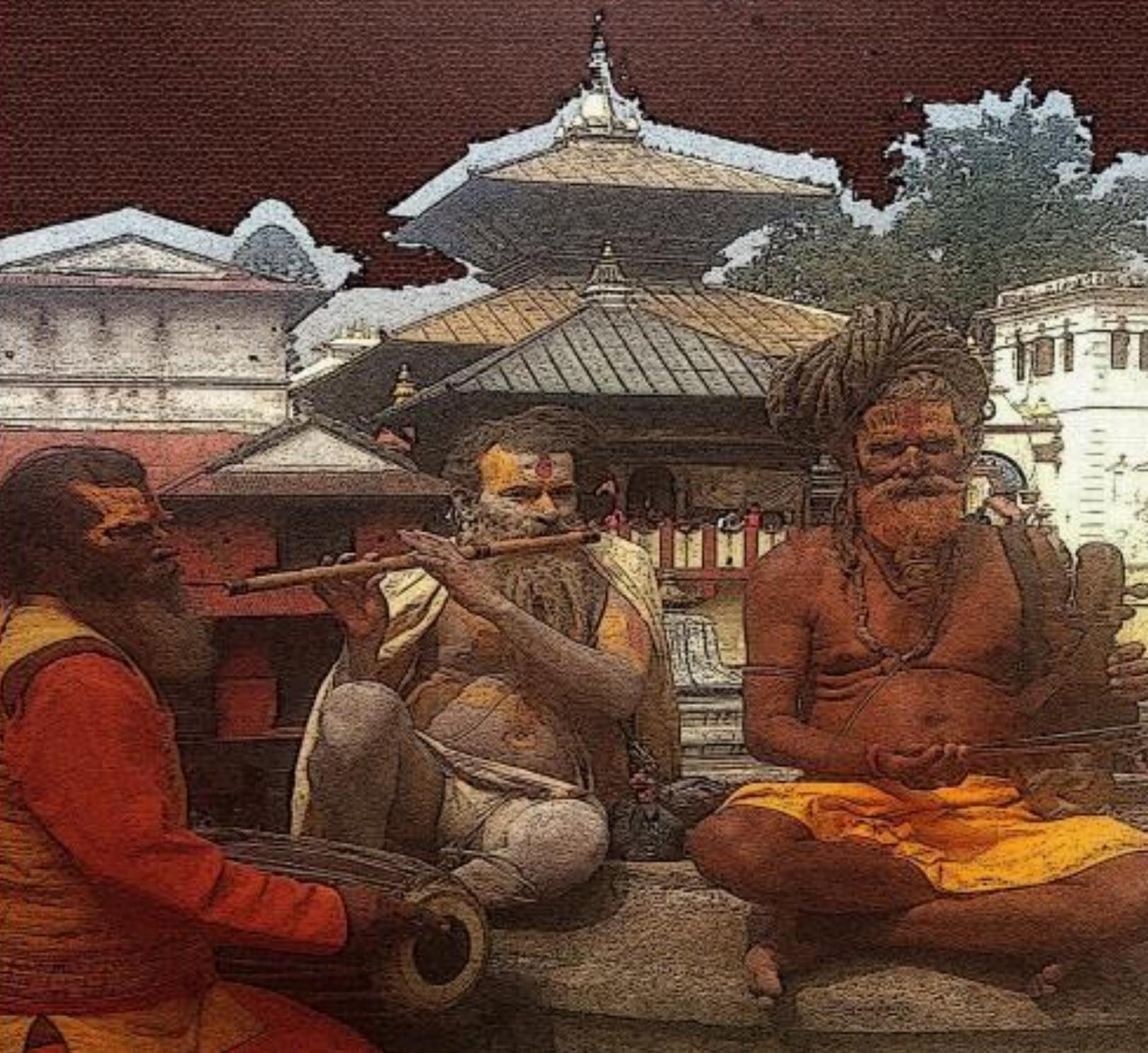


# NEPALESE FOLK CULTURE

*A compilation of research Journal*



## **Nepalese Folk Culture Compilation of Research Journals**

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**Cover Photo:**

Stuti Sharma

**Graphic Design:**

Stuti Sharma

**Address:**

Loksanskriti, Nepal Music Center Trust, Kathmandu  
Phone Number: +977 01 4465463  
Email: [nmc@nepalmusiccenter.com](mailto:nmc@nepalmusiccenter.com)  
<http://www.nepalmusiccenter.com>

## **Foreword**

Nepal Music Centre (NMC) Trust was formally established five years back in the year 2009. Established with limited resources and with the initiation from people's level, this trust, in order to start a new initiative in the support of folk culture, aims to develop Nepali music enterprise, especially musical instruments, singing and dance.

NMC trust, with its own building at Pingalasthan, Battisputali, Kathmandu provides basic as well as advance music education and training to around 500 to 600 students from the age group of 6 to 50 years. It teaches students with the help of textbooks prescribed by the government of Nepal. As per the objectives mentioned above, the trust is running in its full-strength based on formal curriculum and standardized teaching methodology. In addition, this trust gives special preference to traditional Nepali folk music and classical music along with facility of modern/western musical education.

In this rapidly changing world, rigorous work can only bring a sense of authentic change in the field of music which requires practical planning, clear vision and imagination. In doing so, preservation of our musical heritage based on oral tradition along with its unique and original attributes is a must. Otherwise, our valuable musical cultural heritage may suffer from untimely extinction. Hence, it is important to publish journal papers on Nepali music even in English medium. Such research-oriented publications can help develop and introduce rich Nepali music to the international community.

Nepal Music Centre Trust is proud to share the fact that there is a regular publication of a research-based journal called LOK SANSKRITI. The Trust believes that this publication may become a meaningful contribution and thereby it would help preserve and disseminate valuable musical heritages of Nepal. In order to meet the demand of national as well as international music world, the Trust has published two useful journals written by experienced music practitioners, trainers, and researchers:

- a. Dances of Nepal  
(A Compilation of Research Journal )
- b. The Nepalese Folk Culture  
(A Compilation of Research Journal)

The publication of these journals is a matter of great pleasure for us. We would like to thank all the authors for their valuable contribution in the journals. Nepal Music Centre Trust congratulates authors for their success in producing insightful findings on the rich diversity of Nepali music enterprise. It is hoped that these research journals will become an important marker of the heart-beat of intangible culture of Nepal.

**Satya Mohan Joshi**

Chairman

Nepal Music Centre Trust

Shrawan 30, 2071

## **Contributors**

### **Conception**

Santosh Sharma

### **Coordinator**

Jyoti Ghimire

### **Culture Authors**

Late Ratnakar Devkota  
Padma Raj Joshi "Prabhat"  
Kanchhi Maharjan  
Bina Sinha  
K. B. Simple  
Shiva Raj Panthi  
Devika G.M.  
Hansabati Kurmi  
Prof Dr. Chudamani Bandhu  
Dr Jay Raj Pant  
Dr. Badri Sharma Binadi  
Yamala Ghimire  
Sabitri Malla Kakshyapati  
Dr. Motilal Parajuli  
Tulsi Diwas  
Beni Jangam Rawal  
Rambharos Kapadi Bhramar  
Kanjok Lama  
Nirmal Kumar Bhandari 'Tiraskrit'  
Janardan Dahal  
Chandra Kumar Hatuwali  
Ram Saran Darnal  
Krishna Prasad Parajuli  
Dr. Bishnubibhu Ghimire  
Kusumakar Neupane  
Dr. Jibendra Dev Giri  
Haridev Koirala  
Sushila Ghimire  
Tulasa Waiba  
Dilendra Rai  
Dil Bikram Angdembe  
Dr. Madhav Prasad Pokhrel  
Dr. Hansapure Subedi

Dr. Shiva Prasad Paudyal  
Dr. Bishu Raj Atreya  
Guddi Panta  
Bulu Mukarung

### **Advisors**

Satya Mohan Joshi  
Janakabikeshari Dharmaraj Thapa  
Prof.Dr. Chudamani Bandhu  
Prof.Dr. Abhi Subedi  
Prof.Dr. Madav Prasad Pokharel  
Krishna Prasad Parajuli  
Dr. Ramdayal Rakesh

### **Chief Editor**

Dr. Govinda Acharya

### **Editor**

Sandhya Pahadi

### **Editorial Team**

Prof.Dr.Motilal Parajuli  
Prof.Dr. Jayaraj Pant  
Anil Poudel  
Bamkumari Budhamagar  
Gita Karki

### **Regional Representative**

Bulu Mukarung (Eastern)  
Beni Jangam (Central)  
Durga Rayamajhi (Western)  
Ashok Tharu (Midwestern)  
Padmaraj Joshi (Far Western)

### **Translation**

Mahesh Poudel

## Different Aspects of Bhuo Festival Celebrated in Kali-Karnali Region

Late Ratnakar Devkota

If there is any confusion about the meaning of any word used by a typical group, it is always good for us to rely on the meaning propounded by several experts in the dictionary instead of assuming the meaning on our own.

Bhuo festival, celebrated in the Kali-Karnali region on the basis of 'tithi' or the count of days in a fortnight based on the moon's position, can be called an occasional celebration, song, festival, game or fiesta, but the question 'what name, in written, should this festival be given' is an intellectual challenge for all of us.

Of the five categories projected above, it seems best to call it a 'parva' or a festival according to the lunar motion in a month. This suits best, because in spite of small variations across the region on its date and month, what commonly underlines the festival is that people count 'tithi' or days based on lunar motion, and so 'parva' is the best label for this celebration. Based on the mode of celebration, some people even call it 'Bhuo khel' or Bhuo game. In the light of these realities, I have named this write-up "Different Aspects of Bhuo Festival Celebrated in Kali-Karnali Region," wherein, by festival I mean 'parva' or a special day in the month, counted according to the motion of the moon.

There are dozens of articles about Bhuo celebrated in Kali-Karnali region, but there is no uniformity in the writings. The writers have mentioned Bhuo in different terms like Bhuo, Bhuvo, Bho, Bhwa, Bhuva, Bhuwa etc. Does Bhuo have no concrete word? Maybe it might have taken different forms with differences in places. *Brihat Nepali Sabdakosh* (Dictionary) defines 'Bhuo' (N) as "A festival celebrated by males and females by dancing on the new moon night. 2. A song used in folk drama in ancient time."

The author of this article has defined Bhuo as follows in his article "Bhuo: An Interesting Festival" published in *Rooprekha*, Year 15 vol 12, 162, 2032 B.S. Baishakh (April 1975 AD):

- a. Bhoo+a; 'Bhoo' means 'dew' and 'a' means 'arrival'. It means a festival celebrated on the arrival of winter season.
- b. Bhoo+a; 'Bhoodev' or the festival celebrated on the arrival of Lord Shiva on the earth.
- c. 'Bhoo' means 'earth', Bhuva - hell, swa - heaven.

In the hymns of Bhoo festival or game celebrated in Karnali zone, there mainly is the explanation of earth and hell. The Sanskrit word 'Bhoo' (earth) as used by various languages users like Doteli, experienced gradual shift in pronunciation, and changed to Bhuo, Bhuvo, Bhuwa, Bhuwoo, Bhvaa, Bho etc. Even if we link the word 'Bhuo' with earth or hell, it links with the serpents living in hell and their worship.

- d. The word 'Bhoova' denotes living creatures, ghosts and spirits. In this festival they offer black flags and sesame grains in Bhuakhada so that the evil spirits would run away from here at midnight. On the day of new moon in the month of Poush (mid-December to mid-January), people offer foods and grains at road junctions. Thus, this festival is also celebrated in the name of evil spirits.
- e. Bhuo/Bhoovo – There is a belief that on the particular night, Lord Shiva came to the earth, took a round and went back to heaven and thus, taking it as the blessing of the Lord, they celebrate it.
- f. In Karnali zone, the two letter word is pronounced Bhuo or Bhoovo. In this zone, the word Bhoova has been linked with different topics:
  1. Bhoova – Bud (the hill is an area where wheat, millet grow)
  2. Bhoovo – Khado (The place of making fire at night on the new moon of Poush)
  3. Bhoovao – Bharat (uncontrollable situations)
  4. Bhoov o – Bhailo (A festival celebrated in the month of Poush– Bhailo during the day, and Bhuvo game at night.)
  5. Bhoovao – Crops (like barley, wheat, corn, millet, buck wheat, potato, been etc.)

The word 'Bhuo' is popular as Bho and Bhwa in Doteli language. In Seti Zone it is also called Bho, Bhwa, Bhuwa, Bhuo, Bhoova etc. In Dailekh District of Bheri Zone, and in Jajarkot district the words Bhovo, Bhuva and Bhuo are pronounced 'Bhuwa'.

It's appropriate to present some Bhuo hymns here to get the contents of the hymn. Thus, some parts of Bhuo have been presented here. At first the Bhuvo popular in Bheri zone as collected by Purna Prakash Nepal, has been presented herewith:

*Ha hairyo ha hariyo ha hariyo* Bhosi

[Oh green! Oh green! Oh green!]

*Bhuo gadneko matho dubole bhariyo* ”

[Those who buried Bhuo got forehead filled with green.]

*Shristima bhyo kaha pugyo?* ”

Where did Bhuo reach in creation?

*Shristhtima Bhuo kailash thiyo?* ”

[In creation was Bhuo on Mount Kailash?]

*Kailashko Bhuo kahathi bhaigyo?* ”

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