area.

Westernization

Westernization is the process of adopting the western culture and norms and values. Eating dinner in restaurant, putting tie in neck, celebrating valentine day, celebrating birth day, celebrating christmas day etc. All are western culture. These culture have greatly influenced the Nepalese culture. In Nepalese society also it is seen that christmas is given more importance than Nepali new year. Similarly other western culture are also copied day by day in Nepalese society.

Due to westernization the Magars of the study area have been greatly affected. They have started to celebrate birthday ceremony with a lot of spent of money, valentine day, marriage anniversary etc. Even some of them whose family members are working in western countries adopt western style of dressing and dining and listen western music and same type of western dance

are performed in their rituals. This type of activities are copied by their relatives and other society members too. So infact due to the influence of westernization there found a change in the ways of performing the birth, marriage and death rituals among the Magars of the study area.

Education

Education is such an ornament that which can develop the overall knowledge of the people. It is a system of training and instruction designed to give knowledge and develop the multi talent and skills. The education increases the abilities as well develops the good characters and mental power of the person. In this 21st century no country can afford to neglect the education of its young people.

In the study area, nowadays there are lot of school, +2 college and some private schools from which the Magar communities are directly influenced. They are taking education from these schools and college. Even some of them have sent their children to study in foreign countries. Some old women who are uneducated are also learning 'Prod Sikshya' thinking the importance of education. So due to the education system the Magars of the study area are not focusing their job only in armys but also in different educational sectors. So the Education has highly affected in the rituals of Magar community of the study area.

CHAPTER VI

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

Magars are one of the ethnic group of Nepal residing in the periphery of Kaligandaki and Rapti rivers and scattered all over Nepal. They perform their every rituals according to their own tradition and custom. This study has focused to explain about the changing rituals among the Magars of Oraste VDC Syangja. They have been sustaining their culture by performing various rituals on the different occasions. During this course, the way of performing their rituals has been changed due to influence of various factors like westernization, modernization, sanskritization and so on.

The main objective of the study is to find the ways of observing the rituals of birth, marriage and death rituals with their symbolic meanings and to explore the changing forms of rituals and its causes among the Magars of Oraste VDC Syangja.

The primary data are collected through qualitative research methods such as interview, questionnaires, participant observation methods and secondary data are collected from several books on Magars.

In the birth rite rituals of the Magars, the whole home and people are considered as impure and by spraying with cows urine the impurity is removed. So cows urine is considered as the symbol of purifying from pollution from the birth and cow is also considered as the symbol of purity.

Similarly in the death rituals carrying in bamboo stick are the symbols of souls and throwing of 'pinda' and a small 'doko' in the cross-section of road symbolize that the dead soul gets that 'pinda' and the dead soul enters into the home of basket (doko) through the ritual performance.

The next objective of the study is to explore the changing forms of birth, marriage and death rituals and its causes among the Magar community in Oraste VDC Syangja. Through the study and research the changing forms of rituals and its causes are identified in that study area.

The main causes of changing the rituals are westernization, modernization, Sanskritization, acculturation, transport and communication facilities, new education and acculturation. So from the study it is found that there have been significant change in the rituals of the study area due to the above causes.

6.2 Conclusion

The research is about the changing rituals of the Magars of Oraste VDC, Syangja. This study couldn't be regarded as he detailed study of Magar because of its limitations. The study found that there is a close relation amongs the Magars of Oraste VDC. They share their help in birth, marriage and death rituals which shows the dependency with each other. The rituals like birth, marriage and death have their own specific meanings which are identified and mentioned in previous chapters.

However, the Magars of this study area have changed their ritual practices which is influenced by Hinduitazation. Celebrating other festivals of Hindu,

using Brahman priest, Sataya Narayan Puja, 'Brata' in Teez final death rites observing for 13 days is the influence of Hinduism.

In the study area changing in the practices of the rituals in birth, marriage and death is find out which is due to the influence of different factors like modernization, Sanskritization, westernization, acculturation education and communication facilities which are mentioned and explained in previous chapter.

6.3 Recommendations

This study is the first study of 'the change in rituals' among the Magar community of Oraste VDC of Syangja district. It is a small study within a limited time and budget. Therefore further study is necessary to find out the change in rituals of Magars and other factors which influence the change. The following points of recommendation should be considered.

- A comprehensive study of Magar's culture rituals and language is needed to understand more about the Magars.
- The study of the Magar should be done in more detail in ethnographic study to find out the major facts of changing rituals of Magars of Oraste VDC, Syangja.
- To find the changing rituals of Magars, the external influencing factors should be identified and listed out.
- Different government and non-government organizations have to carry out the research on the comparative study in ritual change of various ethnic group.

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Appendix-I
Birth Rituals

1. Is the delivery done at home? If so, who helps you?
2. Are the family members remains impure at this time? If so, after how may days purified is done?
3. After how many days the naming of newly born child is done?
4. Who should be involved in naming of the child?
5. Who makes the heroscope for new born child?
6. When he rice feeding is done of the child for boys and girls?
7. Who feeds the rice to the child oat first?
8. When the chhewar of the male child is done?
9. Do you invite relatives and neighbor in this rituals?

Appendix-II
Marriage Rituals

1. What sorts of marriage are existing in Magar community of this area?
2. Does the marriage occurs within the same clan?
3. Who manages the arranged marriage?
4. Is there conduction of feast ceremony?
5. For how many days the marriage is observed?
6. Is love marriage given priority?
7. What kinds of food are served to the relatives and neighbor?
8. Is there found any changes in marriage ceremony nowadays? If so what are the causes for the change?

Appendix-III

Death Rituals

1. For how many days the death rite is observed?
2. Who does the funeral rites of the death person?
3. For how many days the house members remains in the pollution of death?
4. What is the first rites done at home when the people is died?
5. Is the dead body burn? If so, who does it?
6. Is the dead body is buried under the soil?
7. What kind of food do 'kriyaputri' takes during the death rituals?
8. Who conducts the final rites of the death?

Appendix-IV

Key Information's Schedule

1. What sort of rituals is performed after a birth of a baby?
2. What sort of rituals is performed in 'Nawaran' of a body?
3. What sort of rituals is performed rice feeding of a baby?
4. What sort of rituals is performed chhewar of a baby?
5. What sort of rituals is performed in marriage ceremony?
6. What sort of rituals is performed in death rites?
7. Do you invite your neighbours in performing the rituals?
8. Do you invite other community members during the performance of rituals?
9. Do you perform rituals by Magar priest?
10. Do you perform rituals by Brahman priest?
11. Have you participate at other's rituals?
12. Is there any change in the rituals practiced?
13. What are the causes for the change of rituals?

Appendix-V

Checklist

THE CHANGING RITUALS OF MAGAR

A Sociological Study of Magars of Oraste VDC, Syangja

Researcher - Nilkantha Pokhrel

Department of Sociology/Anthropology

PN Campus, Pokhara

Research Tools for Primary Data Collection

House No.: -

Date: -

Name of the Respondent: -

A. Background Information

S.N.	Question	Answer
1.	Age	
2.	Sex	1. Male 2. Female
3.	Education	1. Illiterate 2. Simply Literate 3. SLC passed 4. I.A. (Intermediate) 5. B.A. (Bachelor) 6. M.A. (Masters)
4.	Religion	1. Hindu 2. Buddhism 3. Hinduism-Buddhism 4. Islam 5. Others (Specify)_____
5.	Occupation	1. Service 2. Business 3. Laborer 4. Farmer 5. Industry 6. Others (Specify)_____
6.	Type of Family	1. Nuclear 2. Joint 3. Others_____
7.	Total Members in Family	1. Male _____ 2. Female _____
8.	Source of Income	1. Service 2. Business 3. Wage Labouring 4. Farming 5. Pension 6. Remittance 6. Others (Specify)_____

9.	Average Monthly Income (Rs.)	
10.	Average Monthly Expenditure (Rs.)	

B. Research Questions

S.N.	Question	Answer	Jump
1.	Do you know about the birth rituals of Magars	1. Yes 2. No	
2.	If yes, then what is done when a baby is born	1. 2. 3. 4.	
3.	Is the delivery done at home	1. Yes 2. No	
4.	If yes who helps in the delivery process	1. 2.	
5.	Are the family members remain impure at this time	1. Yes 2. No	
6.	If Yes, after how many days purified is done.	1. 2.	
7.	Do you perform 'Nawaran of child?	1. Yes 2. No	
8.	If yes, in how many days it is done	1. 2.	
9.	Do you perform rice feeding to the child	1. Yes 2. No	
10.	If yes after now many times it done and who does it	1. 2.	

11.	Do you invite your relatives	1. Yes 2. No	
12.	Do you perform chewar of male child	1. Yes 2. No	
13.	If yes, when it is done	1. 2.	
14.	What sorts of marriage are existing in your community	1. Love 2. Arrange 3. Others	
15.	How many days the marriage is observed?	1. 1 day 2. 2 day 3.	
16.	What kinds of food are taken in marriage		
17.	Is there asking drawry from groom's side?	1. Yes 2. No	
18.	If yes, what things are asked		
19.	Do you find any changes in the marriage in present days	1. Yes 2. No	
20.	If, yes what are the changes and their cause? please explain		
21.	For how many days the death rite is observed?	1. 2.	
22.	Who does the 'kriya' when a person dieds?	1. 2.	

23.	Is the dead body burn	1. Yes 2. No	
24.	If not what is done?	1. 2.	
25.	What types of food are used in death rituals by 'kriya putri'	1. 2.	
26.	Who performs the final rites of death?	1. 2.	
27.	Are there any changes in performing the death rituals?	1. Yes 2. No	
28.	If yes, what are the changes?		
29.	Is there any symbolic meaning of these rituals	1. Yes 2. No	
30.	If yes what are they? please explain		
31.	Do you find any changes in the death rituals?	1. Yes 2. No	
32.	If yes, what are the changes and their cause? Please explain.	1. 2.	

ORASTE VILLAGE DEVELOPMENT COMMITTEE
SYANGJA

