

Hindu Rituals

Nepali transcript:

अंतरवार्ताकर्ता: अनि हजुर कुन धर्मको हो?

राधा: म त आफ्नो स्वधर्म।

अंतरवार्ताकर्ता: हजुर।

राधा: स्वधर्म भनेको...अब... के धर्म भन्ने अब... हिन्दु धर्म।

अंतरवार्ताकर्ता: हिन्दु धर्म? हजुर, अब हिन्दु धर्मको बारे अलि केहि भनिदिनुस्न। के-के भगवानहरु मान्नुहुन्छ? हजुरको चाडपर्वहरु त्यस्तै...

राधा: हाम्रो त धेरै मान्नुपर्छ।

अंतरवार्ताकर्ता : हजुर।

राधा: धर्म होइन? हिन्दु धर्म भनेको अब... दिन-दिन गणेशथान जानुपर्छ होइन?

अंतरवार्ताकर्ता: हजुर।

राधा: अनि हाम्रो बर्त बस्ने बस्नुपर्छ। होइन? त्यस्तो-त्यस्तो गर्नुपर्छ। अनि चाडबाड आउँछ होइन? कहिले के... कहिले अब त्यहि जनैपूर्णा भयो, होइन?

अंतरवार्ताकर्ता: हजुर

राधा: कहिले गठेमंगल भयो। बेला-बेलामा कहिले बाजे पुर्याउनुपर्छ, कहिले समय खानुपर्छ। त्यो सबै हाम्रो गर्नुपर्छ। कैले रोटी र चटामरी पकाउनुपर्छ।

अंतरवार्ताकर्ता: हजुर।

राधा: त्यस्तो-त्यस्तो चाडपर्व आउँछ। दशैं आउँछ, होइन? दशैं हाम्रो धेरै नै मान्नुपर्छ। तिहारमा धेरै नै मान्नुपर्छ। हाम्रो त्यो म्ह पूजा गर्नुपर्छ। दशैंमा चाहिँ हामी कुलदेवतामा जानुपर्छ। त्यो सबै गर्नुपर्छ।

अंतरवार्ताकर्ता: म्ह पूजा के हो अलिकति भनिदिनुस्न।

राधा: म्ह पूजा भनेको तिहारमा, होइन?

अंतरवार्ताकर्ता: हजुर।

राधा: पहिला लक्ष्मी पूजा आउँछ, है? अनि म्ह पूजा भनेको दोस्रो दिनमा। हामी सबै, आफ्नो जहान कति छ, सबै लामो बसेर, मण्डप बनाएर अनि सबै रोटीहरू अब बिमराहरू राखेर सबैलाई पूजा गरेर अनि बत्ति बालेर त्यस्तो गर्नुपर्छ।

अंतरवार्ताकर्ता: अनि अब हजुरको विचारमा अब धर्म अहिलेको समाजमा अब धर्म भन्ने चिज पहिला भन्दा हराइरहेको छ कि अहिले पनि त्यस्तै छ?

राधा: हामीले त त्यसै पहिलाको मानेको¹ छ हगी?

अंतरवार्ताकर्ता: हजुर।

राधा: म त त्यसैको... यहाँ अलि-अलि यहाँ नि अब काठमाडौं, ललितपुरमा भएको मान्छेहरू चाहिँ कोहि के-के धर्ममा लागेका² छन्। ज्यापुहरू पनि। होइन?

अंतरवार्ताकर्ता: हजुर।

राधा: हाम्रो चाहिँ आफ्नै पहिला कै धर्म हो।

अंतरवार्ताकर्ता: हजुर।

English translation:

Interviewer: What religion do you follow?

¹ The speaker does not say the full word 'मानेको/ maneko', but rather only pronounces half of it as 'मान्या/manyā'. This is a colloquial way of shortening words while speaking quickly. Though the sound can be understood, in written text it would be considered an error. For example, it's like shortening 'want to' to 'wanna' in English.

² Here also the speaker shortens the pronunciation of the word 'लागेका/lageko' to 'लाग्या/lagya'. This is done frequently when people talk quickly.

Radha: I follow my own religion.

Interviewer: *Hajur*³.

Radha: My own religion meaning... now... what religion do I call it... Hinduism.

Interviewer: Hinduism? *Hajur*. Now can you tell me something about Hinduism? Which deities do you worship? Your festivals and rituals...?

Radha: We need to believe and worship a lot.

Interviewer: *Hajur*.

Radha: Religion, *hoina*⁴? In following Hinduism... we visit Ganeshthan⁵ every day, *hoina*?

Interviewer: *Hajur*.

Radha: And we need to fast. *Hoina*? We need to do all this. And then the festivals come. Sometimes... well there is Janaipurni⁶, *hoina*?

Interviewer: *Hajur*.

Radha: And then there is Gathemangal⁷. From time to time we need to deal with the *baje*⁸, sometimes we need to eat *samay*⁹. Sometimes we need to cook *roti*¹⁰ and *chatamari*¹¹.

³ '*Hajur*', in this context is used to acknowledge what the interviewee is saying in a respectful way and also shows that the interviewer is listening and following whatever she is saying. It may also be used as a response to someone's question, to acknowledge that a speaker is right and may also be used to address someone older than you. It can also be used to ask a speaker to repeat something they just said in a formal way.

⁴ The direct translation of '*hoina*' is no; in this context, it is to make sure that the person is following the story and to confirm something. For example, in English, the word 'Right?' is used to confirm something.

⁵ 'Ganeshthan' is a temple devoted to the elephant-headed god Ganesh. This is a more generic term used to refer to the smaller shrines and temples that are devoted to this god, that are situated in and around different communities.

⁶ 'Janaipurni' is a festival where a people tie a string around their hands so as to protect themselves from danger and to give them strength. This is done on the night of a full moon. Thus, '*Janai*' refers to the thread that is tied around the wrist and '*purni*' refers to the full moon.

⁷ 'Gathemangal' is a festival that celebrates the death of a demon by the name of Ghantakarna, who is said to have terrorized villagers.

⁸ A '*baje*' is essentially a '*pandit*', a scholar that has studied Vedic history and is usually the person that conducts all the rituals for festivals.

Interviewer: *Hajur*.

Radha: Festivals like these come along. Dashain¹² comes, *hoina*? Dashain is a very important celebration for us. Tihar¹³ is also an important celebration. We need to do *Mha Puja*¹⁴ during that. And during Dashain we need to visit our *kuldevta*. We need to do all of these things.

Interviewer: Can you tell me a bit about *Mha Puja*?

Radha: *Mha Puja* is done during Tihar, *hoina*?

Interviewer: *Hajur*.

Radha: First, *Laxmi Puja*¹⁵ comes, right? *Mha Puja* is on the second day. We all, whoever's in our family, all sit down on a long mat, make *mandaps*¹⁶, keep *rotis* and *bimara*¹⁷ and do *puja*¹⁸ and light oil lamps.

Interviewer: And, now, in your opinion, do you think that celebration of religious values and beliefs is a dying trend?

⁹ 'Samay', in this context, is a type of dish made and eaten by Newars, that consist of different foods such as roasted beans, beaten rice, fried eggs, roasted meat salads and a variety of other foods, all in one plate. This type of dish is usually eaten during festivals.

¹⁰ 'Roti' is flat bread, made usually out of wheat flour.

¹¹ 'Chatamari' is a type of dish that includes meat or other toppings kept on top of a flat rice crepe.

¹² 'Dashain' is a 15-day religious festival of Nepal that commemorates the death of the demon Ravan by Lord Ram, the seventh reincarnation of the God Vishnu. It celebrates the victory of good over evil.

¹³ 'Tihar' is the festival of lights that is celebrated for 5 days. On the first two days, the cow and the dog are worshipped. On the third day *Laxmi Puja* is done. On the fourth day, *Mha Puja* is done, and on the last day sisters worship their brothers, praying for their long lives.

¹⁴ 'Mha Puja' is a ritual done during Tihar to celebrate and worship one's own body. It falls on the fourth day but people sometimes disregard the first two days where cows and dogs are worshipped, and consider the start of *Laxmi Puja* to be the first day of Tihar.

¹⁵ 'Laxmi Puja' is a ritual done during Tihar to worship the Goddess of wealth, Laxmi. It falls on the third day of Tihar, but the speaker says 'it comes first' because this is considered the first real ritual. Some people disregard the first two days and consider *Laxmi puja* to be the first day of Tihar.

¹⁶ 'Mandaps' are sacred decorative circles made out of colored powder on the ground, where the rituals take place.

¹⁷ 'Bimara' is a type of Nepali citron fruit.

¹⁸ A ritual done while praying

Radha: We believe and are still celebrating the olden day rituals, *hagi*¹⁹?

Interviewer: *Hajur*.

Radha: I am... Nowadays, there are some people in Kathmandu and Lalitpur who seem to be following other different kinds of religion. *Jyapus*²⁰ too. *Hoina*?

Interviewer: *Hajur*.

Radha: But we believe in and celebrate our own old religion.

Interviewer: *Hajur*.

About CultureTalk: CultureTalk is produced by the Five College Center for the Study of World Languages and housed on the LangMedia Website. The project provides students of language and culture with samples of people talking about their lives in the languages they use every day. The participants in CultureTalk interviews and discussions are of many different ages and walks of life. They are free to express themselves as they wish. The ideas and opinions presented here are those of the participants. Inclusion in CultureTalk does not represent endorsement of these ideas or opinions by the Five College Center for the Study of World Languages, Five Colleges, Incorporated, or any of its member institutions: Amherst College, Hampshire College, Mount Holyoke College, Smith College and the University of Massachusetts at Amherst.

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¹⁹ '*Hagi*' is a colloquial term that has the same meaning as saying 'Right?' in English. It is used to confirm a statement and make sure that the listener is following the speaker.

²⁰ '*Jyapus*' is a colloquial term used to refer to lower-class Newars. Nowadays, some might consider it to be a derogatory term.