

Glossary

If not otherwise marked, all terms are in Nevārī.

āba (Skt. *āmalaḥ*, Nep. *amalā*) – emblic myrobalan, *Phyllanthus emblica* L.
abhiṣeka (Skt.) – ritual bath, ablution
abīr – deep red powder, used with yoghurt and cooked rice never with water to mark the forehead (*svagā*), or scattered as powder on auspicious occasions such as Holi.
ācāju – Tantric priest
ācāluyegu – second Tantric initiation of a Vajrācārya which empowers him to perform life cycle rituals
ācamana (Skt.) – purification by sprinkling water (cp. *nasalā*)
āgāchē – house (*chē*) or temple for an → *āgādyah*
āgādyah – esoteric deity of a clan, often of all members of a caste
āgusā – tuft of air (Skt. → *śikhā*)
ahimsā (Skt.) – not to injure or harm, the principal of non-violence
ailā – wine, liquor (mostly made of wheat)
ajimā – grandmother, midwife, evil spirit
akṣamālā (Skt.) – rosary
akṣata (Nep., Skt.) → *kigaḥ*
akṣaya tṛtīyā – Indestructible Third, the third day of the bright moon in April/May (Baiśākh)
ala tayegu – to colour the feet: colouring of toes with red colour, performed by the barber’s wife
alīdyah – a lump of clay worshipped as śiva or Agni during Ihi
alīdyahpūjā – worship of → *alīdyah*
āmvaḥ-hāmvaḥ – a mixture of dried Emblica myrobalan (*Phyllanthus emblica* L. *Euphorbiaceae*) and black sesamum
añjana (Skt.) – ointment, black soot
annaprāsana (Skt.) → *macā jākva*
annasaṃkalpa (Skt.) – lit. “the decision for food”: a ritual decision for a plate of grains, especially rice, given to the priest(s) at the end of a ritual
āratī (Skt.) – offering of light (cp. *siphāratī*)
argha, *arghya* (Nep., Skt.) – water (lit. “worth, respect”): pouring of sacred water (occasionally with milk or → *pañcāmṛta*) by both hands on a deity or person
arghyapātra (Skt.) – a pot for *argha*
āsana (Skt.) – lit. “seat”, offering of a seat for deities as well as for ritual participants (priest, *yajamāna*, *nāyah* and others); the seat is mostly prepared with a drawn diagram (*maṇḍala*), preferably a → *svastika* or lotus (*kamala*), or built up as a special seat or throne
āśīrvāda (Skt.) – lit. “blessings”: recitation of auspicious *mantras* or words at the end of a ritual, sometimes presented with flowers and → *tikā*. At times,

the *āśīrvāda* goes together with → *abhiṣeka* and → *pratiṣṭhā*; cp. *svastivācana*
aśmāropaṇa (Skt.) – the grinding of black lentils, part of the Cūḍākarāṇa ritual
aṣṭamaṅgala (Skt.) – eight auspicious signs
aṣṭamī (Skt.) – the 8th day of a lunar fortnight
aśuddha (Skt.) – lit. “impure”, polluted, referring to persons (like *dumhā*) or objects (clothes, houses)
aśvattha (Skt., syn. *pippala*, Nep. *valasi*, Classical Nep. *varangatasi*) – fig-tree, *Ficus religiosa* L.
aūśī – new moon (Skt. *amāvāsīyā*)
bāhā – Buddhist monastery
baji – beaten rice
bali (Skt.) – offering (cp. *pañcabali*)
bali-pūjā (Skt.), worship with *bali*: offerings of cooked rice or watered beaten rice (*baji*) and/or cooked food (meat, fish, alcohol) to Aṣṭamātrkā and other mother goddesses, Kṣetrapālas, spirits, ancestors, and supplementary gods. *Mahābali*, the main *bali*, generally is dedicated to or identified with Bhairava, often discarded on an absorbing stone (→ *chvāsah*) to pacify the ghosts (*piśāca*). The term is also used for the main offering to a Tantrically worshipped deity, if it includes animal sacrifices; it then practically means “animal sacrifice”.
barā cukayegu – to touch the head with an offering of rice
bāre – Buddhist monk
bāre chuyegu – Buddhist initiation ritual
bārḥā khyāḥ – ghost (*khyāḥ*) believed to threaten the girls in seclusion (→ *bārḥā tayegu*)
bārḥā pāsāḥ – lit. “friend of the cave”, i.e. puppet or doll also called *katāmari* for the girls in confinement (→ *bārḥā tayegu*)
bārḥā tayegu – pre-menarche ritual of 12 days seclusion
bartamān (Nep.) → *vratibandhana*
basant pañcamī – Spring’ Fifth, the 5th day after new moon in January/February (cp. *śrī pañcamī*)
bau – offering of watered husked rice with turmeric, rice husk with red pepper, flattened rice or cooked rice to spirits or deities
bayar (Skt. *badara*) – Indian jujube, *Zizyphus mauritiana* LAM.
bel → *byā*
belpūjā – worship of the → *bel* fruit
besanako laḍḍu (Nep.) – a kind of sweetmeat made of the flour of soybeans
bhagavān (Nep., Skt. *bhagavat*) – god, deity
bhāgye yayegu – lit. “to bow down”, to perform *darśana*
bhajan maṇḍal (Nep.) – musical group
bhālincā – plate (→ *mimicā*)
bhāri thanegu – lit. “to dissolve a store” for feasts on the occasion of Kaytāpūjā

bhāylaya (Skt. *br̥ṅgarāja*) – *Eclipta prostrata* (L.) L., yellow flowers and leaves offered in death rituals
bhēcāpūjā – worship of the nephews
bhīguyā yagu – lit. “good, auspicious work”
bhikṣā (Skt.) – alms, alms-giving
bhoj (Nep.) – feast
bhuisinha – vermilion, orange or red powder
bhuisinha chāygu or *tekegu* – lit. “to put vermilion” into the forehead and parting the hair on the occasion of Bāhrā, Ihi and marriage
bhūt-pret (Nep.) – ghosts
bhvato – small bodice
bhvay (Skt. *bhojana*) – offering of a joint meal
bihā, *bibaha*, *bihāha* (Nep., Skt. *vivāha*) – marriage
bikūbaji – an offering of about four kilo of rice
bindu (Skt.) – dot or drop applied between the eyes
Bisaketjātrā – New Year festival, 12th to 18th April
brahmacārin (Skt.) – first life stage of the Twice-borns, student, ascetic
brahmā jal (Nep.) – showering water on the Ihi girls
brikhalagna (Nep.) – horoscope with the sign of Taurus
br̥ṅgarāja → *bhāylaya*
busādān – anniversary rituals (lit. “birthday”) of temples stūpas
busā khāygu or *busākhā* (Skt. *cūḍākaraṇa*) – the boy’s first shaving of the hair
bvaḥ – one portion of food on the occasion of a feast
byā – wood-apple or Bengal quince, *Aegle marmelos* (L.) CORREA EX ROXB. (Nep. *bel*, Skt. *bilva* or *śrīphala*)
caḥlā/chalācā – razor chisel
caḥre – the 14th day of the dark or bright half of the lunar month
caitya (Skt.) → *cibhāḥ*
cakrapūjā (Skt.) – 7th day death ritual
cāku – raw sugar
candana (Skt.) – sandelwood and paste made of sandelwood (*Santalum album* L.)
cā phyāygu – lit. “to mould clay”
caru (Skt.) – a mixture of rice, barley, sesamum and pulse with ghee for the *homa* sacrifice
catāmari – flat bread of rice flour
catuvā – a kind of ladle
catuḥsāgara-abhiṣeka (Skt.) – washing with water of four oceans
catuḥsamudrajala (Skt.) – water of the four oceans
caurāsī byañjan → *cyepetā ghāsā*
chaitihī (Skt. *Ṣaṣṭhī*) – ritual on the 6th day after birth
chattra (Skt.) – honorific parasol
chē – house
chēbau biyegu – pacificatory ritual for the house
chēbhvaḥ – offering to the house
chucū māri – a kind of bread of wheat
chuyāsā ghāganghalā – small bells
chvāsaḥ – protective stone with a defined catch-

ment area of households, absorbing ritual waste and impure material, e.g. impure food, left-overs, the umbilical cord, the dresses and beds of a dead person later collected by ritual specialists, e.g. the Jugīs. The stone is sometimes also called *kalādyah* (though some insist that it is a different place), a non-iconical female deity, whose name is derived from *kalamka*, “unclean, impure things, left-overs.” However, it is often unclear which deity resides in the *chvāsaḥ*. It is often regarded as a female mother or grandmother deity (*aji*, *ajimā*), often also called Chvāsaḥ Ajimā, but it is also believed that the ancestors (*pitri*) and ghosts (*piśāca*) reside there (cp. Toffin 1984: 486, Gellner 1982: 107).

chvāsaḥ vāygu – to throw, abandon to the → *chvāsaḥ chvēlābhu* – lit. “plate of roasted buffalo meat”: the last meal before a festival or ritual. According to Ādi Vajracārya (1980: 32) it is “the first part of a life-cycle rite” (*karmakāṇḍāyā pūrvāṅga*) and “the first purifying feast for the rite” (*karmayā prathamāśuddhibhojan*).

cikā – mustard oil or rape oil

cipā – polluted food (leftover or touched by others)

cipā thikegu – lit. “to make impure”

civara (Skt.) – a Buddhist vestment representing the monastic robe

cuka (Nep. *cok*) – courtyard, more often square in plan
cūḍā (Skt.) – tuft of hair

cūḍākaraṇa (Skt.) → *busā khāyagu*

cūḍāmaṇi (Skt.) – a jewel worn on the top of the head

cvaki – a mixture of broken rice

cvaki ajimā – stone in public space absorbing the afterbirth

cvaki holegu – lit. “to scatter broken rice” to pacify evil spirits at locations which the *phubaidya* suggests, also on the way from childbirth in hospital to home

cyepetā ghāsā (Nep. *caurāsī byañjan*) – food of eighty-four varieties

dakṣiṇā (Skt.) – ritual “payment” of the priest and other ritual specialists mostly with coins and bank notes. In Newar rituals *dakṣiṇā* is also offered to gods and texts as well as helpers. → *desnā*

daphaḥsvā (Skt. *kundāpuṣpa*) – jasmine flower (*Jasminum multiflorum* ROTH) → *dvāphvaḥsvā*

daśakriyā (Nep., Skt.) – lit. “the ten works”, death rituals of the first ten days

Dasāī – festival in autumn for a period of 15 days to celebrate the mythic victory of Durgā over the demon Mahiṣa

daśasamskāra (Skt.) – ten life-cycle rituals

deguthī – association (→ *guthī*) of members of a caste from the entire town (*de*)

dekhā (Skt., Nep. *dikṣā*) – consecration for a religious ceremony, Tantric initiation

deśabalipūjā (Skt.) – sacrifice to the city’s territory
deśadevatā (Skt.) – local deity (cp. *sthānadevatā*)
deśāntara (Skt.) – lit. “foreign region”, part of the Hindu boy’s initiation
desnā (Skt. *dakṣiṇā*) – lit. “gift”, presented by a client (*ajmān*) to the priestly officiant
dhācāsvā (Skt. *damanakaḥ*) – fragrant flower, Indian wormwood (*Artemisia vulgaris* L.)
dhahcā – sacrificial ladle or spoon
dhāle (Nep. *anār*, *dārim*) – pomegranate, *Punica granatum* L.
dharmadhātupūjā (Skt.) – Buddhist framing ritual
dhārni (Nep.) – measure (2.393 kg)
dhau – curd
dhaubaji – mixture of curd and flattened rice
dhaubaji nākegu – to feed curd and flattened rice on the occasion of Gāijjātrā after → *godāna*, on any birthday while staying on the → *pikhālāku* stone in front of the house
dhaupatu – curd in two small cups integrated into a platform: a pair of small cups or saucers with diluted curd used for a representation, especially in a Buddhist context, of the Four Brahmāvihāras or Eight Immortal Beings (*aṣṭacirañjivi*), and for a → *dhau svagā*, i.e. a kind of → *tikā* on the right (men) or left (women) temple.
dhau svagā – ritual food with curd
dhoti (Nep.) – dress for males
dhūp (Nep., Skt. *dhūpa*) – incense
dhurījāla-abhiṣekha (Nep., Skt.) – lit. “sprinkling water from the roof”: at the end of → Ihi a Brahmin’s helper pours water from the roof of a house or temple.
ḍigudyah → *dugudyah*
ḍikṣā → *dekhā*
ḍīp (Nep., Skt. *ḍīpa*) – light
ḍubo (Nep., Skt. *dūrvā*, Nev. *situ*) – a species of grass (*Cynodon dactylon* (L.) PERS.) common to marshland, survives the dry season, considered as one of the substitutes for the soma plant
du byēkegu – purificatory ritual on the 10th day after death
dugudyah, var. *digudyah* – ancestral deity
dugudyahpūjā – worship of the ancestral deity
dumha – male and female members of the lineage (→ *phukī*) polluted by death for the first ten days
dumsi kā (Nep.) – porcupine bristle
duru – cow milk
dūpā tayegu – admission of boys at the age of four or five to (*du*, lit. “inside”) the lineage (*phukī*)
dūrvā → *ḍubo*
dusva – first preparatory day of rituals that last several days
dusvajā – meal with cooked rice concluding the first day
dvāphvahsvā (Skt. *kuṇḍāpuṣpa*), “white jasmine” (*Jasminum multiflorum* ROTH): a kind of white jas-

mine, with one stalk of *dūrvā* grass pierced in. With *dvāphvahsvā* the priest sprinkles → *argha* water at the end of a ritual to all participants. A branch of this flower is often stuck into the → *kalaśa*. It can also be substituted by a small wooden stick with a silver flower. There seems to be a tantrik background when the flower is regarded as the female and the → *dūrvā* grass as the male principle.

dyaḥ – god, deity
dyaḥbvaḥ – variety of food offered to a deity
dyaḥ bvaḥkegu – feeding of a deity
dyaḥcē – god-house
dyaḥ din – god’s days, i.e. days which are auspicious for Kaytāpūjā and for Ihi such as the Indestructable Third (*akṣayaṭṛtīyā*), the Victorious Tenth (*vijaya daśamī*), the Marriage Fifth (*bibāha pañcamī*) and the Spring’s Fifth (*śrī- or basant pañcamī*)
dyaḥpālah – caretaker (*pālah*) at a non-iconic representation or seat (*pīṭha*) of a deity

gācā – shawl
gaḥ – pit
gāijjātrā (Nep.) → *sāpāru*
gāju (Skt., Nep. *gajura*) – central tip, pinnacle of a temple
gaṅgājal (Nep.) – pure water, originated from the Gaṅgā
gapacā (Skt. *kalaśa*) – vase, pot
garbhādhāna (Skt.) – insemination ritual
ghaṇṭā (Skt., Nep.) – bell
ghṛtadhāra (Nep., Skt.) – copper vessel
gobar (Nep.) – cow dung
godāna (Skt.) – ritual offering of a cow
gogrās (Nep., Skt. *gogrāsa*) – lit. “cow’s mouthful”: beaten rice, ginger, pieces of salt placed on a leaf (→ *jēlālāpte*). *Gogrās* is sometimes believed to represent the cow.
gotra (Skt.) – Hindu lineage
gubhāju, var. *guruju* – Buddhist Vajracārya priest
guḍapāk (Nep.) – a kind of sweetmeat
gūka – head of a wild chicken or bird
Gūlā – Buddhist month in August/September
Gumipunhi (Nep. *Janaipūrṇimā*), full moon in August
guruju – priest, teacher (→ *gubhāju*)
gurumā (Nep.) – the wife of a Guru or priest
gurumaṇḍalapūjā (Skt.) – lit. “Worship of the maṇḍala of the Guru (Vajrasattva)”; framing ritual in Buddhist contexts
guthī – religious association
guthīyār (Nep.) – member of a → *guthī*
gvajā – “round cooked rice”: conical piece of cooked rice or watered beaten rice with some red colour (→ *bhui sinha*), used in Hindu and Buddhist Tantric rituals representing unnamed deities or spirits
gvasa khalah – organiser of a ritual
gvē – betel nut, the sud of the Betel palm (*Areca catechu* L.)

gvēmū – seed of betel nut
gvēsābhvay – feast on the occasion of marriage
gvēsṣvā (Nep. *makhmalī*) – *Gomphrena globosa* L., a small lilac or red nut-shaped flower, lit “betel nut flower”
gyaḥ (Nep. *ghī*) – clarified butter
gyaḥ-cāku – a dish of butter and raw sugar
gyaḥ-kasti – clarified butter and honey

hākucā – a lump of black clay
halu – turmeric (*Curcuma longa* L.)
haluvā (Nep.) – a kind of sweetmeat
hamsa (Skt.) – goose
hāmvaḥ-techva – a mixture of black sesame and barley handed out to the fathers who hold their daughter’s hands on the occasion of Ihi
hāsāḥ – tablet
havana (Skt.) – sacrifice, oblation
haykhē – duck’s egg
hi – blood cake
holipunhi – full moon in March
homa (Skt.) – lit. “burnt oblation, fire ritual”, also *havana* or *yajña*: burning of fire wood in a pit ritually prepared with with ghee and a drawn *svastika*. The Brahmin and the sacrificer (*yajamāna*) pour ghee and throw grains and other ingredients (fruits, lentils etc.), are thrown into the flames, all accompanied by Vedic or Buddhist *mantras*. In the concluding *pūrṇāhūti* all ritual specialists join in the last offering to the fire (cp. *jage*).
hyāūtā – red beer

ihi (Skt. *vivāha*) – initiation ritual for girls, so-called mock marriage with the *bel* fruit
ihimacā – Ihi girl
ihimacā nakegu – feeding of the Ihi girls by relatives the days preceding the ritual
ihipā – marriage (in Patan also: earthen bowl used in the Ihi ritual)
ihiparasi – special sari for the Ihi girls
ikāpakā – “rape and broad-leaf mustard seeds” put on charcoal prior to many rituals to drive away evil spirits; a packet of this is an invariable part of the *pūjā* material
ilākā – segment or urban space centering around an essential shrine which receives blood offerings
iṣṭadevatā (Skt.) – the deity chosen by the worshipper as a personal deity

jage (Skt. *homa*) – sacred fire
yajamān (Skt. *yajamāna*) – sacrificer, client of a priest,
jāki – husked rice
jākva – old-age celebration
jal (Nep.) – pure water
jalakalaśa (Skt.) – vase with (purified) water
jaldān (Nep.) – lit. “gift of water”, ritual offering of water

jātaḥ – horoscope
jātakarma(n) (Skt.) – birth purification ritual
jēlāapte – a plant of the curcuma variety
jeri – wrinkly sweet bread
jholā (Nev., Nep.) – small bag
jicābhāju – the brother-in-law or husband of a sister, wife-taker
jīvana-parīkṣā (Skt.) – lit. “examination of the (future) life”, a sub-rite during → *annaprāśana*
jugibvaḥ – offering to the ancestors, handed over to the Jugi four times a year and after death rituals
juginī – female Jugi who collects offerings
jvālānhāykā – mirror
jyāḥ (*jākva*) – worship of the old people
jyāḥcvanipū – helpers, husbands of father’s and grandfather’s sisters as wife-takers and wife-givers like maternal uncles

kāciḡu lā – any raw meat
kaḥsu – pie made from small dried and grinded peas
kājal (Nep.) – black soot
kāji – organiser
kalaḥ – leaf plate with food
kalaḥ ajimā – stone in public space absorbing offerings to the spirits → *chvāsah*
kalaḥ vāygu – to discard the remainder of a feast at a → *chvāsah* stone
kalāpakā – paper flag
kalas (Skt. *kalaśa*) – ritual vase or flask containing water and/or milk
kalaśārcana (Skt.) – consecration of the sacred vase
kalaśapūjā (Skt.) – lit. “worship of the sacred vase”: the deity is mentally and ritually invoked and summoned into the sacred vase and then worshipped. Often several *kalaśas* are used; the main vase (*mūlakalaśa* or Nev. *pūrṇahalara*) is mostly placed in the middle or centre of the sacrificial space. Of special importance for the fulfilment and auspiciousness of the ritual is the Gaṇeśa or Ināya Kalaśa.

kali – anklets
kamaṇḍalu (Skt.) – a water pot used by ascetics
kanyādāna (Skt.) – lit. “gift of the virgin”, climax of the marriage ritual
karṇavedha (Skt.) – piercing of the ear during → *cūḍākaraṇa*
karuvā (Nep.) – water pitcher
katāmari → *bārḥā pāsāḥ*
katu – balls of cotton
kāybhū – plate
kaypakhā – paper flag
kaytā – loincloth
kaytā ciyegu – binding of the loincloth through the crotch and folding it around the thread above the hindquarters
kaytāpūjā – Hindu initiation of boys
kegu – peas
khaḥmhū – basket

khāsi (Nep. *kīpa*, Skt. *dantaśa*) – bitter orange, *Citrus aurantium* L., used only in rituals
khajuri (Nep., Hindi, Persian *khajūr*) – a sweetmeat shaped like a date
khakkara (Skt.) – ascetic's staff
kharpān (Nep.) – basket
khau – “mustard oil (cake)”; cp. → *sarvakhau*: a pulverized oil-cake mixed with water to purify on the first or tenth day after death, after shaving the boys's head and after paring the girls toenails.
khau kāyegu – to take → *khau*: a purificatory rite during the Ihi ritual
khāyithala – lit. “pot of curd and oil”: a pot with diluted curd with oil, salt and tumeric regarded as the substitution of alcohol during Tantric rituals.
khē – egg
khē svagā – offering of eggs, meat, fish, bean, cake, and alcohol
khvāḥ svaye – seeing the bride's face
khvalā (var. *kvalaḥ*) – copper bowl, exclusively used in rituals
khvapināyaḥ – title of the most respected painter in town
kigaḥ – unbroken rice, used in rituals (Nep. *akṣata*, Skt. *akṣatā*)
kijāpūjā – worship of brothers by their sisters and aunts (the *māmhā pitṛ*)
kisli (var. *kisalī*) – from *ki*, “rice” and *salī*, small clay saucer; offering of a small clay saucer with rice, a betel nut and a small coin, often placed on the → *kalaśa* or hanging from the ceiling or offered to a deity making mother earth (represented by the clay pot), Dhānya-Lakṣmī (grains), a minister (nut) and the king or the population (coin) witnesses of the rituals. *Kisli* is an essential part of → *mimicā*.
ḷsetrapāla (Skt.) – tutelary deity, guardian of a courtyard or square
kuchi – measurement, equal to two *mana*
kuco (Nep.) – brush
kula (Skt.) – descendants of a family, lineage
kuladevatā (Skt.) – lineage deity (cp. *dugudyah*)
kulchē – house of origin of a patrilinear group
kule – wooden measuring vessel or container measuring two *mana* (1 *mana* = 0,545 litre or ca. 0,5 kg)
kumaḥkāḥ (var. *kumbhakā*) – lit. “the thread of the Kumārī”, or (Skt.) *śatabrṇḍikā*, lit. “pure thread”: a yellow or white cotton thread used for connecting deities and other puposes. During → Ihi rituals the body length of the girls is measured by the thread 108 times and then worn as a kind of garland with 12 offerings knotted to it, and during → Kaytāpūjā the height of the boy is sometimes measured two by hundred-and-eight times. For this purpose, a stick is placed on the head and below the feet around which the thread is 108 times bound. A *kumaḥkāḥ* with five strings of different colours distributed by the priest after the rituals is often bound by the participants around their neck or wrist.

kumārī (Skt.) – (pre-pubescent) girl, maiden, (married) virgin
kumārīpūjā (Skt.) – feeding and worshipping virgins
kus (Skt. *kuśa*) – couch grass (*Desmostachya bipinnata* (L.) STAPF), the most sacred of Indian grasses
kva cikā sāykegu – lit. “to apply the rice powder and oil-cake”: purification by smearing oil and rice powder on the head followed by a ritual bath or sprinkling water on the occasion of → Bārḥā on the sixth day
kvataḥ – plate
lā – lane
lāchi – small square
laddu (Nep.) – sweets
lākhe bhāju – Dvivedī Brahmin
lālmohan (Nep.) – sweets
lasakusa or *lasaḥ kusaḥ* – ritual welcoming at the threshold of a house or a courtyard, often performed by the elderly women before or during a ritual. The received person gets the hands washed with added broken flattened (*cvakā bajī*).
latyā (Skt. *sapiṇḍikaraṇa*) union with the ancestors on the 13th or 45th day of death rituals (lit. one and a half months)
liṅga (Skt.) → *śivaliṅga*
luhāpūjā – ritual performance at a door before entering the house
lūsvā – golden flower
lusi dhenegu – lit. “to pare the nails”: the ritual or symbolic paring of the nails of the feet by a barber's wife as part of the body purification prior to any life-cycle ritual. It goes often along with colouring the feet with red colour (*alaḥ*).
lusi thikegu – symbolic paring of the nails of the feet which are just touched with the instrument.
macābu byēkegu – purification ritual after birth (on the 4th or 5th day, cutting the umbilical cord)
macā buigu – to give birth
macā jākva (Skt. *annaprāśana*) – first feeding of cooked rice
mahanta (Nep.) – head of a *maḥ*, in Bhaktapur a group of Non-Newars who are considered *saṃnyāsi*, who are not cremated but buried in a seated, cross-legged posture, as though engaged in meditation
mālā (Skt.) – flower garland
maleju – wife of father's maternal uncle
malephva – a mysterious fruit that is never used in a domestic ritual
māmā – maternal aunt
māma (Nep.) – maternal uncle
mākyāmū – seed of the coconut
māmhā pitṛ – daughters, aunts and grandaunts who are invited to feast, lit living ancestors
mana – volumetric measure: 1 *mana* = 0.545 litre or ca. 0.5 kg

- mandah* (Skt. *maṇḍala*) – diagram based on a circle
maṇḍala (Skt.) → *mandah*
mantra – sacred (Vedic) formula or verse
māri – bread, sweets
masala – spices
matā – light, lamp (Skt. *dīpa*): lighting and waving a lamp is common part of almost all rituals. It can be performed with the → *sukūdā*, a simple clay saucer with oil and a wick (*pālā*) or just the lit wick.
matā-phā-tācā-pūjā – lit. “worship with lamp, measuring vessel and iron key(s)”: purifying worship with lamp (*matā*, often *sukūdā*), a measuring vessel (*phā*) and iron key(s) (*tacā*), often held together with two hands
maṭha (Skt.) – religious institution (of → *mahantas*)
māy – black lentils (*Vigna mungo* (L.) HEPPEL)
māy ghiri-ghiri yāygu – the crushing of black lentils
māy niyaygū – the grinding of black lentils
mekhalā (Skt.) – girdle
mekhalābandhana → *kaytāpūjā*
me yāgu lā – buffalo meat
mhā – body
mhāpūjā – worshipping the body on the first day of the bright moon in October/November, the first day of the Year according to Nepāl Saṃvat
mhaykhāpapu – peacock feather
mhāymacā – daughter or sister of the deceased, who prepares the *nhenumhā* food
mhaynāyaḥ (f. *mhaynakhī*) – helper of the priest
mhecā (Nep. *taili*) – small bag containing offerings
micikisvā (Nep. *jamāne māndro*) – *Mahonia nepalensis* DC. ex Dippel, a thorny flower available in January
mikhā kākegu – to open the eyes (of artifacts by a painter or carpenter)
mimicā – small tray, a small flat plate made out of reed with → *kisli* as well as oil in a clay saucer, flour, *svāvā* (“flower rice”) and a coin and sometimes meat given to the barber
mrdāharaṇa (Skt.) – bringing some earth or clay: a ceremony of the Hindu marriage
mu – bangles
mū – green lentils
mūbhvay – main feast
mūdakṣiṇā – main gift
mudrā (Skt.) – ritual hand gestures
mūladevatā (Skt.) – main deities
mūlakalaśa (Skt.) – main sacred vase
mūlepana – smoothening the ground
mūnakhī – the privileged Ihi girl who is leading the row of girls
musvā (Skt. *mūlapuṣpa*) – flower (*Origanum majorana* L.) used for ancestor worship (*dugudyaḥpūjā*)
musyā – soybeans
muthā – bunch of vegetables like radish, spinach or green garlic
mutumāri – cones of steamed rice flour, offerings on the occasion, offerings on the occasion of birthday, → *mhāpūjā* and → *kigapūjā*
mvahni – black stroke on the forehead signifying the sharing of a sacrifice, especially on the occasion of *vijayadaśamī*, soot
nā chuyegu (Skt. *nāmakaraṇa*) – name giving
nāgarājā – the king of serpents
nāike (Nep.) – leader
naivedya (Nep., Skt.) – offering food, mostly fruits and sweets, to a deity
nakhī – mistress or senior most woman of a household or lineage
nakṣatra (Skt.) – lunar mansion
nāma or *nāmaskāra* (Skt.) – greetings, ritual salutation (mostly with flowers and invocations) of deities placed on a special seat (→ *āsana*) prepared by a diagram (*maṇḍala*, *yantra*).
nāmakaraṇa (Skt.) → *nā chuyegu*
nāndī(ka)śrāddha – ancestor worship, also called *ṽṛddhi-* or *ābhuyadayikaśrāddha* or *nāndīmukhaśrāddha*
nāndīmukhapitaraḥ (Skt.) – ancestors
nasā nakegu – lit. “to feed with grains” girls in seclusion with a variety of six grains from the 6th to the 12th day of seclusion
nasalā – purification by sprinkling water (Skt. *ācamana*)
nau jāt (Nep.) – nine marginally pure sub-castes
nauṇī – wife of a barber (Nau)
nava nakhī – privileged nine Ihi girls
navaratna – nine jewels
nāyaḥ – head of a group, a congregation, a clan
nedapunhi – second birthday
nedatithi – death ritual after twenty-four month
nhāykā kenegu – lit. “to show the mirror”: a ritual mirror shown by the priest or the → *nāyaḥ* to the participants at the end of the ritual. It is said that the mirror is for the auspicious seeing of one’s soul (*ātmadarśana*) or a representative of the sun as the witness of the ritual.
nhenumhā – death ritual on the 7th day (*nhenu*)
nhēpālā (Skt. *saptapadī*) – seven steps
nijā – cooked rice
nīlavajra (Skt.) – blue diamond
nimantraṇā (Nep.) – invitation card
ninā – pure water
nini – paternal aunt
niniāji – paternal grand-aunt
nīrājan or *nīrāñjan(a) yāy(e)gu* – from (Skt.) *nīrājana*, “making bright” or (Skt.) *nīrāñjana*, “spotless” (cp. Gellner 1992: 361 fn.17): waving with a small clay saucer with burning coals in which a lit wick of raw cotton, mustard seeds, a flower and rice are offered in order to destroy the evil, to remove sins and obstacles. It is touched and then brought to the threshold stone (*pikhālākhu*). See also DCN

- s.v. *nirmmachanādi*: “a ritual act of putting yellow mustard seed and reddish brown mustard seed in a small clay pot and make hands warm and then touch one’s eyes”.
- nisi yāygu* – purifying
- nislā* (var. *nisalā*, *nislāh*) *biyegu* – lit. “to give a plate with pure (food)”: prestation or offering of wheat flower, beaten rice, sweets, a coin, ginger, or other things given at the end of a ritual to the priest.
- nityapūjā* (Skt.) – regular worship
- nyā* – fish
- nyāsa* (Skt.) – mental commitment to a ritual
- pacū* – fine rice flour
- padma* (Skt.) – lotus flower (*Nelumbo mucifera* GAERTN.)
- pāju* – uncle, mother’s brother
- pājukhalah* – matrilinear relatives
- pakā* (Nep. *rāyo*) – broad leaf mustard with reddish brown seeds (*Brassica juncea* (L.) CZERN.)
- pañcabali* (Nep., Skt.) – five offerings
- pañcadānacaḥre* – the 14th of the dark moon in September
- pañcadyah* – five deities (mostly the → *pañcāyāna* configuration)
- pañcagavya* (Nep., Skt.) – the five products of a cow: cowdung, urine, milk, curds and butter
- pañcagrāsa* (Skt.) – feeding of five handfuls and eating with five fingers in a special way
- pañcāmṛta* (Skt.) – lit. “five nectars”: mixture of milk, curd, ghee, sugar, and honey
- pañcapallava* (Skt.) – a bundle of five kinds of flowers, sprouts or leaves (e.g. Skt. *pīpala*, *vaṭa*, *udumbara*, *palāśa* and *āmra*) for garlands which are fixed with prints or drawings of auspicious symbols.
- pañcapatra* (Skt. *pañcapattra*) – five coloured flags
- pañcaraṅgi* (Nep.) – cloth of five colours
- pañcāyāna* (Skt.) – group of five deities present in many rituals: mostly Sūrya, Sadāśiva, Nārāyaṇa, Lakṣmī and the lineage deity (*iṣṭadevatā*) of the extended family (*phukī*); (cp. *pañcāyatana*)
- pañcāyatana* (or *parivāra*-) *devatā* (Skt.) – group of five deities: Sūrya, Śiva, Gṛhalakṣmī, Varuṇa, and Nāgarāja (cp. *pañcāyāna*)
- pāñgrahaṇa* (Skt.) – marriage
- pāp* (Skt. *pāpa*) – evil, harmful, sin
- paraśu* (Skt.) – axe
- parivāradēvatā* (Skt.) – accompanying deities
- pāsāh* – friend, helper
- pasukā* – cotton thread made of three strings (Skt. *pañcasūtra*)
- pāthi* – volumetric measure (4.36 litre)
- pāṭi* – sheltering building
- pau* – measure (100 g)
- peḍā* (Nep.) – a kind of sweetmeat made of sugar and milk
- pedapunhi* – fourth birthday
- phā* – wooden measuring vessel, → *matā-phā -tācā-pūjā*
- phalaprāśana* (Skt.) – first feeding with fruits
- phalīdyah*, *phalini* – paper cylinder used during Ihi, also representing Tārā
- phalīmari* – a kind of bread
- phu* – a kind of shamanistic blowing
- phukī* – lineage group, close agnates up to the third generation, shares the same *dugudyah*, all members are → *dumhā*, polluted for a period of ten days
- pī dheneḡu* – cutting the umbilical cord
- pikhālākhu* – stone guarding the threshold of houses and temples, absorbs ritual waste on various occasions
- piṇḍa* (Skt.) – balls of cooked rice, wheat or barley, offered to the ancestors (*pitṛs*)
- pisamudra* – the five oceans
- pitambar* – strip of golden silk, golden cloth
- pitaraḥ* (Skt.) → *pitṛ*
- pītha* (Skt.) – seat of a deity in non-iconic form
- pitṛ* (Skt.) – forefathers, ancestor of a family or clan, manes (pl. *pitaraḥ*)
- pitṛpakṣa* (Skt., Nep.) – the dark half of the moon in September
- pī vāy yēkeḡu* – to discard the afterbirth and the umbilical cord (on a → *cvaki ajimā* stone)
- pradhānadevatā* (Skt.) – main deities, → *mūladevatā*
- prāṇa* (Skt.) – breath, vital force
- praniti* (Nep., Skt. *prañitā*) – a small copper vessel that represents Viṣṇu in rituals, also a name of an earthen pot used in the → Ihi ritual
- prasād* (Nep., Skt. *prasāda*) – divine grace, clearness, purity: blessed food, flowers, → *tikā*, threads etc. given by the priest to participants of the ritual; sometimes the *prasād* can also be taken without a priest handing it over.
- pratimā* – image (of a deity)
- pratiṣṭhā* (Skt.) – lit. “establishment”: throwing of popped rice over the sacred place to the deities and the main ritual participants at the end of a ritual
- pravrajyā* (Skt.) → *bāre chuyegu*
- preta* (Skt.) – etheral form assumed by a dead man during the period between death and union with his or her ancestors (→ *pitṛ*)
- prokṣaṇi* (Skt.) – water used for sprinkling or consecrating, holy water
- pugācā* – shawl of cotton, offering on the occasion of → Kaytāpūjā
- pūjāri* (Nep.) – temple priest
- puṇsavāna* (Skt.) – transforming the fruit of love to a male foetus
- pūrṇacandra(-mantra)* (Skt.) – lit. “(verse of the) full moon”: recitation of hymns at the end of rituals after which the ritual mirror (→ *nhāykā*) is cleaned and shown to the participants in order to show them their soul. Usually the mirror is cleaned by drawing a moon (*candra*) or *oṃ* on it.

- pūrṇāhuti* (Skt.) – the full or final offering of a sacrifice, → *homa*
- pūrṇakalaśa* (Skt.) – central sacred vase
- purohita* (Nep.) – house priest
- puṣpa* (Skt.) – lit. “flower”: presenting of flowers to a deity, salutation (*nāma*) with flowers
- puṣpabhājana* (Skt.) – worship with flowers
- puṣpabhājanamantra* (Skt.) – lit. “the mantra for (handing over) the flower vessel (or *pūjā* plate)”: mostly the *sidhir astu* or *yathāvāṇa mantra*: see the introduction to Part IV.
- puṣṭikasūkta* → *śānti-puṣṭikasūkta*
- putunā* – a formal jacket with four knots presented to the child on the fourth birthday
- pvācā* – a shirt with two knots above the two shoulders that is presented to a child on the second birthday (→ Nep. *bvato*)
- ragati* (Nep.) → *hi*
- rākṣasa* (Skt.) – evil spirit
- rakṣamālā* (Skt.) – protecting necklace
- rudrī(pūjā)* (Skt.) – recitation of the Rudrī hymn
- sā* (Nep. *gāī*) – cow
- sā khayegu* – lit. “to shave the hair”: shaving of the head in an act of purification; in many rituals the hair is cut and then brought to a nearby river (*sā vayjikegu*).
- sagā* → *svagā*
- sāit, sāit* (Nep./Nep.) – the astronomically calculated auspicious moment for the celebration of the core element of a ritual
- salāpā* – earthen bowl for the → Ihi girls to keep the bel fruit and receive offerings of rice
- samāvartana* (Skt.) – end of study
- samaya* – small cold meal of beaten rice (→ *baji*), popped rice, dried fish, roasted meat, eggs, back soybeans or raw ginger, representing the five elements (*pancatattva*) fed to deities and participants.
- samaybaji* – flattened rice, soybeans, ginger, egg and fish
- saṃgha* (Skt.) – congregation, monastic order
- saṃkalpa* (Skt.) – ritual declaration of ritual intention, also called *vākya*: ritual decision. In Newar rituals the *saṃkalpa* is often spoken by the priest in the name of a delegated *yajamāna*, e.g. the → *nāyaḥ* or a representative from a → *guthī* as the client. Cp. *annasaṃkalpa*, see also Michaels 2005.
- saṃskāra* (Skt.) – life-cycle ritual
- sāgā* – dried fish
- śāṅkha* (Skt.) – lit. “conch”: the conch is used for invocation by blowing into it, pouring → *argha* water, milk or oil onto a deity. It is mostly placed on a tripod used by girls on the occasion of → Bārḥa for the first time.
- śānti* (Skt.) – pacification, peace
- śāntihoma* (Skt.) – a sacrifice for → *śānti*
- śāntika-puṣṭikasūkta* or *-mantra* (Skt.) – lit. “peace and strength”: the *śāntisūkta* or *-pāṭha* is a pacifying recitation of RV 2.42.1ff. or 7.35.1-15, RVKh II.2ff., VS 36.8-12 or AV 19.9-11, verses that are mostly recited at the end of rituals. It is often recited together with the *puṣṭikasūkta*, twenty verses from VS; see Dkv₁ fols. 22^v-21^v (sic!) and Sv_v fol. 5^v-5^v. For the concept of *śānti* in a Newar context see Kropf 2005: 217-233.
- śāntipāṭha* (Skt.) – recitation of a peace-giving hymn (often VS 36.17)
- sapākhvaḥ* – blockprint to be fixed on the forehead
- sāpāru* (Nep. *Gāijātrā*) – festival of the cow (*sa*) on the first day (*pāru*) of the dark half of the moon in August/September
- sapiṇḍīkaraṇa* (Skt.) → *latyā*
- saptadānya* (Skt.) – mixture of seven kinds of grains
- saptadvāra* (Skt.) – seven gates
- saptapadī* (Skt.) – lit. “seven steps”: in → Bāre chuyegu, the first seven steps the Buddha hast taken after his birth; in the marriage ritual and Ihi the first seven steps of the bride after marriage. This sub-rite is also performed during other rites of passage. → *nhepālā*
- saptaṛṣi* (Skt.) – the seven seers
- sarvakhau* – pulverised oil-cake, ritual bath with a pulverised oil-cake, sesamum paste and water
- sarvaśadhi* (Nep., Skt.) – lit. “all medicine”: a collection of herbs available in local shops used for the “healing” of a → *homa* sacrifice and other purposes: it is believed that the fire needs medicine after having digested so many things; cp. Kropf 2005: 552f.
- śatabhṛṇḍikā* (Skt.) – pure thread, also called → *kumahḥkāḥ*
- sattal* (Nep.) – sheltering house
- sātupākhā* – pigtail
- śeṣāhuti* (Skt.) – offering of the remaining seeds and ghee into the fire
- siguthī* – funeral association
- śikhā* (Skt.) – tuft of hair
- śimantonayana* (Skt.) – parting the mother’s hair
- sincu phāyegu* – to part the hair
- sindūra* (Nep.) – vermilion (Nep. *sinha*)
- sinha* – any colour or substance (e.g. ashes) used for → *tikā*
- sinhamhū* – lit. “main (pot of) vermilion”: cylindrical container with top for pigments (see Levy 1990: 641) for the *bhūisinha* or → *tikā*.
- sinhapūjā* – worshipping of vermilion powder used for the → Ihi ritual
- sinhasvā* (Nep. *bhimsen pate*) – butterfly bush, *Buddleja asiatica* LOUR.
- sinhathala* – small cup containing vermilion → *sinhamhū*
- siphā* – wooden measuring vessel
- siphā luyegu* – lit. “to pour (ritual fruits) from the

- wooden measuring vessel (*siphā*)” (from Skt. *śrī* and *phala*, cp. Skt. *puṣpavṛṣṭi*, “rain of flowers”): pouring of small pieces of ritual fruits and flowers over the head of participants, often taken from the *sipha* (mod. Nev. *siphā*), “a wooden measuring vessel,” with a mixture of any fruit pieces with popped rice (*lāvā*), flowers, coins etc. In Buddhist rituals it is generally poured from the bell.
- siphadyah* – oleander goddess
- siphārati* – “light (Skt. *ārati*) with wooden measuring vessel (→ *siphā*)”: waving lights with a sukūda lamp (in front of an image or person) and a wooden measuring vessel; cp. *siphā luyegu*
- sī uyegu* – burning the corpse
- śivaliṅga* (Skt.) – non-iconic, phallic representation of śiva
- Śivācārya – purity specialist
- so(h)raśrāddha*, *soḍaśrāddha* (Nep.) – period of sixteen (*soḍa*) days in September to perform the death ritual for the ancestors by the head (→ *nāyah*) of the clan
- sparśaphala* (Skt.) – touching the fruits (of life), a sub-rite during *annaprāśana*
- śrāddha* (Skt.) – ancestor ritual
- śrāddhayaimha* – the person who performs the → *śrāddha*
- śrībaṅgi* (Nep.) – frontlet ornaments on forehead
- śrī pañcamī* – Spring Fifth, the 5th day after new moon in January/February (cp. *basant pañcamī*)
- śruvā* (Skt.) – sacrificial ladle or spoon
- sthānadevatā* (Skt.) – local deities (cp. *deśadevatā*)
- stotra* (Skt.) – religious verse or hymn
- suddha* (Skt. *śuddha*) – not polluted, pure
- sujaphva* – a mysterious fruit that is never used in a domestic ritual, one of the twelve offerings twisted into the → *kumāḥkāḥ* thread of → Ihi
- sukūda* (Skt. *sukunḍā*) – lit. “a vessel of oil (Nev. *su*)”: an oil-lamp with a cup for oil and an image that represents Agni Aiśvarana or Sūrya, or Gaṇeśa, Śiva and Śakti, usually made out of bronze.
- supari* (Nep.) → *gvē*
- suruvāl* (Nep.) – a set of shirt and pant
- sūryasākṣī* (Skt.) – the sun as witness
- svā* – flower
- svagā*, *sagā*, *svagona*, (Nep.) *sagūn*, (Skt.) *sagūṇa* – “well-wishing food” (lit. “with good qualities, with virtue”): presenting of certain items such new dresses and rice, dried fish, red powder, flowers, boiled eggs, coins, liquor (*aila*), ginger, soybeans etc. for giving the auspicious → *tikā*; in the Parbatīya tradition *sagūn* is sometimes just a *tikā* with yoghurt; cp. Gellner 1988: 108.
- svagā kāygu* – to take ritual food on auspicious occasions
- svastika* (Skt.) – a kind of mark on persons or things denoting good luck
- svastikayantra* (Skt.) – a swastika diagram
- svastivācana* (Skt.) – “recitation of auspicious verses”: viz. ṚV 5.51 + ṚVKh II.4ff; cp. VbP p. 27, and Monier-Williams, s.v., *svastivācana*, “a religious rite preparatory to a sacrifice or any solemn observance (performed by scattering boiled rice on the ground and invoking blessings by the repetition of certain Mantras).”
- svāvā* (Nep. *juṅgadhā*) – lit. “flower rice”, variety of rice used as offerings for the ancestors, *Oryza sativa* L.
- syū* – head of a sacrificial animal, divided into nine pieces
- syūkābhvay* – feast in conclusion of the → Kaytāpūjā or, at the end of the first day of → Ihi, for the nine privileged girls
- tācā* (Nev.) – lit. “key”: traditional iron key to touch head and shoulders and used to be waved over the head of participants (→ *matā-phā-tācā-pūjā*) or to knock on the *chvāsaḥ*
- taḥmā* – mother’s elder sister
- taḥsi* (Nep. *bimiro*) – auspicious citrus fruit, offered on the occasion of → *mhāpūjā* and by the Navadurgā, *Citrus medical* L.
- tāichin* – variety of rice for the production of beer
- tapābajyā* – greatgrandfather
- tāsvā* – ear decoration of → *gvēsvā*
- tāy* – popped rice
- tāymālā* – garland of popped rice
- thachē* – designation of the maternal home of women (Nep. *maiti ghar*)
- thakālī* (Nep.) – the eldest of the clan (Nev. → *nāyah*)
- thar* – sub-cast
- thāybhū* – lit. “plate for *thāybvah*”: a plate (sometimes on a tripod), together with eighty-four varieties of food or food without salt
- thyāsaphu* – manuscript in leporello form
- ti* – dwarf bamboo
- tikā* (Skt. *tilaka*, Nep. *ṭikā*) – lit. “mark”: a mark on the forehead, usually made with a paste of vermilion, oil and rice or sandalwood to honour someone
- Tini → Śivācārya
- tisima* – willow tree
- tīthi* (Skt.) – lunar day
- ṭopi* (Nep.) – hat, cap
- tribali* (Skt.) – triple offering
- tridaṇḍa* (Skt.) – triple-pronged stave
- trikhuṭṭe* (Nep.) – tripod
- triśul* (Skt. *triśūla*) – trident, emblem of śiva
- trisūtra* (Skt.) – cotton thread made of three strings
- trivenī* (Skt.) – the place where three rivers meet
- tu* (Nep. *ukhu*) – sugar-cane, *Sacharum officinarum*
- tul* – red cloth
- tuphi* – broom
- tvāḥ* (Nep. *ṭol*) – well defined quarter of a town
- tvalā* (Skt. *torāṇa*) – tympanum
- tvarivā* – lamp stand

tvāy cinegu – “to establish a relation”: to establish a ritual friendship, fictive kinship or ritual friendship (cp. Nep. *mit banāune*)

upanayana (Skt.) Hindu initiation ritual, girdling with the sacred thread, → *vratibandha*

upāsaka (Skt.) – worshipper, follower, servant

upasampadā (Skt.) – full ordination of Buddhist monks

utpala (Skt.) – water lily

vā – unhusked rice

vācpūjā touching the tongue of a newborn with a golden needle in order to enable the child to speak and to make him or her intelligent on *chaithī*, the ritual on the 6th day after birth

vaḥ – a kind of pancake

Vaitaraṇī – frightening river in the underworld

vākijāki – mixture of uncooked unhusked (*vā*) and uncooked husked (*jāki*) rice, also called *matāki*. The rice mixture is used as the base for → *sukūda* and the sacred vase (→ *kalaśa*).

vākijāki – a mixture of husked and unhusked rice

vasanta (Skt.) – spring

veda (Skt.) – lit. “knowledge”: in Newar ritual texts, *veda* mostly means the recitation of Vedic *mantras* beginning on the whole with *om*.

vedī (Skt.) – sacrificial altar (Nep. *bedi*)

vihāra (Skt., Nep. *bihār*) – Buddhist monastery

vijayā daśamī (Skt./Nep.) the 10th day after the new moon in October

vināyaka (Skt.) – Gaṇeśa, guardian deity

vīragrāsa (Skt.) – three handfuls of food

visarjana (Skt.) – lit. “removal”: dismissal, ritual release of the deities and cleaning of the ritual place

viśeṣakarma (Skt.) – main ritual event

viśve devāḥ (Skt.) – half divine forefathers, demigods

vithiti (Nep.) – untraditional

vivāha (Skt.) – marriage

vratādeśa (Skt.) instruction in post-initiatory observances

vratibandha(na) (Skt., Nep. *bartamān*) Hindu initiation, girdling with the sacred thread, → *upanayana*

vṛddhiśrāddha (Skt.) – worship of the ancestors

yaḥmāri – cone shaped sweets offered on the occasion of birthdays and on full moon in November/December

yaḥmāripunhi – full moon in the month of Mārgaśīrṣa (November/December)

yaḥsi – world tree

yajamāna (Skt.) – sacrificer

yajña (Skt.) – sacrifice (cp. *homa*)

yajñakuṇḍa (Skt.) – fire pit

yajñamaṇḍapa (Skt.) – sacrificial place

yajñopavīta (Skt.) – “holy thread”: sacred thread given to deities and in the *vratibandhana* ritual to the boy.

In Nev. the thread for deities is called *jajākā* and *janā* for the boy’s initiation

yakṣa, (f.) *yakṣī/yakṣ(i)ṇī* (Nep., Skt.) – a kind of ghost or spirit

yantra (Skt.) – (sacrificial) diagram

yoniśodhana (Skt.) – ritual purification of the womb