

CHAPTER ONE

INTRODUCTION

1.1 Background

Nepal is a small landlocked country having an area of 147181 square kilometer and it occupies 0.03% land of world and 0.3% land of the Asia. It is small with geographical variation; there are different types of castes having different types of languages, customs, economy, settlement pattern and other cultural variation. The country having more geographical variation has more racial variation (Burger, 1980). Geographically, Nepal is located in-between the two countries with geographical and cultural variations. From the ancient times, people from northern and southern part were migrated to this country. The intermixing of people from different regions having different culture and religion uplift racial and cultural variation of Nepal. The presence of different caste in the different area of our country's greatly affected by geographical variation privilege in the country. Geographically is divided into three ecological regions viz. Himal, Pahad and Terai. According to census report 2001, there are 102 ethnic groups inhabiting different parts of Nepal. They are mainly relating to the Aryan, Mangol, Astric and Drabic are the four main branches of human beings. About 7.8% people live in Himalayan region (Census, 2001).

The major castes inhabiting here are Sherpa, Bhote, Thakali, Lama etc. and they are closely relating to languages and cultures of Tibetan society. The Pahadi region consist different hills, fertile land and dun occupying 45.5% population of the nation. We can find vast variation in the religion, economic condition and culture of the population residing in this region. There is a majority of Hindu alongwith the Buddhist. The major caste/ethnic groups of this region are Brahman, Chhetri, Thakuri, Rai, Limbu, Magar, Girel,

Tamang, Danuwar, Sunuwar etc. Geographically plane, Terai region occupies the large part 46.7% of the national population (Census 2001). The major ethnic groups residing this regions are Tharu ,Rajbansi, Satar, Dhanuk, Dhimal etc.

According to the caste system of Nepal, the major population is divided into four Varnas namely Bhraman, Chhetri, Baishya and Sudra. Some other castes are not included in caste system but they are also Hindus. Among them, Tharu is also an ethnic group following Hindu religion. According to census 2001, the total population of Tharu is 1,553,879 out of 23,151,423 group of Nepal which is 6.75% of the total population. The Tharus are mainly residing in all 24 districts of Terai and inner mid land of Nepal especially in Dang, Banke, Kailali, Kanchanpur, Chitwan etc. Tharus are native people of Nepal, India, and Bhutan respectively. The greater part of the Tharu population lives in Nepal than in India and Bhutan (Bista, 1972). They live in the whole part of the Terai and inner mid land in a fertile and productive cultivable belt. Although they are the inhabitants of Nepal from the ancient time, there is a great controversy about the origin of Tharu.

Tharus are the indigenous ethnic group who live in the northern part of Terai and inner Terai with a concentrated population in the middle and west of the country. Tharus are basically peasant. Tharus are found mostly the foothills of Chure and Siwalik – two lower Himalaya ranges. This region used to be a densely forested area stretching from eastern to western Nepal with only scattered patches of cultivated land. It is the community who made the Terai and inner midland a fertile and productive cultivable belt.

There are many controversies about the origin of Tharus. Scholars have not been able to come to a definite and clear conclusion regarding the origin of Tharus. Some scholars have to derive their origin through etymologies and some tried to trace their origin through a legend.

The many other writers have tried to trace them through a legend indicating their Indian origin from the 'Thar' desert of Rajputana in north western India. According to this, when Muslim rulers captured Rajputana and murdered the inhabitants and plundered their wealth and raped women, then the princess and many others royal women attendants immigrated into the forest of Terai. They waited for some years to their husbands inside the forest; at last they accepted their male servants as a new husband. The offspring of these Rajput women and their low caste servants became Tharus. These writers derive the word 'Tharu' from 'Thar' desert (Bista, 1972)

According to the Census 2001 (CBS), Tharus are the fourth largest ethnic group of Nepal. The total population of Tharus is 1,533,879 out of 23,151,423; which is 6.75 percent of total population of the community. According to the census, the majority live in Dang, Banke and Bardiya districts in mid western development region, Kailali and Kanchanpur districts in far western development region and Chitwan district in central development region.

“Tharus are an innocent, shy and relatively timid people. Some of the earliest settlements of Tharus were deep in the forest isolated from other ethnic groups. They have been exploited by government authorities in the past and still to a lesser degree are out maneuvered by the surrounding non Tharus. Tharus are not good in business or home economics. They are often in debt since the grain they produce is frequently used to brew alcoholic drinks. More clever persons from the hill lend them money to purchase food and then continue to compound the interest. Eventually the Hillman acquires the Tharu's land and the Tharu is relegated to landless status.” (Pyakurayal; 1982)

Although the slavery system was abolished many years ago, Tharus are sold and bought still now and they are compelled to live as a bonded labour and Kamaiya as in mediaeval period. Because of illiteracy, lack of awareness

about their rights as citizens, and a feudal system of economic exploitation, Tharus have been subjected to the very lowest status in this society

Tharus are those people who have almost isolated and neglected by the government. The neglected segments of society facing many problems and becoming poorer and poorer day by day. The migrated person from hills generally called 'Pahadiyas' are highly influencing the lifestyle of Tharus. The Tharu communities are affected by transportation, education, migration and modernization and are seen to have many changes in their economic and social life.

“Tharus, in the early days were not interested in holding land registered in their own name, due to the absence of cash. They almost were interested in cultivating barren or virgin land, for which they did not have to pay revenues for a certain period. Later they again moved in search of such new land. Tharus who had private registered land sold the land whenever possible at cheaper price and moved further west (Bardiya, Kailali) to cultivate new land, for the same reason.” (Rajaure, 1997)

“Likewise, the Tharus were unaware of their rights and opportunities for land ownership. A phased land reform act was proclaimed in 1964 which fixed a ceiling on the size of land ownership. Surplus lands were confiscated and distributed to the landless. The intent of this act was to provide land to the tenants, as well as the landless, who, in the Terai, were mostly Tharu. Those who were cleverer got better land and the poor native and innocent got the worst. According to the law tenants had given priority but clever landlords never let it happen. Though ceilings were fixed, clever people managed to officially transfer the ownership of land to their relatives or nearer ones and thereby escaped the law. They are still landlords who are profiting from surplus lands at the expense of the poor and there are still Tharus who do not have their own land” (Pyakuryal, 1982)

“When Muslim invaders captured Rajputana and murdered men and women of royal court, the princess and many other royal women attendants fled away into the forest of Terai. The royal women living inside forest for many years accepted their male servants as a new husband. The offspring of these Rajput women and their low caste servants became “Tharus”. Decedents of these Rajput women that were born out of the liaisons between the Rajput women and their servants giving birth to the breed known as the “Tharu” (Gautam and Magar : 1994). This derivation seems to be a pure hypothesis which serves only trace their point of origin to the south.

Nepal is a country of rural villages (there are 3912 Village Development Committees) where vast majority of the population is under poverty line. By the report of UNDP 2000 more than 42% of people are living below the poverty line. The government of Nepal has given utmost priority for the development of the rural people. But all the development plans and programs have not succeeded to improve the socio-economic condition of rural people. The reason behind that is lack of people’s participation in all stages of development programs.

This research concentrates on the socio-economic condition of Tharus of Manpur VDC -9 Mazgaun, Dang. Indigenous groups are socio-economically backward than the other groups in the society. Tharu is one of the backward ethnic groups in Nepal. Tharu economy is traditionally associated with farming. Their agrarian structure and cropping system are traditional. Social and cultural activities are also same as before.

1.2 Statement of the Problem

The Tharu communities of Nepal are still living in semi-primitive society. Though they have own social and cultural practices, it has never been exposed into the main society. There is dissimilarity between the Tharus and other societies. Tharu is most backward ethnic group of Nepal. They have always been suppressed by the higher caste people of the neighboring village. They never give the chance to come into the mainstream development of the country. There has never been an effort to uplift the social, cultural, economic and political condition of Tharus.

The terms socio-economic mean “in a system of social stratification, it refers to a combination of various social and economic indexes of rank which are used in research studies. The term is often used to deal with **stratification** in a society without the need for the assumption that these are distinct social classes”.

Social discrimination on the basis of caste, ethnic and gender difference plays a significant part in maintaining social inequality in Nepal. In the same way, the structure of the **agrarian** economy of traditional form is also at the root of poverty. Various ethnographic studies have been undertaken in Nepal, some studies have focused on pioneering on who has attempted to sketch an ethnographic map of all ethnic groups of Nepal.

Tharu is an ethnic community, who lives in the whole part of the Terai of Nepal. They have different types of cultures in different places and groups. Their economy depends on traditional agrarian structure and cropping system but it is going to be slowly changed. Most of the Tharus have no sufficient land of their own to cultivate.

Nepal is a composition of vast ethnic groups. There are several aspects, which illustrate the significance of these races. But we have still failed to throw

ample light on their social and cultural transformation. Traditions, beliefs, morals, customs, religion, economy, education and history have significant role in the national building activities. In Dang district there are various ethnic groups, among them Tharu is the oldest inhabitant with its own tradition and culture. From the ancient period they developed their own customs, arts morals, beliefs and socio-economic institutions. Taking this fact into consideration this study attempts to document the socio-economic condition of Tharu people.

Social discrimination on the basis of caste, ethnic and gender difference plays a significant role in maintaining social inequality in Nepal. Various ethnographic studies have been undertaken in Nepal. However studies about Tharus of Manpur VDC-9 Mazgaun of Dang district have not undertaken yet.

The important question is, In spite of the government efforts to uplift the living condition of rural people, why the Tharu people of Nepal are still living in miserable condition? Why they are not fully included in the mainstream of national development level?

This study primarily focuses on Socio-Economic Condition of Tharus in Mazgaun-9, Manpur VDC of Dang district. Tharus have various cultural practices such as Birth Ceremony, Marriage Ceremony, Death Ceremony, Worshipping Gods and Goddess, etc. The cultural aspects of Tharus are not common as other ethnicity. They have unique culture practices.

In this study the following questions were raised:

- i. What is the living standard of Tharus of Manpur-9, Mazgaun?
- ii. What types of economic system found in the study area?
- iii. What are the changing factors of socio-economic life of them?
- iv. What types of present social condition are found in Tharus?
- v. What types of religious beliefs are practiced and How?

1.3 Objective of the Study

The main objective of the purposed study is to investigate, review, assess and illustrate the socio-economic condition of Tharus Community of Mazgaun-9, Manpur VDC Dang.

The specific objectives of the study are as follows:

-) To study the socio- cultural and religious pattern of Tharus of the study area.
-) To explore the economic conditions of the Tharus and public attitude towards them.
-) To identify and analyze the changing factors of social and economic life of Tharus.

1.4 Definition of the key terms

Social Status of Tharus: the position that Tharus hold in society or any social organization in Manpur, Dang

Economic Status of Tharus: the economic condition of Tharus of Manpur, Dang in their society.

1.5 Rationale/Importance of the Study

Nepal is a multi-cultural and multi-diverse nation; it should preserve all kind of cultural diversity. The ethnic groups have to contribute their efforts to build up the country as a develop country. The country should give equal opportunity and equality to her people.

This study has supportable issue to signify the identification of Tharus of Dang. The essential study of this area had not been properly conducted yet.

This study may clarify many potential obstacles which have been influencing the development features of Tharus. This study may also be helpful for the policy makers, as well as the planners especially which are particularly purposed for the Tharus.

As mentioned above, more than 59 ethnic groups can be found in Nepal. Each and every ethnic group's social economical, political advancement should be done by the liabilities. Tharus are living in vulnerable conditions in primitive society. Therefore, the proper studies and the qualitative researches to be done are almost important. The Tharus of Dang, Manpur VDC-9 seemed wretched since early times and the study of these Tharus gives essential benefit for all interested ones.

1.6 Limitations of the Study

All kinds of research and studies have limitations. This study is also not exception of the limitations. Basically, this is an academic study. It is undertaken within the boundaries of limited time, budgets and other resources. Though, it is the study the socio-economic condition of the Tharus that is only focused on a small territory of Manpur VDC-9, Mazgaun, Dang. However, the finding may or may not be applicable among Tharus of other areas.

1.7 Conceptual Framework of the Study

This study primarily focuses on Socio-Economic status of Tharus that have occurred and has been occurring in Manpur VDC-9, Mazgaun of Dang District. The terms socio economic status means social stratification gives by the particular society. This status has been changing slowly in the context of living standard of Tharus. The socio-economic status refers to the meaning that one type of particular society or the groups of people's living standard on

their territory (Orient Longman Dictionary, 2003). The conceptual framework of this study is as follow:

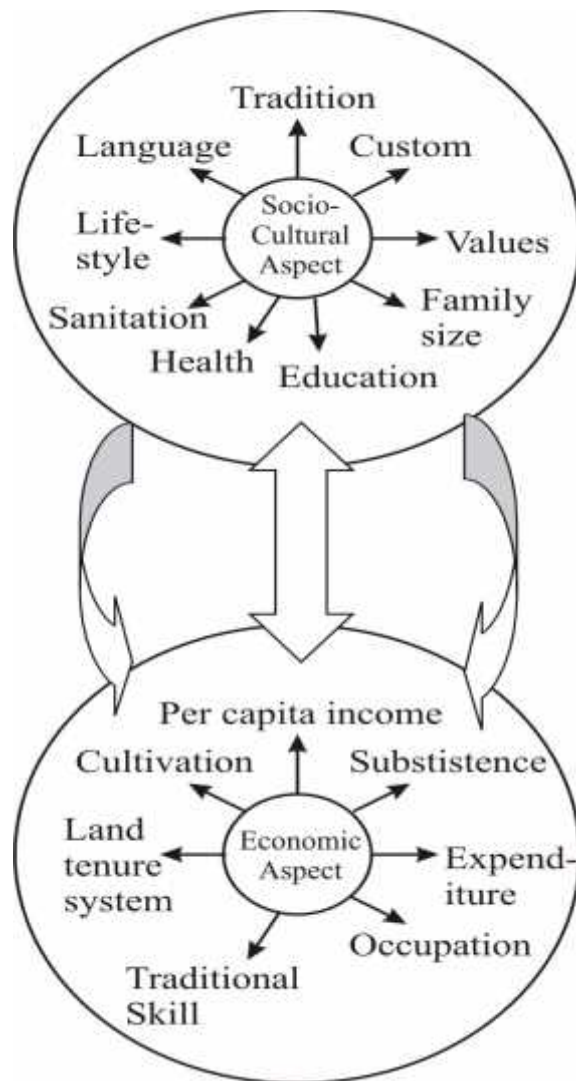


Fig. 1.1

Conceptual Framework showing interaction between Socio-Cultural and Economic Aspect

This is an ethnographical study of the Tharus. Mainly based on the concepts from overviewed literature and the analysis of the present condition of the research area regarding Tharus. Some of the changing socio-economic status can be identified and included variables of Tharus' changing status. The

functional unity of the Tharus links to the structural functionalism theory of B. Malinowski.

Social and Cultural Aspects: Social and cultural aspect contains tradition, custom, values, family size, education, language, lifestyle, health and sanitation awareness. The Tharus live normally around the age of 70. The Tharu's family structures are mostly joint but nuclear families are also seen in the study area. The Tharus are completely illiterate before but now a day they are aware of education. The Tharus children started going to school due to the government policies.

Economic Aspect: Economic aspects contain per capita income subsistence cultivation land tenure system, traditional skill, occupation and expenditure of annual income. The Tharu have very low land ownership. The land tenancy is not so depend on Adhiyan. Agriculture is the main occupation of the study area. But due to the lack of proper land and scientific methods the food is not sufficient throughout the year. The animal husbandry is only on a small scale which is not a commercial production.

It is thought that these selected variables will be helpful to discover the socio economic aspect of Tharus people of Manpur VDC-9 Mazgaun of Dang District. A figure is shown below how the socio economic aspects of Tharus can be traced out.

1.8 Organization of the Study

This dissertation is divided into eight chapters including introduction presents the background of the study. Drawn from the background are the statement of the problem, objectives of the study and also rationale, limitations and the organization of the study. On the other hand, chapter two contains the literature review pertinent to the subject of the study. Likewise, chapter three draws attention to the research methods adopted by the study. This chapter

deals with the research design, study area selection, sampling, data collection and data analysis adopted by the study.

Chapter four presents a brief introduction of physical setting of the study area, cultural setting, and socio demographic profile of the respondents. Chapter five, six and seven are the core chapters. Socio- Cultural and Religious Pattern of Tharus of the Study area is presented in chapter five. Chapter six analyzes the economic condition of Tharus of Mazgau. Chapter seven focuses on the The Changing Factors of Socio-economic Life of Mazgau (Dang) Tharus Finally, in the eight chapter, the summary, conclusion and recommendations have been presented. The dissertation has been ended with the references cited.

CHAPTER TWO

Literature Review

2.1 Tharu as an Ethnic Group of Nepal

Tharu is the largest ethnic group in Terai who live throughout the length of the Terai with a heavier concentration in the middle and west.

2.1.1 Introduction to Tharus of Nepal

The traditional territory of the Tharus is called Tharuwan of Tharwot. It consists of the forested land along the southern base of the Shiva-lekh (Siwalik) mountain range and south a few miles into the Terai itself (Bista, 1987 : 118).

The Tharus are probably among the oldest groups to inhabit the Terai. They usually live very close to the heavily forested regions. A great number of the villagers of Tharuwan are found in small clearings in the middle of the forest itself. Most of the large compact Tharu settlements are found in tropical malarial areas, infested with wild animals such as elephants, rhinoceros, bears, tigers and poisonous snakes. Easily accessible areas in the open are generally inhabited by other people (Bista, 1987 : 118).

2.1.2 Tharu Language

The Tharu language has been greatly influenced by various north Indian languages found nearby-Urdu, Hindu, Bhojpuri, Maithili and Bengali. Since no one has studied the Tharu language yet we do not know what it is like (Bista, 1987 : 118).

2.1.3 Physical Characteristics of Tharus

The Tharu people have dark complexions, muscular slim bodies and an average height of five feet two inches. Mahalanobis, Majumdar and Rao have found the Tharus to be definitely a Mongoloid tribe. In features they possess more or less oblique eyes, mostly brown or yellow-brown complexion, very sparse and straight hair on the body and the face, with a nose of medium size. Shrivastava does not think that they resemble any of the Australoid or Pre Dravidian castes and tribes. S.K. Srivastava summarizes these statements: "Tharus are a Mongoloid people or predominantly so, who have successfully assimilated non-Mongoloid physical features as well" (Bista, 1987 : 118).

2.1.4 Origin of Tharus

There are several popular stories about the origin and the racial affinities of the Tharus. Most of them sincerely believe that they came from Rajputana in Indian at the time of the Islamic invasions. Some Tharus maintain that they are descendants of Rajput women who fled with their domestic servants rather than fall victim to an enemy. Equally various are the stories about the origin of their name, "Tharu". But Nesfield writes,

it is safer to consider the name derived from the dialect of the tribe itself rather than search for it in Hindu etymology, because an aboriginal name underived from any Sankrit or neo-Sanskrit source is the fit appellation of an aboriginal, casteless and un-Brahmanised tribe whose customs have been only slightly modified by contact with those of Aryan invader (quoted in Bista, 1987 : 119).

2.1.5 Occupation of Tharus

Tharus are by tradition peasant farmers. Some of them are rich landlords and a few in the eastern Terai have successfully taken up business. But a great

number of them are very hard working tenant cultivators whose methods of cultivating in the central and western Terai are very primitive judged by the general standards prevalent in the plains. Most of the Tharus in Dang-Deukhuri have been very greatly exploited by ruthless *zemindars*, landlords and revenue agents. They are virtually slaves in the hands of the *zemindars*, sold and bought at will. Since most of them are landless sharecropping peasants, they have to rely entirely on the mercy of the *zemindars*. Every year they are buried deeper and deeper in debt until eventually they are sold to other *zemindars* trying to cultivate new areas of land. They also practice shifting cultivation wherever there is still enough room for clearing new sites in the forest. Tharus also keep cattle, sheep and goats (Bista, 1987 : 119).

It is said that most of these land were originally cultivated by the Tharus and in course of time cleverer people came and got the better of them. It is also said that there were a few Tharu *rajās*. There are ruins of an old fort in Sukauragarh in the Dang valley which is said to have been built by the Tharu *raja*, Dangai-Bhusai. Some people say the name of the *raja* was Dangisaran (Bista, 1987 : 119).

2.1.6 Tharu Social Organization

Tharus are said to have been theoretically divided into two main categories, namely Pradhan and Apradhan. Pradhans are of six different kinds and are all considered superior in social status to the Apradhans. Apradhans are subdivided into 26 different groups, bringing the overall number of Tharu groups to 32. Since the division seems to be superficial, no one really seems to bother about who is a Pradhan or an Apradhan except for a few family groups. I have arranged some of the well known Tharu groups below, without differentiating between the two categories (Bista, 1987: 120).

Chitauniya	Majhaura
Dangaura	Mardaniya
Dangbadiya	Morangia
Kathariya	Rajhatiya
Khas	Rana
Kochila (or Cooch Bihari)	Rautar
Lalpuria	Salariya
Lampuchhuwa	Sunaha
Merdaniya	

Each of these above mentioned groups is more or less confined to a specific area. For example, the Kochila, or Cooch Bihari, and the Khas live in Mahottari, Saptari, Morang and some in Jhapa. The Kochila are subdivided into the following *pad*, clans : Chowdhery, Kha, Singh, Prasad, Roy, Hujdar, Majhi, Dhami, Panjiyar, Khavas and Bauchhar (Bista, 1987 : 120).

Rana, Rajhatiya, Solariya, Dangaura and Kathariya live in Dang Deukhuri. Dangaura, for example, have a number of *pads*, among which are : Pachhal-dangiya, Daheet, Demandaura, Kathkatuwa, Maduwa, Ultahawa, Dhaulahuva, Gamuwa, Dharkatuwa, Phunnahuwa, Padgainya and Numhawa. Mardaniya, Chitauniya, Sunaha, Mahauto, Bot, Batar and Banth *pads* live in Chitwan, Rapti Valley. Rana Tharus live in Kailali and Kanchanpur districts (Bista, 1987 : 121).

2.1.7 Tharu Marriage

Tharu marriage are monogamous and patrilocal. Most marriages are early, are arranged by the parents of the couple concerned and always take place within the tribe. The marriage partner can be anybody within the tribe except members of the same exogamous *gotra* unit. There are small regional variations in the basic marriage patterns. Among people of modest means there is also the practice of exchange marriage. The families concerned decide to exchange brides for their sons. By doing this both the families' concerned can cut down the cost of gifts, presents, dowries and other expenses (Bista, 1987: 121).

Among the Tharus of Chitwan and some other areas there is also a system of working for a wife. A young man has to work for the parents of a girl of his choice for two or three years before he can get her for a wife. There are also occasional cases of marriage by elopement. In this kind of marriage the boy has to pay compensation in money and other materials (Bista, 1987 : 121).

2.2 Overview of Relevant Literature:

There is some of the literature of Tharu community but it is a shortage of indigenous groups like as Tharu society. Some foreign and Nepali scholars have studied about Tharus but these are not enough to manifest the whole structure of Tharus. In different areas, there are different types of languages, costumes, economy, settlement pattern and other cultures of Tharus. In Tharu, there are also different cultures in Dang, Deokhuri, Bardiya and Kailali and some cultures are also similar too. Some foreign and Nepali scholar studies are as given below:

Baburam Acharya first tried to shed light on Tharu but he was not trained for socio-anthropological studies. It was not depended on the field observation. Acharya (1972) mentioned the origin of the Tharus from the Himalayan

region. Although Tharus, from any where, in which manner and at any time came, they settled in Terai since many years ago. They made Terai into a fertile and productive cultivable belt. The contribution in the Terai belt green and productive by the community is immense. They, all the time fought with malaria, fearful animals like tigers, elephants, rhinos, scorpion and snakes. They cleared thick forest into cultivable land due to their untiring labour and efforts. It is found in some evidence they settle to make Tharu kingdom in Dang. The capital of the kingdom was the Sukauragadhi of Urahari VDC of Dand district. It is also believed that a powerful Tharu Dangisaran here ruled in an around of tenths century.

Bista (1967) was the first native anthropologist to make a first study into a variety of ethnic groups of Nepal based on field observation. He has given some description on different aspects of the socio-economic life of Tharus. Bista (1967) writes: “Tharus are socio-economically backward people and are probably among the oldest groups to inhabit the Terai. They usually live very close to the heavily forested regions. A large number of the villages of Tharuwan are found in small clearings in the middle of the forest itself. Most of the large compact Tharus settlements are found in tropical malarial areas, infested with wild animals such as elephants, rhinoceros, bears, tigers and poisonous snakes.”

Mac Donald (1969) published an article on two Dangaura Tharu festivals. It was the first article to present the Tharus festivals of Nepal truly anthropological study.

Rajaure (1977) has noted a special attitude of Tharu to live in isolation which he expressed as followings: “A general Tharu mentality, which is found neither among the hill ethnic, groups (Tibeto-Nepalese), nor among these of Terai [Indo-Nepalese] makes the Tharu feel content within their own Tharu

society and circumstances. This has kept Tharus almost isolated within their own localities and has made them a group relatively unknown to outsiders.”

Rajaure (1977) also writes: “Tharus social, economic and educational backwardness, the effect of the old civil code the behavior of the land lords, merchants and local officials have all combined to induce a sense of tribal inferiority among the Tharus who lack faith in administration and officials.” This indicates the other dimension of their status as indigenous being generally the realm of the state decision making and thus open to economical, political, social, religious and racial discrimination.

Bhatta (1977) in his book entitled ‘Natural History of Nepal,’ has written about the Tharu tribes indicating their relation with Jamin, Jal and Jungle as well as their habit and indebtedness. He writes: “A Tharu is truly son of the forest and to this day he retains freedom of mind and movement, a rather uncommon feature among the tribes of Nepal.... The Tharus love fishing, but it is the women who go on the big catch when they get respite from the field.... A Tharu is always happy with a Jug, his brews coming from the many different sources – rice, maize, banana etc. Addiction to drink makes him an easy prey to the caprices of the landlord and no wonder; therefore, he is always in debt.”

Describing the general socio-economic condition of Tharus, Pyakurayal (1982) summarizes: “Indeed, they are one of the major ethnic groups in the Terai region and one of the more underdeveloped groups in Nepal. Their history is a story of extreme deprivation, enormous hardship and blatant class exploitation, Because of physical & social isolation from development activities in the region and from cultural contacts with other people, their superstitions, backwardness, and timidity were reinforced. As people they are generally illiterate and unschooled, they lack awareness about their rights and privileges. The gap between them and non-Tharu is very wide.”

Tripathi (2008) in his article "Inclusion of Indigenous *Tharu* People in UNDP Supported Village Development Program" analyses the inclusionary practices targeting Tharu community of Benimanipur VDC, Nawalparasi, Western-Terai, Nepal. In his article he has shown that social mobilization approach was not sufficient to include the large number of poor indigenous Tharus and empower them. For him, the socio economic status of these Tharus was not changed by such kind of inclusionary practices and these poor people were under the domination of so-called higher caste people in their society.

In this way various literatures about Tharus, their origin, socio-cultural life, socio-economic changes have been reviewed in this chapter. These literatures provided valuable insights into various aspects of Tharu people but non of the literatures provided current socio-cultural life and changes among Tharus of Manpur, Dang. This study has been made to fulfill this lacunae.

CHAPTER THREE

Research Methods

3.1 Rationale of Selection of the Study Area:

Basically the Manpur VDC-9, Mazgaun of Rapti Zone, Dang District in Mid Western Part of Nepal is selected for the study of Socio-Economic Condition of Tharus. The study area is around 38 km of distance along the east west highway and it is almost 12 km south-east from headquarter of district. The Tharus of this area are considered as an indigenous group and their economical base is underprivileged. The Tharus have various cultural practices such as Birth Ceremony, Marriage Ceremony, Death Ceremony, Worshipping Gods and Goddess, etc. The cultural aspects of Tharus are not common as other ethnicity. Thus the study area possesses all prerequisites for the detailed study of the indigenous Tharus for uncovering the realities of their socio-cultural, economic, political etc. aspects. Therefore this area was selected to fulfill the objectives of this study.

3.2 Research Design:

This study was aimed to study the socio-economic condition of Tharus. It also aimed to explore symbolic and religious value of Tharus of Dang and people's perception towards this. Thus, the nature of this study was such that it demanded both exploratory as well as descriptive research designs. During the topic selection, exploratory research design was employed whereas the study afterward used descriptive research design. By using that design, it tries to describe how the fractions of the social aspects and phenomenon occurred in the Tharus society.

3.3 Nature and Source of Data:

The study has included both primary as well as secondary data. Mainly this study was focused on qualitative nature of data but to some extent quantitative data has also been used. All the data have been collected directly from the respondents by scheduled interview, observation, focused group discussion, etc. The secondary data was collected from Central Bureau of Statistics, different Journals, News Paper, Internet and the relevant literature will be taken from the libraries.

3.4 Sampling:

The universe of this study included all the households of Tharus of Manpur VDC-9, Mazgaun. From this universe, the sample was selected with Simple Random Sampling method. The total universe of study area is 150 household. Out of total household, 45 households were collected samples.

3.4 Data Collection Techniques and Tools

3.4.1 Interview Schedule: An interview method was conducted mainly structurally and sometimes un-structurally with the respondents of the selected households. For this purpose, an interview schedule with both closed and open questions was prepared in order to collect primary information. Researcher himself was involved in taking interview at the favorable place of the respondents and direct face to face interview was conducted to get real information.

3.4.2 Observation: In order to get some explicit description and holistic picture about the socio-economic condition of Tharus community, both the participants and non-participant observation were made respectively. All the collected findings as well as present overall realities of them were observed in this study as a source of qualitative data.

3.4.3 Focused Group Discussion: Focus discussion was conducted with member of Tharus community. The discussion was mainly based on the present context of Tharus' socio-economic condition, its causes & possible solution. This method also helped to cross check information collected from individual interview. About 8 senior people were grouped for the discussion. This technique helped to collect lot of valid and reliable information regarding the issues under investigation.

3.4.4 Key-Informant Interview: Personalities such as Guruwa, Mathau, Zamindars, leading persona, elders who know more about the study area and their community were the important sources of required information. Therefore, the key-informant interview was taken with them to collect necessary general data in order to cross check the data which had already been collected from other source and informants. The list of key-informants has been included in the appendix.

3.5 Method of Data Analysis:

Data which were collected analyzed both qualitatively as well as quantitatively. Simple methods were used to process and analyze the quantifiable raw data gathered from the field study. Few statistical tools like frequency and percentage were used more over tabulations and graphic presentation made to present these data. In order to present some quantitative data, figures, charts and diagrams were used.

The non-quantifiable qualitative data were managed manually and analyzed descriptively. Efforts were made to maintain the objectivity of the data and avoid data error by comparing them with different data collected from different sources. Likewise, most importantly, efforts were made to interpret data sociologically as possible.

CHAPTER FOUR

Introduction of the Study Area

4.1 General Profile of Dang District

Dang, one of the five districts of Rapti Zone lies in the mid-western development region of Nepal. It is bordered with Arghakahi, Pyuthan and Kapilvastu districts in the east, Banke and Surkhet districts in the west, Rolpa, Pyuthan and Salyan in the north and by the state of Uttar Pradesh (India) in the south. It is situated between 27°36' and 28°29' latitude and 82°02' and 82°05' longitude and covers the total area of 6480 square kilometers.

Dang district has two flat valleys, which are called Dang and Deukhuri. Dang Valley is situated between the Mahabharata range in the north and Chure range in the south and Deukhuri valley is situated in the southern part of Chure range and in the northern part of Duduwa Danda. Though Dang district includes both hilly and plain area, but larger part of it is plain. It has a subtropical climate and the mean temperature vary between 25°C and 39.9° C. Average annual rainfall is 1170.6 m.m. The elevation ranges from 213 to 2058 meters. The lowest place is the Manpur of Sisahaniya VDC and highest place is the Arkhale of the Hansipur VDC. The average length of the district is 90 km east-west and breadth is 72 km north-south. The district is drained by two main rivers Rapti and Babai and with their smaller tributaries. The vegetation like 'Sal', 'Banjh', 'Sisoo', 'Khayar', 'Simal', 'Sallo' etc are found in Dang district and wild animals like leopards, jackal, deer, bear, wolf, moor etc are found there. Attractive Purandhara rapids, Chamera cavern and some natural pools like as 'Bharakune Daha', 'Bhote Daha', 'Charinge Daha', 'Kichani Daha' are found in Dang district. The important religious places are Chaughera, Ambikeshwari, Dharapani, Bharakune, Trisiddeswari, Gadhitakura, Rihar, Satighat, Kalika Malika, Sukhad Rameshwor etc.

Before 1955/56 Dang Deukhuri was mostly covered with dense forest and there was heavy epidemics of malaria. At that time too, it was inhabited by the indigenous tribe Tharu and Yadav. Some Brahmins were settled temporarily. After the eradication of malaria, more people migrated from the hill area. This event slowly changed the position of native Tharus community from majority group to minority group.

According to the office of the District Development Committee's District profile of Dang 1995, the total population of Dang district is 364,740 , out of total population is 180,385 are male and 184,355 are female. The total numbers of household is 56525 with average family size of **5.27 persons**. The density of population of Dang district is 119.9 persons, which is lower than the density of population of the whole country 125.6 persons. The ethnic composition of Dang district is given in the following table no.1 below.

Table 4.1
Ethnic Composition of Dang

S.No.	Caste / Ethnic Group	Population	Population in Percentage
1.	Brahmin	100,837	27.65
2.	Tharu	99,026	27.14
3.	Chhetri	96,693	26.50
4.	Magar	16,151	4.42
5.	Newar	9,920	2.73
6.	Thakuri	9,263	2.54
7.	Gurung	9,190	2.52
8.	Kami / Sunar	7,700	2.12
9.	Sanyasi	7,093	1.93
10.	Others *	8,867	2.45
	Total	364,740.00	100.00

Source: Field Survey 2009

*Others mean: Damai, Thakali, Mushalman, Badi, Gupta, Yadav, Sarki etc.

Source: District profile of Dang, office of the District Development Committee Dang 1995,

Dang district, which has thirty-nine VDCs and two municipalities, is considered to be one of the most important districts of Rapti Zone. Dang and Deukhuri valley have plain area where paddy, maize, wheat, mustard are mainly grown. It is situated in both the Terai and inner mid land. So it has more fertile land. This district has two metalled roads such as 77 km, Bhaluband-Kusum segment of Mahendra Highway and 47 km Lamahi Tulsipur road. There is one aerodrome in Tarigaun near Tulsipur. Except Saigha VDC, all VDCs are facilitated by graveled and fair whether motor able road.

The district headquarter is in Ghorahi, It lies in Ghorahi Municipality (recently the name has been changed from Tribhuvannagar Municipality) which is trading center of this district and Rolpa and Pyuthan districts. The other small trading centers are Lamahi, Koilabash, Bhalubang etc. It has one Sanskrit University, three campuses, one technical institute, ten higher secondary schools, forty-three secondary schools, thirty lower secondary schools, 193 primary schools and forty-three private boarding schools.

In Dang, Tharus are found in thirty-four VDCs and two municipalities. They are not settled in five hilly north-eastern VDCs like Hansipur, Kabhre, Syuja, Saigha and Loharpani. More than half number VDCs of Dang district, they is the majority groups.

4.2 Introduction to Study Area

Basically the Manpur VDC-9, Mazgaun of Rapti Zone, Dang District in Mid Western Part of Nepal is selected for the study of **Socio-Economic Condition of Tharus**. The study area is around 38 km of distance along the east west highway and it is almost 12 km south-east from headquarter of district. The

Tharus of this area are considered as an indigenous group and their economical base is underprivileged. The Tharus have various cultural practices such as Birth Ceremony, Marriage Ceremony, Death Ceremony, Worshipping Gods and Goddess, etc. The cultural aspects of Tharus are not common as other ethnicity.

4.2.1 Water Supply and Sanitation of the Study Area:

Tharus of Manpur VDC-9, Mazgaun mostly use “Kuwa” (well) as a drinking source of water. Some 12/14 years ago, most people used to consume stream, rivulet, canal water but some professional workers who came from the eastern part of Nepal dug ‘kuwa’ with newly emerged technique. Then most of the Danagali people got ‘Kuwa’ for drinking water purpose. For irrigation pupose, there are some seasonal tributaries of Peranai Khola, Patriphalne Khola and Hapur Khola, which are the source of irrigation of land.

4.2.2 Transportation:

In Manpur VDC, wards have motorable roads. Motor vehicles can easily reach in the study area though it has got muddy road, it directly linked with the main road which is back topped and linked Gorahi Tulsipur, major cities of Dang Districts..

4.2.3 Education

There is one primary school near the study area, for the secondary education they have to go ahead 15-20 minutes’ walk in same VDC or they can join another VDCs’ school nearby where they can also got +2 education. The NGO, HELP society has been circulating informal and adult literacy classes in all wards from which most of the adult male and female got opportunity to become literate.

4.2.4 Communication

For the means of communication, there is a post service in Manpur VDC and P.C.O. (telephone services). Now a days people are equipped with mobiles and CDMA for means of communication.

4.2.5 Electricity

In the study area, Manpur VDC-9, Mazgaun Dang electricity is supplied by Nepal Electricity Authority and all the Tharus are consuming electricity.

4.2.6 Local NGOs

HELP Society, Pragatishil Yuba Hit Kosh, Hariyali Purush Samudaya, Didi Bahini Shamuha, Miteri Bal Club etc. are some of the active local NGOs in the district.

4.3 Demographic Characteristics of the Respondents

Demography shows the important figure of social condition. It shows the condition of birth rate, death rate, dependency ratio, family size, sex ratio etc. If the society socially backward there will be more child population. Due to the increase number of child population, dependency ratio also increases. It indicates where the birth rate, mortality rate, dependency ratio, family structure are risen there will be lower social and economic condition. So the population is the mirror of the social condition.

4.3.1 Age Composition of Respondent Tharus of Sample Households

First of all, it is necessary to discuss the respondent's age sex composition. The respondents are male and female. On the field survey there is shown. Their age group lies in above 60 years but they are not responsible to their family's income and expenditure. So, they are removed from the respondent list. The composition of age of respondent Tharus sample households is given in the table below.

Table 4.2**Age Composition of Respondent Tharus of Sample Households**

Age Group (Year)	No. of Respondent	Percentage
20-34	3	6.67
25-29	5	11.11
30-34	3	6.67
35-39	14	31.11
40-44	10	22.22
45-49	5	11.11
Above 50	5	11.11
Total	45	100

Source: Field Survey, 2009

The above table shows that the distribution of age of respondents. Among 45 Respondents, 31.11 percent are from the age group 35 – 39 and only 6.67 Percent respondents are sampled from 20-24 and 30-34 years age groups respectively. The total population composition of sampled households by age and sex is given in the table no. 3 below:

Table 4.3**The population composition of sample households by age and sex**

Age Group Year	Male	Percent	Female	Percent	Total	Percent
0-4	16	6.30	12	4.72	28	11.02
5-14	30	11.81	38	14.96	68	26.77
15-24	39	15.35	28	11.02	67	26.38
25-34	15	5.90	17	6.69	32	12.60
35-44	24	9.45	18	7.09	42	16.54
Above 45	10	3.94	7	2.76	17	6.69
Total	134	52.75	120	47.24	254	100.00

Source: Field Study, 2009

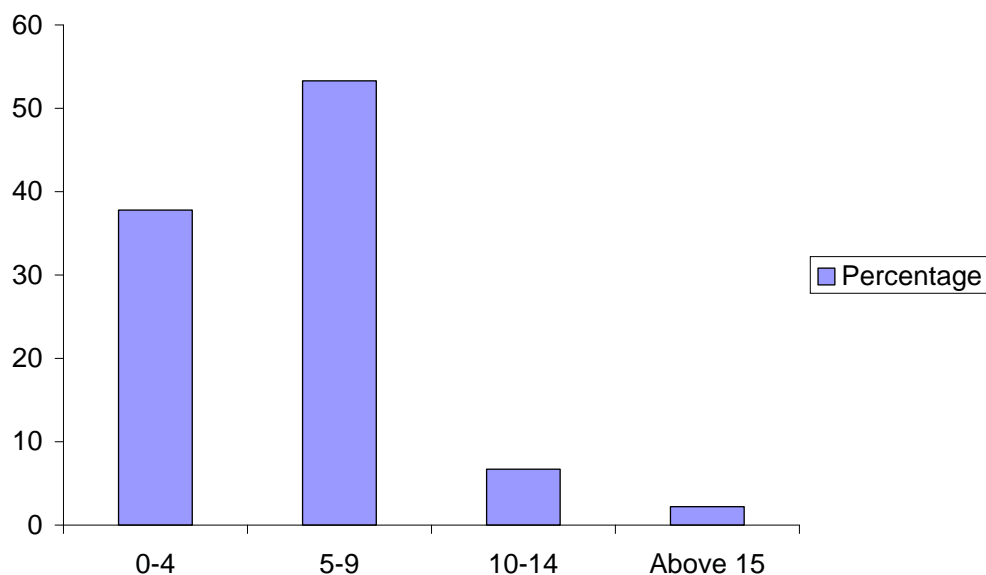
The above table shows the total population of sample households is 254. The population is completed by sex 47.24 percent females and 52.75 percent males. More than 37 Percent of the Tharu populations are of 14 years or less and the populations above 45 years are only 6.69 percent. The average household size of Tharus is 5.64 Persons.

4.3.2 Marital Status of the Respondents:

On the field survey, Forty four respondents are living together with their couple and only one respondent is living without couple for a long period as his wife was died.

4.3.3 Family Size and Type of the Respondents

The household and family structure of the Tharus of the study area is not so different from other villages of the VDC. There are Nuclear, Joint and Extended families found in the study area. But due to the lack of food and shelters the joint families have slowly been changing towards Nuclear families. The family size of Tharus of sample households is given in the table no. 4 below.



Source: Field Survey, 2009

Fig. 4.1

Family Size of Sample households

The above figure of family size reveals that majority of Tharu households consists larger number of members as 53.3 percent of sample households have their family size of 5 to 9 and 8.9 percent of above 10.

It is believed that larger majority of families in Nepal are joint in nature. But in the study area, more families are found nuclear in nature. The nuclear family consists of married couple and their unmarried children and joint family is a group of brothers families living together in which there is a joint resident kitchen and property. The family type of sample households is given in the table below.

Table 4.4
Family type of sample household of Tharus.

Type of Family	Total no. of households	Percentage
Nuclear	34	75.6
Joint	11	24.4
Total	45	100.00

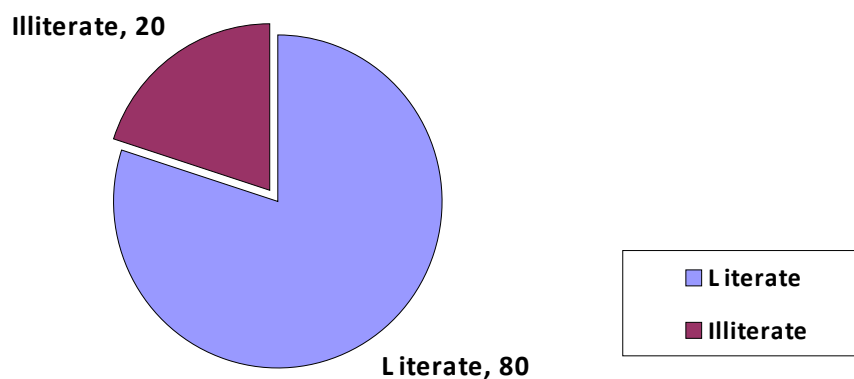
Source: Field Survey, 2009.

Above table shows that most of the Tharus live in nuclear family. On the field survey, **75.6** percent families are Nuclear in type and **24.4** percent are in joint families. The Nuclear families also shows larger family size because of their agriculture occupation. Larger and joint families help them in many ways, primarily in providing manpower for their everyday farming and give them the benefit of skilled, specialized labor.

4.3.4 Educational condition of the respondent

Education status shows the development on all sides. In Manpur-9, Mazgaun more Tharus are literate by in influence of local NGOs. The NGOs, BASE

and HELP Society have raised their literacy and awareness rate. They have conducted many adult and child informal literacy classes at evening time in all wards of the VDC. This has helped them to be literate by attending the literacy classes at evening time. But some respondent don't like to take benefit from these literacy classes because of their over aged problem. In this study the term literate means those people who do not use thumb impression in spite of signature and can do signature. The educational status of respondents of Tharus of Mazgaun Dang is shown in the chart no 1 below.



Source: Field Survey, 2009

Fig. 4.2

Respondent's Educational Status

The above chart shows that 20 percent of respondents are totally illiterate and 80 percent of respondents are literate. This shows that illiteracy still prevails in the study area.

CHAPTER FIVE

Socio- Cultural and Religious Pattern of Tharus of the Study Area

5.1 Socio- Cultural Pattern of Tharus of Mazgaun

Tharus are socio-culturally and economically backward ethnic group of Dang. Though some Tharus appear to be economically prosperous, they are socially backward. Some exceptions, they do not use the means of family planning. They use Sorcerers and Guruwas for the treatment of diseases. They do not use latrines. The Tharus who are the economically endangered, are socially more backward than those who are economically prosperous. The social condition of Mazgaun Tharus is given in this chapter.

Tharus culture is more prosperous than that of other ethnic groups. They have their own very old language, literatures, hand scripts and culture but it is going to be slowly ruined due to the lack of suitable preservation. A few educated Tharus are making untiring effort for the preservations of their culture. More educated Tharus and Tharu public delegates seem indifferent to this. By the influence of Hindu ethnic groups, Christian missionaries and Maoist agitators, their culture is running in full speed towards destruction. If this speed of destruction remains steady in the future and they do not become aware of it in time, it will not take a long time for complete disappearance of Tharu cultures. In this chapter there is a description of the Tharu culture, which was collected from key informants and researcher observation in the study area is given in brief.

5.1.1 Food Habits of Tharus:

Tharus food is simple and they eat rather more salty and pungent food but is less oily, less spicy and sourly. They eat cooked rice mixed with pulse, 'Kapwa' (curry of flour) and 'Tina' (vegetables) sometimes they eat rice with

only salt and chilly. Tharus eat their food four times a day and they eat full meal every time. They are habituated of eating at fixed time and they can know their eating time without looking watch. Their favorite foods are alcoholic drinks (Janrs), cooking liquor to keeping rice and wheat with sour taste (mads), rice, bread, meat of pigs (pork), chicken, and fish etc, Janrs is necessary for 'Ghardhuriya' (household head). They also eat the meat of rat, snails (called ghwangi), tadpoles and wild cats etc.

5.1.2 Costumes

The dress of adult male Tharus are white 'Jhulwa' (Kurtha and Bhoto both), white doubled loin cloth and white sheet of cloth worn over the head is called Paggya but new generation wear shirt, pants and half pants. The female dress is white 'Cholya' having tapes (Upper dress) and 'Gunyu' (lower dress). These white dresses are made by homemade thread of cotton and knitted by themselves at home. But now except some old age Tharus, many of them use various colored clothes.

For the decoration of women, they use nose ring in the nose, more ear rings in the ears, which are made of gold and silver. They also use pote (a kind of necklace that is worn by a married women), circlet of the coins in the neck. Tariya, Thokya (Bangles are made by silver) and bangles of shellac is worn in hands. Silver rings are used in toes. Tharu females make twine of hair and bind with the thread but now they wear ribbons in their hair. Married women make tattoo marks blue in color on their hands and legs.

5.1.3 Settlements and House of Tharus

Some years ago Tharus settlements were shown clustered and separated area from the other castes settlement but now Tharus and people of other ethnic group live in same village. Tharu's house is made often north-south in length, old Tharus say that they have some religious cause in doing of but now some

Tharus make east-west length as well. The old Tharus criticized them by saying 'Nastic'.

Tharu often make north-south lengthy houses from the east and west sides of the road. Few years ago, they used to make single storied and very long houses. Because of the fearful causes of fire, harmful insects like snakes, scorpions, centipedes etc and moisture ground floor, theft (burglary) etc they started making double or triple storied houses. In the study area, totally houses are made up with two or three stairs by the (un- ripped) mud brick and thatched by small tiles made by ripped mud or dry grass.

Tharu, they make the southern room for cattle, which is called 'Ghari' section and is used to hold the cattle in lower section and keeping pigeons and chicken in upper section. From the north of the ghari section a room is made called 'Bahari' section, the section kept two doors parallel, one is the east side and another is west. One main door lies in the side of street and another onto the back courtyard. The northeast room is made into two sections, northern west section is made for kitchen and another north-eastern section is made for Deurar(Home God of Tharu). Except 'ghari' and 'bahari' section, other sections are made by clay containers called 'Dehri' which is used to keep rice, mustard, wheat, lentils etc. Tharus made a small hut that called 'Dheyuthanwa' (Temple of Tharus') in the upstairs of hut they used to keep horse (symbol of gods), which are made by ripped mud brick.

5.1.4 Language of Tharus

Tharus are more prosperous ethnic group in language. They have their own traditional scripts and these are not acquaintance with many educated Tharus,

In Dang Tharus language is dominated by Nepali language. In Deukhuri, Tharu language is dominated by Hindi language and Bardiya and Kailai's Tharu language is dominated by Awadhi language. Although it has few

differences, the root language of Tharus is same because many words are found similar either of Far East or of far west.

In the study area, all Tharus use Tharu language as their mother language and Nepali language as secondary one. When they are speaking with themselves they often use their own Tharu language. But when they speak with the people of other caste, they always use Nepali language.

5.1.5 Art and Technology

According to key informants, Tharus are skilful in handwork. They make various types of materials by using their hands and raw materials only. But in making some materials they use some simple instruments like cheese, **edge for wood work**, mat making instrument, web knitting instrument etc.

Tharus are agricultural people who make their agricultural tools like plough, Yoke etc and other type of woodwork like windows, doors, chairs etc by themselves. They also make various types of earthen pots (which are used for carrying water, cooking rice, vegetables, making wines, washing clothes ect.), Dehri (as large muddy basket of container for storage of grains), kuthla (a small muddy basket for storage of grain), Bhakari (a coarse matting made of split of bamboos), mats, cushions, bedstead, chhatris (a kind of umbrella made by leaves and split of bamboos), Jabi (a kind of bag for keeping birds), Khangya (a kind of small and long basket made by hard grass for catching fishes), Dhakya (as open basket made by a kind of grass), Bhauka (a basket for keeping money), etc. They make the attractive image of Gods like Shiva, Hanuman, and Krishna etc on the walls of their house. Instead they emphasized upon their own tradition and said that it has some religious cause but they actually did not mention them. They draw many pictures of Lord Krishna, Gopinis (girl friends of Krishna with a milk pot) of 'Mahabharat' in "Bahari" section in inner wall of the house which is called "Jiuti". **In Dashain and Maghi they dance during the whole of full month.** Their songs are

often related to Mahabharat and Ramayan which belongs to Hindu sacred books.

5.1.6 Marriage System

Marriage is an institution, which admits men and women to a family life. It is a stable relationship in which men and women are socially permitted to have children implying the right to sexual relation. In the life of human being, marriage is an important event. Every society has developed a pattern for guiding marriage. In Mazgaun Dang, there are commonly shown exchange marriage, arrange marriage, love marriage, adultery marriage, widow marriage, widow elder brother's wife marriage in Tharu Society. Some years ago, the exchange marriage was more popular than other types of marriage. In this type of marriage they did not pay bride price. In other types of marriage, it is necessary to pay for the bride but the process of acculturation with other Hindu castes; they begin the practice of dowry system in spite of bride price, so the importance of exchange marriage is going to be less now. Although it is plasticized by Tharu society till now but arrange marriage and love marriage are going to be more prevalent in Tharu society now. The types of respondent's marriage in the study area are given in the table no. 6 below.

Table 5.1
Type of Marriage of Sample Households

Types of Marriage	No. of Respondents	Percentage
Exchange Marriage	14	31.1
Arrange Marriage	15	33.3
Love Marriage	16	35.6
Total	45	100.00

Source: Field Survey, 2009

Above data shows that 31.1 percent respondent did exchange marriage and 33.3 and 35.6 percent of respondent did arrange and love marriage respectively. As exchange marriage was practice more than other type of marriage before. But now a day new generation of Tharus do not like exchange marriage, they give following cause of their dislike-ness.

- One sided couple shows often unmatched age.
- May not be same feeling of both couple.
- Physical appearance may not match.
- If one sided bride divorce to her husband, other sided couple will be forcefully divorced.
- Disappearing the importance of bride price system.
- Increasing the decision-making capacity in new generation due to education, communication, direct attachment with the Hindu and other ethnic groups etc.

5.1.7 Health and Treatment System

Tharu settlements are clustered and they tie their animals like cows, oxen, buffaloes, pigs in the road sides, these settlements become filthy. In the road sides moisture muddy dirty place gigs wallow. Small Tharu children go to road sides to move their bowels. From the field survey, it has been discovered that many Tharu families were not aware of and use the latrines but at present in association with the organization called HELP Society all the household do have toilet facility at their premises. According to the chief health center of Manpur VDC, many types of diseases appear in the Tharus settlements like skin diseases, fever, cholera, typhoid, measles, diarrhea etc. Encephalitis can also be seen in Tharus settlements. First of all, they call Gurus and sorcerers for the treatment and sometimes some simple diseases will be cured from that treatment system. They do not go to health clinics and doctors to the utmost. But now a day they use to go to the health clinic and doctors for checkup. At last if the disease is not cured, they go to the hospital

while the diseases will grow luxuriantly. At that time the patient will die or will lose more money to get cure. They treat themselves for broken and sprained hands and legs successfully.

According to the most of the respondents, most of the diseases are caused by 'Bhutwa' (malevolent god) and witches. Most of the respondents and Guruwas believe that such diseases cannot be cured by doctors. So they apply other superstitious methods to cure them.

5.1.8 Superstitious Method to Cure Disease

Tharus have some curative techniques that are applied to remove the sickness; some of these are as follows:

5.1.8.1 Rath Lausari

Rath is a malevolent spirit, which if angered kill children. It is applied twice in every year, during Kartikipuni and Chaitipuni (full moon period in October – November and March – April), sometimes it is practiced at any time when somebody is sick in the house. This ritual is carried out in each household by women of child – bearing age. It is applied also by some non Tharu groups who have been living along side of the Tharus in Dang for long time. "Rath Lausari is done by Gharguruwa. Guruwas are of two types one is Deshbndhya Guruwa (Who has high rank) and another is Gharguruwa (village level low rank). In the study area they practice Gharguruwa.

For removing of illness they also involve 'Pati Basaina' (recitation of charms). This method is also practiced by Gharguruwa.

5.1.9 Status of Women

Some years ago, there was higher status of females in Tharus society in the study area. Due to the paying system of the bride price on the occasion of marriage, made higher status of women. At that time the male used to be

afraid of repaying bride price for remarriage of male when his wife changes her husband, so they used to accept their wives decision and they used to make their wives happier. But now days the bride price system is slowly disappearing and in spite of bride price they begin to give dowry in the marriage due to contact with other ethnic groups. It has slowly made women's status lower in the Tharu society. Nevertheless, the status of women is much higher in the Tharu society than in the other society.

According to the respondents, most of the decisions are made by females. Most of the females decide what to do with agricultural production. They decide whether it should be kept in the house or sold.

They have positive attitude towards their daughters because most of the time the girls have to do a lot of works in the field and in household affairs. But due to the contact of other religious groups, they take the birth of girls negatively because they have to husband's house after marriage.

5.1.10 Festivals of Tharus

Tharus are very prosperous community from the cultural point of view. They celebrate different festivals in a year and invite their relatives. Tharus festivals are so much expensive by the cause of feasts. They give feast to the many peoples who are not invited too. Some of the important festivals which are celebrated in the study area are given briefly.

Maghi

This is the most important and biggest festival of Tharus. This festivals fall on the first of Magh (Jan/Feb) month, which is called "New Year" of the Tharus. In study area, few years ago, Maghi was celebrated by all the Tharus as the holiday. After the Maghi the Kamaiyas or bonded labour wages were fixed. New tenants are fixed for Adhiya land to zamindar's after this day.

Before celebrating the Maghi, every house prepares 'Dhikari' (which is made of flour of rice), bread (which is made of oil and flour of rice), alcoholic drink (janrs), alcoholic drink made by Andi (a king of rice) etc and sacrifice the pigs, goats also. They invite their relatives also, on the first of Magh, early in the morning, when the cock crows, the Tharus start 'Chhokra' dance. Throughout the Magh month the young boys and girls dance the whole night. But at the time of insurgency in country it has slowly decreased. At the first day of Magh, they take bath early in the morning. After taking bath they take blessing from the elders. Some of the Tharus go to zamindar's house to pay respect to them and to keep safe their Adhiya land for a year.

Dashyan (Dashin)

This is other important festival of Tharus. Before one month of the Dashain, on the day of full moon light Dashya starts and all the females of Tharus dance by making two lines and all the male veat drum called 'Mandra' (Madal) and help by singing 'Sakhiya' song. After one month, the day of Ghatasthapana (first day of Dashain), they put barley and maize for seedlings called 'Zamara' for Dahya. 7th day is called Saptami, they wash the utensils for cooking Dhikari, In the evening of the Saptami they worship Dhikari to their gods and same day in the morning they sacrifice chickens, pigs, goats etc. If the Tharu have Dahit or Terra subcastes they provide 'Sorha Sraddha' for their ancestors. On the Osthami, they go to the house of Mahanto and get 'Tika' from the hands of Mahanto, which is of white color with 'Zamara'. On this day senior people provide 'Tika' to juniors. They all eat Dhikari and drink alcoholic drink called 'Janrs'. "Nawami" is the main day of the Dashya festivals, at this day all the people get 'Tika' from their father, mothers, other elders, elder brothers and sisters. At last people from their village go to 'Ghar Guruwa' to get Tika. Some tenants Tharu go to their Zamindar's house for the Tika also but now a day its practices rarely.

Atwari (Sunday Festivals)

It is another important festival of Tharus, which is celebrated only by Tharu community to gain more to gain more efforts. It is celebrated on the first Sunday of 'Bhadra Sukla' (bright half) after appearing moon in the sky. On Saturday night, the Tharus who perform 'Atwari' and take 'Dar'. 'Dar' combines the delicious food like loaf, curd, milk, fruits, etc. After taking 'Dar', the whole day of Sunday one has to be on fasting and in the evening they worship the sun and 'Bhimwa' (Bhim who is the second brother of Panadv) but some key informants says that the sun is called 'Bhimwa' in Tharu language so they worship only for the sun. On the next day, Monday some prepare the loaf of rice and some kinds of other delicious food and vegetables. They also sacrifice pig on that occasion. The people, who perform rituals, take bath and offer water to the sun, eat food like oily bread of rice and wheat, fruits, curd etc. In this festival they send foods to their elder and younger sister. From sister's side they also bring some food, meat, wines etc. People from both sides stay overnight and enjoy themselves.

Dewari (Depawali)

It is celebrated only by Dahit subcaste of Tharus. They prepare Dhikari and worshipped to the 'Dheurar' (Home god). But now a day, by the process of acculturation and modernization all Tharus of the study area celebrate this festival. They also prepare 'Dhikari' and eat but they do not worship it to the god. Some wealthy and famous Tharu celebrate this festival as the Hindu ethnic groups. It is a old tradition of only Dahit Tharus.

Krishnastami or Janmastami (Ashtimki)

This festival is celebrated on Bhadra Krishna (dark half period) Asthami and celebrated by Tharu ladies and they worship 'Lord Krishna' on the eve of this festival, the ladies who perform 'Poojah' eat delicious food called 'Dar' like

as 'Torai', chicken, fish, meat, fruits, milk, curd etc. The next day they take bath and smear house by cow dung and mud cleanly and worship collected flowers, fruits, sindur then go to the house of the head of the village called 'Mahanto'. On the 'Bahari' section of the Mahanto house, all the ladies of village smear with lime and color with red, green and turmeric yellow. They draw pictures of Krishna Kanhaiya and Gopinies (girl friends of Krishna). They also put some rice (Tika), 'Diya' (a small earthen ware lamp), fruits, flowers and sindur. Then they go back to their home and distribute fruits to their elder brother for their long life. Then all the ladies go to the Mahanto house again to sing and dance for the whole night celebrating Lord Krishna's birthday. The next morning, all the ladies wear new clothes and ornaments. Lastly they move around the whole village with their 'Diya' and by singing, dancing and worshipping. At last they offer flowers in the water reservoir and take bath. After that they return back to their home and provide food to their brothers and take meal at last.

Holy (Fagu Purnima)

It is celebrated on the full moon day of Falgun. This holy festival is celebrated in two versions. The first version is in the memory of 'Lord Rama' conquered over Ravan. Second one is, King Hiranyakashyap was a cruel ruler and he did not believe the existence of god and thought himself, he is an incarnation of god but his son Pralhad was firm devotee of god, he wanted to kill his son. One day he put his son Pralhad on his lap of his sister Holika (who is taking a boon from Lord Mahadev, not to burn by fire) and aksed to burn in the fire. The result was different, Holika died but Pralhad remained alive.

Since the name of Holika, the festival is called Holy. In the Holy festivals Tharus perform 'Poojah' and burn fire by rubbing fire woods rejoice sing and dance, eat fresh rice and sprinkle Abir (red, green and yellow color) among young boys and girls.

Gurrai

Gurrai is a special festival of only Tharus but they participate to pay some expenditure and accede the rules to other castes/ethnic groups. Gurrai are of two types, one is called Harrya Gurrai and another is called Gurrya Gurrai. They afford many chickens, pigs and pigeons etc in the both types Gurrai. This festival is not in practice at study area now a day.

❖ Harrya Gurrai

It is celebrated after the end of monsoon. People assemble in one place and take 'Dar' with meat of pig, chicken, fish etc and several food items. This 'poojah' is performed by Deshbandya Guruwa and wish to get rid of several kinds of diseases and poisonous insect during their farming period and throughout the year as well. Young boys and girls immerse all these flowers and rice, which has been used for worship to the river or irrigation canal. In the evening 'Deshbandhya Guruwa' and other 'Gharguruwas' of the village perform 'Dhupbati' in Mahanto house and become free from all sorts of miseries and the beat drums and dance by singing songs. From this day they are free to beat drums as to the customs.

❖ Gurrya Gurrai

This festival indicates that there will be no enough time for work so they closed all types of drum beating till they perform Harrya Gurrai. This 'poojah' is performed at the end of Jyastha or Ashadh month when generally monsoon begins. Deshbandhya Guruwa also performs this 'poojah'.

Chaitya Dashya (Chaite Dashain)

This festival is celebrated on Chaitra Sukla (Bright half period) Ashtami. This festival is performed by sacrificing chicken and Guruwa dissect on the neck of chicken and perform 'poojah' by the bleeding of chicken is called 'Ban Chirna Kam'.

Saunya Sakranti

This festival is celebrated in the first of Srawan. During this festival they do not perform any 'poojah'. They make alcoholic drink called 'Janrs', wine, meat and various kind of food items and eat. On this day they do not go to the field for farming and they take rest and enjoy festival by wearing new clothes and eating good foods.

Hardawai

It is celebrated in Srawan or Bhadra after the planting of rice by all villagers. It is not actually festival but the Tharus in this region celebrate it as festival. The rice farming is much difficult work. Farmers have to face different types of poisonous snakes and tussle with mud and water by day and night. They enjoy it after they have overcome various obstacles, prepare local alcoholic drink, sacrifice goats, chickens, pigs etc. After that occasion they do not use their plough and wash plough and agro tools and keep for the next agro seasons.

Auli Lona (First harvesting of new crops)

This ceremony is purely Tharus custom and it starts after ripening or paddy land before harvesting the paddy. During this festival 'Ghardhuriya' (household head) takes bath and remain in fasting and take a sickle and without speaking with anybody and carry a bundle of Tilki paddy (a kind of paddy) with stacks and put it in the middle of main country-yard of the house.

The female takes a glass of water with burning incense and take that bundle of paddy and keep it in Dheurar (deity room) and worship. They keep it in the main pole of house and tie it with rope. This is the main rituals of the Dangaura Thaus before harvesting a new paddy crop but now days farmers do not grow much Tilki rice, which in term hampers this festival.

Auli Utarna (Last harvesting of paddy)

After the harvesting of the paddy they leave some paddy in the north corner for the final ceremony. In this ceremony they sing a song like ‘Rai khet Masuri, Masuri Khet Rai’ and dance with beating drums and sacrifice chicken, pigs, ship according to their spending capacity. Then they prepare good food items and enjoy it with all the members of the family along with their neighbours.

Chara Chahaina (Eating of new grains)

In this festival, new paddy rice is eaten by family members. When the paddy is threshed and un-husked rice is prepared. In this ceremony they sacrifice chicken to the deity and enjoy new rice, meat and alcoholic drink. Every Tharu family celebrates this festival with delight. Now a day this festival is also not in practice in the study area.

Pendya (Harvesting and storing of new paddy)

After threshing the paddy by the help of bullocks and male buffaloes, this paddy is winnowed by women and stored. After that this occasion they sacrifice chicken and pigs and prepare alcoholic drink and perform threshing and winnowing ceremonies, which is called Pendya. They enjoy that feast for pendya every year.

Gharrai (Thatching houses)

Gharrai is a special type of ceremony celebrated only by Tharus. All the Tharus of the village thatch their house commonly and after that thatching all houses of village, they sacrifice pigs and prepare alcoholic drink. They invite their relatives and enjoy it by making feast.

The other type of festival “Bagar Pujana” and is celebrated one time during 2 years period. In this festival, they sacrifice sheep and worship. Barah (god of animals) and fire is made by rubbing woods, and is called new fire. Then they cook rice and meat on this new fire and eat by only males. The leftover of this feast is buried in the cow pen. Sometimes some rich and religious type of Tharus celebrate ‘Badka Poojah’ festival, at that time they sacrifice 50/60 chickens, goats, pigs, ducks etc and invite relatives and worship in ‘Bhayar Than’ (the common temple of all Tharu villagers). Because of the process of acculturation, modernization, the tradition of celebrating festivals is changing. Tharus festivals are dominated by the tradition of Hindus, so they are going to give up celebrating their festivals.

5.1.11 Rituals of Tharus

In many societies there are certain methods for purifying and sanctifying individuals and shaping the way of life of the people. But the development of road, communication, and other types of infrastructure Tharus have come in contact with other’s culture and contacting many years with Hindus, Tharu practice Hindu culture. Many rich Tharus and Tharu Land Lords have been practicing Hindu culture for many years. Mostly economically backward Tharus totally apply their traditions and rituals. There are four types of old customs, which are found in Tharu society. These important four types of rituals of Tharus are seen in the study are which are described in following ways:

Birth Ritual

If a woman delivers her baby, sorinya (traditional mid wife) care for the mother and the child. Before falling down of the umbilical cord, the infant and mothers are untouchable with others. If those who have contact with her and her child must take bath and sprinkle 'swan pani' (water touched with a piece of gold). The Sorinya comes everyday to cure the mother and child and washes the dirty clothes and sheets of mother and child too. She rubs heated oil over the body of mother and child everyday. After completing her job, she takes bath and sprinkles 'swan pani' on her own body and returns home everyday.

Generally after 4 to 6 days except for some exceptions, falling dawn of umbilical cord of the infant, then they purify their childbirth. This ceremony is called 'Ghatwa Karaina' (introduce to the sun and water). On this day mother goes to a water source and takes bath and her baby. Then she purified by smearing with cow dung in her room and sorinya sprinkled 'swan pani' over the body and room of mother and child and clothes also for the purification. After the ghatwa karaina ceremony, she is freed to participate in her household work.

The naming of newly born child is not on a fixed day. Family members select a name for their newborn child. The name is selected on the basis of the incident of birthday like Aitu (born in Sunday), Mangal (born on Tuesday), Maghe (born in Magh), Paradeswa (his father goes to other country at the time his birth). Some select to use common name like as Hindus, Sita, Sitaram, Harikrishna, Motilal, Janaki etc. Tharus have naming practice according to the order of birth (i.e. Badka, Badki-eldest, Manla, Manli-second, Snla, Sanli-third Chhotka, Chhotki-youngest).

Mundan or Mudbhvaj (First hair cutting)

This Mundan is not celebrated on a certain day or year, it is necessary to cut hair first from their mother's brother (Uncle). Some wealthy Tharus, who believe in the existence of god, who does not have off springs, whose children are dead, celebrate Mundan with delight at 5 years age of bright half period of January or February, at that time in the morning by beating Madal (a kind of drum) in smearing country-yard out of the house, the sit baby on the wooden seat. Then mother's brother (Uncle) cuts whole hair of baby with a knife made of gold or silver if not by iron. Then all the relatives and invitees go with the baby by beating Madals to take bath in the river. After taking bath, they put on new clothes, turban and ornaments to the baby. In this ceremony relatives do singing and dancing, take alcoholic drinks (Janrs, wines), rice and meat of goats, pigs or chickens. At last the baby is sent off with the relatives and guests with the obeisance. They do not perform Mundan ceremony for daughters.

Marriage Ritual

Marriage ceremony is commonly solemnized during the bright half period of February and March. But the Marriage in which another's wife and who do have illegal sexual relationship only needs good day. Except same clan's matern uncle's, father's sister, mother's sister's children they have done marriage. Generally, the marriage age of brides is more than bridegrooms but now a day, it is slowly going to be change.

If it is fixed marriage relationship, they start marriage by breaking the Deuli (to grinding the soaking Masa a kind of pulse to make Banda for offering the gods.) At the evening period, this 'Banda', which is making by Deuli, is offered with wine in the Bhuyar Than (common villager's temple) and Dheurar (home god). It is a symbol of auspicious the performance of marriage

ceremony. At last Deuli is eaten up by newly fixed bride, bridegroom and whole relatives who have attained by this moment.

In the afternoon of the marriage day the bridegroom who worn as new clothes like Jama(a kind of long garment), turban with ear rings offers wine in Dheurar, Lhenarwa (middle man) carry new clothes and ornaments for bride. In front followed by Bhojinya(having one's husband still alive and who has single husband) and Bhojwa (a parent of bridegroom). At last setting out the wedding party from bridegroom's house to bride's house with various types of bands. Those Tharu settlements which lie on the road of wedding party is welcome by home made by alcoholic drink, which is their respect and standard.

After reaching bride's house, bride's parents wash the feet of Lhenarwa, Bhojinya, Bhojwa and bridegroom. Then they take bridegroom in Dheurar near the altar, where Barchha (which is made by iron) is buried under altar ground and offers wine. In the evening of that day marriage party is organize by rice, meat, wine and other vegetables.

On the next day afternoon the bridegroom is carried out in Dheurar and again he offers wine, then he takes out the barchha over his shoulder. After that the bridegroom is circumambulate three times around the palanquin of bride and then marriage party of bridegroom returns to their home.

In the evening of that day, bride's marriage party goes by carrying palanquin with bride to the bridegroom's house. Then bride is welcome by bridegroom in new house. Bhojinya sprinkles lava, 'Sarsyu' (a yellow kind of oilseed) and turmeric over the bride and bridegroom. She strikes the groom's head with that bride. After that she lights the fire in the earthen pot called 'Handi' putting lava, Sarsyu and is overturned. Then this fire is trampled by the feet of bride and bridegroom. It is the symbol of oath to live together throughout the

life by keeping fire as witness. That's the main procedures of Tharus marriage which is called 'Parchhaina'.

After parchhaina, the groom goes with the guests with taken firewood and wine from the bride's palanquin. He returns to Lhenarwa, Bhojinya, Bhojwa and bride and all of them circumambulate around the house and return in Dheurar. In Dheurar the groom burry Barchha, and offer wine. The next day, bride return to ther father's house and she returns to her husband's house after a year by carrying the goods like mats, baskets and many presents made by her skill. Many young unmarried girls who are called 'Pthalari' come together to send the bride.

After marriage, son in law goes to pay respect in every Dashya festival by carrying bedstead, mats, firewood, wine and cock etc. They spent plenty of money in their feasts. They feast meat alcoholic drink, rice before 3 or 4 days and 3 or 4 days later of the marriage day.

Death Ritual

When man reaches in the last stage of life, before death family member put 'swan pani' in the mouth of his/her. After death the upper sub castes Tharu like 'Chilrahowa', 'Kolkatya' etc carry the dyeing body on the bedstead, which is lying upside down with all type of seed of grain, and clothes of the corpse. Burying the dead body is the old tradition of Tharus but now some Tharus burn dead body according to other Hindu traditions. The place where the person was dead is smeared by cow dung by the female household then spread out some flour in there and fired a small earthen ware lamp under a basket which is made by the split of bamboo. All the villagers' women smear the dying person's house and go to the river to take bath.

The funeral procession bury the dead body by turning upside down for male and **supine** for female to keep the head portion in the north side with the

clothes and eatable goods. The bedstead is kept over the cemetery and they return home. After the funeral procession, the females remove basket from the lamp. Then they see deathly the floor where the dead body is spread out

Then they cook unsalted pulse and rice for all funeral procession. All funeral procession leaves at first approximately 1 month, full rice and pulse for the soul of death person then they eat.

Then on Monday or Thursday, the eldest son goes to the nearest water reservoir and get his head shaved, takes bath and wears white clothes and wooden sandals which is called 'Kharau' and returns home. In the absence of the eldest son, other son does this ritual. He is untouched by others and sits in smearing room which is covered by the web. The person who does funeral rites cooks rice himself and lights a small lamp in the smearing courtyard and offers this rice and at last he eats, only 1 time a day. He does not eat salt, oil and turmeric during these days. When he goes out of the room, he takes a knife; a 'bause' (a digging rod) in his hands and wears wooden sandals. It is purified on 3, 5, 7, or 9th days of Monday or Thursday. It is not necessary to purify on the fixed day but it should be on odd number of day and Monday or Thursday. On this day all family members except children take bath and lick swan pani and cows urine. The person who performs funeral rites gives a ball made by pulses, rice and pig's meat to his nine ancestors for deliverance. After the purification process, the pots, which are used for purification process made by mud, are thrown out. During a year period later of purification process, if any household member get sick for long time or cows, buffaloes, ox etc died or any obstacles shown, the Guruwa search the cause of it and if he suggest the purification process is not done methodically they do twice and thrice purification process.

5.2 Religious Pattern of Tharus

5.2.1 Religion of Tharus

All sampled houses said that their religion is Hindu but the religion of Tharu like of other tribal people which is a complex system of belief and practices. They believe in Guruwa, Withces, ghosts, spirit, sorcerer, wizardry also. There are also legends and myths telling the people about the creation of world and practices are not just taken for granted by the Tharus. They are also supposed to protect the people against the attacks of witches, chronic disease and also some natural disasters.

After the reestablishment of multi-party system in nation many Christian missionaries were allowed to operate freely inside the country. These missionaries are very active inside Dang district. The member of these missionaries has persuaded simple minded Tharus to convert their religion to Christianity, so some young Tharus of the study area, leave their own traditional religion. Even due to contact with Maoist raiders, some of them leave to celebrate their own festivals. Rich Tharus, while trying to upgrade their social status, have been adopting the Hindu way of religious life. But large numbers of Tharus are seen celebrating their own traditional religion and festivals till today.

5.2.2 Deities of Tharus

Tharus have different kinds of deities. They worship their deities in their houses, country-yard, forest, river, kuwa, **cow pen**, temple etc. If Tharu carry new goods, new cattle and new bride, they are carried into **Dheurar** and they offer wine and lights the small earthenware lamp in Dheurar at first. Tharus worship many god and goddess and they are called common name 'Bhutwa'

all of them. According to key informants, the god and goddess whom are worshipped by Tharus in study area are as follows.

Gurubaba (Main God), Dahar Chandi (Dropati), Chawahra (Four handed Vishnu), Chamukh Chawahi (Four mouthed and four handed Brahma), Latau Mahadev, Khetarpal, Budhi dhau, Dakhini Bhawani, Panch Pandev, Saura, Maiya (wife of Gurubaba), Rikhya Narad, Bherwa (Bhimwa), Suchwa, Dhamarajwa (Dharmaraj), Madhawa, Maraha (Krishna), Jaanathya, Lagu basu, Bagar, Ahura, Bhuyar, Harka vilas, Jamajitwa, Ratanparwa, Mahatau, Uhakri, Tikadhari, Chaudharnya, Rajkuwari, Chatibahanya, Bujhanuna guni, Labraguni, Teju guni, Jhutroguni, Ultekaguni, Thaterwaguni, Khekri, Swan Muthharni, Rajbanshi, Bhedawa Deuta, Dhanchaurawa, Gongawa, Jinguniya Maduwa, Khabasyamduwa, Kheswar, Mahiya, Bhairuwa, Bhutathru Masan, Mudah Masan, Dahira Raksa, Dhaurikhamba, Purbi Bhawani, Bagleshwari, Gabariy, Kotiya, Karaiyakot, Bedelawa, Kulyapani, Raura, Matawa, Ghodader, Sitala, Dewalmari, Kalika, Khiradevi, Ashapuri, Hinglaj, Khodiyar, Gopaldev etc.

Some of them, the deities which are worshipped by Tharu of the study area are described below.

5.2.3 Gurubaba

He is a male deity and the first person created by Chawahra (four handed Vishnu), Chamukh Chabahi (four handed and four mouthed Brahma) and Latau Mahadev (matted hair Mahadev). After that Gurubaba create all other deities and also this earth. He is represented by a small thumb size piece of rough leather, fashioned into a human shape and a little string is tied over its neck.

5.2.4 Maiya

She is a female deity, who was created by Gurubaba and became later the wife of Gurubaba, Maiya is very important goddess and she is the deity who controls a person when he goes into a state of trance and to whom the chants and spells are directed when a person goes into a trace. Six inches long made by clay an iron represent an image of Maiya.

5.2.5 Daharchandi and Panch Pandev

They are the main character of Hindu's sacred book Mahabharat. Doharchand (Dropadi) is worshipped as a representative of way protector goddess and Panch Pandav (Youdhishtir, Bhim, Arjun, Sahadev and Nahakul) are the god of truth, effort and knowledge. The images of them are approximately 15-20 inches long, made of wood and are kept in out **strit** of Tharus settlements.

5.2.6 Dhamarajwa (Dharmaraj)

The shrine of Dharmaraj is usually located in th center of the fence, which separates the area occupied by the house and the Bari land area. So Dharmaraj is also considered to be a deity of the 'Bahari section' and he is the protective deity of domestic animals. His shrine is represented by one o f the pegs, fixed to the beneath of 'bahari' side of the partition making fence. He is also called by the the name of Yamaraj.

5.2.7 Saura

Saura is supposed to be a deity of valor and might and is represented by a thic iron nail. Because of his valor and strength Tharus consider him as the famous monkey-god Hanuman. Saura is usually kept inside a ritual bag in the deity room. This ritual bag will be taken out at the time of ritual performance. At that time Saura is fixed in the ground.

5.2.8 Khekhri

She is another female deity who is represented by a piece of wood resembling the handle of a screw-driver with a small ring on top, four projections on four sides of the handle and a spoke at the bottom. The ring, the projections and the spoke are made of iron. The spoke at the bottom helps to keep the deity stand still and to fix on the ground. The total height of Khekhri is about 6 inches.

5.2.9 Spirits or Raksa

Spirits are various types like Bhutathru Masan, Madaha Masan, Bahira Raksa, Bhairuwa, Bagar, Ahura, Bhuyar etc. they are the malevolent deities or spirits and must be pacified with ritual offerings. Only those families who have tame buffaloes have this shrine. The peg representing Raksa is similar to the pegs to which buffalo-headed demon called Mahishasur in the Hindu pantheon.

5.2.10 Purbi Bhawani or Patnahi Bhawani

She is female goddess from Patan or Devi Patan, and Indian border town, associated with the cult of Gorakhnath. It is said that the ancestors of some Tharus families went to Devi Patan for Pilgrimage and brought this cult back with them. No figure of this Bhawani is made yet.

Tharus make 'Bhuyar Than' in out **street** of Tharu settlements. Commonly one settlements made a 'Bhuyar Than' in the north eastern side of village. The gods are worshipped by Deshbandya Guruwa in Srawan and Bhadra. Inside of each Tharu houses there is deity room called Dheurar, there are certain idols and artifacts. Some of them are representing particular deities. Other than (sitting place of god) is made a hut near of Dahit Tharus house, this is called 'dhyuthanawa'. In the upstairs of hut, some horses are kept with tied by thread as the representative of gods.

CHAPTER SIX

Economic Condition of Tharus of Mazgaun

Like the economy of Nepalese villages, Tharu economy is primarily based on agriculture and animal husbandry. Besides that, they do constructional works. Some of them are engaged in transportation works and few have joined the job, either in governmental offices or in non-governmental organizations.

So it is clear that the main part of their earnings is from agriculture. They also keep livestock and poultry specially roosters, pigs and sheep. They sell eggs and these domestic animals to earn money

The economic condition of Tharu people in this V.D.C. is not so bad. They sell the agricultural products such as rice, corn, wheat, lentil, potatoes and other vegetables in the market and get money. No one in this V.D.C. is poor to feed on their stomachs.

Tharu agriculture, as observed in Dang valley, does not play a subsidiary role in Tharu economy. In the study area, all Tharus economy based on agriculture. It is supported by animal husbandry and wage labor in farming and others. In this chapter it discusses the economic condition of Tharus.

6.1 Land Ownership

For a society having on **agrarian** economic basis, land is great importance. In Dang now days, more Tharus have their own land to cultivate but it is not sufficient to their joint families. So they take to cultivate Adhiya land from zamindars. The following table no 7 shows the land ownership of Tharus of sample households.

Table 6.1
Landholding size of Tharus of Sample households

Size of landholding(bigha)	No of holdings	Percentage
0 – 0.5	39	86.7
0.5 – 1.0	5	11.1
Above 1.0	1	2.2
Total	45	100

Source: Field survey, 2009

In study area, all the Tharus do have ‘Lal Purja’ (the landownership certificate). In the study area no Tharus families are found Kamaiyas and bonded laborer and no one is found landless and homeless. In the study area, More Tharus are found in nuclear families. In the above table shows only **2.2** percent households have more than 1.0 bigha lands and 86.7 percent households have less than 0.5 bighas land and so this land is not sufficient to their families. In this data, it is not included the unregistered land (which is cultivated by them) and the land which is kept for thatching.

6.2 Adhiya Land Holding

Most of the Tharus have not enough land. They are using Zamindars’ land as Adhiya system. Out of total **45** households, other five households are not using zamindar’s land for adhiya system. Rest forty households are Adhiya users. The distribution of Adhiya land holding households are shown in given table below.

Table 6.2

Adhiya land holding of sample households

Adhiya land holding (Bigha)	No of households	Percentage
0 – 0.5	2	5
0.5 – 1.0	18	45
1.0 – 1.5	18	45
Above 1.5	2	5
Total	40	100

Source: Field Survey, 2009

The above table shows that about **45** percent of households take 0.5 -1.0 and 1.0 -1.5 bigha land for Adhiya respectively. But the small percentages (5 percent) are taking below **0.5** bigha and above 1.5 bigha land respectively. This table concludes that most of the households take Adhiya between **0.5 to 1.5** bigha lands.

6.3 Food Supply Situation

In the study area, Tharus either land owner or landless are not having great food deficit. To get rid of food deficiency they takes land in Adhiya(crop sharing system from landowner) and they do wage labor as carpenter, Mason and other agricultural sector at free time of farming period. Because of their untiring labors, Tharus families are not having food deficit. They supply their food by another field like setting the farm animals, working as the wage labor and taking Adhiya land from landowner etc.

In the field survey, only 5 Tharu families have food deficit. As these families are engaged with service, foreign employment and technical jobs.

6.4 Occupation

Occupational structure of sample households is studied by classifying the occupation into main and subsidiary, like most of the Nepalese people, the main occupation of respondents are agriculture. But new generation are engage with other types of occupation like services, business, etc. In the study area, the main occupation of the sample households reflect by the following table. In survey, 28 persons are below 5 years of age thus remaining 226 persons involve in different occupations. The main occupations are given in the table below.

Table 6.3
Main Occupation of Member of Sample households

Occupation	Total Population	Percentage
Agriculture	61	27
Student	79	35
Service	3	1.3
Foreign Employment	7	3.1
Technical Jobs	5	2.2
Household Work	70	31
Physically handicapped	1	0.4
Total	226	100.00

Source: Field Survey, 2009

The above table shows, major people have student occupation as their main occupation, of the total number of people. The table shows 27 percent people are employed in agriculture sector, 73 percent of people are employed in non-farming job, 35 percent are students, 1.3 percent is in service, 3.1 percent in foreign Employment and 0.4 percent people are physically handicapped. Those people who are very old they cannot do farm work.

The respondents have higher status in Tharu society of the study area. They are called “Ghardhuriya” and their main work is to give order to household members in daily activities, so they are not involved in other occupational activities.

The role of subsidiary occupation is important to support in households expenditure. The main subsidiary occupations are livestock and wage labor (farm labor, mason, and carpenter) in the study area. Abandoning few exceptions, each household has large number of animals for sale and help in agriculture sector.

6.5 Crop Sharing System

In crop sharing system, Adhiya system is most famous in the study area. In this system the land owner gets 50 percent of the yield of the crop and has to pay revenue and other whole taxes by land owner. Regarding seed, fertilizer, insecticide are paid by fifty – fifty and all the manual work is done by tenants. In the study area more Tharus are tenants and they farm own land and zamindar’s land. Some Tharu farm owns land only and some give others to farm. The farming system of sample households is shown in the table below:

Table 6.4
Farming System of Tharus of Sample households

Types of Farming System	No. of Households	Percentage
Farm own land and Zamindars’s land	40	88.9
Farm own land only	5	11.1
Total	45	100.00

Source: Field Survey, 2009

The above table shows that 88.9 Percent Tharu families farms their own land and zamindars’ land, 11.1 percent of Tharu families farms only their own

land All tenancy and other type of sharing land in Manpur VDC is Adhiya crop sharing system. Some year ago other crop sharing system are found in there but due to the fragmentation of land, this systems are totally disappeared now.

Other Types of Crop Sharing System

Tinkur

In this farm of tenancy all labor and expenditure are paid by the tenants and seed, fertilizers and other expenses are also paid by tenants. Only revenue, taxes are paid by landowners and in spite of this landowner gets one third of the crop. Some years ago, this system was found in the study area but now a day it is totally disappeared.

Chaukur

Some years ago, in the unproductive and unfertile land this system was applied. This system is same as tinkur, except that the land owner gets only one fourth of the yields.

6.6 Agriculture Calendar

Tharus spend most of their working time in a year in agriculture activities. For them it is a family enterprise in which all members, sharing a common kitchen, participate and work equally according to their own capacity.

All agreements between the tenants (which is not confirmed tenancy rights) and land owner concerning land utilization are made or confirmed every year during the month of Magh (December – January). A simple ceremony called maghi is performed to renew the previous agreements for the next session. During the month of Magh, people attend parties for eating and drinking with neighbors or relatives. No agriculture work is done except by a few members

who need to bring suitable piece of timber from the forest for making plough. Since the forest belongs to the state or community, such timber is to be brought carefully hiding it by forest guards and officials.

The agriculture year starts in Falgun (February – March). There are two annual crops, the summer crops and winter crops. During the month of Falgun fields is manure, dug or ploughed and prepared well for maize crops. In Chaitra (March – April) crops of wheat, lentils and linseed are harvested, and manure of the bari is continued. After one or two heavy rain, the maize is sown in Baisakh (April –May). During the month of Jestha (May - June), rice seeds sown in the beds prepared for seedling. Mean while the maize crops, which has already grown up during days is hoed and weeded. In Ashad (June-July) and Srawan (July- August) the paddy field are ploughed and prepared to transplant the seedlings. Other vegetables and chili plants are also planted into kitchen gardens during early Ashar. During Bhadra (August-September) the maize is harvested and stored while the paddy fields are weeded. In Ashoj (Septembr – October) after maize harvested the lands are well prepared by ploughing three or four times for mustard or wheat or barley. During month of Kartik (October – November) and half of the month of Mangsir (November – December) the paddy harvesting continues and it is stock piled on the Khaliyan. During the last half of Mangsir and Paush (December – January) the paddy already collected is threshed by cattle, winnowed by females and then stored.

Magh (January – February) is the month of feasts and enjoyment without any farm work. All the tenants- landowner relationship get renewed, re-established or broken till the next agriculture year.

The main crops cultivated in Manpur VDC in order of importance are rice, maize, wheat, mustard, pulses, linseed, potatoes, chilli and barley.

6.7 Division of Labor in Agriculture Sector

Tharus are agricultural people and mostly they live in joint families. Each house needs at least one cowherd, one shepherd, one grass cutter; many plough men, others to manage the affairs of the whole family. Women and girls contribute farm labor like planting the crops, cutting the crops and transporting them to be threshing area or to the house for storage, collection of cow dung or fire wood for fuel and pounding and grinding grains. The old people stay at home during the farming period, they look after houses and children, those families who are small can cultivate only very little land and thus have small agriculture production.

Because of large family members they search another jobs at the rest time of agriculture. The agriculture labor system is complex to some extent. An attempt is made here to describe a number of systems, which are found in Manpur-9 Mazgaun.

Labor Exchange

Labor exchange system is more famous in the study area because it does not need to pay cash for wage. Almost all Tharus participate in labor exchange arrangement, which is called 'Parma' as in other parts of Nepal. Usually it is exchanged family to family, a man to a man and plough man to plough man. No differentiation in value is made between the labor days of man or a woman in these exchanges and one man-day may be exchanged for one-woman day. Most of the time labor exchange involves animals also. Families who have less number of animals to plough ask other family to bring animals to plough their fields, in this type of exchange one man day equivalent to exchange two oxen day. But for the threshing purpose cattle are carried by freely who has a few cattle.

Wage Labor

Wage labor is divided by two sectors. One is agricultural sector and another is non-agricultural sector. Both sector's wage labors are famous in the study area. In the rest time of agriculture, some Tharus go to work as carpenter, mason and bearer also; these are non-agricultural sector's wage labor. In agriculture sector for the plantation and shifting the crops, labor will be needed. At that period the labors are usually hired individually and paid on daily wages basis. The daily wages rate is Rs 200 without meals and Rs 150 with meals. The males and females receive same wage for the same type of work. But a digging person's and paddy planting person's wages are seems some different. Usually the wage labors are needed to Brahmin and Chhetri for cultivate and harvest the crops. Tharu people practice labor exchange system. Brahmin and Chhetri do not come to work as a labor in Tharus's field but Tharus can go to work in Brahmin and Chherti's field.

Another type of labor systems are Kamaiya (Bonded labor), fixed for certain period or seasonal bonded labor etc. These systems were abolished by the government of Nepal's declaration of 2 Srawan 2057 B.S.

6.8 Livestock

After agriculture, livestock is the second another sector of income of Tharus. It is indispensable with agriculture farming. In the study area animals are bred only for domestic use. Buffaloes and cattle are kept for milk, manure and as plough –animals. Bulls are used for plough; Male buffaloes are as plough animal. Tharus rarely farm buffaloes. They keep cows in large number than the buffaloes. Cows are kept for manure and milk, rather than meet. The buffaloes are comparatively expensive to rear and to purchase than the cows.

Table no. 11 reflects the average holding of livestock in the study area.

Table 6.5
Holding of livestock of Sample households

Name of animals	Total no. of Animals	No of Household
Cow	22	18
Buffalo	1	1
OX	135	41
Goat	45	20
Sheep	92	32
Pig	38	35
Chicken	94	23
Duck	70	25

Source: Field Study, 2009

The above table shows, 41 households have total 135 ox and 35 households have 38 pigs, 32 households have 92 sheep, 20 households have 45 goats, 1 household has 1 no of buffalo, 25 households are having 70 no of duck, 23 households have 94 chickens and 18 households have 22 cows.

Above table shows all sampled **45** households have some or more number of animals and these are raised both for sale and domestic use. Ox and buffaloes are kept to plough the field. Cows and buffaloes' milk is used to make ghee, which is sold to Brahmin or Chhetri clients and can also sell to milk collection centre and also for their own use.

Animals are considered as very useful property and are evaluated in determining the economic status of households as well. A rich house has many more animals of a greater variety, than a poor Tharu house. However,

animals' husbandry is faced with the problem of shortage of pasture land due to the pressure on land. The original pastures or barren lands are being exploited for cultivation; the wild vegetation is being destroyed day to day. Now days there are fewer cattle in the study area than before.

Tharu needed to sacrifice many farmed animals like sheep, chicken, and pigs to their different festivals so most of the Tharu families farm these animals. The festivals like Gurrai, Dashya, Bagar Pujana, etc are necessary to sacrifice many tamed animals and all the Tharu festival have to sacrifice at least one animal. So Tharu raise many animals for domestic use and some surplus animals left for domestic use are sold as well.

6.9 Income and Expenditure

Income

The data income inherent some limitation. It is reality that rural households do not kept record of their incomes. Hence information largely depends upon the memory of respondents which may resulted both in underestimation or overestimation. Keeping these factors in mind, best efforts were made during the collection of data. The distribution of annual households income by income size groups is give in the table no.12 below;

Table 6.6
Distribution of annual households income by income size groups

Income size groups (Rs)	No. of Households	Percentage of Households
Below 40,000	5	11.1
40,000 - 50,000	4	8.9
50,000 - 60,000	4	8.9
60,000 - 70,000	3	6.7
70,000 - 80,000	7	15.5
80,000 - 90,000	9	20
90,000 – 1,00,000	4	8.9
Above 1,00,000	9	20
Total	45	100.00

Source: Field Study, 2009

Above table shows that all the sample households are classified into eight groups on the basis of their annual incomes. The average annual income of sample households calculated from the total income Rs. 4,002,800.00 comes to be Rs. 88,951.00.

From the field survey, it is found that the main occupation of all respondent is agriculture but it is not enough to fulfill their demands and needs. They fulfilled it by another income sources like service, business, wage labor and by selling livestock, fishes, ‘Battai’ (a kind of small grey birds), mats, ropes of bedstead, earthen pots. So generally the Tharus society can’t face the problem of food deficiency due to their untiring efforts and labors.

Expenditure:

Like the income, it is difficult to obtain correct information on expenditure. Expenses are made in numbers of times under several headings. Therefore, in lack of proper records of expenditures, information collected on the basis of memory of respondents requires great caution while interpreting the results. Hence, the findings presented here may not be exceptional. Like the income, expenditure has also increased with the farm of size. It is suggested that expenditure is highly determined by the income. Like as income, the distribution of annual household's expenditure, by expenditure size groups is given in the table below:

Table 6.7
Distribution of annual households expenditure by expenditure size groups

Expenditure size groups (Rs)	No. of Households	Percentage of Households
Below 40,000	8	17.8
40,000 - 50,000	13	28.88
50,000 - 60,000	14	31.11
60,000 - 70,000	6	13.33
70,000 - 80,000	1	2.22
80,000 - 90,000	0	0
90,000 – 1,00,000	1	2.22
Above 1,00,000	2	4.44
Total	45	100.00

Source: Field Study, 2009

Above table shows that all the sample households are classified in eight groups like the income. The average household expenditure calculated from the total annual expenditure Rs. 2,466,800.00 comes to be Rs.54, 817.77. From the above table, the general condition of expenditure is seen in Tharu society. There is surplus, when comparing the overall average income and expenditure of households. It is due to big amount of surplus for large farm households. The percentage of expenditure is higher than the income in lower status groups.

Some of the Tharus sell their surplus food and uses it to buy land but some others use their surplus food to made more alcoholic drink than necessity.

CHAPTER SEVEN

The Changing Factors of Socio-economic Life of Mazgau (Dang) Tharus

The condition of socio-economic life of Tharus during the past to present faces so many ups and downs. Many years ago, the socio-economic life of Tharus of in Dang was much prosperous. At that time, except some 'Birta' land of Brahmins and some 'Guthi' land of mendicant (Nath community), all land were subordinated by Tharus of Dang and Deukhuri and Yadavs of Deukhuri. These 'Birta' and 'Guthi' lands were also consumed by Tharus with paying some taxes. So at that time Tharus were more prosperous and mostly they were landlord. Due to the malaria environment, Tharu were bound to take alcohol to save from malaria. At that time, Mahuwa trees and some flowers were used to preparing alcoholic drinks. In course of time, alcohol preparing became a part of life and it is used in all of their social and cultural functions. Because of their bad habit of more alcoholic consumption they started to prepare alcohol from rice and other cereal crops. To prepare alcohol from food it took double amount of their food consumption. After the eradication of malaria, they became poorer day by day. After the land reform programs of government, Tharus socio-economic life is slowly increasing towards position day by day. Many factors are involved to change the socio-economic life of Tharus. According to key informants and respondents, changing factors are found in the study area. These factors are classified into two categories.

7.1 Falling Factors

There are various types of falling factors, which are helpful to make worse condition of Tharus life. The main falling factors are given as follow.

7.1.1 Tax collection system of Rana-regime

In Dang, there were maximum land revenue taxes during the Rana regime in Nepal. This land was divided into 3 types like 'Hale', 'Pate' and 'Kodale'. According to the type of land, government used to collect land tax by the help of 'Mukhiya' and 'Chaudhary' in Dang Chaudhary system was famous. The government was selected two types of "Chaudhary" like Brahmin Chaudhary and Tharu Chaudhary. The Chaudhary had to collect land tax in a certain territory and had to hand over to the government with one fifth of the yield of their crops. But only clever Brahmin Chaudharies collected that taxes and handed over to the government immediately but Tharu Chaudhary did not clear their paying amount to the government due to unpressured and ignorant.

7.1.2 Eradication of Malaria

Before eradication of Malaria, the economic condition of the Tharus in Dang was much prosperous. They were mostly landlords at that time. As the government eradicated Malaria in the Terai region, large number of people from hills migrated here. Due to contact of clever people like Brahmin, Chhetris, Thakuris etc, illiterate and ignorant Tharus became landless slowly by slowly. There are many tales about the cheating Tharus and by fearful means of snatching and resigning land from Tharus. At that time hill ethnic groups were poor and begged some land and cash with landlord Tharus for the settlement. Due to their cleverness, they made reverse debenture and auctioned Tharus' land at last. Other type of cheating as mentioned by key informants is, after some years of dwelling time, they used to make a great dispute to the Tharus. Because of their un-enduring habits, Tharus were shifted from this settlement to another, and then this land was also captured by clever hill-ethnic. Due to these reasons Tharus economic status was changed into 'Kamaiyas' and tenants from landlord and zamindars.

7.1.3 Governmental “Abolition of ‘Birta’ Land Programme

In 1960, “The abolition of ‘Birta’ land programme” was declared by the government. The declaration made Tharus rather poor than their status. The revenue tax was not in ‘Birta’ land so ‘Birta’ land owner gave their land to consume for Tharu families. In spite of this land, they used to work as free labor in zamindar’s house. After changing the ‘Birta’ land into ‘Raikar’, the revenue tax was necessary to pay. Then zamindars bring off their land and they provided this land by crop sharing system. That event made neither help Tharus to raise their production nor got the jobs with wage. So, Tharus economic status became rather poor after that.

7.1.4 Land Reform Program of the Government

Except some clever Tharus, others cannot benefit from land reform program and tenancy rights. The land reform program was enacted by the government since 1965. After that, landlords started to sell their land and hidden and transferred their lands to relatives name. This event made to shift many hilly clever people to this region. One zamindar’s land broke into many landowners’ land. This event made to work in 5 or 6 householders in spite of one householder. It made them to pass most of their time in zamindar’s house without wages. These new zamindars also began to quarrel for small things like husk, straw, etc and chilies, potatoes, pumpkins of farms etc. This event made Tharus to shift in Budhan (new land is called to Banke, Bardiya, Kailali and Kanchanpur district). According to key informants, more Tharu families were shifted Budhan from the study area in the past because of these cases.

7.1.5 Usage of More Alcoholic Drink in their Festivals

Tharu people used more alcoholic drinks in their festivals and arrival of their guests and also daily used it for ‘Ghardhuriya’. To protect them from malarial climate, they used to consume more alcoholic drinks in the past. In that time,

there were found Mahuwa trees and many flowers which are used to prepare wines but some years after shortage of these trees and flowers they began to use more cereal crops to prepare alcoholic drink. In some festivals and social customs, they use to spend more cereal crops which can remove of some month's food deficit.

7.1.6 Migration

Migration is a main cause of socio-economically backwardness of the Tharus. Due to their habit of un- enduring small disputes, they used to leave their settlements and went to the new Muluk called Budhan to search for new land and shelter where they can cultivate easily and live their life.

7.1.7 Lack of Applying the Means of Family Planning

In the study area most of the Tharu families are shown in the large number of children. Due to many children, they faced out many problems in various sectors like education, health and medicine, employment, nutritive elements and food etc. Their settlements are also shown unhealthy type which help to spread various contagious diseases. Their superstitious methods of removing illness is also helpful to increase their crude death, maternal mortality, infant and child death rates, so their rate is also shown in increasing position. Their occupation also associated by traditional agrarian and livestock are also helpful to increase their birth rate. On the field survey, only 17.5% of Tharu use temporary and permanent means of family planning.

7.1.8 Lack of Awareness

Tharus never thought about their future and did not keep any land to their own name in the past. Due to lack of awareness, some clever people provide loan to Tharus on interest and in returns they take over their land. They also believe Guruwas, witches, sorcerers and charm and wizardry. Due to these

beliefs, they do not go to the health clinics and doctors' to cure them from illness. It is the main cause of high death and birth rates and population growths.

7.1.9 Traditional Agriculture and livestock

Tharus do not apply advance farming system, except few exceptions, they do not use chemical fertilizers, insecticides, pesticides, purified seeds etc. They do not use to level the terrace of the field. They usually farm local domestic animals. These animals cannot give more benefit to them, so it helps to make decreasing socio-economic condition.

7.2 Raising Factors

Many raising factors help to raise their economic condition. These factors are given in the following way:

7.2.1 Tenancy Rights

Land reforms program, 1965, gave tenancy right to the tenant Tharus. Because of the tenancy right, zamindars could not expel to the tenant from their land. It helped more Tharus by making permanent settlement. At the time of tenancy rights, some Tharus got 25 percent of land of the tenancy land and after 1995; it made 50 percent of tenancy land.

7.2.2 Establishment Multi-Party System

After the establishment of multi-party system in Nepal, more Tharus got out the 'Jhara' system and other type of forced labor without wages, before 1990, more Tharus used to go 'Jhara' in the period of Panchayati system and Rana rule. In the regime of Rana, they used to spend more time in zamindar's house without wage. They used to work like carrying firewood from the forest, threshing the paddy and making oil, smearing houses etc. without wages.

After 1990, some parties contacted with Tharus for pulling votes and gave many more sweet slogans to Tharus. This helps indirectly to increase the socio-economic condition of Tharus.

7.2.3 Helping By NGOs

Some NGOs are established for uplift the status of Tharus. They have helped the Tharus in various sectors like education, health, skill development training, drinking water, irrigation, advance farming, tree plantation, loan facility etc for removing their problems. Due to these activities, NGOs help to raise their socio-economic life. In the study area the NGO called Help Society plays vital role to uplift Tharus community.

7.2.4 Raising Educational Status and Awareness

In the Tharu society, there is shown increasing educational status and awareness which directly help to raise the socio-economic status. Due to higher educational status and awareness, they are feed by cheating from other hill ethnic groups and not to work without wages in zamindar's houses and began to keep land in their own name. They began to treat illness from doctors etc.

7.2.5 Contacting with Christianity and Maoist Party

Due to contact of Christian missionary and Maoist movement, some Tharus left to celebrate festivals and worshipped gods and leaving to put 'Tika' and dancing and singing in their festivals. For attracting to own party, Maoists gave slogans like 'Tinkur' crop sharing system, eradication free labor system, etc. Many Tharus are still socio-economically backward. More Tharus were shown landless in the past but due to their untiring labors no Tharus are found landless and homeless. Social and economical backwardness and upwardness

is going together. So, Tharu's socio-economic condition seems rising and falling, these changing factors are of many types.

Besides the above mentioned ones, other changing factors which are affecting their status like population growth, child marriage, polygamous marriage, 'Jari' System, their family types and structure, more expenses in their festivals and social customs, liberation of Kamaiya, distribution of 5 Katha land to each Kamaiya's family etc.

CHAPTER EIGHT

SUMMARY, CONCLUSION AND RECOMMENDATIONS

8.1 Summary of the Findings

Tharu are forth largest ethnic group of Nepal who scatter in the 24 districts of tall the Terai and inner midland of Nepal and in the past, they deforested and cleared the land and made it productive into farming.

There are great controversies in the origin and ethnic-history of Tharus. But there is not any controversy that they settled during thousands years ago and they settled by making Tharu kingdom in Dang and its capital was in Sukaura Village. Many Tharu king ruled and Dangi Saran was a famous and authentic king of there.

The major objectives of this study on socio-economic conditions of Tharus of Manpur VDC of Mazgaun -9, Dang were intended to investigate the existing socio-economic situation of the Tharus and to trace out their cultural and social organization. Sample sizes of 45 households were determined by taking 30 percent of the population. Informal discussion with key-informants, observation and interview schedule were the instruments of the field survey. Both descriptive and exploratory research designs were followed in the study and due to limited time and limiting factors the study of all aspects of Tharus of Dang, Manpur VDC-9, Mazgaun, was not accessible. So some specified problems are recognized.

Tharu families are found socially backward. Only 6.69 percent of peoples are above 45 years old. So their health status is also poorer. 24.4 percent of Tharu families live in joint family and average household having the size of 5.64 persons.

Tharu culture is very old and more prosperous. Their festivals are various types but due to the bad habits of usage of more alcohol, it pulled them slowly backward by socio-economically. Their main rituals are found mainly four types; these are birth, Mudbhawaj, Marriage and Death rituals. They expense more cereal crops in their rituals. They practice Hindu religion with complex system to beliefs and practices. Tharus worship various types of deities and their deities are commonly called 'Bhutwa'. They believe in Guruwa, Ghost, Sorcerers and Charm and Wizardry also.

In the study area, there found no Tharu families landless and homeless but most of the Tharus have few land and this land is not sufficient to their families, so 88.9 percent of Tharus take some land in 'Adhiya' crop sharing system from zamindars. All respondent's main occupation is agriculture and average annual household income of sample households was Nrs. 88,951.00 and expenditure was Nrs. 54,817.77 and out of 45 respondents 6 households are facing food deficit as they fulfill it by other source of income. Rest households are not facing food deficit as they are taking zamindars' land for Adhiya crop share system.

There is seen the raising and falling condition of socio-economic life of Tharus. So many factors involve changing Tharu's socio-economic life. The falling factors are tax collection system of Rana regime, Eradication of Malaria, Abolition of Birta' land programme, land reform programme, usage of more alcoholic drinks and expenses in their festivals, rounding type of migration, lack of applying the means of family planning, lack of awareness and educational status, traditional agriculture and livestock's, their family type and structure, population growth, child marriage, polygamous marriage, Jari marriage system etc and the rising factors are tenancy right, Establishment of multiparty system, help of NGOs, raising educational status and awareness, liberation of 'Kamaiyas', distribution of land to each kamaiyas family for settlement.

8.2 Conclusion

According to above analysis Tharus are socio-economically backward. Their backwardness started slowly day by day since the regime of Rana rule up to the land reform program of the government. After that, they gradually progressed day by day. Due to low educational status, lack of awareness, traditional way of farming system of Tharu culture (like superstitions and beliefs of Guruwa, ghost, witches, sorcerers and wizardry etc, usage of more alcoholic drinks in their festivals and arrival of guests, excessive expenses in marriage, death, birth and religious functions etc) have added extra energy to worsen their socio-economic condition.

The governmental program of land reform, tenancy right and liberation of Kamaiyas or bounded labor, distribution of land for settlement of Kamaiyas or bounded labors' families and the program of non governmental organization's exert reform in different filed like education, health, skill development training etc have become some hopeful prospects but these are not enough to raise socio-economic conditions of Tharus.

8.3 Recommendation

This is already described some exertion of reform which is conducted by governmental and non-governmental organizations. These are not enough to raise the socio-economic life of Mazgain Tharus. This study suggests following recommendations to reduce the socio-economic backwardness.

1. Educational status plays the vital roles to change the society on all sides. In the study area, most of the Tharu children go to school and they leave their school before the competition of their school education. So it is necessary to encourage for further education.
2. In the study area, there is more land which is provided in 'Adhiya' crop sharing system by land owners to the Tharus. So they do not like

to do enough manual labor in this land, because of this fact the production becomes less. So, it is suggested that the governmental program should be the side of providing the land to exact ploughman farmer.

3. Most of the Tharus of the study area farm local cows in their households. They generally do not milk, as the local cows give very little milk. Cows are kept for breeding and also for manure, rather than for their milk. Buffaloes are used to get milk but a few Tharus keep buffaloes. In spite of local cows, it should be highly encouraged to keep advance animal husbandry and poultry farming.
4. In the Tharu society, it is necessary to teach the bad effect of population growth, large family, child marriage, polygamous marriage, 'Jari' system, traditional farming and livestock etc, for raising the awareness.
5. There are more superstitions in Tharus society and they believe in ghosts, witches, Guruwas, sorcerers, charms and wizardry also. Because of their beliefs, they never used to go in health clinic and hospitals to reduce the sickness, so reforming the health condition, it is necessary to remove these superstitious beliefs.
6. Tharus use more alcoholic drinks in their festivals, rituals and arrival to their guest. The 'Ghardhuriya' uses alcoholic drinks daily with his food. Due to their bad habits more cereal crops are used for preparing this. By the selling of the surplus food grain, they can reduce the unnecessary expense and raises their economic condition and helps to make gentle society also
7. To avoid rapid growing population and the unemployment problems of educated and uneducated people, it is necessary to circulate the agro-based industries, sugar mills, textile mills, cigarette factory, match factory, coffee factory, **loaf** factory etc. It provides more benefits to agro-based society.

8. Tharus generally do not use contraceptive. They are living in joint families and they produce more children for the help of their farming but it make them indirectly socio-economically backward. So it is necessary to encourage the usage of contraceptives and living also in nuclear family.
9. Skill development is very necessary to assure of rural labor, liberate Kamaiya or bounded labors. Construction and maintenance of road, bridges, cannels, bio-gas plants, electrification works, building making, carpenters etc. are such activities which needs skill labor. Liberated Kamlaharies need to assure skill development training like as sewing and cutting clothes, sweaters knitting, basket making etc. Young Tharu people should be trained to such jobs which are more remunerative than agriculture laborer.
10. In the study area, more cultivable land is found deprived of irrigation and based on seasonal irrigative system. So it is necessary to increase irrigation facilities to increase the production. There can be buried deep boring for irrigation.
11. The economic condition of the tenant Tharus can be raised by enabling them to obtain loan from Agriculture Development Bank to conduct their own various fields.

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Appendix I
HOUSE-HOLD SURVEY QUESTIONNAIRE

- 1: General Information
) Name of Respondent:
) Age:
) Sex:
) Marital Status:
) Education:
) Language:
) Religion:
) Caste:
) Type of houses:
- 2: Type of family:
) Nuclear..... Joint.....
) Exdended.....

3: Family Profile:

S.No	Name	Sex	Age	Famil y Head	Marita l Status	Educatio n	Occupatio n	Citizenship Card Holder	Remark s

Note: In education, above SLC, Secondary, Primary, Literate and Illiterate rank will be included: in occupation, agriculture, animal husbandry service and other ranking will be included.

- 4: What was your parent's main occupation?
) Agriculture..... Government Service/Private Office..... Wage
) Laborer..... Others.....
- 5: Does your house hold have own land?
) Yes..... No.....
- 6: Do you have land ownership certificate?
) Yes..... No.....

7: If yes, how much cultivable land do you have?

Land in Bigha-Katha-Dhur

S.No.	Types of Land Holding	Khet	Bari	Fallow Land
1	Own land cultivated by self			
2	Cultivated on other land			
3	Own land but given for cultivation			

8: What are the major crops grown or farm in the land?

S.No.	Land	Summer Crop	Winter Crop
1.	Khet		
2.	Bari		
3.	Fallow Land		

Is it enough for consumption?

) Yes No.....

9: How much income and from which sources did you have last year?

Amount Nrs.

) Agriculture production

.....

) Livestock sale

.....

) Wage Laborer

.....

) Service

.....

) Business / Trade

.....

) Other Specify

.....

10: What kind of and how many livestock do you own?

S.No.	Description	Quantity (Nos)	S.No.	Description	Quantity (Nos)
1.	Buffalo		5.	Duck	
2.	Cow / Ox		6.	Pig	
3.	Goat		7.	Chicken	
4.	Sheep		8.	Others	

11: How much animal products & animals did you sell last year?

S.No.	Description	Quantity	Price (Nrs)	Total (Nrs)
1.	Milk			
2.	Ghee			
3.	Eggs			
4.	Others			
5.	Buffalo			
6.	Cow / Ox			
7.	Goat			
8.	Sheep			
9.	Duck			
10.	Pig			
11.	Chicken			
12.	Others			

12: Did your family grow enough food grain to eat all year around?

) Yes..... No.....

) If yes, was there any surplus food grain? Yes
No.....

) If no, for how many months it's not enough Month.
And how do you fulfill it?

13: What is the monthly / annual expenditure prototype in Nrs?

S.No.	Description	Expenditure(M/A)	S.No.	Description	Expenditure (M/A)
1.	Food / Grain		5.	Medicines & Treatment	
2.	Education		6.	Festivals	
3.	Groceries item		7.	Others	
4.	Clothing				

14: What are the reasons behind not sending children to school?

15: What is your aspiration level of education to send your children to school?

) Primary.....Secondary.....Higher
education.....Just literate

16: Have you planned any scheme to improve your economic status?

) Yes..... No.....

How do you be able to change?

17: What is your feeling about the situation of past and present of Mazgaun Tharus?

18: What is the effect of modernization upon your culture?

19: What types of festivals you celebrate in a year?

S.No.	Name of Festival	Worshipping God	Month / Day
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1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			

- 20: What is the source of drinking water?
 Private connection.....Public tap/ Tank..... Tube well..... River spring..... Well..... Other.....
- 21: Do you have toilet facility at your house premises?
 Yes..... No.....
- 22: What types of diseases those appear in your family?
 Communicable Non communicable.....
- 23: What kind of treatment system your have applied?
 Home treatment..... Faith Healers..... Doctors.....
- 24: Have you ever been giving any vaccination to your children?
 Yes.....No..... Don't know.....
- 25: Do any of your family members participated in the politics? If yes, in which level?
 Ward level.....VDC level.....Party member.....Other/no one.....
- 26: Do you or family members being involved in local clubs, NGOs and other organization, if yes, in which level and can you name them?
 General member.....Active member.....Executive member..... Other.....
 Name of clubs/NGOs and other organization.....
- 27: What do you think that Mazgaun Tharus' life style is slowly changing into modern patterns?
 Yes..... No.....
- 28: How do the community members are following the tradition of other castes?