

Unity and Diversity of Nepalese Culture

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Abstract

The Nepalese population is not the product of an intimate miscegenation of a number of diverse races and there can found more racial ramifications, with separate languages and customs connected with them. They may have come from outside or some of them may be traced as aborigine groups, and there may be the evidences of racial, geographical and economic diversities, but so far the "cultural milieu" is concerned it's the out product and supra-product of the common racial contribution of different languages and cultural groups of Nepalese people. We are at present conscious of a common Nepaleseness of outlook although are some 'agent provocative' of Indian sub-cont endeavoring much to 'discrep and divast' the Nepalese cultural unity discarding Hinduism on the basis of sectarianism, regionalism and so called aboriginalisms. It is, being the source of violence which can disintegrate the nation ultimately. For the communalists Hinduism is but a 'stratagem or intrigue' created by 'Bahun and Chhetries' for the exploitation, suppression, oppression and recognized as 'Ko domination of and against other castes and ethics groups. They promote the ideas of Magarata' 'Khasana' 'Sesants' 'Lembuana' 'Kerata' 'Gyu-Rong' (regions of nine chiefs of Gurungs) 'Tharuwana' etc. as new Hindu people with their separate petty states, which may by the later half of the 18th century. Prithivi Narayan Shah, The Hindu King had Conquest and proclaimed "Yo Asala Hindustana ho". His political unification was followed by Codification to legitimize, the Hindu autocratic authority through Hindu social law. According to them did not change the ideology received as a legacy from the past regime and constitutionally declared Nepal Thanas. The Deur as a Hindu state and kingdom.

Keywords : Agent provocative, autocratic authority, communalization & exploitation.

Introduction

Hence, some 'crackpots are indulge in over flatting and ballooning up ethnic problems to fulfill their throwing mal-interests' by damaging and destroying the Hindu or Nepalese cultural heritage which is the only source of pilgrimage our of national integrity and unity. For them Hinduism is not more than 'Bahuna-Chhetri Bada'. For them national the comp cultural heritage is something different than our ethno-cultural heritage. They are quite ignorant to understand Hindu cu and to realize the basic concepts and meaning of Hinduism. In actuality the term 'Hindu' in view of its origin is Austrics not Hindu. Not a single evidence of this term can be found in Vedic literatures like Vedas, Smritis and Epics and the w Even the old text 'Amarkosha' do not mention these terms any where. Only in the later-Dharmasatras, the term immanen Hindu is available in the sense of people who follow

'Varnashram system'. The established theory for the primitive origin of the term Hindu is the theory of Persian origin. At first, the Persians used this term to denote the people the Hind living by the bank of the river Sindhu, and its other sub-ordinate rivers. The Persians always pronunciation o incarnati spell the word 'sa' as 'ha'. They spoke 'Sapta' as 'Hapta', 'Ashura' as 'Ahura', 'Sarasvati' as 'Harahvati' an the days the word Sindhu as Hindu." These are mentioning of rivers 'Sindhu, Ravi, Jhelum, Vyasa, Sarasvati in our VEDI Panchana literatures. So, it seems true that the Persians are the people who first of all used the term Hindu to denote th 'raka' and people living by the bank of those above mentioned rivers. But it is also true that they never have used this ten to denote any particular race, caste, tribe or ethnic group.

S.K. Chatterjee, professor of Indian linguistics and phonetics, holds the oldest people who came in the region of '**Sapta Sindhu**' in the Eolithic stage a human civilization, when men were food gatherers not food growers, were the Negroid from Africa. The Negroid features can be noticed in Hindu sculptures and paintings right down to the 7th and 8th centuries. Still remnants of the Negroid are found in South Indian Jungles, Andaman Islands, in the hill-areas of Cochin, Travancore and in the hilly region of Rajmahal in Bihar state. In Assam Negro traits can be traced in '**Agami Nagas**.'¹" Many Anthropologists have also held that Negroids may be credited with the invention of the bow in this region or any where in the world. Likewise, the 'cult of ficus tree' associated with the fertility and with the souls of the dead, popular largely in Indian and Nepalese pains, have been supposed to be an outcome from Negroid tradition. There are many totemistic believes connected with fishes, animals and plants which have their origin in Negroid beliefs, but inherited by other group of population of Indian sub-continent.

By the century before Christ, the creation of the 'Hindu man' and 'Hindu culture' is almost accomplished, and behind this creation beside Negroid people there lies the fusion of other four major cultural groups or races. They are the Austric (Austro-Asiatic) or Nisadas described in the Vedic literatures, the Mongoloids or Kiratas (Sino- Tibetans), The Dravidian or Dravids and the Aryans.

Significance

The Austric people are recognized as 'Kolla' 'Bhilla', "Savara" Pulinda described in the Vedic literatures. Still the 'Kolas' and Mundas tribe are living in Indian regions. These group of people are credited for the invention of primitive agriculture with the help of 'Haloo" (Plough) and the hoe-Cultivation wich is still practiced among the Newares of Nepal. These people also credited for the cultivation of Gruel, Banana, Coconut etc. and for petting elephants, for the use of turmeric power and betel nuts for worshipping. They contributed to Hindu culture, the tradition of worshipping Godlings (small local and regional Gods) in Jungles, homes and Grama Hindu Culture and tradition. The tradition of vow keeping (Bhakala) in front of the god lings and the practice of throwing dead bodies in to the rivers; of recognition of the auspiciousness

of rivers and the importance of pilgrimages are some other practices which may have been an inheritance from Austric people. Beside all these, the completion of the days and months by the phases of the Moon (tithis) is a contribution of the Austrics to the culture. Chatterjee rightly writes that the Hindu philosophical ideas also appear to be Austric. Still the Austrics living in the Polynesia have the conception of **Mana** which permeates individual objects and brings and the whole Universe even.

Methodology & Materials

The Hindu conception of Brahman pervading the universe being transcendent and immanent, seems to have one of its main bases in the idea of 'mana' which have been Current among the primitive Austric of India like **Kolla, Bhilla, Munda, Sabara and Pulinda** peoples of 1500 years ago. Again, the Hindu theory of creation,² the conception of the universe as a gigantic egg (Brahmand), the great god incarnating in animal bodies like fish, tortoise, Boar etc., the popular tales of Satyavati, and the compilation of the days and months by the phase of moon all have their analogues among the Austric of Polynesia today. ic Panchanan Metra rightly writes, that the Sanskrit word in Vedic literature to denote full moon and new moon is 'raka' and 'kuha' respectively have corresponding words of similar sound in the Polynesian Austric languages³

After Negretos and Austric, the next language-cultural group which contributed for the formation of the Hindu cultural Heritage are Dravidians. They spread from Iran to India and known to Vedic Literature by two names; **Dasa** and **Dasyu**. These people are credited for the starting of city civilization and for the advanced system of writings. The word 'Nagaras' or 'Nagar' is supposed to be of Dravidian origin suggesting a city with built houses. Again the worship of Siva, Uma Shri and Bishnu and the ideas of practice of yoga and mysticism appear to have been derived from Dravidian speaking people settled in India. In the Rigveda itself, there are many traces of Dravidians influence and the development of cerebral sound in the Indo-Aryan, may be attributed to the Dravidian speech, the ritual like "sradda" and the rite like puja seems to be Dravidian in its origin to the fulfillment of their desire, to live in constant touch with the dead, the Dravidian people had practice ceremony like "Sradda" and later on this practice became the part and parcel of Hindu death Sanskara. Again the word "puja" and its performance are both peculiar to Hindus but later on it became the characteristics of hindu worship. In Dravidian, there are two words "Puje" and "Pusu" meaning the offering of flowers to the god lings (pu=flower, gey-to do) and the smearing of Vermillion or sandal paste to the body of divinity. It seems that for the first time Krishna-Vasudeva gave his support to this Dravidian "puja" ritual because in Bhagvata Gita. we find the following verse:- Patram Puspam Phalam yo me Bhaktya Prayacchati tad Ham Shaktyapahrtam Asnami Prayatatmanch. According to the verse, the god accepts the devout gift of leaf, flower, fruit or water if devotee provides these things with devotion. Thus a non Aryal rital established as the significant characteristics of Hindu culture.

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The next contributor of Hindu-cultural heritage are known as Aryans who entered India after 1500 B.C by way of Eastern Asia Minor, Mesopotamia and then Iran .They no doubt has brought their own primitive character but at the same time they also carried the elements in religion and mythology from Mesopotami and Asia minor. In India as a result of their contact with the Negrito, Dravidians, Nisadas and Kiratas with the traits can adaptable characters and imagination they built Hindu culture out of different non Aryan cultural elements They are credited for providing the ideas of "Varnashram Dharma, Homa, Yajna, Sanskara" as well as various mixture taboos, and negations in Hindu culture. They also developed Mata Theories and philosophies and differen schools of arts in Art, Architecture and Paintings.

The fifth contributor for the formation of Hindu culture is Kirata or Mongoloid people. They contribute living in Central and Eastern Nepal, Assam, Bengal, Bihar and other north eastern frontiers of India. By about 1000 B.C. they have been established in the southern Himalayan slopes and eastern India. In Nepal this Himalaya Tibeto-Burman are consist of Newar, Rai, Limbu, Magar, Lepcha, Dhimal and other Aborigines inhabitant Chatterjee writes in Nepal "We find large population which is Mongoloid in origin but Aryan in religion an culture. The Lichchhavis and even the Koliya tribe of which the Buddha was a member were all Tibeto-Burm in origin in spite of their Aryan language and their claiming to be Kshatriya."The history of Indo-Mongoloid the history of absorption within Hindu fold made of Negroto, Austric, Dravid and Aryans. Large masses of the became Aryan speaking Hindus in Bihar, Eastern Bengal, Assam and in Nepal. Mongoloid people are credit for giving the final shape to the Sakta faith and philosophy. They are credited for the construction of tem "Kamakya" and the work like "yogini tantra", the tantric form of later Hinduism seem to have taken its colouring from the charater of Mongoloid cults.

Thus the Hindu culture is but the repository of the composite culture and is the river in which the several rivers mingled their waters. The physical anthropologist has suggested that in the creation of the culture as a whole there are at least four races which has attributed for the creation and they are as followers.

- 1) Hyperdolichocephalic
- 2) Dolichocephalic
- 3) Mesocephalic
- 4) Brachycephalic.

Among this, the Hyperdolichocephalic and Dolichocephalic are both Aryans, Dravids and Austric.

Conclusion

People.' The physical anthropologist like P.C. Rao, D.N.Majumdar and Osmal, Hil are of the opinion that "Uralis" people of Kerala and Oraons of U.P and Nepal are belong to

Hyperdolichocephalic group. Actually the aboriginal people living in India and Nepalese plains and hills are belong to either Hyperdolichocephalic or Dolichocephalic group. When Brachycephalic are represented by the Limbus of Nepal, "Chakma" of Chittagon hill tracts, "Kakars" of the north western region of India "Sherpa, Lepcha, Bhutanese and the people from outer Mumbai, from Dakkan, Madras, and Sindha." In the similar way, Mesocephalic group of people are represented by the castes and tribes of Hyderabad, the Sitapavana Brahmans of "Kokhana, the Gujarati Brahmans of Badanagara, the Kayasthas of Bengal and castes from Nepal. The Mesocephalic group has contributed to the Hindu culture are apparent in the different school of art, in textile form of design, in esteem designs of gold and silver ornaments and also the Bengal terracotta of 17th and 19th century. They are above all the promoter of the terraced agriculture. The above discussion gives evidence that Hindu culture is not a culture of any particular group. You sent The above discussion gives evidence that Hindu culture is not a culture of any particular group of people. It is assimilated body of culture of at least five different group of people like Negro, Austriacs, Dravids, Aryans and Mongols. It represents all the people may be of Leptorhine, Mesorhine, Platyrrhine etc. It's a totality or sum total of the activities of different groups of people living in India and Nepal since from Neolithic periods. In this sense it represents the life style, traditions, customs established systems, negations, prohibitions, taboos and several others beliefs of those different groups of people as a "body culture" which is named as "Hindu. Beside its originality, Hindu culture has been influenced by outside cultures in different historical age. The Aserean, Babylonian, Parthean, Iranian, Cythean, Armenian, Greek, Turkish, Muslims, English and Dutch traits can be traced easily in it. Hence, at present Hindu culture becomes more complicated and complex. In this sense, the Hindu culture is but the greatest amazement in the world. In view of its nature, it is not a "mechanical mixture" which can be separated easily but it is a chemical compound, beyond the decomposition and disintegration. This is the unity of our culture.

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