

# **MIGRATION AND MARRIAGE RITUALS OF BHARSELI MAGAR OF KATHMANDU VALLEY**

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**LETTER OF RECOMMENDATION**

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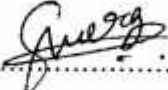
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**LETTER OF ACCEPTANCE**

This thesis entitled **“Migration and Marriage Rituals of Bharseli Magars of Kathmandu Valley”** Prepared and submitted by Hemanta Budhathoki to the Department of Sociology and Rural Development, Prithvi Narayan Campus, Pokhara in partial fulfillment of the requirements for the Master’s Degree of Arts in Sociology has been found satisfactory in scope and quality. Therefore, this thesis has been accepted by Thesis Evaluation Committee as a part of the degree.

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.....  
Hemanta Budhathoki

Date: 10<sup>th</sup> September, 2023

## **ABSTRACT**

This study related to migration and marriage rituals of the Bharseli Magar of Kathmandu valley consists of 92 households of Bharseli Magar of Kathmandu Valley. This study is completed by using an interview schedule and the Key Informant Interview (KII) method. The objective of this paper is to study the impacts of migration on the marriage ritual of the Magar community and this study explains about present practice of the marriage ritual of the Bharseli Magar. The traditional ritual of Magar community of Bharse, Gulmi is cross-cousin marriage. Especially in Bharse of Gulmi three sub-clans of Magars have practiced the marriage system clockwise. However due to the excessive migration process, the migrated Bharseli Magars rarely follow the cross-cousin marriage system and three sub-clan marriage systems in the present context.

In this paper how migration contributes to change in marriage rituals of the Magar community has been explained. Due to migration, especially, food items of Sagun of Magani, Sodhani, Theki, Dhogbhet, Dulhan Farkaune, etc. have been changing. The place of traditional marriage of Bharseli Magar of Kathmandu valley was houses. Due to modernization, globalization, and urbanization marriage /wedding parties are mostly organized in party palaces. In addition, there is change in items of ornaments, clothes and other aspects. Traditionally, there was no ritual of providing ornaments to the bridegroom side by bride side. However the providing of ornaments to the bridegroom side is mostly practiced in Bharseli Magar of Kathmandu.

There are changing in the marriage rituals of the Magar society. The love marriage has been increasing, the decision of marriage has been performed by boys and girls (self) , cross-cousin marriage has been decreasing , the love marriage has been practiced in schools/colleges/ universities , by means of social media and in work places. The some of the boys and girls of Bharseli Magars., new generation also practiced to marry with foreign citizens. These are the impacts of the migration of Bharseli Magar of Kathmandu valley, Kathmandu.

The major causes of change in marriage rituals of Bharseli Magar of Kathmandu Valley are development of educational/academic status, development of science and technology, foreign employment, influence of religion and culture of other community, modernization, and westernization including migration.

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# CHAPTER : ONE

## INTRODUCTION

### 1.1 Background of the Study

Thapaliya (2013) stated that, the human being is the most conscious species in the world. So, human beings mostly search for opportunity and progress. The human being is unable to fulfill all of its necessities by living in the same place. So, these requirements and desires assist in migrating human beings from one place to another place there are various migrated groups in the world. If human being can address the new changes then it can be progress. The people migrate from rural areas to urban areas, from urban areas to capital cities while searching for employment, shelter, and food. Migration is a general event. Historically human migration is due to security and existence. During development, the human being starts to migrate from one place to another place (NHRC, 2012). Generally, migration is a movement of people from one place to another place. Migration is a physical movement within social systems. As per the sociological study of migration due to push factors and pull factors human beings migrate from one place to another place.

Generally. Migration is the transport of people from one place to another place. It is a process of shifting from one geographical region to another (Oxford Advanced Learner's Dictionary, 2000). Migration is a worldwide phenomenon. In the initial phase, human beings lived in the same places temporarily but after the development of the agricultural system human beings started to live permanently. Human beings leave the difficult region and go toward comfort places in terms of livelihood. Due to cause of employment, education standard lifestyle, etc. lead towards migration.

Nepal is the least developed country. The most of places in Nepal are rural areas. There are problems with quality education, transportation, communication, good health, employment, etc. To exempt from problems regarding basic needs, education, transportation, communication good health, and employment the people are migrated from one place to another place. The trends of migration have been increasing from 18<sup>th</sup> century.

Bauder (2006) considers there are major three causes of migration these are labor migration, refugee migration, and urbanization. That event started firstly in England and expanded worldwide. Industrialization also promoted migration. The increasing industrial centers also promote migration.

Subedi (1991) argued that, migration has been increasing in Nepal in the last decades. Due to new legal policies and provisions, the people are motivated to migrate internally and externally. Internal migration is not new for Nepal. Due to increasing demand for income and consciousness regarding education peoples has been migrating from rural area to urban area.

Shakya (2009) has mentioned that, in present days the people migrated to urban areas like Kathmandu, and Pokhara. Especially due to quality education the migration of people from rural areas to urban areas has been increasing. The internal educational migration has been increasing.

Shrish (2065) considers that, due to livelihood problems, lack of productive land, due to lack of suitable transformation in the agricultural sector, lack of physical infrastructure, the search for alternative income sources, and increasing population the Magars of Bharse started to migrate to Kathmandu valley and other places.

Baral (2020) has explained that, marriage is legal and social acceptance to establish a closed relationship between male and female. In a state like Nepal which has not yet legalized homosexual marriage marriage is a merging of soul and non-encroachable social bonds between the opposite sex (i.e. male and female). Marriage is a religious, social, and cultural relationship tied with acceptance of the existence of each other with the strong determination to walk in the way of life with sensational unity.

Majupuria (2009) stated that, as per Hindu rituals marriage has been taken as the most important ritual. Marriage formed family life. The origin of family and stability can be easily found in marriage. The marriage institution had developed in Vedic era. The literary expression of marriage was found in Rig Veda and Atharva Veda. The Vedic Aryans had taken home, the love of women and love towards women as an attractive function of a human life. After the development of religious consciousness marriage had developed as a social requirement and it became a religious compulsion for a male and females. For the Vedic Hindus, marriage was taken as a sacrifice. According

to Taitraya Brahaman God he/she is half male and secondly half wife. Marriage is also taken as a function which pays the debt of ancestors. According to the Ashram theory, a male has to spend a student life, and then enter into a marital life, and then spend life in the forest, and in the fourth, step he has to spend life as a saint or a Saige. Marriage is a compulsory aspect of the development of comprehensive progress of human life. Marriage is a sacred /pure religious phenomenon.

Bhattachan (2017) stated that, the neck between marriage, family, and kinship has been close. According to Cathleen Gough, there is no exact period for the starting of the marriage custom and the origin of a family but it is assumed that the marriage institution was started 1 to 20 million years ago. So, Sociologists and Anthropologists have explained marriage as one of the oldest institutions and one of the basic pillars of social structure. Marriage is a single terminology itself but dozens of aspects are related to marriage. The family, kinship, physical relationship, god, religion, love, attraction, children, property, dowry, divorce, crime, law, human rights, values, norms, culture, politics, threats, conflict, murder, jealousy, war, sorrow/pain and pleasure, the status of women, justice and injustice, past, present, and future, etc. are related with the Marriage. So Marriage is a complex social phenomenon.

Baral Magar (2011) argued that, the recognition of females and males as the husband and wife is called marriage. The society has not allowed the physical relationship between girls and boys before marriage. So, the getting or receiving of authority by men over females and receiving of authority by females over males is called marriage. Before starting the establishment of the marriage the male of one group of men had kept the physical relationships with the Women of another group of Women. So, women felt difficult to recognize their children's father. In addition, women also had to face more violence. Due to that violence and non-recognition of the father of children the marriage institution has developed. In different groups and the castes/ethnic groups' different tradition regarding marriage has developed. The Magar community have also distinct marriage system. There are variations in the marriage system within the Magar Caste due to geographical and environmental variation.

In this paper, researchers have aimed to find out migration and changes in marriage rituals of Bharseli Magars of Kathmandu valley.

## 1.2 Statement of Problem

Shrish (2063) considers that, the traditional marriage rituals of the Magars of Kathmandu Valley affiliated with Bharseli Magar Society consist of a ritual of Magani, payment of Saipata, Sodhani, eating of curd vessel (Theki), Dhogbhet, Dulhan Farkaune, and entering of a bride into bridegrooms home (Shrish, 2063, pp. 1-16). Shrish has mentioned that there have been changes in some marriage rituals of the Magars of Bharse. According to him intercaste marriage has been allowed in Bharseli Magars. The Bridegroom side goes to take the bride directly during Dhogbhet if the bride side calls to bring the girl with Janti directly. The rice and Dal were demanded by the bride side and the bridegroom side brought the demanded amount of rice and Dal previously but the ritual of demanding rice and Dal was completely removed. The Theki Khane ritual has been decreasing in the Theki Khane ritual of marriage. There was no use of meats items during the wedding ceremony in the marriage of Bharseli Magars previously. But meat items are also used nowadays. The rituals of gift items are also not provided in the marriage of Bharseli Magars. But rituals of providing gift is also practiced in the present days.

Thapa Magar (2008) argued that, cross-cousin marriage in the Magar community has been decreasing due to the concept of genetic default, an increase in marriages, due to increasing immigration towards urban areas, and to increase in awareness, educational achievement, Media, and globalization.

Kala (2065) has mentioned that, there are mainly two kinds of rituals in the Magar of Gulmi districts. These are arranged marriage and love marriage.

Balal (2079) stated that, there are changing trends in marriage rituals of the Magars of Gulmi. The love marriage has been increasing. In addition, the marriage rituals of other religions casts/ ethnicities also influence in the marriage rituals of Magars. As a consequence of its use of vermilion (Sindhur), rituals of keeping Yagya during marriage, etc. have been starting in the Magars of Gulmi districts.

Shrish (2062) has mentioned that, during rituals of marriages i.e. Sodhani Magani, Dhogbhet, etc. previously the fruits were not used as the items of Sagun. But in the present time the fruit is also used as an item of Sagun in place of wine.

From above mentioned reviewed literature most of the authors have not analyzed the changes in traditional marriage rituals and the causes of the changes in traditional marriage rituals of Bharseli Magar of Kathmandu Valley and how and why migration impacts change in the marriage rituals of the Bharseli Magar of Kathmandu Valley. However some of the authors have mentioned about the change in marriage rituals of Bharseli Magar of Kathmandu Valley. They have explained change in food items, changes in some processes of marriage (Theki Khane) but did not explain the changes in holistic aspects of the marriage rituals of Bharseli Magar of Kathmandu Valley. This research paper has studied the migration and change in marriage rituals of Bharseli Magar of Kathmandu Valley with trends of traditional marriage rituals and impacts of migration in marriage rituals of the Magar community.

### **1.3 Research Questions**

- ) How and why the migration impact on marriage rituals of Bharseli Magar of Kathmandu Valley?

### **1.4 Objectives**

This research have focused on

- ) Exploring how and why migration impact on marriage rituals of Bharseli Magars of Kathmandu Valley.

### **1.5 Significance of the Study**

Shrish (2064) stated that, migration has been playing an important role in the social life and economy of the Nepal. The internal migration started in Nepal during the medieval period. Internal migration provides strength to social change. Due to emigrated cultures entering through migration, most of the indigenous communities including the Magar community has affected by acculturation. Due to the effect of emigrated culture and internal migration the cultures and language of Bharseli Magars. After starting the phase of Gorkha recruitment, the Bharseli Magars also started to recruit in British army and Indian army. Due to recruitment in the British army, and Indian army the Bharseli Magars were also affected by migration. In the starting phase, Bharseli Magars migrated to the Dehradun, Silong, and etc. region. A large number of Bharseli Magars also started to migrate to the Terai region. After 2010 B. S. the Bharseli Magars also started to migrate to the Kathmandu valley.

The traditional marriage rites of the Magars also have been effected by existing political, social, economic, and cultural changes. On the other hand, the marriage rites of Magars were influenced due to liberalization, globalization, science and technology. There have not been studied about changes in marriage the rites of the Magar community. Due to migration, the marriage ritual of Bharseli Magars of Kathmandu Valley was also affected. This research has focused on how and why migration the impacts in the marriage rituals of Bharseli Magar of Kathmandu Valley. So, this research paper will assist in providing additional knowledge about impacts of migration in marriage rituals of Bharseli Magars to academicians and reserachers. It contributes to disseminating changes in marriage rituals of Bharseli Magar of Kathmandu Valley.

### **1.6 Delimitation of the Study**

This study will be limited to exploring migration and marriage rituals of Bharseli Magar of Kathmandu Valley. In this research, the analysis will be focused only on proposed places. So, it won't represent other parts of Nepal. The information's will collect while performing research might not be sufficient due to time constraints and the availability of resources as well.

### **1.7 Organization of the Study**

This thesis has six major components. These are background information, the literature review, research methodology, Socio-demographic characteristics, research findings, and concluding part. The background of this thesis includes introductory aspects of migration marriage. Literature review section has covered the theoretical overview, social history, and marriage history of Bharseli Magars and the conceptual framework of the study.

Under Socio-demographic characteristics of Bharseli Magars of Kathmandu Valley general introduction of Kathmandu Valley, distributions of respondents by age, distributions of respondents by gender distributions of respondents by family size educational status of respondents, occupational status of respondents, religious beliefs of respondents and years of migration of respondents has explained.



Under the findings change in types of marriage in Bharseli Magars, changes in arrange marriage rituals of Bharseli Magars, Change in decision of marriage in Bharseli Magars, Change in the role of matchmaker/ Kaliya in Bharseli Magars, Changes in practices of Cross-cousin marriage in Bharseli Magars, change in process or medium of love marriage in Bharseli magars, Change in places of Marriage in Bharseli Magars has explained.

The change in cross-cousin/ Tinghere/ Odane marriage rituals of Bharseli Magars of Kathmandu valley due to migration has been described. There are common Cross-cousin/Tin Ghare / Odane marriage rituals in 16 clans and 29 sub-clans of Bharseli Magars of Kathmandu valley. This portion is directly linked with the research objective and show the impacts of migration on cross-cousin ritual and other traditional marriage rituals of Bharseli Magars.

# **CHAPTER : TWO**

## **LITERATURE REVIEW**

### **2.1 Conceptual Review**

Marriage is a family institution. In another word, marriage is a restructure of the social structure. The social structure refers to the system of individuals regarding institutional relationships. Marriage brings change to existing family relationships. Especially, in most of society there is a change in the family of the bride. Marriage not only establishes a new relationship between husband and wife but also constructs an interrelationship between the kinship/ relatives of the husband and wife and the relationship between kinship/relatives of society. Marriage is the major institution in Socio-cultural function. The Political, moral/ethical, and economic aspects of a social system always affect marriage. For human development, the family is required. In all of society, there are existence of family in any forms. The family is formed by the combination of the father, mother, and a minimum of one child. There are rituals of marriage in all of the society so, marriage is a part of the unit of the family.

Zanden (1988) stated that, the interrelationship between bride, and bridegroom can be constructed as Single marriage i.e. one husbands and one wife, polygamy one husband, and two or more than two wives, Polyandry i. e. two or more than two husband, and one wife. Marriage. Group Marriage i. e. two or more than two husband, and two or more than two wives. Monogamy Marriage can be found in most societies, and that kind of marriage is also prioritized.

Khatri (2009) argued that, marriage is an important institution. So it is a universal institution. Marriage has been practiced only in human society. Marriage starts the actual family life of the person. It is believed that marriage is a legally recognized relationship between mature males and females. As per the Psychological Foundation of the United States of America “ Marriage is a conjugal relationship between male and females if they give birth child then that child becomes legitimized legally. Generally, there are no rules and regulations regarding marriage relationships between males and females. Most people got married within their social classes. The couple is intended to marry with a person who has a similar age group, Social, and classical background, caste/ethnicity, religion, education, etc.

Vidhya Bhusan and Sanchdeva (2014) stated that, marriage is an institution that accepts male and female in family life. Marriage is a stable /fixed relationship that permits a physical relationship between a male, and a female to give birth to children. There are various forms of marriage. Polyandry Marriage is such kind of marriage where there is one wife and two or more than two husbands. In some places of the earth polygamous marriage had been practiced from time immemorial. A polyandrous marriage where one woman marries with two or more than two males ounces. This marital system is predominantly practiced in Tibet. The social life of Tibet is very strict and one family with two or more two males is required in Tibetan society. Polyandrous marriage can be divided into brother-Polyandry and Non-brother Polyandry Marriage. Brother-Polyandry marriage is the marital practice where one female marries all of the brothers of the same family. Non-brother Polyandry marriage means a marital relationship where one female marries with two or more than two males from different families. The merits of polyandrous marriage are it assists in controlling population growth. The property of the family does not divide and it strengthens the economic status of the family. In polygamy marriage one husband marries with two or more than two wives at once. Polygamous marriage is still practiced by Muslims and Hindus in India. Monogamy marriage is such a kind of marriage where one male marries with one female once. Monogamous marriage has been practiced predominantly all over the world. Most of society has accepted polygamous marriage but most of people have not practiced it (Vyain et al., 2014).

According to the Oxford Dictionary of Sociology, traditionally, Marriage is a legally recognized relationship between a mature male and a female that carries certain rights and obligations. Although in contemporary society marriage has been explained more liberally. According to recent Sociological surveys, marriage institutions have been decreasing in England and the United States of America (Scott and Marshal, 2009, p. 439).

## **2.2 Theoretical Overview**

Migration is such a phenomenon that develops as the influence of modernization. How there is the practice of development at the international level in the least developed countries like Nepal are also affected by these events. New concepts have been developing due to modern conceptions so, human beings search for freedom,

pleasure, and a good life. Especially in the context of Nepal, migration from rural areas to urban area has been practiced.

### **2.2.1 Modernization Theory**

Lewellen (2000) stated that, modernization theory has dominantly developed in the decades of 1950 and 1960. From decades of 1950, the planner of development and leaders of the third world has taken modernization as similar to development. The theories of modernization are generated from the analysis of social change by Max Weber, and Emile Durkheim as the macro-conception. According to planners, the modernization has a different meaning for developed and developing countries. The different kinds of services and opportunities have been practiced after the development of modernization theory.

The aim of the modernization theory is the third world also has to develop as the first world. There are two major aspects of the theory of migration. Firstly, the explanation of why the poor countries are for least developed. Secondly, the proposed of solution least developed states. The theory of modernization has explained, that there are cultural obstacles to development in Asia, Africa, and Latin America. The developing countries are the least developed due to their traditional norms. The other modernization theory emphasize the economic obstacles. The theme of the modernization theory is for developing countries. The developing countries should follow the path of Western countries. To protect and promote economic growth, the developing countries should follow the Westren cultural norms and industrialization. For that purposes, the developing countries need the aid and investment of the Western government. Modernization assists to expoand security, democratic freedom, individual autonomy, self-expression, and self-choice, freedom of speech and welfare, and it may/ might establish a prosperous society all over the world.

### **2.2.2 Push and Pull Factors Theory of Migration**

The major push factors for migration are low and unstable income, economic crisis, and poverty. The status or level of development, culture, environment, social instability, and etc. is other push factors of the migration.

Ravensten (1880) argued that, the migration is performed in sequential order. The migration has also happens sequentially and respectively. The latest researchers use the theory to explain a geo-graphical aspect of migration. The researcher found out the causes of the push factor of the migration. The push factors are such factors that create dissatisfaction in the present life and existing habitat of the migrant. The Pull factors refer to the attractive things i.e. opportunity of employment, better educational facility, better health facilities, etc. Pull factors emphasize to the entering of the populations and push factors to obstruct the movement of the population. Holistically, the strength of the push factor is more than the strength of the pull power.

Lee (1966) stated that, in the destination, there is positive energy. That energy catches the peoples who remain within this region and attract others toward this region. In destination, there are absence of negative energies. Lee has described four causes of the migration. These are causes related to origin, causes related to destination, obstacles that lead toward intervention, and individual causes.

The push-pull theory has taken as new theory of sociology. The push-pull theory of migration consists of the neo-classical economic theory. Most theoretical frameworks have been practiced in urbanization. There is a concept of push-pull concept is attracting simplicity.

## **2.3 Review of Previous Studies**

### **2.3.1 Marriage Rituals of Different Regions of Magars**

Bam (2022) has explained that, Marriage is not only a formal process but also a social and legal agreement. Marriage makes a unified life economically and emotionally. Traditional marriage emphasize to protection, moral, and civilization. Marriage has been taken as string/bondage in the Hindu religion. Marriage is such a kind of bondage where married males/females have to obey marital religion lies within character, theory, and discipline. Marriage is also a sacred relationship. A successful marital life not only affects positively for own self but also for family, relatives, kinship, society, and state.

Magar (2021) stated that, the social and cultural aspects of the Magars are not different in similar geographical regions and climates. However the social and cultural aspects of Magars are different due to geographical and climate variations. There are

different cultures, religions, languages, traditions, rituals, and lifestyles of Magars according to geographical region, genealogy of Magar clans/ subclans, ancestral cultures, and rituals. Magar is the largest community among indigenous nationalities based on population, and the third largest ethnic group listed by National Foundation of Indigenous Nationalities Act, 2058 bearing a Mangloid face, brave, hardworking, and honest identity.

According to the National Census of 2021, the Magars are the habitat of 77 districts of Nepal. The density of the Magar population is found in Lumbini, Gandaki, and the Karnali provinces and the population of the Magars is dense in Koshi, Bagmati, Madhes, and the Sudur Pashchim provinces as well. There are variations found within the Magar community as per Clan, sub-clan, lingual group, culture, religion, chronicle/Bansavali, rituals, custom, practice, etc.

Due to globalization, religious transformation, foreign employment, Lahure custom, and urbanization etc., there are variations and changes in the social and cultural aspects of Magar community. The main objective of this study is to study the migration and change in marriage ritual of the Magar community.

There are variations in marriage rituals according to the geographical region of the Magars i.e. The Barha Magarat region, the Athar Magarat region, and the Kaike Magarat region. In addition, there are variations in the marriage rituals of the Magars of the Barha Magarat, the Athar Magarat, and the Kaike Magarat region of Nepal.

Shrish (2018) argued that, the Braha Magarat culture, the Athar Magarat culture and the Kaike Magarat culture have also called the Gandak Magar sub-culture, Rapti's Magar sub-culture and Dolpa's Magar sub-culture. In Barha Magarat or Gandak's Magar sub-culture whether performing love marriage or arranged marriage the entering the bride in the bridegroom's side has been transferred to taking Janti to the bride's side and performing the process of mutual exchange of greetings. In this region, there is also a ritual of marriage in the Hindu culture i.e. to maintain Brahmin as the priest and to perform the marriage ceremonies with vermilion and Pote. While the mutual exchange of greetings process of marriage perform there is the ritual of taking wooden vessel of Curd by the bride. While taking a wooden vessel of curd and entering of a bride in bride's home the cock has to cut into the door or courtyard of

the home. The role of mediator for managing the girl/bride and matchmaker and Janti (People accompanying the groom to the bride's place attendance of the wedding processes ion) have to be performed by son in law and Nephew.

In the marriage culture of Athar Magarat region i.e. Rapti's Magar culture, during marriage culture while performing love or arranged marriage firstly, entering the bride into bridegrooms the home is performed. While entering the bride into the bridegroom the home bride keep Bot doob grass (the Hindus use it in a religious ceremony as a sacred grass, especially at the worship of lord Ganesh) and flower offered to god (Pati) in her mouth and catch kalpis enter in to home and perform worship in a main pillar of home and Oven with Tika of Curd-Rice and Bot doob grass (the Hindus use it in religious ceremony as a sacred grass, especially at the worship of lord Ganesh) and flower offered to god (Pati). After that, the bridegroom and the bride receive and put sectarian marks on the forehead of each other. Receive and put a sectarian mark on the forehead and eat wine and vegetables. In addition, to recognize marriage formally from the bride's side the ritual of eating the vessel of the curd has been performed.

In the Kaike Magar society or the Dolpa's Magar sub-culture, there is the tradition of marring with the daughter of the maternal uncle and daughter of the paternal aunt. While performing marriage culture, an even number of boys go to the bride's side by taking money and food items of the ground meal with honey. The candidate of the bride has fed a wedding feast taken by the bridegroom side and brought toward the home of the bride side. While entering the bride into bride's home, the cock has cut in the door of the bride's home and the bride sinks/ keeps her hand/finger in to water kept in a Water jar and keep some drops of water in her mouth. The wedding party was conducted for three days. During the wedding party, the wines and meat are used as food items for participants of the wedding party.

Siwakoti (2075) has mentioned that, most of the literature which have written regarding the culture of Magars has not mentioned about the marriage ritual of Marriage of the Magar community except in the book entitled the "Magar Caste" written by Gopal Siwakoti. In this book author has explained the marriage ritual of Magars of the Barha Magarat, the Athar Magarat, and the Kaike Magarat broadly.

Shrish Magar (2018) argued that, Magar has explained the marriage the rituals of the Magar community are different based on geographical regions of Nepal. Magar of Barha Magarat or Gandak Magar sub-culture, Magars of the Athar Magarat region or the Rapti Magar sub-culture, and the Kaike Magar subculture or Dolpa Magar sub-culture are different briefly. He has not explained marriage rituals broadly.

Baral Magar (2068) has explained the ritual of the marriage of Barha Magarat region in his book entitled “Culture of Magars of Palpa, Tanahu and Syanja”. He has not explain about the Magars of other regions.

Magar (2021) has mentioned about marriage ritual of Magars of Athar Magarat region in his book entitled “Language, literature and Culture of the Magars of Rolpa, Rukum and Baglung. He has not explained about marriage rituals of Barha Magarat and Kaike Magarat region.

Buda Magar (2013) has mentioned about marriage ritual of the Magars. He has explained mostly marriage rituals of the Magars of Barha Magarat region in his article entitled “Social Rituals of Magars”. He has not mentioned marriage rituals of Bharseli Magar community.

Thapa Magar (2021) has explained about marriage rituals of the Magar community in his article entitled “Rituals, Culture of the Magar caste and their Changes”. In this article he explained the marriage rituals of Magars as arrange marriage and love marriage but not marriage rituals of the Bharseli Magar community.

Majupuria (2009) has explained the marriage ritual of the Magar by categorizing it as among Brahmans and Chetries, by capture and by arrangement in his book entitled “Marriage Customs in Nepal (Traditions and Wedding ceremonies among various Nepalese Ethnic groups)”. He has not explained marriage rituals of Bharseli Magar community.

Shrish (2021) has explained about marriage rituals of Magars of Char Jat Barha Khat /Magars of Char Nal group [Same/Khame/ Bhalami / Dagami (Shrees, Pun and Gharti) sub-clans of Magars. He has not explained the marriage rituals of the Magar community. In addition, he has somehow explained about changing trends of marriage trends in Magar community. He has mentioned that in the recent phase, due



to the influence of excessive development of science and technology, a culture of Brahmin and Chhetri and, the Western culture, and increasing social and cultural openness the trends of inter-caste marriage have been increasing in the Magar community.

There are ritual variations in the Magar community regarding marriage rituals according to clans and sub-clans. The major variation in marriage rituals is according to regional aspects. In other words, the marriage rituals of the Magars of the Athar Magarat are different than the marriage rituals of the Barha Magarat and the Kaike Magarat region.

### **2.3.1.1 Marriage Rituals of Magars of the Barha Magarat Regions**

Baral Magar (2011) stated that, in the Magar community of the Barha Magarat widow marriage, arranged marriage (Laganya Marriage), Love marriage, Jari marriage, and Sari marriage are practiced. The Marriage system is broadly divided into Odhanya marriage and Laganya Marriage. The arranged Marriage is also called Laganya Marriage in the Barha Magarat Magar community. The major Marriage systems practiced in Magars of the Barha Magarat can be described as follows.

#### **2.3.1.1.1 Laganya Marriage**

Buda Magar (2013) argued that, the Laganya marriage is also known as arranged marriage or “Magani Marriage”. After mature age, the boys of the Magar community started to search for girls for marriage. If that boy tied a thread to his sister-in-law then his marriage process started from the naming (Nwaran) ritual. If that process has not been processed the boy of the Magar community has performed marriage with his Sister-in-Law (daughter of maternal uncle). But there is no compulsion to marry Sister in Law in the Barha Magarati Magar community. In some places of the Barha Magarat the Maternal uncle of the Magar family has asked his nephew for a marriage of his daughter and then they performed their daughter’s marriage with other boys. And if any marital purpose comes from the girl of other families they have replied that they have their sister in Law for their marriage.

While the boy of the Magar of the Barha Magarat goes to an arranged marriage, the wooden vessel filled with curd is brought as the “Sagun” for the girl’s side. If the marriage purpose has been accepted by the girl’s side the Wooden Vessel filled with

curd has been accepted by the girl's side. If the girl's side does not accept marriage purpose then they do not accept the Wooden Vessel fill with curd. That process is called "Theki kake". While eating the Sagun/Theki by the girl's side, the girl's side also takes the permission from the concerned girl. But if the girl does not like the boy then the marriage might be terminated after acceptance of "Theki".

After acceptance and eating of "Theki", the girl's side invited the boy's side in to their home. On that day the father of the boy and the matchmaker go together to the girl's home. At that time the boy's side also asked "Mawali". If there is a fixed marriage the matchmaker from the side of the boy and Father and mother of the girl's side has talked about "Pahur Pat". In some places, the "Pahur Pat" is eaten on the day on which the marriage is fixed.

In the Magar community of Palpa four steps have to be completed to perform the marriage of a girl. According to the First method, one hen has cut in the way of the boy's home then the bridegroom and bride walk to the blood of hen then the bride and the bridegroom enter into the bridegroom's home orderly. This method has been performed to secure from evil souls. In the second step, the bridegroom and the bride have received Tika from the father, mother, and uncles of the bridegroom near the door of the bridegroom's home. That process is the symbol of recognition of new the bridegroom and bride and welcome. After entering to home the bridegroom has given a Bangle (Chura) and vermilion (Sindur). In a third step, the bride receives the Vermilion/Sindur herself. After that, the bridegroom and bride have taken meal. In the fourth step, the bridegroom and bride both go to the home of the bride. Then they eat rice near the stove/oven. After that, both parties have accepted marriage of the bridegroom and bride.

#### **2.3.1.1.2 Love Marriage/ Force/Theft Marriage**

Thapa Magar (2021) stated that, in the Barha Magarat region love marriage is also practiced between the Magar boys and Magar girls. While performing love marriage boy of the Magar community does not go for asking about the marriage with the girl's parents but the boy has brought the girl with him without the consent of the girl's parents. After that, the boy and girl are entering into the home of the bridegroom's sides. During entering the bride and bridegroom in to bridegroom's home the close

relatives of the bridegroom side smeared in the bridegroom's home. Then the cock has to be cut and then close relatives of the bridegroom are invited. The bride and the bridegroom receive a mark of rice from invited close relatives. The marriage party also organized by the bridegroom side. Traditionally, if any boy of the Magar community brought a girl without the consent of the bride's parents then the bridegroom side had to go to the bride's side with the bread, wine, and drinks made from fermented grains (Jand), and the curd as a Sagun for taking consent of the bride side within three days.

### **2.3.1.1.3 Jari Marriage**

Baral Magar (2011) argued that, the married women of the Magar community also marry another male. If the married woman re-marries with another boy then the new husband has to pay "Jari" to the previous husband. Such a kind of marriage is called "Jari marriage". While "Jar" does not pay "Jari" to "Sadhu" the Dhogbhet process should not start. If Dhogbhet is proceeds before payment of Jari there is a social rule that the "Jari" has to pay the "Sadhu". The gathering and meeting of persons of the Sadhu and the Jar have been determined. While meeting regarding the "Jari Marriage" organized then the head of the village.

### **2.3.1.2 Marriage ritual of Magars of Athar Magarat Region**

Magar (2021) stated that, In the Athar Magarat region there is a practice of marriage between the Son of the maternal uncle and the daughter of the paternal aunt (Mama Cheli Phupu Chela). If any boy does not marry his maternal uncle then he should provide wine and bread to his maternal Uncle. During rituals the Magars of the Athar Magarat region, received marks of rice and Dhogbhet among close relatives. Such kinds of a ceremony organized in the home of the bride after bringing brig room by arrange or love it is called the "Din Danya". The major steps/ processes of the marriage system of the Magars of the Athara Magarat regions are as follows.

#### **2.3.1.2.1 Entering the Bride into Home**

Magar (2021) has explained that, while the bridegroom has taken the bride by love or arrange the bride should not enter into the home of the bride and bridegroom stays in the home of her neighbors in starting phase. After that the Good Time / Saita is determined by the the Jaishi and received tika from close relatives of the bride and

then the bride enters to home of the bridegroom. The virgin girl on the bride's side kept a water jar by filling the water near the door of the home of bride. Then the bride brings that water jar inside the home. At the same time, the Gun also explodes.

#### **2.3.1.2.2 Receiving Mark of Rice in Forehead**

Magar (2021) considers that, receiving Tika of rice is one of the important steps of the Marriage of the Magars of the Athara Magarat region. After receiving the mark of the rice the husband and wife of the Magars of the Athar Magarat region legitimized. Firstly the bride and bridegroom have to keep the incense (Dhup), Flower offer to god (Pati) and emblem/thread (Dhwaja) in the main pillar of the home. And then the mark of rice was prepared by mixing curd and rice marked /put on into pillar by the bride. After that, the bride and the bridegroom marked/put on mark of rice on the forehead of each other thrice. After that, the Mutual exchange of greetings (Dhoghbet) process proceeded to familiarize with the relatives of the bride side. Initially, the bride started to the exchange of greetings (Dhog), and then the bride started to the exchange of greetings with the grandfather in law, the grandmother in law, and the Father in law. The Mother in Law, and other paternal relatives of the bride sides. In the initial phase the cock has cut and the "Batara Herne" ritual has performed. If there is the availability of he goat or buffalo bull have cut. And right leg has separated to provide the "Chorkorya" to the bride's Side home

#### **2.3.1.2.3 Chorkoryaa/Swarkoryaa**

Magar (2021) stated that, Chorkoryaa is a ritual of the marriage of the Magars of Barha Magarat. During the providing information of finishing of the marriage ceremony on the bride's side the right leg of the male buffallo of he-goat which has cut during entering the bridegroom into the home of bride and receiving the tika is called the chorkoryaa. The chorkoryaa have sent to the bride's home with the nephew of the bride. The chorkoryaa has submitted to the bride's home food items like wine, bread, and thread along with the leg of a goat or male buffalo. On the day the date of the wedding has fixed /determined. Such ritual is also known as "Maita Pasma Jane"/ "Janta Jane" /"Paila Farkaune". On that day, the demand for Dandmud, the date of the Wedding, etc. has been fixed and accordingly, there is a ritual of submitting the wine, and the bread.

#### **2.3.1.2.4 Janti Jane**

Magar (2021) has explained that , the Magars of Athar Magarat region go to the home of the bride on the day determined by bride side with the bride and the bridegroom and “Dandmukh” demanded by the bride’s side it is called “Janti Janu “ or “Mait Pasnu”. This is the final process of the marriage culture of the Magars of the Athar Magarat region. During that event, the introduction with close relatives of the bride side, the exchange of relation (Saino Ferne), and the mutual exchange of greetings (Dhoghbet) were performed. The Magars of Athara Magarat have celebrated the “Janti Jane” process grandly/excessively. While the “Janti Jane “ process has performed the participants of that process are entertained with a band of music (Bjagaja) including a large drum (Damaha), small drum (Tyamko), Bhokar, Chhemal and Sahanai, etc., and dance. There is also the ritual of carrying of the breakfast items by a virgin sister of the bride. The breakfast consisted the Mate, Wheat, Maize/Corn, etc. The breakfast should not be burnt it is believed that if breakfast has burnt then the offspring of the bride and the bridegroom will be black. The while “Janti Jane” process proceeded the children received breakfast. The children received Khaja (breakfast) with a handkerchief, cap, or scarf by keeping Dhuwapati line by line. These children have stayed in unseen places. There is a ritual of the bridegroom and the bride keeps money along with Khaja (breakfast).

While performing the Janti Jane process the Wine and Bread should be taken according to the demand of the bride Side (Maiti). If it is not fulfilled demanded amount and items then the nephew has to pay a fine. The Bridegroom Side has to bring at least 5 dharni wine and 500 bread for Ama Khanka, Babu Khanka, Bhai Poka (Brother Pack), Bhanseri Poka, Chula Sakasak, including a paternal aunt, Grand Father, Grand Mother, Paga, Magho, etc. The mother of the bride has to respect the exchange of greetings (Dhoghbet) by providing “Kheube” (Sari and Blouse/Gunyu Choli) and the father of the bride has to respect the exchange of greetings of money. While performing the exchange of greetings (Dhoghbet) on the bride’s side. The bride has to perform the exchange of greeting (Dhoghbet ) and then the bridegroom has to perform the exchange of greetings to Mother In Law (Mama), Mother In Law (Maiju), Sister in Law (Jethan Didi), Brother In law (Sadhu Dai), Sister In law (Bhauju), etc. respectively. While the “Janti Jane” process has been performed the Bridegroom side has to spend one night in the bride side’s home. While returning to

the bridegroom side the bride side provides Kharkanda, a Water Jar (Gagree) of Copper, a plate of Kansh etc., to the daughter and Son-in-Laws the Dawry in Athar Magarat region.

### **2.3.1.3 Marriage Ritual of Magars of Kaike Magarat Region**

Siwakoti (2018) has stated that, Mostly arranged marriage is practiced in the Kaike Magar community. But the Jari marriage also practiced in the Kaike Magar community. In arranged marriage there is consent between the girl and the boy but there is a ritual to take away the girl by the boy. The Kaike Magars are the Buddhist religion but are also influenced by the Hindu religion. In the present context, there is the trend of love marriage in the Kaike Magar community. The marriage of Kaike Magar is conducted in Baishakh, Asar, Bhadra, Ashoj, Mangsir, Magh and Falgun Months. In the Kaike Magar community, the marriage has been managed by a matchmaker (Lami). After the marriage proposal has proceeded through a matchmaker the boy's side goes to the girl's side with food and drink (Sagun). After providing food and drink (Sagun) to the girl's side the arranged marriage has been fixed. During the day of the wedding ceremony, a few youths are called into the girl's home. After that, the food item prepared by mixing ground meal and honey is brought to the girl's home by an even number of youths on the boy's side. That food item is taken as "Sagun" and paid money for Sagun and provided to the girl for eating then the girl is brought to the boy's home. While the girl has been brought near the door then is welcomed by Magnificence/ grandeur (Badhain).

The cock has cut in Sanghar of the door. The water jar filled up with Water is kept in the courtyard of the home. The Bridegroom person himself by takes water from the Water Jar and performs anointing/inaugurating (Abhishek). The Water jar has also been kept on the left and the right sides of the door. The Wheat and Money are kept in the pot of Copper in the courtyard. And then Bride has entered into a home. In the evening the matching of bride and bridegroom is performed. Then the girl wears a Sari and scarf of an even number (i.e. five, Seven. and Nine). The boy wears a White Daura Suruwal and a turban (Pagari) of white cloth on the head. The gun exploded at that time. After that, the goat was cut in the morning of the next day and prepared a variety of food items.

All of the people in the village has invited to the wedding ceremony. At the same time, some of the people come bringing a stick from the bride's side. The persons who come from the bride's side are kept in a separate room by the bridegroom's side. These persons are welcomed by providing Wine in the pot of Bronze and verities of food items. The Damai are danced by playing musical instruments. The nearest / close relative has brought one hen during a wedding ceremony. In place of a hen the bridegroom side provides a pair of Sari, Blouse, and scarf to the women of that close relative. The Wedding party has been organized for three days. On the third day of Marriage, the bride is sent to bring water from the tap. After bringing the water to the bride she has got recognition as the daughter of Law of her bridegroom's home. The marriage has been managed at Father and mother's level but love marriage is also practiced in recent days in the Kaike Magar community.

#### **2.3.1.4 Social History of Bharseli Magars**

Shish (2065) considers that, the different clans and sub-clans of Bharseli Magars Budhathoki, Pun Shrish , Galami, etc. started to live in Bharse village of Gulmi before 10-12 generations. These clans and sub-clans first migrated from Sinja and Samakot of Western Nepal in to Rukum. After that, they were migrated to Baglung during Medieval period, these clans / sub-clans came into Bharse village of Gulmi. The some of the sub-clans of Bharseli Magars migrated from eastern Palpa, Syanja, and in a latest era from the Rukum.

In the Medieval period, the clans / sub-clans of the Bharseli Magars especially Rana, Budhathoki, Galami, kaucha etc migrated to Phoksing, Pamphuka, Juniya, Kwangdi, and Daha of the Gulmi district. Some of the Bharseli Magars were recruited in the Indian Army and migrated to the Deharadun, Nautuna, and Silong of India. In the Latest phase, Bharseli Magars migrated to Rupandehi, Nawalparasi, Kapilbastu, Palpa, Kailali, Banke, Kathmandu, Lalitpur, and Bhaktapur districts. The Bharseli magars also migrated to China and United Kingdom.

The Bharseli Magars started to live in Bharse Gulmi 300 years ago. During that period, there were different periods of social development. The major periods of the human development of Bharseli Magars are, before the petty state period, during the period of the petty state, during the period of mining, and from Gorkha recruitment to the present era.

The population of Bharse has been decreasing due to migration toward the Kathmandu Valley and the Terai region of Nepal. According to the Census of 1971, the population of Bharse village was, 3208, in 1981 the population of Bharse was 2819, In 1981, the population of Bharse was 3112, in 2001 the population of Bharse was 3020. In 2008 AD the population of Bharse was 2626. In 2001 the population of Bharse village (Present Satyawati Rural Municipality Ward No. 8) is 1165. Among these, the population of men is 505 and the population of women is 660. The total number of households of Bharse village is 326.

The Bharseli Magars started migrating to the Terai region after the malaria eradication program. The Bharseli Magars started to migrate to the Terai region around 2012 B. S. The major causes of migration of Bharseli Magars are due to lack of productive land, due to difficult lifestyle, due to traditional /less developed physical infrastructure and services. To search luxurious /sophisticated life to search alternative livelihood and growth of population.

Bharseli Magars migrated to Kathmandu metropolitan city, Budhanilkantha municipality, Chandragiri municipality, Kritipur municipality, Tokha municipality, and Nagarjuna municipality of Kathmandu district. The Bharseli Magars are habitats of Dahachowk, Guruju Dhara, Baneshwor, Golphutar, Hattigauda, Maharaj Ganj, Bansbari, Dhapashi, Machhapokhari, Gongabu, Samakhushi, Panchadhara. Tyanglaphant, Koteshwor, Machhegaun, Dakshinkali, Naikap of Kathmandu district. Bhainsepati, Bagdol, Dholahiti, Khumaltar, nakhipot, Talchhikhel, Jwalakhel, Bhanimandal, Sanepa, Dhapakhel, Imadol, Thaiba (Godawari Municipality, Mahalakshmi Municipality, Lalitpur Metropolitancity ) of Lalitpur district.

763 families migrated in the Rupandehi district from Bharse. Among these households 119 families of Budhathoki, 153 families of Pun, 123 families of Shrish, 79 families of Galami, 59 families of Ale, 7 families of Dagami, 27 families of Darlami, 3 families of Balal, 20 families of Roka, 60 families of Roka, 60 families of Rana, 24 families of Kala, 33 families of Bhujel, 27 families of Chhante, 13 families of Sahani, and 35 families of Thapa were migrated from Bharse to Rupandehi district. The 6 families were migrated to Palpa.



The Bharseli Magars migrated to Murgiya, Kunjalapur, Manigram, Ganeshpur, Mangalpur, Khaireni Dikar, Rani Bagiya, Sorauli, Rudrapur, Chidiyakhola, Bhachakai, Saljhandi, Shitalpur, Kalika Nagar, Bindu Nagar, Bindu Nagar, Bagulla ghat, Thute pipal, Naya Mil, Chapor hattai, Kukur Mara, Sarji Deurali, Bansghari, Jhimjhime, Purba Pahuni, Gorkatta, Bhalbari, Siddha Nagar, Jogi kuti, Chauraha, Sukkha Nagar, Base camp, Laxmi Nagar, Gol Park, Mandrahani Bhulhi, Piprichapa, Dewapor, Kahiriya, Debdaha, Parroha, Rudrakhsya, Gajedi, Tikaligadha, Semlar, Motipur, Butwal, Harti Pharsakitar, Belbas, Hariharpur, Panbari, Ashniya , Piporichapa, Rajpur, Dhikar, Narayanpur, Kasnaiya, Gabaddiya, Madhulaiya, Gorkatta, Meudihawa, Jit Gadhi, Tam Nagar, Dipa Nagar, Driver tole, Dhusha, Chihiya, Manarapur/ Motipur, and Charanga of Rupandehi district .

The Barseli Magars migrated from, Rajahar, Chormara, Sunawal, Arungkhola, Bhumahi, Chisapani, Dukibas, Tamaspur, Kritipur, Danda, of West Nawal parasi and Bardaghat of east Nawal Parasi. Bharseli Magars migrated to Bangai, Bana Ganga, Gabaddiya, Gajeda/ Dorkas of Kapilbastu district, Dharan of Sunsari district, Bartung and Tansen of palpa district, Attariya / Dhangadhi of Kailali district, and Nepalgunj of Banke district.

The Bharseli Magars which are habitat of the Kathmandu valley established Bharseli Magar Service society (now Bharseli Magar Society) (Constitution of Bharseli Magar Service Society, 2060).

#### **2.3.1.5 Traditional Marriage Rituals of Magars of Bharse Gulmi**

Shrish (2063) stated that, marriage is an important ritual of society. Marriage is the basis of continuity of the generations and foundation of a family. The marriage established the permanent relationship between individuals, two families, clans and Kutumbhas. It is not only taken as a compromise but also sacred relationship. So, Marriage is a complex of social norms to establish family relationships between males and females. Traditionally, there was strong status of cross-cousin marriage in Bharseli Magar society. The boys did not search for another girl if there was a daughter of the maternal uncle i.e sister in law and the maternal uncle also gave priority to his nephew traditionally. The some of boys also performed forced marriage with a daughter of ther maternal uncle i.e. sister-in-law.

Traditionally, there is practiced Tinghare marriage system in Bharse village. There was a practice of marriage within two or more two sub-clans in cyclic/clockwise order. For illustration, there was the ritual of marriage of a daughter of Shrish by Pun, a daughter of Pun by Kaucha, and finally daughter of Kaucha by Shrish. The boy of Shrish also were allowed to marry with daughter of Kaucha, Galami, Ran, and Darlami. The boys of Pun were allowed to marry with daughter of Shrish, Budhathoki, and Darlami etc. The boys of Budhahoki was also allowed to marry with the girls of Kaucha, Shrish, Rana, Khai Gharti (kala) etc. The boys of Rana allowed to marry with daughter of Chhantel Magar, Bhujel etc. In addition, the boys of Chhantel Magar allowed to marry with a daughter of Darlami, Shrish, and Thapa etc. The boys of Galami were allowed to marry with a daughter of Budhathoki, and Rana.

There was no ritual of marriage of girls and boys either side. In other words, the boys of Shrish traditionally allowed to marry with a daughter of Kaucha. But the boys of Kaucha are not allowed to marry with daughter of Shris. The major marriage traditional rituals of magars of Bharse are Magani, Saipata, and Sodhani, Theki khane, Dhogbhet, Dulhan Farkaune, keti Bhitraune, Jari Mraraige, Bijari Marriage and widow marriage.

#### **2.3.1.5.1 Magani**

Shrish (2063) argued that, the process of inquiry from boy's side to girl's side for purpose of marriage is called Magani. Traditionally after mature age of daughter the girl's side asked to boy's side for opinion of marriage. But there have no hard and fast ritual to compulsory marriage of Son of maternal aunt and daughter of maternal uncle. It was depended upon consent of girls and boys. Traditionally, the marriage between son of maternal aunt and daughter of maternal uncle is fixed by the parents of girl and boy without the consent of a girl. The girls were not informed about an agreement between their own parents and their maternal aunt's side. So the girls were forcefully taken towards the boy's home. During Magani, the candidate of bridegroom/boy, the boy's father and relatives (especially Chelibeti/Jwaichela) were involved. During the Magani process boy's side brought 1-2 bottles of wine. If there was consent between the boys and the girls side. The boy's side took girls towards boy's side. There is a ritual of taking a few friends with the bride while performing the Magani process. If

the girls side request to come for Magani in “Good Day” or come to take the girl with Janti then the boy side go to the girl’s side as per the request of the girl’s side.

#### **2.3.1.5.2 Saipata**

Shrish (2063) explained that, after fixing of marriage between the boy and the girl the amount which has to provide to the girl by the boys side is called Saipata. While the marriage is fixed during the Magani process the boy side provides a certain amount of money to the mother of bride through friends of girl side. After completing the marriage the ritual the mother of girl provides the Saipata to her daughter. In Bharseli magar society, Saipata was taken as the symbol of marriage. The ritual of providing Saipato is the same as the ritual of to applying vermilion (Sindhur halne) and exchanging of ring by the bride and the bridegroom. It is said that, due to the ritual of Saipata there is no ritual to apply vermilion in Bharseli Magar Society.

#### **2.3.1.5.3 Sodhani**

Shrish (2063) has mentioned that, after the forced marriage i. e taking forcefully the liked girl by the boy side from the Melapat, social ceremonies after performing the Dulahi Bhitryaune ritual the father of boy, Chelibeti/ Jwaichela and close relatives go to the girl side with taking wine and sagun to consult about acceptance of marriage from girl’s side. If girl’s side indicates acceptance of marriage then the Sagun is eaten by both sides. But `If the girl side do not indicate acceptance of Sagun then the boys side returns back with wine and Sagun .After nonacceptance of wine and sagun, the girl sight may/might call boy side While Magani has performed then the Sodhani is also compulsory. The fixing of date of Dhogbhet, the process of marriage, and materials for the wedding party, During the Sodhani the Dal, rice, etc. was also fixed But the money was provided to the boy side to the girl side previously.

#### **2.3.1.5.4 Theki khane**

Shrish (2063) stated that, it is the tradition of indicator of pre-decision of marriage of girl and boy. In another word it is family engagement and booking of marriage. If there is no appropriate situation for marriage, there are no “Good Days” for marriage, to provide validity to marriage, if there is a death of close relatives on the bride or the bridegroom side the ritual of Theki Khane is performed. After Theki Khane process proceeded the society recognized the boy and the girl as husband and wife Shrish,

2072, p. 22). During Theki Khane ritual the boys' side brought 2-3 to 8-10 bottles of wine, 1 Dali/Soli of bread and pickle etc. Theki khane ritual is mostly performed in the evening time.

#### **2.3.1.5.5 Dhogbhet**

Shrish (2063) argued that, The Dhogbhet is a formal program of marriage. Before one day of Dhogbhet the 5- 7 persons of the bridegroom side bring the vessel of curd , Sagun (Jand), wine, pickle (as per demand during Sodhani) brought to the bride's home under the leadership of Kaliya (Chelibeti/Jwaichela). After that the bride and the bridegroom move towards bridegroom's home with Janti. The bridegroom takes vessel of curd. With the bridegroom and the bride with their friends (Lokanta /Lokanti) also move toward the bride's home. The virgin girl (Kanya Ketu ) carry materials for the Wedding party on bride side (Leaves, Sinka, Salt, Oil, Turmeric powder, 1-2 bottles of wine, some bread, pickle, and hens etc). After that row of Janti walks toward the bride's home. Janti was welcomed by flower and Aksheta. The curtyard is wrapped up by cow dung and the leaves of a banana are kept then the bride and the bridegroom are standing in the leaves of banana then the father and mother of bridegroom round to bride and bridegroom then clean the leg of bride and bridegroom. After that, the father and mother of the bride start to provide Tika to the bridegroom and the bride. Then other close relatives also provide the Tika to the bridegroom and the bride. During Tika Talo program the wedding party is continuous. The shoes of bridegroom are hidden by siter in laws (Sali) and bargaining for Sali Pheta. The Kaliya pay some amount of money and return the shoe of bridegroom.

The Janti had lived in the bride's home one night in previous days but they return. Before returned to Janti, there is a tradition of the introducing of the bridegroom to relatives of bride's side. The money collected in the bride side is provided to the bride and bridegroom through matchmaker/Kaliya. The brothers of the bride carry the bride and the bridegroom before the farewell. The friends of brides perform a ritual of Janti Chhekne with some bread, wine, and eggs. The bridegroom side including janti takes that food items by paying some money. After returning to bridegroom's home the Janti including the bride and the bridegroom welcome with flower and Aksheta. the lamp burned in the name of ancestors of the bridegroom. The Dhoka Chhekne ritual performed by the Chelibeti/ Jwaichela of the bridegroom at the main door of the home

while entering the main door. While entering through the main door the mother-in-law provide a lamp and Kalash to the daughter-in-law. Daughter-in-law brings the lamp to the Pooja Kotha.

#### **2.3.1.5.6 Dulahi Bhitryaune**

Shrish (2063) has explained that, the method of entering of bride in to bridegroom's Clan is called Dulahi Bhitryaune (entering the bride in to bridegroom's home). The step of Dulahi Bhitryaune provides validity to the marriage between girl and boy. The process of Dulahi bhitryaune is performed on day of Dhogbhet after returning back to Janti including the bride and the bridegroom to the bridegroom's the home or the previous day. There are similarities between Dulahi bhitryaune rituals after returning to Janti including the bride/bridegroom to the bridegroom's home or entering of bridegroom before Dhogbhet. The water vessels filled with water are kept on both sides of the door. The mother of the bridegroom provide to the bride with a small water vessel (Amkhora) and a plate consisting of whole grain of rice (Aksheta), flower, and a lamp (Kapani) then bring inside the home. The Chelibeti (sisters and paternal aunt perform the ritual of Dhoka Chhekne at the main door. After providing a certain amount of money the Dhoka Chhekne ritual is completed. After reaching the shrine of Kul/ Pitree and ordered her son and daughter-in-law to offer flowers, whole grains of rice and a lamp and worship to the lineage and ancestor. After complete worship to lineage and ancestors the bride and the bridegroom seat on to straw-mat and receive Tika from grandfather/ mother, father, mother and other relatives according to the relationship. The white Tika is composed of rice and curd. The bride is seated on the left side of the bridegroom. After completing the Tiko Talo ritual the Chelibeti perform the Jutho Khuwaune ritual to the bride and the bridegroom.

#### **2.3.1.5.7 Dulhan Farkaune**

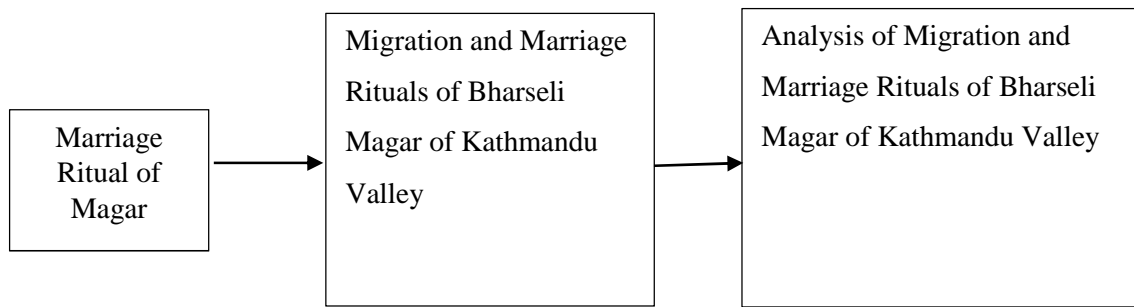
Shrish (2063) has mentioned that, the Dulhan Farkaune ritual is performed on the third day of the Dhogbhet. The Friends of the bride (Lokanti) also return to their home during the Dulhan Farkaune rituals. During the Dulhan Farkaune rituals the bride and bridegroom go to the home of close relatives of the bride side and perform rituals of the Dhog Darshan. The introduction during the Dhogbhet extended during Dulhan farkaune rituals. After living 3-4 days in the bride's side home the bride and the bridegroom return to their home. As the conception that, the Kosheli of Chelibeti

should not eat free the Dastur of Kosheli provides to new bride and bridegroom during Dulahi Bhitryaune ritual. Some of newly marraied married bride and bridegroom go to their close relatives of the brides side with Kosheli.

#### **2.4 Theoretical and Conceptual Framework of the Study**

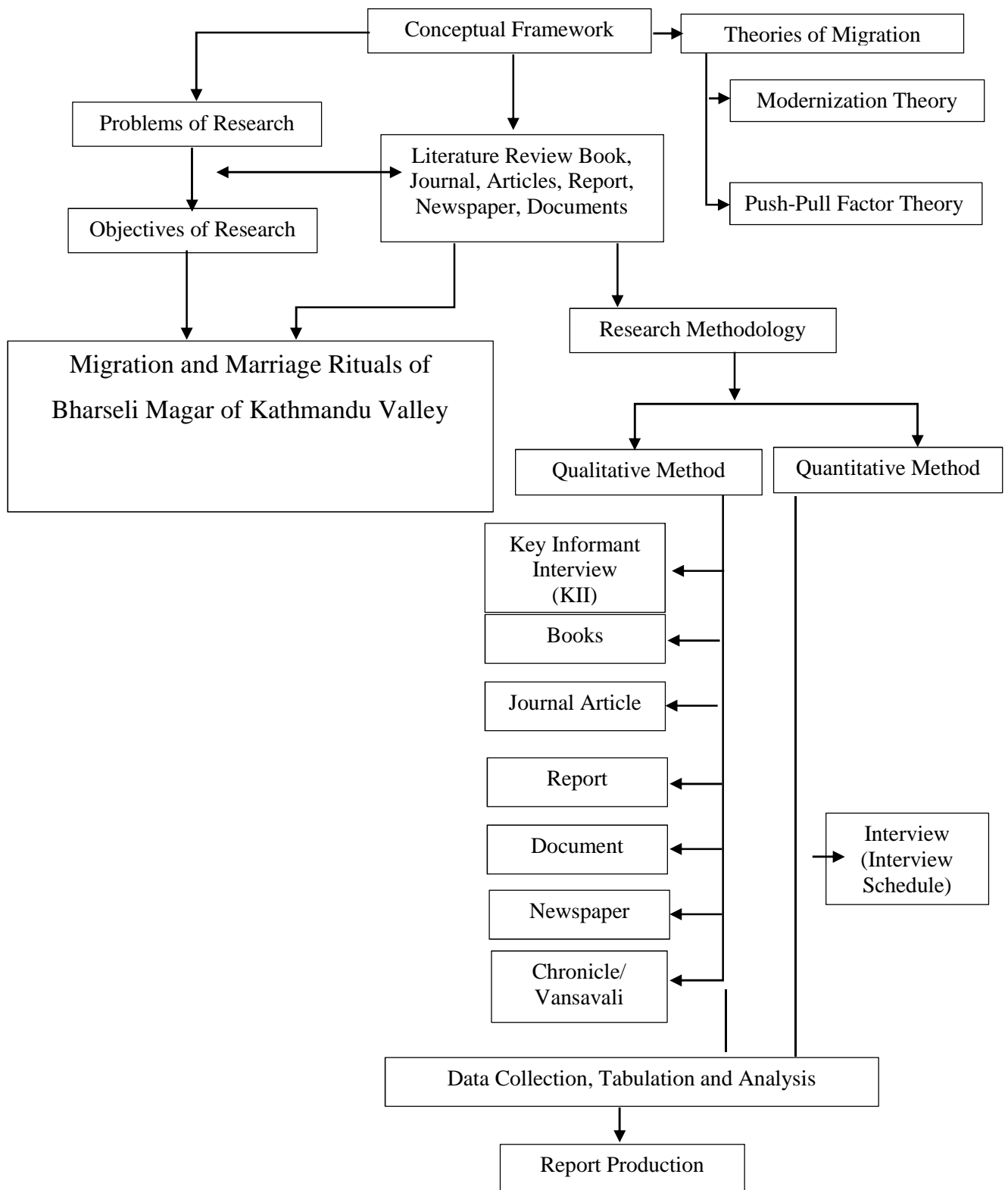
Khadka (2021) stated that, the systematic form of concept, norms, and aspects. Believes and theory is called conceptual framework. The conceptual framework of research is such a kind of theory that is insufficient, and predictable. The researcher establishes this form as the theory, practice and then test. A conceptual framework is a visual structure of the organization of the study or major theoretical concept. The conceptual and theoretical framework has taken as same. The conceptual framework depends on theory and it is the fusion of elements used in the research process. The conceptual framework has been taken as the superstructure. The theoretical framework is limited to focus on formal theory to perform tropical theory. The conceptual framework is related to research, literature review, and theoretical framework simultaneously.

## Theoretical Framework



**Fig. 1. Theoretical Framework of Migration and Marriage Rituals of Bharseli Magar of Kathmandu Valley**

### Conceptual Framework



**Fig. 2. Conceptual Framework of Migration and Marriage Rituals of Bharseli Magar of Kathmandu Valley**



# **CHAPTER : THREE**

## **RESEARCH METHODOLOGY**

### **3.1 Selection of Area of Study**

The habitat of respondents of this research is Kathmandu metropolitan city, Budhanilkantha Municipality, Chandragiri Municipality, Kritipur Municipality, Tokha Municipality, and Nagarjuna Municipality of Kathmandu districts and Lalitpur metropolitan city, Godawari Municipality, and Mahalakshmi Municipality of Lalitpur districts. The most of respondents are from Lalitpur metropolitan city Ward no. 4, Jawalakhel and Bagdol, Ward no. 18 Bhainsepati, ward no. 14 Nakhipot and ward no. 15, Khumaltar.

The most of Bharseli Magars are service in the British Gurkha Army, the Indian Gurkha Army, government officials, foreign employment, different international and national government institutions, businessmen, the agricultural fields, and manufacturing field, etc. The Khumaltar/ Dholahiti and Nakhipot area is a habitat of migrated Magars of Barha Magarat. Athar Magarat, and Kaike Mgarat region. So, for the study of the migration and marriage rituals of Bharseli Magar of Kathmandu valley, impacts of migration in traditional marriage rituals of clans and sub-clans of the Bharseli Magar this area has been selected as the study area.

### **3.2 Research Design**

Joshi (2016) stated that, the outline which has prepared by the researcher regarding holistic research work before starting research is known as research design.

Ojha (2017) explained that, the action plan which has prepared by a researcher to perform research is called research design. Research design is a conceptual structure under which the research has been completed. This provides the framework for data collection, measurement, and analysis. In this research, the explanatory and exploratory research designs have been used to study the migration and marriage rituals of Bharseli Magar of Kathmandu Valley.

In this study, qualitative and quantitative methods i.e. mixed methods have been applied. This method is useful to describe and show the relationship between

variables. In these methods, mostly the primary data have been collected from the interview schedule and key Informant Interview (KII).

In this research, migration and the marriage rituals of the Bharseli Magar of Kathmandu Valley is the principal independent variable. It includes the impacts of migration in the marriage ritual of Bharseli Magar of Kathmandu Valley, Changes in marriage rituals in Bharseli Magars due to migration, etc. are dependent variables

### **3.3 Sensus Survey Method**

The Sensus survey method has been used to collect data for this research paper. Shrish (2065) considers that, there are 16 clans and 29 sub-clans of Magars in Bharse, Gulmi. These are Budhathoki, Same Shrish, Bhalami Shrish, Dagami Shrish, Khame Shrish, Galami, Kaucha, Ale, Dagami, Darlami, Balal, Roka, Rana, Kala, Bhujel, Chhantel, Tarami, Sahani, Thapa etc. Due to migration two third of the population of Bharse shifted to the Kathmandu valley and Terai region. There are 92 households of Bharseli Magars in Kathmandu valley. The head of the households and leading persons of the Bharseli Magar of study areas will be selected for an interview and a Key Informant Interview (KII). In this research qualitative and quantitative research methods will be used so the mixed method will be used for the analysis of the data.

### **3.4 Nature and Sources of Data**

This study has focused on both primary and secondary data.

#### **3.4.1 Primary Sources**

In this research, as the primary sources, the interview schedule and Key Informant Interview (KII) method have remained as primary sources. The objective of the study is to analyze the migration and marriage rituals of Bharseli Magar of Kathmandu Valley. Both the primary and secondary kinds of data have been collected to find out the Marriage rituals of the Magar community, the migration and the marriage rituals of the Magar clans and sub-clans of the community Bharseli Magar of Kathmandu Valley, and changing trends in the marriage rituals of the Bharseli Magar of Kathmandu Valley. The viewpoints of experts regarding the marriage rituals of Bharseli Magars have major primary respondents of data. The key informant interview (KII) has been applied as the primary data collection.

### **3.4.2 Secondary Sources**

In this research, Books, Journal articles, Newspaper articles, government, and non-government documents, Government Reports, chronicles, Internet Websites, and published and unpublished dissertations related to the Marriage rituals of the Magar Community, the migration and marriage rituals of Bharseli Magar of Kathmandu Valley. Migration and traditional marriage rituals in clans and sub-clans of the Bharseli Magar of Kathmandu Valley and change in marriage rituals of the Bharseli Magar of Kathmandu Valley have taken as sources of secondary sources.

Secondary have used to explain the Marriage rituals of Bharseli Magar of Kathmandu Valley. The migration and marriage rituals of the Magar community in Bharseli Magar society, Kathmandu. The source of secondary data are books, documents, government, and non-government reports, journal articles, newspaper articles, and international, and national reports regarding the traditional marriage rituals and impact of migration in marriage rituals of the Bharseli Magar of Kathmandu valley .

### **3.5 Method of Data Collection**

To proceed with this thesis scientifically the appropriate data collection process and method have proceeded and information and statistics have been collected. To collect data following means and methods of data collection will be proceeded.

#### **3.5.1 Interview Schedule**

The information regarding the subject matter of the research topic was collected from persons of the Magar community of study areas by using an interview schedule. For the Interview both the closed types of questions were used. The researcher expects that this method has assisted in finding out useful aspects.

#### **3.5.2 Key Informant Interview (KII)**

For this study, primary and secondary both kinds of data have been collected. The sources of data are books, documents, reports, journal articles, and other publications regarding the marriage rituals of the Magar community, the migration and marriage rituals of the Bharseli Magar of Kathmandu valley. Some supplementary data have collected from interview schedule, and the Key Informant Interview (KII) method.

The interview of the present and former officials of Bharseli Magar Society have conducted to collect authentic information, and results. For that purpose close and open both kinds of questions will be asked to Key Informants personnel.

### **Key Informants' Interview KII**

Key informant interview (KII) will be conducted with at least 5 respondents based on different categories of respondents as mentioned below:

S. N.	Category of Respondents	Number of respondents	Area of Inquiry
1	Founder President, Bharseli Magar Society, Kathmandu	1	Migration and Marriage Ritual of Bharseli Magar of Kathmandu valley
2	Member, National commission of Indigenous Nationalities/ Former Official of Bharseli Magar Society	1	Migration and Marriage Ritual of Bharseli Magar of Kathmandu valley
3	Former President, Bharseli Magar Society, Kathmandu	1	Migration and Marriage Ritual of Bharseli Magar of Kathmandu valley
4	Senior Member, Bharseli Magar society	2	Migration and Marriage Ritual of Bharseli Magar of Kathmandu valley
5	Advisor, Bharseli Magar Society	2	Migration and Marriage Ritual of Bharseli Magar of Kathmandu valley

### **3.6 Reliability and Validity of Data**

Khadka (2021) stated that, reliability is one of the qualities of the data collection. If during different times and contexts while the data collection has been performed using tools, then the same result will be found then it is called reliability. In other words, if a similar result will come while the measurement is conducted in additional time and additional place then it is called reliability. If there is the quality of achieving the

expected answers using research tools as per the research objective is known as reliability. The experiment tools have to prove the same phenomenon which has been demanded by the research objective.

Different methods have been used to confirm whether the collected information is factual or not. The previous research reports related to concern subject matter also will be studied. In this study, the information will be collected using of interview schedule and the Key Informant Interview (KII) method so the results will be reliable. In addition, the information collected from secondary sources will be also reliable and valid.

### **3.7 Methods of Data Analysis Presentation**

After the collection of quantitative data, the collected information was divided into different titles and sub-titles, and tabulation distinctly. For tabulation, the collected facts will be classified proportionally. By collecting information regarding migration and marriage rituals of Bharseli Magar of Kathmandu Valley. The information was collected through the interview schedule, and key informant interview (KII), the collected information was analyzed as explanatory, and exploratory.

The researcher has gathered available books, documents, journal articles, and newspaper articles regarding migration and marriage rituals of Migration and Marriage Ritual of Bharseli Magar of Kathmandu Valley, then the researcher has categorize the collected information. So, the analysis of quantitative data and content analysis has measured the analytical aspect of this research. So, the mixed method of data analysis has used in this research report.

The analysis of this research is descriptive and explanatory. This research seeks to explore, describe, explain, and analyze migration and Marriage rituals of Magar society in Bharseli Magar society, Kathmandu. The results have obtained from this research have been submitted in the form of tables, figures, numbers, and percentages after analyzing the explanation in the research report.

### **3.8 Ethical Consideration of the Research**

This research paper has focused on the marriage rituals, the migration and marriage rituals of Migration and Marriage Ritual of Bharseli Magar of Kathmandu Valley. The collection of information and data of people of a targeted group of Lalitpur

district is appropriate from a geographical perspective but challengeable through an identification perspective. Although, the interview and Key Informant Interview (KII) process of people of a targeted group proceeded properly with the active participation of the targeted groups. This research paper proceeded mainly with two aspects i.e. interview schedule and Key Informant Interview (KII) methods. The ethical responsibility which has to obey during the research have practiced honestly. The personal confidentiality/privacy of persons involved in this research process won't be broken. In addition, the interview with Interviewed have proceeded with their consent. The quality of the thesis has maintained with remains under the norms, values, rules, regulations, and criteria of the University/Campus/ faculty.

## **CHAPTER : FOUR**

### **SOCIO-DEMOGRAPHIC CHARACTERISTICS**

#### **4.1 Study Area**

##### **4.1.1 General Introduction of Kathmandu Valley**

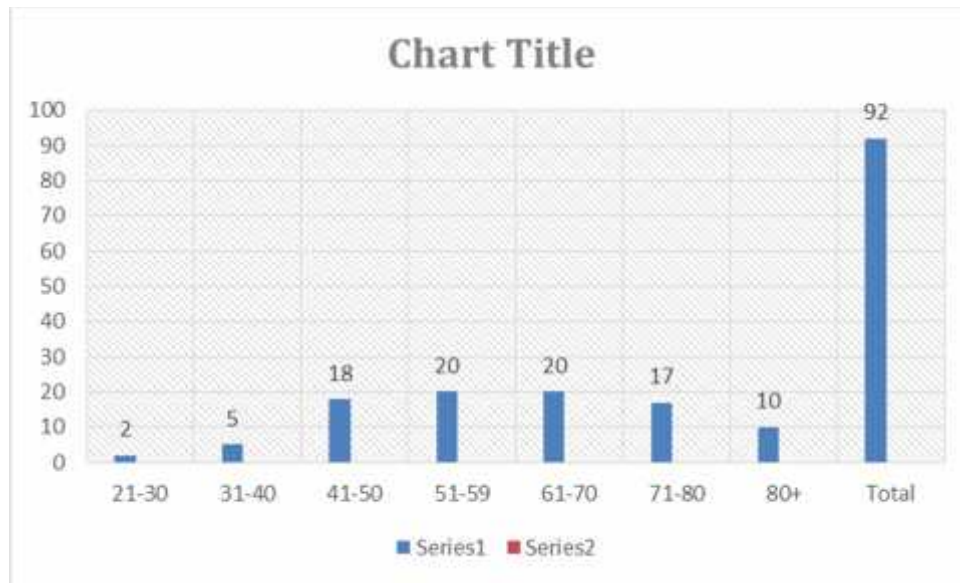
Siwakoti (2010) stated that, Kathmandu Valley has been remaining as the capital city and power Centre of Nepal. Being the capital city of Nepal every activity happening in Kathmandu valley may/might impact all over Nepal (After the promulgation of constitution of Nepal, Kathmandu Valley remains within the Bagmati province. The Kathmandu Valley consists of 3 districts i.e. Kathmandu, Lalitpur, and Bhaktapur. The Kathmandu district consists of Kirtipur Municipality, Shankharapur Municipality, Nagarjuna Municipality, Kageshwari Municipality, Dakshinkali Municipality, Budhanilkantha Municipality, Kathmandu Metropolitanity, Tokha Municipality, and Chandragiri Municipality. The Lalitpur district consists of Bagmati ural Municipality, Mahangkal Rural Municipality, Konjyosom Rural Municipality, Lalitpur Metropolitanity, Mahalakshmi Municipality, and Godawari Municipality. The Bhaktapur district consists of Changu Narayan Municipality, Suryabinayak Municipality, Bhaktapur Municipality, and Madhyapur Thimi Municipality. The habitat of respondents of this research is Kathmandu Metropolitanity, Budhanilkantha Municipality, Chandragiri Municipality, Kritipur Municipality, Tokha Municipality, and Nagarjuna Municipality of Kathmandu districts, and Lalitpur Metropolitanity, Godawari Municipality, and Mahalakshmi Municipality of lalitpur districts. Most of respondents are from Lalitpur Metropolitanity Ward no. 4, Jawalakhel and Bagdol, Ward no. 18 Bhainsepati, ward number. 14 Nakhipot, and ward number. 15 Khumaltar.

This research paper focused on impacts of migration on marriage rituals of Bharseli Magars of Kathmandu valley. So, the habitat area of Bharseli Magars of Kathmandu valley has focused while field survey for interview conduct. Bharseli Magars of Kathmandu valley are very cooperative, and helpful.

## 4.2 Distribution of Respondents by Age

The researcher had been made to know the age structure of respondents of Bharseli Magars of Kathmandu Valley. Number of the respondents in different age groups has been presented in the figure below.

**Figure 4.1: Age Group of Respondents**



*Source: Field Survey 2023 AD*

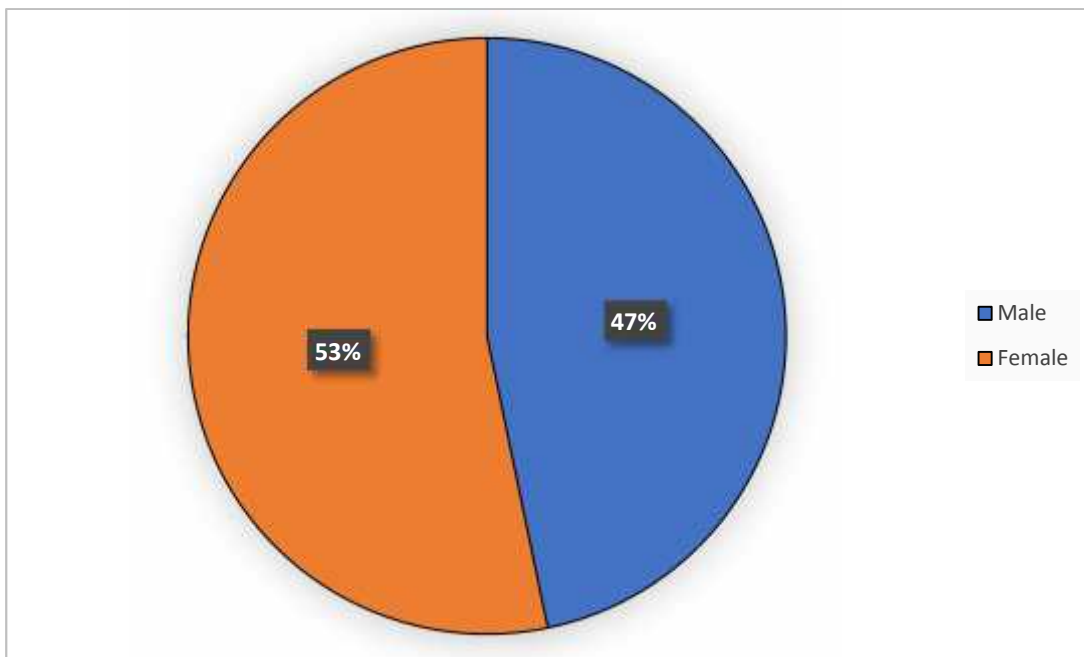
The above table shows that the highest respondents of Bharseli Magars of Kathmandu Valley are of age between 51-59 and 61-70 i.e. 20/20. Similarly, the lowest respondents are of the age between 10-20 and 21-30 i.e. 1/ 1. In above table the respondents of the age group of 21-30 are 2.17 % percent, the age group of 31-40 are 3.43% percent, the age group of 41-50 are 19.56% percent, the age group of 51-60 are 21.73% percent, the age group 61-70 are 21.73% percent, the age group of 71-80 are 18.47% percent, and the age of above 80 years is are 10.86% . .



### 4.3 Distribution of Respondents by Gender

An attempt was made to know the gender of the respondents of Bharseli Magars of Kathmandu valley and their representation of the study area by a researcher. The number of respondents according to gender has presented in the diagram below.

**Figure 4.2: Gender of Respondents**



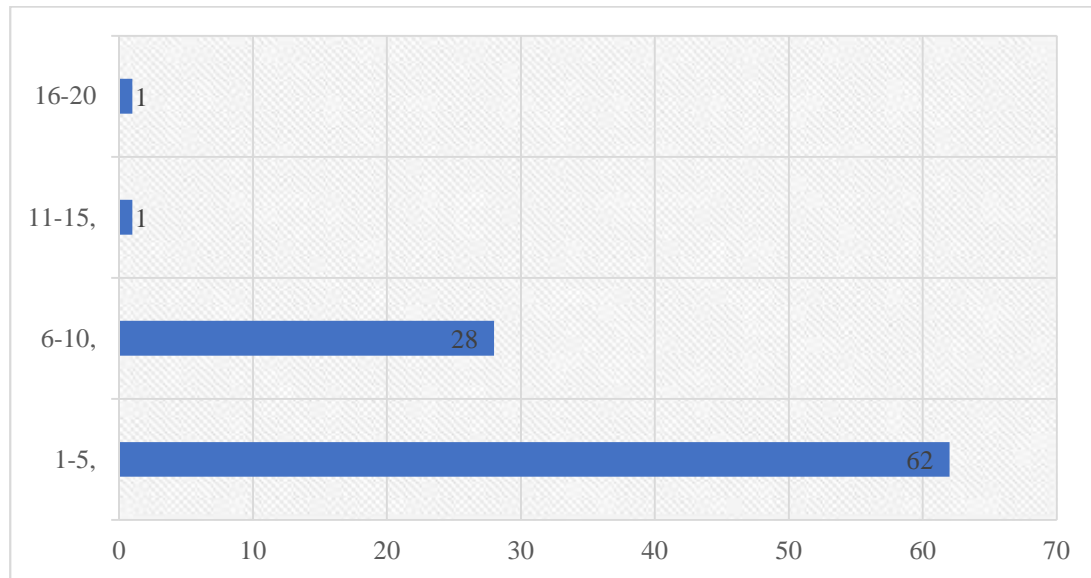
*Source: Field survey 2023 AD*

In above figure, among the total 92 respondents of Bharseli Magars of Kathmandu Valley 47 % percent are female and 53% percent are male. The data has been mostly collected from a head or second head of the household.

#### 4.4 Distribution of Respondents by Family Size

Family size means the total number of individuals in a family. Family size is the fundamental social group in a society consisting of one or two parents and their children. The distribution of respondents of Bharseli Magars of Kathmandu Valley by family size has been presented in the figure below.

**Figure 4.3: Family Size of Respondents**



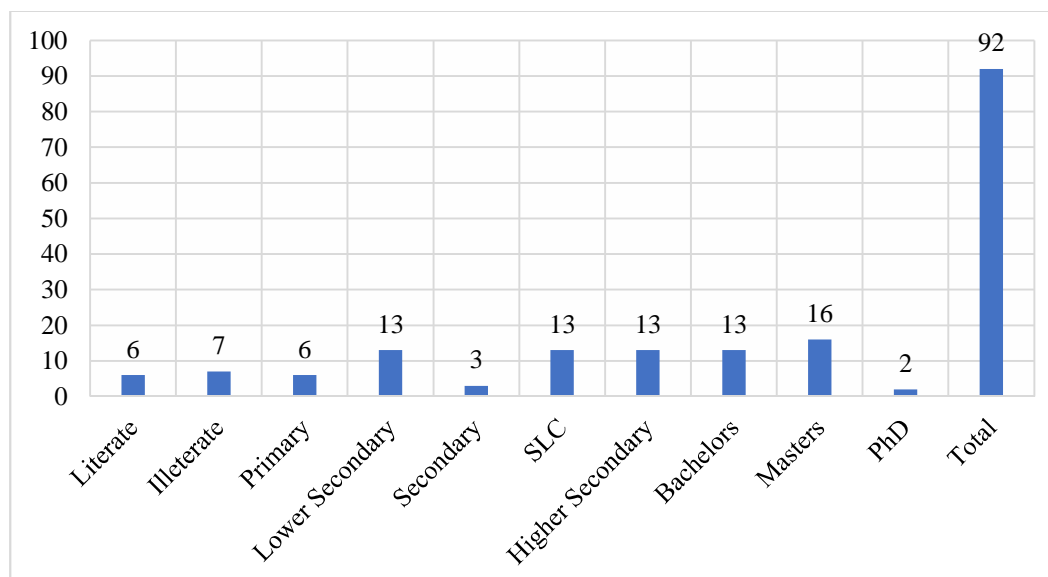
*Source: Field Survey 2023 AD*

In the above figure, the most of respondents of Bharseli Magars of Kathmandu Valley have a family size 1-5 i.e. 62. The respondents are of the number 6-10 are 28. The respondents of the number 11-15 and 16-20 are 1/1. This data indicate that in the present context the people prefer a small size of the family. From above data, the 67.39 % percent of respondents have family number 1-5, the 30.43 % percent of respondents have the family numbers 6-10, 1.08% percent of respondents have the family number 11-15 and 1.08 % percent of respondents have the family member 16-20.

#### 4.5 Educational Status of Respondents

Education is an important aspect of human beings. Education is the key factor in social change and the socialization process. The educational status of respondents of Bharseli Magars of Kathmandu valley can be presented below.

**Figure 4.4: Education Status of Respondents**



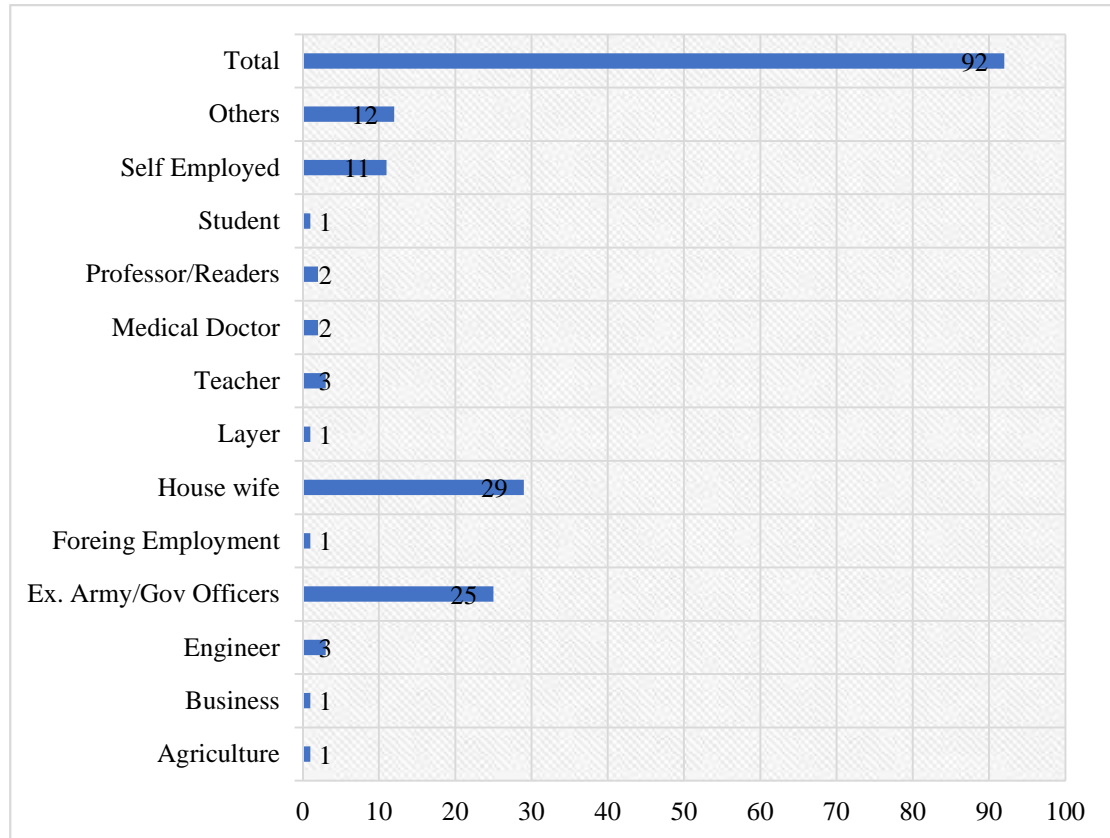
*Source: Field Survey 2023 AD*

According to the above figure, the most of the respondents of Bharseli Magars of Kathmandu Valley are literate and achieved higher education. Some of respondents have got the degree of Doctor of Philosophy. In the above data we find that , 6.52 % percent of respondents are literate, 7.60% percent respondents are illiterate, 6.52% percent of respondents have studied in primary level, 14.13 % percent of respondents have studied lower secondary level, 5.26 % percent of respondents have studied secondary level , 14.13 % percent of respondents have passed the SLC level, 14.13% percent respondents have passed the higher secondary (Plus two ) level , 14.13 % percent of respondents have passed Bachelors degree level , 17.39 % percent of respondents have passed the Masters degree level 2.17% percent of respondents have completed Doctor of Philosophy (PhD) level among total 92 respondents.

#### 4.6 Occupation of the Respondents

The occupation of the respondents of Bharseli Magars of Kathmandu Valley has been presented in the following Figure.

**Figure 4.5: Occupation of Respondents**



*Source: Field Survey 2023 AD*

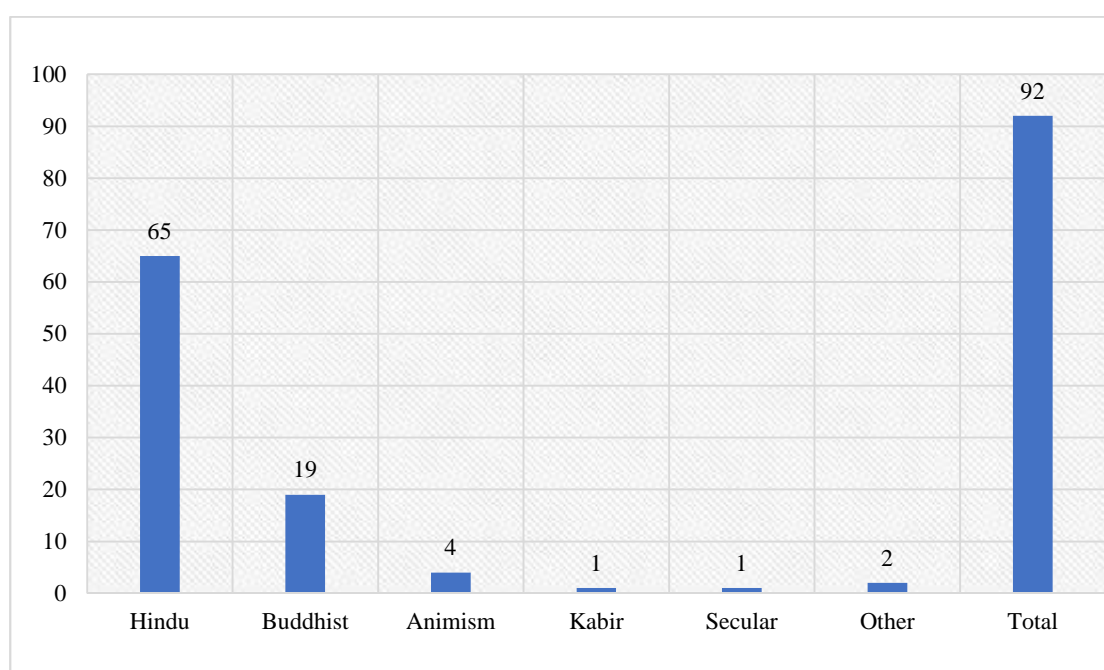
This research has been conducted in Bharseli Magars of Kathmandu Valley. So, the number of respondents who have agriculture occupations are very low. Most of the respondents have their particular profession like the professor, medical doctor, engineer, lawyer, Business. The number of retired persons are also high. The Magar community of Kathmandu Valley who have migrated from Bharse, Gulmi are also mostly involved in Foreign Service. So, there are the high number of house wives. In above data , 1.08 % percent of respondents involved in agriculture occupation, 1.08 % percent of respondents involved in business, 3.26% percent of respondents are engineers, 25 % percent of respondents are retired army and retired government officilals, 1.08% percent of respondent are involved in foreign employment, 31.52% percent of respondents are house wife, 1.08 % percent of respondents are lawyer, 3.26 % percent of respondents are teacher, 2.17 % percent of respondents are medical

doctor, 2.17% percent of respondents are professors/readers, 1.08 % percent of respondents are student, 11.95% percent of respondents are self employed and 13.04 % percent of respondents of Bharseli Magars of Kathmandu valley are involved in other services among total 92 respondents.

#### 4.7 Religious Beliefs of Respondents

Religion is a kind of belief system. The religious believers of respondents of Bharseli Magars of Kathmandu valley are represented in the following figure.

**Figure 4.6: Religious Beliefs of Respondents**



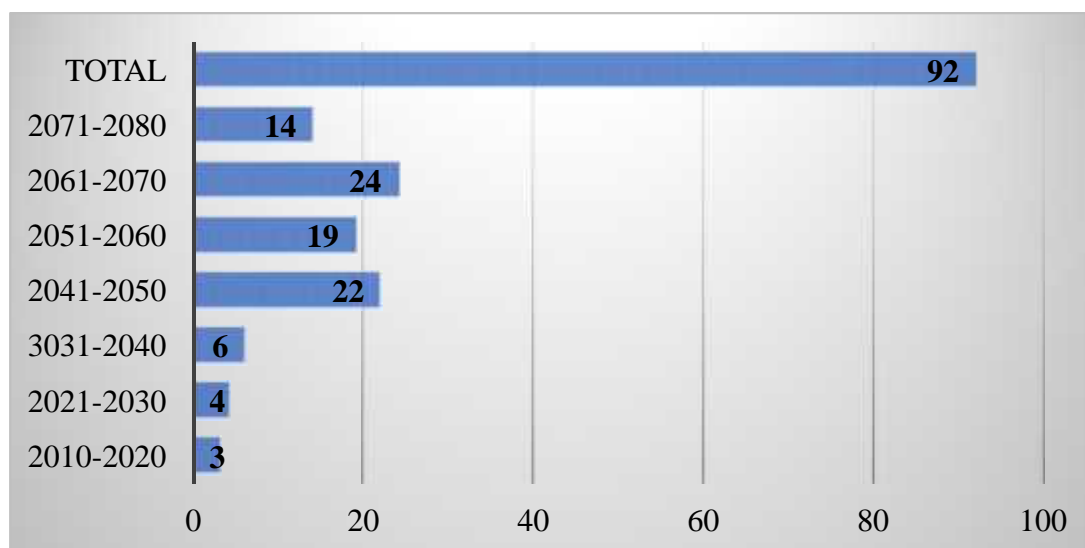
*Source: Field Survey 2023 AD*

At above figure, there is majority of respondents of Bharseli Magars of Kathmandu valley who follow Hindu religion i. e 65. The other respondents have followed Buddhist (19), Animism (4) Kabir (1), Secular (1) and others (2) respectively. Due to predominant Hindu religion some of Respondents follow Hindu marriage rituals. From above data, the 70.65 % percent of respondents are Hindu, 19% percent of respondents are Buddhist, 4.34% percent of respondents believe in animism, 1.08% percent of respondent believe in Kabir, 1.08% percent of respondent are secular and 2.17% percent of respondents believe in other religions.

#### 4.8 Year of Migration of Respondents

The following Figure shows the year of migration of respondents of Bharseli Magars of Kathmandu valley from Bharse, Gulmi to Kathmandu Valley.

**Figure 4.7: Year of Migration of Respondents**



Source: Field visit 2023 AD

From the above figure the Magars of Bharse started to migrate to Kathmandu valley at the beginning of the decade of 2010-2020 B.S. Among the respondents of Bharseli Magars of Kathmandu Valley the most have migrated from 2061 to 2070 B. S. i.e. 24. From the above data, the 3.26% percent of respondents migrated to Kathmandu from 2010 to 2020 B. S., 4.34 % percent of respondents migrated to Kathmandu Valley from 202 to 2030 B. S., 23.91% percent of respondents respondents migrated to Kathmandu, from 2041 to 2050 B. S., 26.08 % percent of respondents migrated to Kathmandu Valley from 2061 to 2070 B. S., and 15.21 % percent of respondents migrated to Kathmandu Valley in 2071-2080 B. S.

## CHAPTER : FIVE

### MIGRATION AND MARRIAGE RITUALS OF BHARSELI MAGAR OF KATHMANDU VALLEY

#### 5.1 Types of Marriage Practice of Bharseli Magar of Kathmandu Valley

The researcher attempts to know about the present marriage practice of Bharseli Magars of Kathmandu Valley. The major kinds of marriage practices by Bharseli Magar of Kathmandu Valley can be shown below.

**Table 5.1: Types of Marriage Practices**

Types of Marriage	Response	Percentage
Arrange Marriage	65	70.65%
Love Marriage	27	29.34%
Total	92	100

*Source: Field Survey, 2023 AD*

From the above table, 5.1, arrange marriage and love marriage are predominantly practiced in Bharseli Magar of Kathmandu Valley. The Most of marriage practices are concluded after love affairs between girls and boys but the most marriages are concluded with the consent of the parents as well. So, most the marriages are concluded by the combination of love and arranged. The 70.65 % percent of the respondents have practiced arrange marriage. 29.34% percent of respondents have practiced love marriage.

Traditionally, arranged marriage, love marriage and forced marriage were practiced by Bharseli Magars. Arranged marriages were also categorized as arranged marriages with a daughter of the maternal uncle (cross-cousin marriage) and the girls except the daughter of the maternal uncle had practice. While the age of any girl is mature in the viewpoint of marriage, she had to ask the family of her maternal aunt. If family of her maternal aunt permits she to marry married other boy than the son of her maternal aunt then she is allowed to marry any boy. But if any girl married with other boys than the son of her maternal aunt then there was tradition to pay certain fines to a son of her maternal aunt.

Traditionally, the love marriage was also categorized into different types/ kinds. There was a practice of love marriage where the boy and the girl performed by their consent. If there was not consent held between the girl and the boy but the boy liked to girl then he can consult with the parents of the girl. But the girl has not got any information about that. Then, the boy marries the girl during the Mela, Parva and other social ceremonies by forcefully.

Some forced marriages were performed without the consent of the parents of the girl. Forced marriages without the consent of her parents were also performed during the Mela, Parva, and other social ceremonies. The boy's friend also assists in forceful love marriage. If the boy likes the girl one side but there is no possibility of achieving the consent from the parents of the girl then the forced marriage without the consent of the girl's marriage had performed.

The forced marriage is completely terminated in Bharseli Magars of Kathmandu Valley. The arranged marriage and love marriage are practiced in Bharseli Magars. Due to migration, the present marriage system of Bharseli Magars mostly practiced love marriage. The arranged marriage is rarely practiced. The arranged marriage is also performed after the love affairs of the girls and the boys. After migration, Bharseli Magars started to live in Kathmandu Valley, there are various castes including clans and sub-clans of the other Nepalese casts. So, due to the mixing society of the different casts, clans, and sub-clans arranged marriage has been decreasing and love marriage has increased. Due to migration, the girls and the boys of the new generations started to choose their mates in study institutions and workplaces. So, they have practiced love marriage.

## 5.2 Changes in Arrange Marriage Practices

The opinions of respondents of Bharseli Magars of Kathmandu Valley regarding changing trends of arrange marriage has presented in figure below.

**Table 5.2: Changes in Arrange Marriage Practice**

Types of Marriage	Response	Percentage
Fixing by Parents	65	70.65%
Fixing after Love Affairs	27	29.34%
Total	92	100

*Source: Field Survey 2023 AD*



In the above table, the most of respondents have mentioned that there is a continuity of traditional marriage rituals in Bharseli Magars of Kathmandu valley. The number of respondents who mentioned that the marriage has been fixed by parents is more than the respondents who mentioned that the marriage has been fixed after love affairs. The 70.65% percents of respondents mentioned that their marriage were fixed by their parents. On the other hand, the 29.34 % percents of respondents mentioned that their marriage was fixed after love affairs. It shows that arranged marriage has been decreasing in the present time.

More than two-thirds of respondents are above the age of above 51 years old. In addition, more than two-thirds of the respondents migrated after, 2051 B. S. So, most of the respondents performed their marriage before migration traditionally, So, the number of respondents who performed marriage after love affairs is less than the number of respondents who performed marriage by their parents. The marriage of most of Bharseli Magar has been fixed by parents. About one-third of the respondents are in the age below 40 years and about one-third of respondents migrated to the Kathmandu Valley before 2051 B. S., So the Marriage of more than half of the respondents have fixed by the parents.

Traditionally, there were cross-cousin/ Tinghare/ Odane marriage rituals in Bharseli Magars. If cross-cousin marriage is not performed there is the tradition of the marry with the girl recommended by their parents (Father, Mother, Sister, and brother) also practiced in Bharseli Magars, So, traditionally, the number of respondents whose marriage has been fixed by parents are more than number of respondents whose marriage are fixed by love affairs.

Due to migration, the new generation of the Bharseli Magars, of Kathmandu valley are influenced by the cultures of the other community. The new generation also chose their mates in educational institutes and workplaces in urban areas. Due to the impact of the cultures of the other community and cultures of the urban areas the number of the respondents who fixed marriage after love affairs have been increasing.

The former chairperson and present advisor of Bharseli Magar Society. Kathmandu Valley, Major Purna Bahadur Thapa Magar states, *“In Kathmandu Valley, there is a trend of inter-caste marriage and marriage with foreign citizens in Bharseli Magars .Kathmandu Valley is a habitat of different casts/ ethnic groups, clans/ sub-clans as well. So, there is a practice of marriage with Brahman, Chhetri, Thakuri, Limbu, Rai,*

*Gurung, Thakali, Tamang, and Newar by new generations of Bharseli Society. Some of the girls and the boys of Bharseli Magars got married to citizens of the United Kingdom, Denmark, Germany, China (Hong Kong), Vietnam, India, Thailand etc. Due to the same study institutions and working places marriage with foreign citizens has also practiced. So, the most of marriages of the new generation have practiced love marriage”.*

There is a change in arranged marriage practice in Bharseli Magars due to migration. Traditionally, cross-cousin / Tin Ghare, Odane marriage ritual is predominantly practiced in the Bharse Village. The two-thirds of the respondents are above the age of 50 years and two-thirds of the respondents migrated to Kathmandu Valley. So, there are the large number of respondents who perform the arranged marriage. However, respondents below the age of 40 years old have practiced love marriage mostly. Due to migration from Bharse to Kathmandu valley, the girls and boys of the new generation of Bharseli Magars, practiced love and arranged marriage marriages i.e. fixing marriage after love affairs. The new generation of girls and boys of Bharseli Magars mostly perform intercaste marriage.

### **5.3 Decision of Marriage**

The study analyzes who decides about marriage in their marriage. What they have practiced in their life is presented in the table below

**Table 5.3: Decision of Marriage**

Decider	Response	Percentage
Father	40	43.47%
Mother	15	16.30%
Brother/Sister	10	10.86%
Self	27	29.34%
Total	92	100

*Source: Field Survey 2023 AD*

The above data shows that self-decision for marriage is increasing and the father’s and mother’s decision has been decreasing. According to the above data, the marriage of 43.47 % percent of respondents was decided by the father. The marriage of 16.30 % percent of respondents of Bharseli Magars of Kathmandu Valley marriage has been decided by the mother. The marriage of 10.86 % percent of respondents has been

decided by a brother/sister and 29.34% percent of respondents has been decided their marriage themselves. The age of two-thirds of respondents is above 51 years old. The two-thirds of the respondents migrated to Kathmandu Valley after 2051 B.S. So, traditionally, the most of marriage of Bharseli Magars was decided by parents. There was also a patriarchal society in Bharseli Magars. So, the marriage of most of Bharseli Magars was decided by the father. If the mother is the head of the family (If there is the death of the husband and while the husband is in foreign employment) the mother decides the marriage of their son and daughter.

In traditional forced marriage and love marriage, the decision is taken by the girl and boy themselves. The age of more than one-third respondents are below fifty-one years old in terms of age. In the new generation, the decision of marriage is mostly taken by boys and girls themselves. Traditionally, in Bharseli Magars there were rituals of deciding about marriage by parents. Due to the effect of a patriarchal society, most of marriages were decided by the father of the household. Sometimes if the father of any family was recruited in British Army, or Indian Army or engaged in foreign employment, died then the mother of the family also decides about the marriage of the son and daughter. If the parents are not alive in Bharseli Magars or they are far from home i.e. in abroad then the sisters and brothers have decided about a marriage of the boys and girls of Bharseli Magars. In the case of love marriage, or if the boy likes the girl then he forcefully marries the beloved girl with or without the consent of the parents. The boy decided about marriage. There are also cases where the girls and boys liked each other. In traditional marriage rituals of Bharseli Magars, the father of the boy is also involved in 'Magani' of the bridegroom girl.

Based on interview with the senior citizen of Bharseli Magar Society Retired General of Nepal Army, Nar Bahadur Budhathoki Magar *“There were rituals obtaining consent while performing the marriage of the Bharseli Magars. If the boy and girl fell in love during study and work in Nepal or a foreign country for finalizing marriage or deciding about the marriage the consent of the family members especially the consent of the parents or especially the consent of the father was compulsory. At that period, in Bharseli Magars, inter-caste marriage was also not allowed. If there were love affairs between the boy and girl of Bharseli Magars with other caste than*

*Magars, then the parents especially the father do not allow to marriage with the girls/ boys if other caste and foreign citizens as well”.*

Due to migration, a new concept of marriage rituals has been developing in a new generation of Bharseli Magars. So, in a new generation, the trend of focusing on study and development of a career has been prioritized in Bharseli Magars. The new generation of Bharseli Magars has also performed their marriage after completing their studies and starting their job as well. On the other hand, traditionally the marriage of boys and girls is performed in childhood. So, the arranged marriage were mostly decided by parents (Father and mother of boys and girls). Due to reform in legal provision regarding marriage, the boys and girls performed marriage in the mature age. It is a worldwide trend of marriage. So, due to migration, the self-decision by boys and girls is increasing regarding marriage in Bharseli Magars.

#### **5.4 Changes in Role of Matchmaker / Kaliya to Decide Marriage**

The matchmaker is the person who plays a role in arranging the marital conversation between the two sides, mostly an arranged marriage system. The role of the matchmaker/Kaliya regarding the decision of marriage is presented in the table below.

**Table 5.4: Changes in Role of Matchmaker / Kaliya**

Role Player of Matchmaker	Response	Percentage
Chelibeti/ Jwaichela	36	39.13%
Relatives	18	19.56%
Third Person	11	11.95%
None	27	29.34%
Total	92	100

Source: Field Survey 2023 AD

The above data shows that there was a drastic change in the role of matchmaker means that the role of Kaliya has been decreasing way. i. e. before migration the two sides depended on him/her but now the matchmaker is only the mediator person for the first meeting process then these two sides step forward for the next process of marriage themselves. In the above data, the marriage of 39.13 % percent of respondents have performed by Chelibeti/Jwaichela/Kaliya. The marriage of 19.56% percent of respondent’s marriages have been performed by relatives. The marriage of

the 11.95% percent of respondents was performed by a third person than chelibeti/ Jwaichela / Kaliya, and the marriage of 29.34 % percent of respondents has performed by neither by chelibeti/ Jwaichela/ Kaliya nor relatives or third persons.

Due to migration, the role of the matchmaker/ Kaliya has been changing in Bharseli Magars. Traditionally, the matchmaker/ Kaliya also played a role in deciding the marriage of the boys and girls of Barseli Magars. Especially Matchmaker/ Kaliya was played a roles from the side of the boy. But at present time the boy and girl of a new generation have decided regarding their marriage themselves. So, the role of matchmaker/ Kaliya is only limited to the formalities of rituals of the marriages. In addition, after migration, in Kathmandu Valley by Bharseli Magars, the Chelibeti/ Jwai Chela may/might not be available in Kathmandu Valley, during decision-making and other the rituals of the marriage of Bharseli Magars . So, the relatives and other persons also have to play the role as the matchmaker/ Kaliya.

The founder chairperson of Bharseli Magar Society, Kathmandu, Former Member of Constituent Assembly of Gulmi Constituency Number -1, and Retired Professor Doctor Krishna Bhadur Thapa Magra states *“Traditionally, in arranged marriage, love marriage and force marriage the role of matchmaker/kaliya was played by the Chelibeti/ Jwaichela of the bridegroom. The matchmaker / Kaliya has to play an important role in the Magani, Sodhani, Theki Khane, and Dhogbhet rituals of Bharseli Magars. During Magani and Sodhani the matchmaker/ kaliya (Chelibeti/ Jwaichela) of the bridegroom goes to the bride’s home with taking food items of Koseli i.e. Wines,breads, eggs and Pickle. If the process has proceeded the negotiation of the bride and bridegroom side proceeded and the Sagun also eat during the negotiation. If the bride side does not accept to proceed with the process of Magani, the matchmaker/Kakiya has to return with Koseli. During the Theki Khane ritual the matchmaker also brought the wine, bread, pickle, and vessel filled with curd to the bride’s side. If the Theki Khane process proceeds the Saguns of Theki are accepted by the bride side but if the bride side does not accept the Sagun, the matchmaker has to return with Saguns. During Dhogbhet in the leadership of the matchmaker/ Kaliya the 3, 5 Or 7 i.e an even number of the bridegroom side brought Theki (Vessel filled with curd) , Sagun(Jand), bread , wine, pickle etc., one day before the day of Dhogbhet or in the morning of the day of Dhogbhet. During Dhogbhet, the matchmaker becomes the friend of the bridegroom. The friends of the bride provide*

*matchmaker /kaliya eyeglasses of potato, horse of banana, and provide breakfast as well. While “Bato Chhekne” ritual has performed by the friends of the bride during returning to the Jnati from bride’s home during Dhogbhet, then matchmake/Kaliya provides money as the “Dastur” of Koseli provided by friends of the bride. After migration of Bharseli Magars of Kathmandu Valley the marriage ritual of the role of matchmaker / Kaliya get continuity but due to increasing love marriage, inter-caste marriage, etc. Some of roles of matchmaker/Kaliya has been changing due to modernize culture of Kathmandu Valley.”*

Due to migration, in Bharseli Magars there is less possibility of finding Jwai Chela and relatives to play the role of matchmaker /Kaliya. Due to migration, the girls and boys of the new generation of Bharseli Magars practicing inter-caste marriage mostly. So, the role of matchmaker / Kaliya also has been changing.

### **5.5 Change in Practices of Cross-Cousin Marriage**

The opinion of respondents of Bharseli Magars of Kathmandu Valley regarding changes in cross-cousin marriage rituals of Bharseli Magars of Kathmandu Valley presented in table below.

**Table 5.5: Change in Practices of Cross-Cousin Marriage**

Category of Respondents	Response	Percentage
Number of respondents who have practiced Cross Cousin Marriage	29	31.52%
Who do not practiced Cross-Cousin Marriage	63	68.47%
Total	92	100

*Source: Field Survey 2023 AD*

The most of respondents have mentioned that there has been a breaking/ decreasing in cross-cousin marriage rituals in Bharseli Magars of Kathmandu valley. The most of respondents have mentioned that, major causes of breaking / decreases of cross-cousin marriage of Bharseli Magars of Kathmandu Valley are increasing love marriage, inter-cast marriage, and marriage of boys and girls of Bharseli Magars of Kathmandu Valley with foreign citizens. In addition, most respondents have argued that, the coss-cousin marriage in Bharseli Magars of Kathmandu Valley has been the breaking/decreasing due to the impacts of other religions and cultures. In the above

data 31.52% percent of the respondents have practiced cross-cousin marriage. The 68.47% percent of the respondents have not practiced the cross-cousin marriage.

Shrish (2063) stated that, the boy side does not search for other girls for marriage if there is a daughter of the maternal uncle and the maternal uncle of the boy also give priority to the son of sisters or nephew for a marriage of their daughter. There was also the practiced of forced marriage to the daughter of the maternal uncle if she is liked by her son of maternal aunt /brother-in-Law/ Bhinaju. The daughter of maternal uncle was forcibly take from Mela, Parva a, Ram Ramita and other social ceremonies of the village and they enter in to home to the daughter of maternal uncle by according to marriage rituals of Bharseli Magars.

There was also the tradition of the Cross-cousin/Tin Ghare/ Odane marriage ritual among the 16 clans and 29 sub-clans of the Bharseli Magars. According to Tin Ghare/ Odane marriage rituals the daughter of Shrish marry by a son of Pun, the daughter of Pun marry by a son of Kaucha, the daughter of Kaucha is marry by Shrish . In addition, there are rituals of the daughter of Galami, Rana, and Darlami by a son of Pun. The daughter of Kaucha, Shrish, and Rana , Kala are married by son of Budhathoki, the daughter of Pun, Chhantel, Bhujel are married by a son of Rana, the daughter of Darlami, Shrish , and Thapa etc. are married by a son of Chhantel , and the daughter of daughter of Budhathoki , and rana are married by a son of Galami.

In Bharseli Magars the Tinghare/Odane marriage ritual is practiced in clockwise clans/sub-clans. There is non-recognition of the both-sided inter-clans/ sub-clans marriages. For illustration, traditionally the daughter of Kaucha can marry by a son of Kaucha but the daughter of Shrish is not allowed to marry by a son of Kaucha. Due to development of the education, transportation, and communication, migration, and expansion of networking and contact, the cross-cousin marriage/ Tinghare/ Odane marriage ritual. The cross-cousin/ Tin Ghare/ Odane marriage has been decreasing.

Due to migration, the cross-cousin/ Tin Ghare/ Odane marriage rituals have been changing in Bharseli Magars of Kathmandu Valley. In Kathmandu Valley, due to urban culture, the girls and boys of the new generations mostly chose their soul mates

In educational institutions and workplaces. So, mostly love marriage, inter-caste marriage, and marriage with foreign citizens also has been practiced in Bharseli Magars. In addition, due to not matching the economic status, family status,

educational status, etc., the cross-cousin marriage, Odane/ Tinghare marriage rituals of Bharseli Magars has been decreasing and breaking.

The former executive member of Bharseli Magar society, and present member of the National Indigenous Nationalities Commission Nepal, Doctor Min Shrish Magar says “*The marriage rituals of any society have developed according to particular geography, ecology, and environment of that particular area. After migration, the original marriage rituals of May/ might not match the geography, ecology, and environment of that destination place. In other words, the marriage rituals of the Bharseli Magars i.e. cross-cousin / Tin Ghare / Odane marriage rituals developed according to the geography, ecology, and environment of the Barse, Gulmi. But after the migration of Bharseli Magars to Kathmandu valley, the cross-cousin/ Tin Ghare/ Odane marriage rituals may/ might not match with the geography, ecology and environment of the Kathmandu valley. In previous/past times, the villages were very small and the population was low. The Bharseli Magars migrated during the period of mining of metals. While migrating during the mining of metals, the clans, and sub-clans of the Bharseli Magars also migrated simultaneously. At that period, for appropriate conditions of marriage, three clans and sub-clans compulsorily lived in any places. At that time, the cross-cousin marriage was priritized. During the course of time, transportation, information technology, communication, etc. were developed. There was started Gorkha recruitment in the Indian and the Brirish Army by Bharseli Magars. Then the contact and network between Bharseli Magars and Magars of other places and peoples of other places/ castes/ ethnicities also started. After starting of migration to the destination place, there may/ might not live in their own Kutumbas or own clans/sub-clans. Then love marriage started to be practiced. During the context of the study and working in foreign countries there is an increasing possibility of the marriage of Bharseli Magars with foreign citizens. So, due to migration, the cross-cousin/ Tin Ghare/ Odane marriage has been changing i.e decreasing and breaking.*”

Scientifically, the offspring who gives birth to couples generated by cross-cousin marriages are physically and mentally unhealthy in comparision to the children who are given birth to couples not affiliated with cross-cousin marriage. After migration in Kathmandu Valley, the Bharseli Magars became more educated, aware and conscious about the biological effects of cross-cousin marriage. So, they do not give priority to cross-cousin/ Tin Ghare / Odane marriage rituals of Bharseli Magars. In addition,



there is the heterogeneous society in Kathmandu Valley. So while studying and working as residents of Kathmandu Valley, they establish, contact and network with the girls and boys of other castes, and then they are affected by marriage rituals of other parts of the world and other cultures and societies. Then the inter-caste marriage also has increased due to inter-caste marriage the cross-cousin/ Tin Ghare/ Odane marriage rituals of Bharseli Magars has been breaking.

In Kathmandu Valley, the cross-cousin/ Tinghare/ Odane clockwise marriage ritual is not as hard and fast as in Bharse Village. So, the girls and boys of Bharseli Magars also started to practice love marriage in anticlockwise clans/sub-clans that broke the cross-cousin/ Tin Ghare/ Odane marriage rituals of Bharseli Magars.

After migrating to Kathmandu Valley the Bharseli Magars further migrated, to the abroad / other countries of the world for the abroad study, international business and foreign employment. During study and work the girls and boys of Bharseli Magars have established contact and network with the girls and boys of foreign countries and also established marital relationships with foreign citizens. That contributes to the decreasing and breaking the cross-cousin / Tinghare/ odane Marriage rituals of Bharseli Magars. So, migration the key factor in change in the cross-cousin marriage rituals of Bharseli Magars.

## 5.6 Process or Medium of Change in Love Marriage Practices

The opinions of respondents regarding changing trends of love marriage of Bharseli Magars of Kathmandu valley has been given below.

**Table 5.6: Change in Love Marriage Practices**

Process/ Medium	Response	Percentage
Social ceremonies	12	13.04%
School/College/ Universities	7	7.60%
Social Media	5	5.43%
Work Place/Office	3	3.26%
None of Above	65	70.65%
Total	92	100

*Source: Field Survey 2023 AD*

In the above, table 5.6, 13.04 % percent of respondents got married from social ceremonies, 7.60 % percent of respondents chose their soul mates through School/ College/ University, 5.43% percent of respondents chose their soul mate from social media, 3.26 % percent of respondents chose their mates through workplace and 70.65 % percents of respondents did not choose their mates through neither through educational institutions, nor social media or workplace. From the above data, the love affairs of the girls and boys are performed mostly in social ceremonies. The number of respondents who opines that the love affairs also performed during social ceremonies are more than who opines the love affairs performed in educational institutes, social media and. traditionally, the Magars of Bharse performed love marriage after love affairs in social ceremonies Mela, Parvas and cultural ceremonies of Bharse village. However, the situation has been drastically changing in Kathmandu Valley. So, there are changing dimensions of trends of love marriage in the Magars of community in Bharseli Magar society, Kathmandu. Some of the respondents have also mentioned that the love affairs of girls and boys were also performed and converted it into marriage during abroad study and foreign employment as well.

The two-thirds number of the respondents are above the age of 51 years old. Two-thirds of the respondents migrated to Kathmandu Valley after 2051 B. S. So, most of the respondents performed their marriage before migrating to Kathmandu Valley. So, the most of respondents perform arranged marriage. So less number of respondents proceeded with their marriage through social media, school / college / university and work place etc. But traditionally, there was the ritual of getting married through Mela Parva, and other social ceremonies with the consent of the parents of girls or without consent of the parents of girls. Due to migration, the new generation, chooses their mates during educational institutions, workplaces and social media as well.

Based an interview with a Former executive member of Bharseli Magar Society, Bom Shrish *“There is increasing acculturation in marriage rituals of Bharseli Magars, the trend of adaptation of marriage culture of other community and foreign countries has been increasing. Traditionally, the Bharseli Magars, have rituals of forced marriage and love marriage during social ceremonies i.e. Mela Parva, Ram Ramita and other social ceremonies. But due to migration, the trend of love marriage during social ceremonies is terminated in Kathmandu valley. The boys and girls of new*

*generations of Bharseli Magars search for their soul mate while studying in educational institutions, while working in the same office and through social Media. Some of the boys and girls of Bharseli Magars marry foreign citizens during study and work.”*

So, the medium or process of love marriage of new generations of Bharseli Magars of Kathmandu Valley mostly the educational institutions i.e School/ College/ Universities , workplace and through social media. Some boys and girls of the Bharseli Magars chooses their soul mate in educational institutions and working places abroad. So, there is also trend of marrying with foreign citizens.

### **5.7 Change in places of Marriage / Wedding Ceremony**

The marriage custom regarding the place of marriage ceremony has been changing day by day. Most of the marriages attended from the house. Now, most of the marriages are attended at party places. The respondent’s opinion regarding change in places of marriage/wedding ceremony decision-making of marriage is presented in the table below.

**Table 5.7: Change in places of Marriage / Wedding Ceremony**

Places of Marriage	Response	Percentage
Home	57	61.95%
Community House	2	2.17%
Party palace	25	27.17%
Temple	8	8.69%
Total	92	100

*Source: Field Survey 2023 AD*

The marriage is mostly organized in the home. There is an increasing number of population who organize their marriage ceremony in Party Palace. There are few numbers to attend marriage from temple and Community. Houses. According to the above data, 61.95% percent of respondents got married in their homes. The 2.7 % percent of respondents had their marriage in a community house and 27.17% percent of respondents organized their marriage in Party Palace and 8.69 % percent of respondents had their marriage in a temple. Two-thirds of the respondents migrated in

Kathmandu Valley after 2051 B. S. So, the old generations mostly married at the house before migrating to Kathmandu Valley. The trend of marriage ceremonies organized in the Party Palace has been increasing. There is also a continuity of marriage in a temple in Bharseli Magars. Few respondents performed their marriage at a community house.

Before migration to Kathmandu Valley, traditionally Bharseli Magars organized marriage rituals/wedding ceremonies in their own house. After migration, there are mostly not sufficient space in the house of Bharseli Magars and due to the modernized culture of urban area like Kathmandu Valley there are trend of organized marriage ceremony in the Party Palace. Some of the Bharseli Magars organized marriage ceremonies in the temple. Very few persons organized their marriage ceremony in a community house.

Senior Advisor of Bharseli Magar society, Kathmandu and Retired Teacher Lal Kumari Budhathoki states *“Traditionally most of the Bharseli Magars organized their marriage ceremony in their houses. The houses are quite congested to perform wedding parties in Bharse village. But after migration in Kathmandu Valley the marriage ceremonies are rarely organized in houses because of congested spaces. On the other hand, most of persons organize their marriage ceremony in Party Palaces to exempt from the obstacles regarding the management of wedding parties as well. The number of guests in urban areas like Kathmandu Valley are quite more than in villages. So, due to managerial aspects as well most of the Bharseli Magars organize their marriage ceremonies in the Party Palace. Some of the Bharseli Magars perform their marriage in the temple. The some of Bharseli Magars whose relatives got married to foreign citizens also organized marriage ceremonies in the temple. Very few persons organized their marriage in a community house.”*

Due to the migration, in urban areas the party palace is the appropriate place for wedding ceremonies at the present time. The administrative of the Party Palace manages all aspects of the marriage ceremony so, there are no further obstacles to be faced by the organizer. In addition, as the effect of the tradition and culture of other communities some of the Bharseli Magars organized marriage ceremonies in the temple. While the Bharseli girls and boys get married to foreign citizens they also

perform marriage in a temple. Most Bharseli Magars prefer the Party Palace rather than the community house in Kathmandu Valley.

From the research it can be concluded that, there is change is still a continuity of practice of traditional marriage rituals by Bharseli Magar of Kathmandu Valley.

# **CHAPTER : SIX**

## **SUMMARY AND CONCLUSION**

### **6.1 Summary**

Migration is major human activity. Migration is the movement of individuals and people from one state or region towards another state or region. In addition, people migrated within the regions, cities, and urban areas. There are different causes of migration. In other words, if people migrated once then they migrated again and again due to different regions. The desire for a better life is the major cause of migration.

Nepal is a mountainous country. Poverty, illiteracy, and unemployment affect each sector of human beings. Similarly, the Nepalese people are affected by remote geographical structures. In other words, developing the Terai region is very easy but developing other places is very difficult. The migration to the Terai region of Nepal was started after the eradication of malaria in 1950 AD. The fertile land, basic human requirements, etc., are a catalyst of migration. The people, of rural areas of Nepal have been facing problems of natural calamities, scarcity of basic needs, problems of health education and transportation service etc. So, in the context of Nepal migration is one of the major problems.

The basic objective of the study is to identify the impacts of migration on changing the marriage rituals of the Bharseli Magars of Kathmandu Valley. This is the study of fulfilling the research objectives within limited sources and basic objectives. This study mainly focuses on the impact of modernization and urbanization on the marriage rituals of the Bharseli Magars of Kathmandu Valley. In this research, both quantitative and qualitative data are used. For primary sources, the interview schedule has been used.

### **Major Findings of the Study**

- ) According to the educational status of respondents, 6.52 % percent are illiterate, 7.60 % percent are literate, 6.52% percent have passed primary level, 14.13 % percent have passed lower secondary level, 3.26 % percent have

passed secondary level, 14.13% percent have passed SLC, 14.13 % percent have passed higher secondary level, 14.13% percent have passed Bachelor's degree, 17.39% percent have passed Master's Degree and 2.17 % percent respondents have passed Doctor of Philosophy.

- ) According to the present occupation of respondents 1.0 % percent is in the agricultural field, 1.0 % percent is in the business field, 3.26 % percent are engineers, 27.17 % percents are retired army or government officers, 1.0 % is in foreign employment, 31.52 % percent are housewife, 1.0 % percent is lawyer, 3.26% percent are teacher, 2.17 % percents are medical Doctor, 2.17 % percents are Professor / Reader, 1.0 % percent is student, 11.95 % percent are self-employed, and 13.04 % percent are in other services.
- ) 70.65% of respondents had practiced arranged marriage and 29.34 % percent of respondents had practiced love marriage.
- ) The 70.65 % percentage of respondents' marriages were fixed by their parents and 29.34 percentage had fixed their marriages after their love affairs.
- ) The marriage of 43.47 % percents of respondents' marriage was decided by the father, 16.30 % percents of respondents' marriages were decided by their Mother, 10.86 % percent of respondent's marriage was decided by a brother/ Sister, and 29.34 % percent of respondents' marriage was decided by themselves.
- ) The marriages of 39.13 % percent of respondents were finalized by Chelibeti/ Jwaichela, 19.56 % percent of respondent's marriages finalized by relatives, abd 11.95 % percent of respondents' marriages decided marriage by the third person. The 29.34 % percents of respondents were not decided by Chelibeti/ Jwaichela/relatives or third persons
- ) Among respondents, 31.52 % percents of respondents practiced their marriage as cross-cousin marriage. The 68.47 % percent of respondents who practiced their marriage do not practiced cross-cousin marriage.
- ) The medium of 13.04 % percent of respondents are social ceremonies. The medium of 7.60 % percent of respondents are school/college / University.
- ) The medium of 5.43% percent of respondents are Social media.
- ) The medium of 3.26 % percent of respondents are work police/office. The medium of 70.65 % percent of respondents is none of the above.

) 61.95 % percent of respondents performed their marriage at home, the 2.17 % percent of respondents performed their marriage at a community house. The 27.17 % percent of respondents performed their marriage in a party palace. The 8.9 % percent of respondents perform their marriage.

## **6.2 Conclusion**

The study has focused on how migration impacts on marriage rituals of Bharseli Magar Kathmandu Valley. The major impacts of migration on marriage rituals of Bharseli Magar of Kathmandu Valley are mostly due to inter-cast marriages and cultural exchanges. Migration is not only due to economic causes but it also occurs due to social causes i.e. the political, cultural, environmental, health, education, and transformation also relate to migration.

The Bharseli Magars of Kathmandu Valley still practice the traditional marriage rituals. The traditional rituals of Bharseli Magars of Kathmandu Valley are Magani, Sodhani, Dulahi Bhitryaune, Theki Khane, Dhogbhet, Dulhan Farkaune, etc. Traditionally, to establish a marriage relationship the boy's side has to talk with the girl's side. Traditionally, the meeting place of the boy side and the girl side was the house of the girl. But due to modern culture, in urban areas, the boy side and girl side negotiate in the restaurant and other places rather than at the house of the girl.

During, Magani, Sodhani, Theki Lane, Bhatkure Lane, and Dulhan Farkaune rituals food items like wines, breads, pickles, eggs, fish, etc., were taken towards the girl's side. In urban areas, the fruits, Whiskey, chocolates, cold drinks, etc. also used as the Sagun or Koseli for Magani, Sodhani, Theki, Dhogbhet, and Dulhan farkaune, etc. rituals. Traditionally, the ring or chain is not provided to the bridegroom side during the Dhogbhet ritual. But as the modern ritual, the providing of a ring and chain to the bridegroom become part of the marriage rituals of Bharseli Magars of Kathmandu Valley.

Traditionally, the place of the marriage ceremony/ wedding party is generally the house of the bride and the bridegroom. But mostly party palace is used as the place for the marriage/ wedding ceremony. There is the symbolic culture of Ratyauli in urban areas like Kathmandu Valley. The women of Bharseli Magar Society sing folk



songs and dance as the symbol of Ratyauli. The ritual of Saipata Tirne is not that much practiced now.

The cross-cousin marriage has been breaking due to love marriage, inter-caste marriage, and marriage with foreign citizens. The girls and boys of Bharseli Magars of Kathmandu Valley started to practice of inter-caste marriage, love marriage, marriage with foreigners, etc. So, due to migration from Gulmi Bharse to Kathmandu Valley, the new generation of Bharseli Magars of Kathmandu Valley, be conscious of the traditional marriage rituals of the Bharseli Magars. Traditionally, there was a practice of polygamous marriage in Bharseli Magar society. However, there is no practice of polygamy marriage. The practice of remarriage after the divorce after the death of the husband and wife. The boys mostly perform second marriages after divorce and death of husband or wife.

Due to migration, the marriage rituals of Bharseli Magars are affected. The modern culture of the urban area i.e. Kathmandu Valley has been affecting in traditional marriage ritual of the Bharseli Magars. The most important traditional marriage ritual of Bharseli magar is the cross-cousin/Tin Ghare / Odane clockwise marriage system within certain clans and sub-clans of the Magars of Bharse. There are 16 clans and 29 sub-clans of Bharseli Magars. Due to migration, the new generation of the Bharseli Magars of Kathmandu Valley has practiced intercaste marriage and love marriage. So if the boy of the Bharseli Magar community marries with the girl of another caste then the boy of Bharse gives continuity to the traditional marriage ritual of Bharseli Magar. But on the bride's side, the marriage ritual is practiced according to their marriage rituals. On the other hand, if the girl of the Bharseli Magar marries a boy of the other caste then the girl's marriage is practiced based on the traditional marriage culture of Bharseli Magars but on the boy's side, they perform marriage according to their traditional rituals. So the cross-cousin/ Tin Ghare/ Odane marriage ritual of Bharseli Magars has been decreasing or breaking due to love marriage, intercaste marriage, and marriage practice with foreign citizens.

Except for the cross-cousin marriage, the food items of marriage rituals of Bharseli Magars i.e. Magani, Sodhani, Theki Khane, Dulahi Bhitryaune, Dhogbhet, Dulhan Pharkaune etc., have been changing. The items of ornaments also have been changing. The ornaments also provided to the bridegroom in Dhogbhet at present days. The

decision of marriage is mostly taken by boys and girls themselves. The place of the wedding party has been changing. Most of Bharseli Magar of Kathmandu Valley organized marriage parties in Party Palace rather than at home. Some Bharseli Magars practiced their marriage by establishing Jagge worshipping by Brahmin priests. So, due to migration, there have been changes in the marriage rituals of the Bharseli Magars of Kathmandu Valley.

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# APPENDIXES

## Appendix –I

### Migration and Marriage Rituals of Bharseli Magar of Kathmandu Valley

**Hemanta Budhathoki**

#### Interview Schedule

Name of the Household Head		Age	
Total number of Family Members		Sex	
	Married		
	Unmarried		
Education			
Address			
Traditional Occupation			
Present occupation			
Religion/Religious Belief			
Date of Interview			

- 1) Where did you migrate from?  
.....
- 2) When did you migrate?  
.....
- 4) What types of marriage did you practice?  
a) Arranged [ ] b) love [ ]
- 5) What is the practice of your marriage (arranged marriage)?  
a) Fixing of Marriage by Parents [ ]  
b) Fixing of marriage after a love affair [ ]
- 6) By which process or medium did you perform love affairs?  
a) Social ceremonies [ ] b) social media [ ]  
c) School/College/Universities [ ] d) Workplace / Offices [ ]

- 7) Did you practice cross-cousin Marriage?  
 a) Yes. [ ]  
 b) No [ ]
- 8) What are the changes in the “Dhogvet (Exchanges of Greetings)” ritual in your community due to migration?  
 a) There is mostly continuity of traditional rituals of marriage [ ]  
 b) There is no continuity of traditional rituals of marriage [ ]  
 c) The new/modern ritual of marriage practiced [ ]
- 9) What are the changes in the practice of Dowry in your family?  
 a) Dowry is not compulsory [ ]  
 b) Money is provided as dowry [ ]  
 c) Television, Vacuum cleaner, Washing Machine, Cupboard, Bed, Kitchen items, etc. has provided as dowry [ ]
- 10) Is/was there any practice of marriage with the foreign bride/bridegroom in your society? If so, in which country’s bride/bridegroom marriage been practiced in your family/society/community?  
 a) Europe & America [ ] b) Asian Countries [ ]  
 c) Australia [ ] d) Other Countries.....
- 11) What factors might/ may motivate you to marry with foreign bride/bridegroom in your opinion?  
 a) Due to abroad study /same educational study [ ]  
 b) Due to foreign employment / same workplace [ ]  
 c) Due to use of Social media [ ]  
 d) Other .....
- 12) Did you get assistance from Matchmaker while fixing your marriage? If so who played the role of of Matchmaker /Kaliya?  
 a) Chelibeti / Jwaichela (Jwai/ Pusai / Jethan, and Bhanja etc.) [ ]  
 b) Relatives of bridegroom [ ]  
 c) Third person than Chelibeti/ Jwaichela and relatives of bridegroom [ ]  
 c) Other.....
- 14) Did you practice inter-caste marriage?  
 Yes [ ] No [ ]

- 15) Did you practice re-marriage?  
Yes [ ] No [ ]
- 16) Did you practice widow marriage?  
Yes [ ] No [ ]
- 18) Who took the decision in your Marriage?  
a) Father [ ] b) Mother [ ] c) Brother/ Sister [ ] c) Self [ ]
- 20) Where did your Wedding attend .....
- a) House [ ] b) Community House [ ] c) Party palace [ ]  
d) Temple [ ]
- 21) Are there similarities in a marriage of your clans/sub-clans with other clans/sub-clans of the Magar community?  
a) Yes [ ]  
b) No [ ]
- 22) In what condition there are Differences in the marriage system of your clans/sub-clans with other clans/sub-clans of your community?  
a) While the girls/boys of Bharseli Magar get marry to Magars of other places [ ]  
b) While the girls/boys of Bharseli Magar get married to girls/boys of other castes [ ]  
c) While the girls/boys of the Bharseli Magar get married to girls/boys of other countries [ ]  
d) Others.....
- 23) What are the causes of similarities in marriage rituals between Magar Clans/ sub-clans in your community?  
a) There was a promulgated code of conduct for marriage rituals in Bharse [ ]  
b) The marriage system of clans /Sub-clans originated from Bharse due to their same ancestral culture [ ]  
c) Other.....
- 24) What are the major factors that contribute to a change in marriage rituals of your community due to migration?  
a) Modernization [ ] b) Urbanization [ ]  
c) Impacts of foreign cultures on a new generation [ ]  
d) Other.....



- 25) Are there any impacts of other religions/cultures in marriage rituals during your marriage?
- a) During the marriage ceremony I performed in “Jagge” performed by a “Hindu priest” [  ]
  - b) The ornaments like the ring and chain have been provided to me by the bride’s side [  ]
  - c) Other [  ]

**'The End'**

## APPENDIX –II

### Guidelines for Key-Informant Interview

1. The present and former officials and advisors of Bharseli Magar Society are selected as Key Informants.
2. Key-Informant interviews are based on the following topics:
  - ) Causes of Migration from Bharse, Gulmi to Kathmandu Valley.
  - ) Social History of Bharseli Magar.
  - ) Traditional marriage rituals of Bharseli Magars.
  - ) What are the major traditional marriage rituals of Bharsli Magars?
  - ) Key features of Magani, Sodhani, Dulahi Bhitryaune, Theki Khane, Dhogbhet, Janti Jane, Saipata, Dulan Farkaune, Ornaments, Dowry, remarriage, widow marriage, intercast marriage, marriage with foreign citizens of Bharseli Magar.
  - ) Traditional Cross-cousin/ Tin Ghare/ Odane marriage ritual of Bharseli Magars.
  - ) Change in traditional rituals of Bharseli Magar.
  - ) Impact of migration in marriage rituals of Bharseli Magars.
3. Additional related information (If any)
4. Suggestions/ comments in thesis proposal (If any)

## APPENDIX –III

### Some Pictures of Field Survey 2023











**Researcher with Respondents during Interview of Data Collection in Field Survey, 2023**

**Some Pictures of Key Informants Interview (KII)**



**Researcher with Respondents during Key Informant Interview (KII) of Data Dollection in Field Survey, 2023 AD**