

CHAPTER- ONE

INTRODUCTION

1.1 Background of the Study

Nepal is also a homeland of different castes, tribes and ethnic group. Each caste group and ethnic group has their own specific cultural, social norms and values, language, social organization, customs, moral, and tradition. However these socio- cultural practices have been gradually changing over time due to the process of Sanskritization, Hinduization, Tribalization, Westernization, Modernization, diffusion and invention of technology etc (Upadhaya, 1999).

In 1950 malaria was most serious public health problem of Tarai region. The Tarai region including Nawalparasi was also very thinly populated area and also living place of very ethnic group like Tharu, Kumal, Magar etc. In 1952 the government started spraying DDT (Dichloro-diphenyl-Trichlorethane) in Tarai area by the help of USAID and the malaria almost controlled. Thereafter, the hill people gradually began to settle down in the Tarai region including Nawalparasi district. Thereafter, it became the common ground of different cultural groups. Between 1963 and 1978 close to two million people may have migrated to the terai. By 1971, 41% of Terai land was cultivated compared with 9% in the hills and 2% in the mountains (Poduel, 2008). The process of migration of hill people in the Nawalparasi district not only change the district into common ground of different cultural groups the process of sanskritization or Hinduization gradually taken place among the Tharu people of Ramgram. That means Tharu people has adopt the customs, ritual, ideology and ways of life of hill origin high caste people by giving up their own cultural practices. In the case of Ramgram of Nawalparasi, nowadays most of Tharu people celebrate the festival of hill people adopt the religious practices of those people rituals and languages by giving up their own traditional festival and rituals. On

the other hand, they still preserve giving continuity of their own cultural practices.

The study mainly focuses to the Change and continuity in life cycle rituals and festivals of Tharu community of Ramgram Municipality of Nawalparasi District. The study especially concerns to find out the change in life cycle rituals and their festival overtime due to contact with hill origin people especially Brahmin and Chhetri community in the study area.

1.2 Statement of the Problem

The problem of the present study is to investigate the Change in life-cycle rituals and festivals that have occurred as result of the process of Sanskritization.

Socio-cultural change is a process by which the existing order to society is transformed from one type to another (Malinowski, cited in poffenberger; 1980). Change is a sociological subject matter and it is a universal phenomena. In widest sense of the term, cultural change is a predominant factor of human civilization. It goes on everywhere and at all the time.

The flow of internal migration, particularly from hill to Tarai was relatively late in the history of Nepal. It was begun after the eradication of malaria. Tarai region, including the Nawalparasi, was covered by the dense forest commonly known as *Charkosi-jhadi*, and it was also known as *Kala-pani*. Literally, it means 'black water' but in Nepal it denoted to the highly malaria affected area. After the eradication of malaria in Tarai, people have started migrating from hill in search of arable land. The practice of migration from hill to Tarai is still continuing. As a result, the cultural borrowing between hill-origin and Tarai ethnic group has been taken places. However, the Tarai ethnic groups borrow the cultural practices from hill people highly which brought a lot of changes in

the ways of lives of the Tharu people (Paudel, 2008). In this sense, the study focuses and analyzes the change and continuity in life cycle ritual and festival of Tharu people from sanskritization process.

With the perspective of Sanskritization theory we can discuss the changing life pattern of Tharu people in Nawalparasi district like other ethnic group Limbu(Caplan, 1980), Magar, Gurung(Sharma, 1977). After the arrival of *Pahadia* (hill origin) people in Nawalparasi district, Tharu peoples are highly influenced by Brahminism culture and may begin to adapt that culture as a way of their life. That is highly seen in their lifecycle rituals and other cultural activities.

Therefore, many foreign and Native scholars conducted a large number of studies regarding the change in socio-cultural practices of Tharu people. But very little study was done on their festival and life cycle rituals through the Sanskritization process. Despite these studies, socio-cultural change is still interesting and investigating subject matter for sociological point of view.

Similarly, in the case of Ramgram, new generation of Tharu peoples have been adapting Brahmin culture while giving up their own Tharu culture. Therefore, it is still one of the interesting and important subject matter for sociological studies.

On the basis of these problems, the researcher would focus on the following questions to obtain the answers.

- What are the traditional rituals of Tharu?
- How do they arrange their rituals like birth, marriage, death?
- Is there any change in their life cycle ritual?
- What are the major festivals of Tharu?
- What are the causes of the changes?

1.3 Objectives of the Study

The general objective of this study is to study Change and continuity in life cycle rituals and Festivals among Tharu community of Ramgram Municipality of Nawalparasi district. However, the specific objectives are:

-) To find out the change in life cycle rituals (birth, marriage, death) of Tharu people, and
-) To document the change in their festivals of Tharu people in Ramgram.

1.4 Significance of the Study

As a sociological study, this study has its own importance in terms of theoretically as well as methodologically. This study tries to document the life cycle rituals and festivals perform by the Tharu people of Nawalparasi district. Moreover, this study also tries to find out the change in the life-cycle rituals and festivals of the Tharu people due to the close contact with the hill origin hill people. In this sense, the researcher assumes the study add a brick in sociological literature. Moreover, the findings of the study will be helpful theoretically as a literature to the forthcoming researchers and interested people who are interested to accumulate knowledge about the Tharu people.

The research findings will be helpful to policy and program makers to formulate most appropriate strategies for making the program more effective and fruitful of different aspects such as development and welfare of Tharu people.

1.5 Theoretical Frame work

Social scientists or sociologists/anthropologists have applied various theories to analyze socio-cultural phenomena. It has been tradition in social science to

observe societies and cultures within a specific theoretical framework. Among these theories sanskritization is one theory put forwarded by Indian social anthropologist M.N. Srinivas to analyze the process of social change among the Crooge people of South India in 1952. According to him, “sanskritization is the process by which a ‘low’ Hindu caste, or tribal or other group, change its customs, ritual, ideology and way of life in the direction of a high, and frequently, ‘twice-born’ caste” (1972:6). In this research, I have applied the concept of ‘Sanskritization’ to understand or examine the change that take place in festivals and rituals of the Tharu community of Ramgram Municipality of Nawalparasi district due to the contact with hill origin people.

1.6 Organization of the Study

The present research study has been divided into eight chapters. The first chapter covers the background of the study. Likewise, this chapter also presents the statement of the problem, objectives of the study, important of the study and limitation of the study. The second chapter includes literature review, the literature is divided in sub chapter like, theoretical review of Sanskritization analysis, review of previous studies, origin of Tharu, socio-cultural change and festival and life cycle of Tharu. The third chapter presents the methodology of the study. In this chapter, it includes selection of the research area, research design, nature and sources of data, sampling procedure, data collection techniques and data analysis and interpretation. The fourth chapter discusses the profile of the study areas. The fifth chapter focuses on socio-economic character of the study area. The sixth chapter identifies the change and continuity in life cycle rituals. Seven chapters present the change in festival and religious faith and chapter eight presents the summary and conclusion.

CHAPTER-TWO

LITERATURE REVIEW

Review of relevant literature is an essential part of a social research. It provides a guideline and some knowledge to the researchers that help them achieving the goal. The first part of the chapter present the theoretical review which I applied in the study and the second part discussed about the previous literature related to the Tharu.

2.1 Theoretical Review

2.1.1 Sanskritization: A Framework of Analysis

The term Sanskritization is coined by M.N. Srinivas in 1952. He originally used this concept in his work “Religion and Society among the Coorgs of South India” (1952).

The tendency of lower castes to imitate the higher has been a powerful factor in the spread of Sanskritic ritual and customs, and in the achievement of a certain amount of cultural uniformity not only throughout the caste scale, but over the entire length and breadth of India (Srinivas 1952:30).

According to this definition, Sanskritization is a process of upward social mobility of the low-caste Hindus by imitating Brahminic life style. Srinivas claimed in 1969 that the process of Sanskritization is seen widespread in the Indian subcontinent. Hence it is applicable not only in India but also in Nepal, Tibet, and Sri-Lanka to understand the process of social change between high caste and low caste (Srinivas 1952:30).

The concept of Sanskritization became popular in Nepal in the sixties and seventies. American, British, Japanese and Nepalese anthropologists used this

concept in explaining the socio-cultural change-taking place during those times (Bhattachan, 2006). By the mid-eighties interest of anthropologists on Sanskritization almost subsided. In early 1990s, a renounce Nepali anthropologist, Dor Bahadur Bista, analyzed the socio-cultural dynamics of the Nepalese society from the past to the present by using a concept of Bahunbad or Brahminism (Bista, 1991). Anthropological analyses of hinduization or sanskritization by social scientists were and still are Bahun-centered. They believe that ethnic groups like the Thakalis, Magars, Gurung, Rais and Limbus have gone through such processes in order to elevate their social status (Bhattachan, 2006)

The same process is occurring with indigenous Tharu people in the context of Bahun-Chhetri monopoly on power, privilege, and authority in the last two centuries. There is no denying the fact that some members of various ethnic groups were under tremendous pressure to claim they belonged to "high" caste groups to get more privileges from the rulers; otherwise they would have faced continued persecution and poverty (ibid.). Among these groups, Magar is considered first ethnic groups who adopted the Hindu culture as the ways of life (Sharma, 1977).

Tharu people have followed kinds of social interchange including inter-marriage. The most widely cited case of Brahmanism in contemporary times is the one presented by the Tharu caste. They are getting closer to the Pahadiya people, and influencing to adopt the Brahmin cultural traits. Tharu people are forced to apply Brahmanism in their life creating all the circumstances by Pahadiya people after them migrant to the Terai region. Without imitation of Bahunbad Tharu people think they can get the social status in the Nepalese society. (ibid)

Like other ethnic groups Tharu also imitating the Hindus high caste's mannerisms and influenced to accept Brahminis beliefs and practices, leaving their own beliefs and practices in shadow.

2.2 Review of Previous Study

The history on the study of ethnic groups in Nepal is not so long. It starts only from the fifty's decade. Therefore, the scope of the study is limited. However, Nepali and foreign researcher have made some studies on Tharu. Among them, Dor Bahadur Bista (1967), R. R. Regmi (1978), Babu Ram Acharya (1953) did some studies on Tharu. Iman Singh Chemjong and Drona Prasad Rajaure (1978) have also carried out some study on the ethnic groups. Among them the first foreign scholar, who studied on Tharu is F. B. Hamilton (1971).

2.2.1 Origin of Tharus

In Nepal Tharus people was the 4th largest group which had occupied 6.75% of the total population and which scattered entire length of Terai region (CBS, 2001). However, their dominant area was mainly located in the Central and western Terai region, which is traditionally called the Tharuwan or Tharwot. The Tharuwan or Tharuwot region was located between southern belt of the Siwalik mountain range in north and India boarder in south (Bista, 1967). They are probably among the oldest groups to inhabit in the Terai who were usually live very close to the heavily forested regions (ibid).

The “forest people” came from many regions at different times to seek peace and shelter of the jungle; the environment then molded them, over a very long period of time into groups of special people, all of them called the Tharu, (Meyer, 1995)

There are many controversies about the origin of Tharus. Some scholars have to derive their origin through etymologies and some tried to trace their origin through a legend (Gurung, 1990).

About the origin of the Tharu, Bista believed that they were come from Rajputana in India at the time of the Islamic invasions (Ibid.). However they

were argue that in 12th century, Muslim invasion attacked the Hindu and other kings in India. During that time they are ruling in Chitaur. At that time, the king sent his women to the northern hills with their servants to protect them from Muslim invasion. The Rajput women expected their husband for long. But they did not come back again. At last, they got married with their servants, who came along with them. Thus the offspring from such reunion were called Tharu (Baral, 2004 BS).

Those Tharus were the descendant from the liaison between Rajput women and their servants as they were fled away from being victimized from Muslim invasion in Rajputana. On the contrary, Buchman refuted this argument. No Moslem historian has made the slightest allusion to the Tharus in connection to these events (expulsion by Moslems). The fiction of having migrated from Rajputna into the Terai, therefore, must have been invented by some of the clans merely to raise themselves in their own and their neighbor's estimation" (cited in Myer, 1995).

Some Scholars explained the origin of Tharu through the racial connects.

Gautam and Thapa Magar argued that Thar Desert of India was the original place of Tharu people. Physically they were seemed as Dravidians but look different on closer inspection (Gautam and Thapa Magar, 1993).

Chemjong states that Tharu is not a distinct group than Kirant. They are one of the branches of Kosh, the sub caste of Kirant .

Majumdar (1942) argued that Tharu are definitely a Mongoloid tribe. They cannot be placed in any other tribes and caste through a DNA test. Thus it is concluded on the basis of the evidence that Tharu are Mongoloid, who is successfully assimilated non-mongoloid physical features.

2.2.2 Socio-cultural Change

When a society comes in contact with the external factors, the sign of change are observed in it. Development is possible only through changes. A change is not the matter to occur overnight. It is also not easy to bring about changes in human concepts, beliefs and mentality. For this, years and years of efforts may be needed. Some change may occur automatically, but so far the concept is concerned, there is the need of changes in different aspects by different factors (Sharma, 1985).

Rajaure (1977) viewed that due to geographical cross-cultural and cross linguistic factors, several regional variations of Tharu culture have developed in different parts of the country within the narrow belt of Tharu inhabitation. He has loosely put these cultural variations into the major two groups-less influenced by other cultures and more influenced by other cultures. Tharus of Nawalpur and Chitwan valley, Dang-Deokhuri and Surkhet valleys and Bardiya belongs to first group while the Tharu of East-Jhapa, East-koshi region, Bara and Parsa and Farwest-kailali belongs to latter group. There was no interaction in significant degree between Tharu and Non-Tharu in the time before the eradication of malaria as few absentee Non-Tharu landlords who had controlled over most of the land in Dang valley, used to come down only for few months in winter of a year while the Tharus were working there as their tenant farmers for the whole year. But there occurred great interaction then before between the Tharus and the non-Tharu, the immigrants from the hill, after the implementation of malaria eradication and land reform programs, which proved very helpful and beneficial, to hill-people proved less fruitful and unfortunate to the Tharus. They were the people of different natures and attitudes. Tharus prefer disciplined manner are peaceful and obey the rules of society while the hill people in the other hand are a freedom living people with a material spirit-dislike to remain under the control or domination of others. So the first impact that took place in Tharu villagers, after the immigration of hill

people, according to Rajaure's finding was the decay and neglect of the village level rules, costumes and disciplines, which had been imposed up till then by the committee of the Mahaton and the Tharu households' chiefs.

Guneratne (1994) studied about Tharu class and concluded that the Tharu groups came increasingly into contact with each other as forests were cleared and networks of communication established continued to reproduce themselves as societies and moral communities distinct from one another, the elites began to reconstitute themselves as new sub-units of social reproduction. They established marriage ties with their class fellows in other groups, then came to share symbolic forms based on a common education and assimilation to Nepalese culture and their material culture and styles of consumption began to diverge from the of the poorer strata within their local societies. Modernization, in other words, acted to homogenize the upper levels of Tharu society.

2.2.3 Festival and Life cycle

In 1969 Donald published an article on two Danguara Tharu festivals, which had observed in Dang valley of Midwestern Terai. This article was the first to present the Tharu festivals of Nepal in a truly anthropological perspective.

Sharma (1985) has done the anthropological study of festivals of Tharu in Dang Due to the contact with other outside people as well as Hindu emigrates from hill Tharu culture has been highly influenced by Hindu culture. Their festivals have socio-cultural importance and have undergone some significant changes. For e.g. food habit, dress pattern, way of observing various festivals and way of living.

Divorce is frequent among Tharu. There is no ceremony a ritual for divorce. If a women moves back with her parental family the husband cannot legally forced her stay with him. Traditionally the husband could only ask for a refund

of the bride, prize and repayment of some of the marriage expenses. A divorced Tharu women does not lose her ritual status unlike Brahmin and Chettri women although, some Tharu disapproved of a frequent divorcing women (Rajaure; 1977).

Tharu have customs and traditions of celebrating the festivals and enjoying there. The Rana Tharu celebrates *Diwali* while the other Tharu people celebrate *Holi*, *Maghe Sankranti*, *Diwali*, *Vijaya Dashami*, *Nag Panchami*, and *Krishna Asthami*. On the day of *Krishna Asthami* they fast. In the month of Shrawan when the fields are green with the paddy crop there is a custom for having feast to celebrate the greening of their lands. *Diwali* is celebrated as festival where ancestors are remembered and worshipped and they believe that the songs and feasts of this day help their ancestors to reach the higher levels and finally heaven. On Dashain they offer blood sacrifices to goddess *Kali* and *Bhagwati* (Gautam, and Thapa Magar, 1994).

CHAPTER -THREE

RESEARCH METHODS

This chapter presents research methods that were used to collect qualitative and quantitative data for the present study to obtain the answers of the research questions. This chapter mainly deals about the various procedures used by researcher during the course of study like selection of study area, research design, nature and sources of data, universe and sampling, and tools and techniques of data collection and process of data analysis.

3.1 Selection of the Study Area

The study site is located 2 km far from the district headquarter Parasi. There are several reasons behind the selection of the site. The main reason of that the area was the traditional homeland of the Tharu people and they are the indigenous people of the area. Therefore, the study site was suitable for the research to find out the change and continuity in life cycle ritual and festivals, which performed by them.

The government of Nepal eradicated the Malaria in the study area in 1950. After migration of the hill origin people especially Brahmin and Chhetri people, the cultural borrow has began among the Tharu people in the study area. The Tharu people had also started to adopt the cultural practices of the Hill origin people to make them superior in the society. Therefore, the site was appropriate the researcher to examine the change in life-cycle rituals and festivals that occur among the Tharu people due to the contact with hill origin people.

3.2 Research Design

This study was based on descriptive research design which may be considered as suitable and appropriate and the best for the analysis and interpretation of the quantitative and qualitative data collected from the concern field. This study is descriptive because it made an attempt to describe the change through the process of Sanskritization. In this research, the researcher especially described the change and continuity in life cycle rituals (birth, marriage and death) and festivals of Tharu as well as *Maghi, Fagu, Jitia, Pitauri Aunsi* etc.

3.3 Nature and Sources of Data

This study was based on the consideration of primary as well as secondary data. The primary data were collected through various tools such as interview, observation, household survey etc. Similarly, the secondary data were collected from the published and unpublished relevant literatures such as books, journals, articles, village profiles, previous dissertations, etc. The researcher used both qualitative and quantitative data. Qualitative data were presented in a descriptive manner while quantitative data were presented in a table.

3.4 Universe and Sampling

Ramgram has been selected as the sample for detail study. Out of total 13 wards, the researcher selected the ward no 12 as a sample unit for detail study by purposive sampling method. There were only 27 households of Tharu. All 27 households were taken as the unit of analysis for detail information.

3.5 Data Collection Techniques

In this study, data collected mainly through interview and observation. The observation was mainly non-participant by which data are related to the settlement pattern, physical setting, available resources, relation with hill origin, dressing pattern, etc. was obtained. Similarly the interview was made with the help of structured and unstructured questions had employed in households survey and the data relating to the households information was obtained as well as focus group discussion methods was applied.

3.5.1 Household Survey

The researcher used the household survey to obtain the detail information about the study area. From household survey the data regarding characteristics and population composition, educational status, marital status, socio-cultural and economic characteristics and occupation of the people were gathered. The household survey helped out the researcher to build rapport with villagers and to choose the key informants for the detail information about their old traditions particularly life cycle rituals and festivals and change in them.

3.5.2 Interview Schedule

The structured and unstructured interview schedules were used for quantitative and qualitative data collection. Structured interview has been used to get the information about the Tharu people.

In this researcher, researcher used key informant interview to obtain the detail information about the festival and life-cycle rituals. Through the key informant interview, the researcher collected the information about the history, origin, their traditional festival and rituals and changing in these cultural aspects. Seven old Tharu people, two teachers and four hill origin people who were

understand and able to describe their life cycle rituals, festival and changes in their cultural practices. They were selected as the key informant of during the study period.

3.5.3 Observation

The basic sociological/anthropological tool for the collection of quantitative data in the fieldwork was observation. This method of data collection had used by researcher to supplement more information occur from interview method and to observe the settlement pattern, life cycle ceremonies rituals and festivals.

3.6 Data Analysis and Interpretation

According to the research design, in this study both descriptive and exploratory methods were used in presenting the collected data. Almost all the collected data of this research work are analyzed descriptively and the frequency and percentage that are the simple statistical tools have applied in this study where necessary. But however, this research design of this research work is descriptive method is used for qualitative data collected through various techniques in the field. After completing the field study, data collected during fieldwork period were edited, and tabulated as per the need of report. Similarly, to make the findings more organized, various chapters and sub-chapters were arranged and chapters or sub-topics wise description and analysis were making.

3.7 Limitation of the Study

The researcher has tried all the possibilities to make the current study more scientific as well as systematic. However, it is not a perfect in all sense but have some limitation. That is due to, lack of perfect knowledge, constraint of

time, money, and other resources the research was limited within a certain geographical locality and certain issues.

The studies had the following limitations:

1. The study area was very small and it chooses a Tharu community, which may not represent the entire Tharus of whole Nawalparasi district.
2. The study intends to focus only Continuity and Change in life cycle ritual and festivals of Tharu community of Ramgram Municipality (Ward No 12). Thus, other caste/community was strictly excluded.
3. Similarly, the findings are based on the information collected in a specific time period. Therefore, its finding may not be applicable in all time.

CHAPTER- FOUR

SETTING OF THE STUDY AREA

4.1 Physical Setting

4.1.1 Nawalparasi District: General profile

Nawalparasi is the sixth district of Lumbini zone, which lies in the western Development Region of Nepal. It is situated at a distance of about 150kilometers south west of Kathmandu. It is bordered by Chitwan district in the east, by Rupandehi in the west, by Palpa and Tanahu in the north and by the state of Bihar of Uttar-paredesh of India in the south. It is located between 27°31' and 27°40' latitude and 84°26' and 83°25' longitude (CBS, 2001).

Nawalparasi is known as Teraian district in Nepal. However, small hilly area is also found in the northern part of the district. This area is known as *Chure* region in Nepal. The large area of the district is covered by plain. A tropical to subtropical climate prevails in the district from its plain area to hill side. The mean temperature vary between 30.3°c and 16.6°c. Average annual rainfall is 1512.3mm. The elevation ranges from 244 to 1945 meters (CBS 2001). The district is drained by Narayani River and other smaller. The vegetation of the district includes the tropical and sub-tropical as well as deciduous and evergreen. The main species are sal (*shorea robusta*), sissoo(*dalbergia sissoo*), *khair*, *simal*, *jamuna*, *katus* etc.

According to population census of 2001, the total population of Nawalparasi district is 562,670. The caste/ethnic composition of the district is presented given in the table 1.

Table: 1

Caste/Ethnic composition in Nawalparasi District

Caste/Ethnic group	Population	Population in percentage
Muslim	124,335	22.09
Magar	96,881	17.21
Brahman Hill	94,895	16.86
Tharu	92,779	16.48
Chhetri	32,814	5.83
Chamar, harijan	20,880	3.71
Kami	20,664	3.67
Yadav	17,461	3.10
Gurung	13,981	2.48
Kumal	12,376	2.20
Newar	11,401	2.03
Teli	9,969	1.77
Total	5,45,436	100

Source: CBS, 2001

In the past the Nawalparasi district was mostly covered by dense forest and there was a heavy epidemic of malaria. After eradication of malaria the district hilly people in large numbers, far more than could be accommodated, to migrate in Nawalparasi. This event changed the position of native Tharu community by lowering them from majority to minority group. The present population of Nawalparasi thus contains both the indigenous people and migrated people from the hills.

4.1.2 Ramgram Municipality: - Physical and Socio-economic Profile

It is only one of the municipalities as well as headquarters of the Nawalparasi district. It has been divided into 13 wards. Ward no 2, 3 and 5 were the core of the Municipality and rest wards were the periphery. The spatial location of this municipality lies between 83°38' to 83°43' east longitude and 27°29' to 27°34' north latitude. The total area occupied by this municipality is about, 34.9 sq.km

(Municipality profile-2006) It has surround by Manari and Devgaun VDCs in the east, Ramnagar VDC in the north, Swathi, Sukraulli and Hakui VDCs in the west and Sanai and Palhi VDCs in the south. Study area is located 2km far from the district headquarter Parasi.

4.1.3 Physical Aspect

4.1.3.1 Climate

The study area lies in the subtropical monsoon climate. The June and July are the hottest months of the year whereas December and January are the coldest ones. In the summer, the temperature goes above 32^oc and in the winter does not fall than 8^oc. annually the average maximum temperature is 28^oc and minimum temperature is 15^oc. In the case of rainfall the maximum rainfall occurs in July to September and minimum rainfall in November and December. The average annual rainfall is 15.88.4 mm in the study area.(CBS 2001).

4.1.3.2 Natural Resource

In the study area, different types of natural resources were found. People used these resources for different purposes. The available resources and their use value are discussion under the following heading.

4.1.3.3 Water

Water is the main natural resources used by Tharu people for different purposes. There were many sources of water resources i.e, river, stream, well, pound and ground water. The *Jharahee* and *Bhaluhi kholas* were the main river, which supplied water throughout the year to the villager including Tharu people, which are originated from northern siwalik hill and flow towards South. There are some tributaries of *Jharaee khola* and *Bhaluhi* River, which are dry in the winter. In the study area, there were some small streams, ponds, which were also useful to irrigate the land in limited area. These sources could not meet the demand of irrigation in the village. There is good potential of

ground water. It is also indicated by the operation of tube-well in considerable numbers.

Water is very essential need of every human being. Tharu people have it own important in their life. They don't care about how much water is needed by human body, they just know they need water to survival but they are very aware about the use of water in their daily life. They use water for cattle, at kitchen garden, to wash cloths, clean food and washhouse too. Water also plays very valuable in their ritual and festivals also. In every feast and festivals they use homemade alcohol; to make it they need water very much. Celebrating many festivals they cooked steamed food like *chichar* rice, bread at Tihar and they need water sufficiently.

4.1.3.4 Forest

The elderly Tharu people informed that most of the land was covered by forest before 1960s. With the eradication of malaria new settlers especially hill origin people cleared the forest for agricultural production. During the field study period, the researcher did not found the forest land surrounding the study area. Villagers went to Bardghat to collect fuel wood, thatching grasses and others necessary forest materials which was located nearly 9 Km away for the study area. Recently, the villagers have initiated plantings trees like Sisoo(*dalbergia sissoo*) *lahare pipal* in their farm and along the side of streets for fuel-wood and timber but not sufficient to meet their needs.

4.1.3.5 Land

The land resource of this village is completely under cultivation. Barren land is scarcely seen in the village. However, the land resource did not utilize properly, mainly due to the lack of irrigation. The villagers informed that they depended on monsoon for planting agricultural products.

4.1.3.6 Road Facilities

As an urban area, there was access of transportation. In the field observation, the researcher found three types of road i.e., Pitch-road, Gravel road and cart track or trail. In the case of Tharu *tole*, there was gravel road and some branches roads were muddy which links each household of the Tharu people the entire village. The means of transportation were bicycle, motorbike, tractor, bullock-cart and bus. Among them, bicycle was widely used by the Tharu people and reason behind it is there lower economic condition. Tharu people mainly in carrying the load and ploughing the land use tractor and bullock-cart.

4.2 Demography Aspect

Ramgram Municipality was heterogeneous in terms of caste and ethnic composition. More than dozen of caste/ethnic groups have been residing there. The total population of municipality is 22,630 of which the total number of males and females is 11,570 and 11,060 respectively (CBS, 2001). There are 3,893 households in the municipality. Average size of household is 5.81 (ibid.).

4.3 Description of Tharu Settlements

The Tharu people divided the area of Ramgram municipality into two parts core and periphery. Parasi Bazaar is the core part of the municipality and Jamuwad, Ranipakar, Padatkar, Kunuwar, Pachagaun, Kasiya, Pokhrapali, Jokwar etc are the periphery. The Tharu settlements were mainly located at the periphery of the Ramgram Municipality.

Tharu settlements are more clustered because they preferred to live in close of their relatives. The nature of cluster was found varied in the study area. The

smallest cluster consisting of five or six households and the largest one was more than thirty households. They shared courtyard and passage in common. Indeed, such type of living of the Tharus indicates a sense of harmony among the villagers. The respondents informed that they did not like to live with other caste/ethnic groups. That means, Tharu people preferred to live in their own ethnic group settlement by separating from other groups' settlement. However, the increasing of the population in the study area due to the migration of the hill people and the Tharu people was unable to hold their land, which their ancestor had. They sold their land to the non-Tharu people, which destroyed their own one's settlement and began to live in mixed settlement.

Tharu generally set their house, length-wise either north south or east-west direction, with a wide street between the two rows of house. In the study, majority of the Tharus' house were made using locally available materials in the forest. Walls of the house are made of stick with mud plaster on them without ventilation. The roof of the house was roofed with thatched grass available in the forest. That made easy to identify and distinct the of Tharu's house from others. The shape of house was rectangular. The size of the house was not same in the study area. It was determined by the size of family and economic condition of family. The joint and rich Tharu households had large size of house as compared than nuclear and poor household. Recently, some rich Tharus are influenced by other people have built cemented building in modern design.

CHAPTER-FIVE

SOCIO-CULTURAL CHARACTERISTICS OF THARU

5.1 Social Characteristics

This chapter deals with social and economic characteristics including age and sex composition, literacy, occupation, income and sanitation.

5.1.1 Age and Sex Composition

Age and sex composition is essential because age categorizes the population into active or inactive and sex determines the role of human being in the society. Sex determines the biological differences between men and women which categories roles and responsibilities in society.

Table: 2

Distribution of sample population by Age and Sex

Age group	Male		Female		Total	
	N	%	N	%	N	%
0-4	4	4.2	5	6.17	9	5.11
5-9	12	12.63	7	8.64	19	10.79
10-14	11	11.57	8	9.87	19	10.79
15-19	18	18.94	9	11.11	27	15.34
20-24	6	6.31	8	9.87	14	7.95
25-29	9	9.47	9	11.11	18	10.22
30-34	8	8.42	9	11.11	17	9.65
35-39	8	8.42	8	9.87	16	9.09
40-44	6	6.31	4	4.93	10	5.68
45-49	6	6.31	2	2.46	8	4.54
50-54	0	-	4	4.93	4	2.27
55-59	4	4.21	3	3.70	7	3.97
60+	3	3.15	5	6.17	8	4.54
Total	95	100	81	100	176	100

Source: Field survey 2009

It refers to the age of the respondents and their family, table 2 shows that out of total 27 household young population (the age group 0-14) years comprises 26.69%, the economically active population (15-59) years are 68.77 and only 4.54 Tharus are the age of 60 above. From that it can be said that there is high fertility rate and life expectancy rate prevail in the study area. By studying the only 27 households and their age composition between the members of male and female there is no wide differences. Most are married at very young age of 18-20 and many of them have child after the one year of their marriage. So we can see age differences between parents and children's are not more than 18-20 years.

5.1.2 Marital Status

Marriage is one of the universal social institutions. It is established by human society to control and regulate the sexual life of man (Krishnamurti 1965). It is closely connected with the institution of family. Like other caste, Tharu people also give very important to marriage and think it is the human's need to marry for companionship, sex and to run their clan.

Table: 3

Distribution of respondents and their marital status

Marital status	Male		Female		Total	
	No.	%	No.	%	No.	%
Married	46	48.42	46	56.79	92	52.27
Unmarried	47	49.47	28	34.56	76	43.18
Widow/widower	2	2.10	7	8.64	9	5.11
Total	95	100	81	100	176	100

Source: Field survey, 2009

The above table 3 shows that the 52.27% respondents are married and 34.56% are unmarried. In 5.11% widows are 7 females and 2 males. It indicates that whether female expectancy rate was low as compared with male or there was

big gap between male and female at the time of marriage. In the course of study I found that Tharus peoples began to marry their son or daughter after the age 20 years due to the contact with other people as well influence of mass media or modern education. However, in the household survey, some of the married couples were found under the age of 20.

5.1.3 Literacy Status

In Nepal the term literate means a person who can read and write in any language with understanding in Nepali (CBS 2001). The CBS confirms that the ability to read and write own name may have also been interpreted as being literate. The table 4 presents the distribution literacy status of Tharu people by sex in study area.

Table: 4

Sex wise literacy status among the Tharu people in the study area

Literacy status	Male		Female		Total	
	Nos.	%	Nos.	%	Nos.	%
Literate	67	74.45	41	53.25	108	
Illiterate	23	25.55	36	46.75	59	35.3
Total	90	100	77	100	167	100

Source: Field survey 2009

The data summarized in the table 4 presents that total literacy rate of the study area is 64.67% (informal education is included). In comparison between male and female literacy rate among the Tharu, male number was quite higher i.e., male 74.45% and female 53.25%.

5.1.4 Language

Tharu of Ramgram speaks Tharu language. The Tharu language falls under Indo-Aryan group (Acharya 1953). The alphabet of this language is written as in Devnagari. The Tharu language is fourth largest language of Nepal

(Census, 2001). They used their own mother tongue to communicate with their own groups and used Nepali language when they dealings with pahadiya (hill people).

5.1.5 Clothing

The environment determines the material culture of human being where they lived. Because of living in the dun of inner terai, they wear very little and light clothes. The male Tharu folks wear a bhegva or loincloth of white cotton cloth and half or full sleeved bhoto (*a kind of Nepali vest*). The women wear the knee *lenth* dress, which is not much folded in the front and called a *thetuwa, gunew*. The young unmarried girls wear *cholyia* or a blouse, which has strings on the back to tie it up. Married women have the same blouse but the strings are in the front.

In the field observation, the change is found in dress pattern of Tharu people. Generally, Most of young Tharu men have found to wear the modern waistcoats, shirt and even paints whereas married women in saris/maxis and unmarried women in *kurtha salwar*, paints and frocks. The researcher asked the question to the new generations about their traditional dress pattern, very few gave the answers of the question and majority did not because they didn't like traditional dresses. It clearly indicates that the new generation was gradually losing their knowledge associated with their traditional dress pattern.

5.1.6 Ornaments

Tharu women like to themselves with ornaments as in the case with women of almost caste/ethnic group. On their ears, Tharu women wear the *mundri* on which a silver *jhilmiliya* and huge. On their nostril is a *phuli* or sometimes a *nattha* is also hooked on. On their arms, they wear bangle like ornaments called

tra, which is made by metal or silver. They wear shellac bangle on their wrist and at the two ends of the feet are decorated with rings too. The most attractive use of ornaments made by Tharu women is on the neck, where they hang multi colored glass beads (*pote*) and silver coin necklaces around the neck. They put on *tika* (*tikuli*) on their forehead. It seen that they use very little ornaments made of gold. Name of ornaments are *kalli* worn on the ankle and look like large rings.

Nowadays most of the Tharu women of this village use modern types of ornaments like chain, necklace etc. which are common among the women of other ethnic groups are migrated from hilly region.

The Tharu married woman made tattoos in their hand, legs and their breast with elaborate motifs. It is believed that tattoos symbolized the purity among the Tharu women. They informed that people did not accept the food from the women without tattoo. However, it was not found compulsory among the Tharu women during the field period.

5.1.7 Food and Drink

Most of Tharu people eat rice three times a day. They eat rice with fried and gravy vegetables. They did not prefer soup or pulses. In the study area, all Tharu were found non-vegetarians. The consumption of fish, meat and alcohol (*jaad and raksi*) was higher than vegetables, bread and milk and milk related items. They generally eat the meat of chicken, pork, pigeons, sparrow, rat, rabbit, and he-goat and some of them used to eat the meat of rat. They used salt and chilly too much in their food. Alcohol is necessary in every festival. They welcome their guest by *jaad and raksi* with meat and fish. Therefore, local alcohol was the integral part of their life.

Nowadays some changes took place in the food items of Tharu. They began to eat pulses and reduce the consumption interval and amount of fish, meat and alcohol than past. It was more expensive than vegetables and could not afford by the poor Tharu people in Ramgram. Similarly, the young generation did not integrate the rat as food items whereas it was taken as the main source of curry during month of Mangshir and Poush.

Even they are changing their food habit in their daily life but when celebrating their own feast and festivals they cook their own special food. Like in Maghi they cook *Chichar*, in Tihar they cook steamed food using rice dough.

5.1.8 Political Aspects

Badghar was the main traditional political institution of the Tharu people. In the past, it was functional among the Tharu people. When the problem took place in their community, they gathered in one place. They had one person as the head of Badaghar and others are as member. He listen the problem and share with others. After listening the others opinions the head of badaghar make decision, some time he did not consult with other member and make decision with his own knowledge as a dictator and other Tharu people obey because they had strong belief on him that he never can make wrong decision.

Badaghar was also responsible to arrange the feast and festival in society. He allocated the tasks among its member to arrange the festivals and feasts. However, it was found less functional in the Tharu community of Ramgram. They consulted with other formal political institutions like police office, VDC, other ethnic groups and court to solve their problem.

5.2 Economic of the Tharu

Economy is a mean of adaptation. Tharu people also developed different adaptive strategy for the survival in their environment. Under this heading,

researcher discussed the major economic life of the Tharu people in the study area.

5.2.1 Occupation

Tharu of Ramgram was engaged with in different occupational activities. The table no. 5 presents the distribution of primary and secondary occupations of Tharu people collected by household survey.

Table: 5
Distribution of occupational status by Respondents

Occupation	Primary		Secondary	
	No of hh	%	No of hh	%
Agriculture	22	81.48	4	14.81
Labor(wage)	5	18.52	12	44.44
Services	-		3	11.11
Driver	-		2	7.40
Migrant labor	-		4	14.8
Business	-		2	7.40
Total	27	100	27	100

Source: Field survey 2009

The table no. 5 shows that out of 27 households 81.48% fulfilled their means of livelihood from agriculture as the main source and still 14.81% stated that farming as the secondary sources; 18.51% derived their means of livelihood from labor as the main source and 44.44% as the secondary source. Similarly, 11.11% households were employed on service sector; which may be private or government is the secondary sources. 7.40% households were driver and this work was their secondary source migrant labor, which consist 14.81%, is also secondary source of the Tharu people. Only 7.40% respondents were taking business as secondary source. It indicates the majority of agro labors than second highest number of respondents were engaged in wage labor especially the people who have less land they work as labor. The percent of the Tharu

people who have services is very little and they have not so good position in fiction. Nowadays some Tharu people started to work at abroad but only 2 households have taken business as secondary source. Most of Tharu people were literate but only in case of how to write and read not more than that so they have not good service.

5.2.2 Agriculture

The village land is endowed with fertile and cultivable land. Farming has been the main economic activity of the people. Cereal crops were dominant agricultural production of the village. In the field observation, it was found that villagers practiced both indigenous and modern agricultural method. Farmers have been using chemical fertilizers, high yielding varieties and pesticide and insecticide in their farms. One of the important change occurred in the farming system of the village is increasing use of tractor instead of bullocks. Few rice farmers in the village have owned the tractors, which are hired by other farmers. Tractors are used in several farming activities such as ploughing, puddling and leveling of farm and threshing of rice and wheat. However, other farming activities planting, weeding and harvesting are still performed manually.

The main cereal crops farmed in the village are paddy and wheat. Besides the cereal crops, other agricultural crops which are grown in the village are mustard, potato, pulses, lentil and leguminous crops.

The villagers also produced horticultural crops and vegetables for their own consumption rather than market. The main vegetables planted in the village are cauliflower, cabbage, radish, rayo, brinjal, chilli, potato, tomato etc. Nowadays farmers have started growing vegetables to sell in the market or hat-bazar (local market). It indicates that the flow of capitalist economy has been gradually introducing among the Tharu people of Ramgram.

5.2.3 Size of Farming Land

As an agriculturist, Tharu People gave great importance to the land. Tharu people exactly do not know how they got land. According to old Tharu informant, they made land by encroach the jungle around 1945. In the study area, the richest Tharu people had more than 7 *bighas* land at a maximum. There are landless people who own nothing except their houses. The government provides land to those landless people for construction of house. They are called *Sukumbasi*. They ploughed the land of in rich farmers' land as an *Adhiya*. *Adhiya* is a system of division of the products into two equal portions among landlords and tenants. The table 6 shoes the distribution of land size by household in the study area.

Table: 6
Land holding size by households in the study area

Land size	Households
Landless	2
0-4 kattha	5
5-9 kattha	4
10-14 kattha	10
15-19 kattha	1
20-24 kattha	3
More than 7 bighas	2
Total	27

Source: Field survey 2009

In the study area, only two households had more than 7 Bighas of the agricultural land and majority of the household had less than one bigha land in the study area. In past, i.e., before the migration of the hill origin people in the study area, all Tharu people had had large plot of agricultural land and they fulfill their annual demand of food grain through their own products.

They informed that after the migration of hill origin people they gradually and slowly sold their land to the hill people due to the lack of money for arranging their cultural activities. As result, most of the Tharu people of Ramgram unable to protect their ancestral land and lost majority of the part.

In the study area, 29.62% households have using other land for sharecropping. Most of Tharu people are using the land of *pahadiya* people for sharecropping. Some Tharu people who have much land, they are providing land for sharecropping, because they have no time to use all of their land for cropping. No. of the Tharu people providing their land to other for sharecropping is only 7.40%. In returns of their land they get half of the crop which is produced by sharecropper.

5.2.4 Food sufficiency

The label of food production consumption determines the poverty of people or nation. During the study period, it was tried to find out whether the annual production of food grains was sufficient to meet the daily requirement for the year. The production of only ten-khatta land provides sufficient food for a family of 5 members. After the arrival of *pahadiya* people Tharu people sold their land because of the temptation of money, family's debt and other personal reason. In this way they decreased the consistence on their land.

Table: 7

Food sufficiency from their own land of the study area

Food sufficiency	Households	Percentage
Less than one month	2	7.40
0-4	5	18.51
5-9	6	22.22
10 month above	12	44.44
Surplus to sell	2	7.40
Total	27	100

Source: Field survey, 2009

The table no. 7 shows that 7.40% households were unable to produce food for them because of their landless. 18.51% households have food sufficient 0-4 months. 22.22% household has food sufficient for 5-9month, 44.44% household has food sufficient for 10 month above. 44.44%household has sufficient for annual consumption if not to sell. Households produce adequate quantity of food grain for one year and there were 7.40% households who have some surplus food.

5.2.5 Livestock

Livestock was the integral part of the Tharu economy. It was closely connected with their agricultural activities. Most of the families are rearing domestic animals like cattle, and buffalo for ploughing field, manure, and milk and milk related products. Goat and birds like, chicken, duck and pigeon as meat and income generating activities. The table 8 shows the number of livestock and birds by household among the Tharu people in the study area.

Table: 8

Livestock holding pattern of the study area

Types	Varieties	Households	Average number in per HHs
Animal	Cow	2	0.18
	Oxen	16	1.33
	She-buffalo	13	1.11
	He-buffalo	7	0.48
	Goat	17	1.66
Bird	Chicken	20	2.96
	Duck	27	3.00
	Pigeon	18	6.00

Source: Field survey 2009

From the table 8, only 2 households rearing cow. 18 households rearing oxen, they rear oxen for Ploughing purpose Out of 20 households all the households rearing chicken and 27 households rearing duck, when only 18 households rearing pigeon.

It was already informed that livestock is an integral component of farming system of the village. Most of the farmers kept some animals. Holding of livestock varies with the holding of land. Tharu people who have more land he needs many cattle for compost fertilizer and function other agricultural works. Not only for agricultural work, they have reared livestock to show their social status, if someone has many livestock he may count as the prestigious person not only in the Tharu community but in whole community of society. People keep buffaloes mainly for milk purpose. Cows are also kept for milk and for the production of oxen that were used for ploughing fields and carrying carts. Thus, milk production is becoming an important source of income earning to villagers. Goats, chicken, ducks, pigeons are raised for meat. Landless people also kept them.

5.2.6 Annual incomes

Tharu people had different sources of annual income. Most of the Tharu people who have sufficient land, their source of income is agriculture but people who have not sufficient land and can't produce the surplus food, their source of income is laboring in different work (in other's agriculture field or construction). In the study area, most of the households reared livestock. However, the main purpose of the livestock and birds were fulfilling their basic needs rather than economic values. Similarly, lack of the modern education among the Tharu people, they did not found to be involved in the white job like government as well as non-government. At present, some of the young people went to abroad for wage laboring, which was also the main source of annual income of the villagers.

Tharu people annual source of income was agriculture. However, very few households solely dependent on agriculture for their livelihood and majority followed two or more than two occupations for their livelihood. It clearly indicates that after losing the land, the Tharu people were also adopting other occupations for their survival and new occupation was gradually becoming the main source of annual income of Tharu people at Ramgram.

5.2.7 Types of house:

The environment determined the type of the household and later that became the part of the culture. In the past, the houses of Tharu were made using locally available materials like wood, *khar*, *khadai*, *phus* and *khapada*. The table 9 shows the types of household in the study area.

Table: 9

Types of households

Types of households	No. Of households	Percentage
Two-storey brick	6	22.22
One-storey brick	6	22.22
Mud with zinc roof	2	7.40
Mud with khapada	12	44.44
Phus (Khar and Khadai)	1	3.70
Total	27	100

Source: Field survey 2009

Now they are building modern types of houses having one or two storey's made of bricks, with necessary windows and doors.

5.3 Sanitation

In the study area, it was found that most of the Tharu people were aware about their health and sanitation. However, they thought that it was the main duty of the government. Most of Tharu people clean their houses and surrounding everyday by sweeping and in this work mostly females were involved.

5.3.1 Drinking Water

Tube-well is the main source of the drinking water, which they use for drinking, cleaning utensils, bathing and feeding to their animals. In the study, most of the households have their own tube-well. When they came to know their tube well water contains Arsenic, they gave up using water of tube-well for drinking. Few public tube wells that had been established from government support contain arsenic free water. Presently, the villagers are using water from that public tube well for drinking purpose.

5.3.2 Toilet

Toilet is one of the most important indicators of the sanitation. There was very rare of toilet among the Tharu people. In the study area 18.51 % household had toilet and rest of the majority people used the agricultural field, and banks of the rivers used for disposing human excreta. They think using toilet is very uncomfortable for them because of the bad smell of excreta. Most of the Tharu people have little land and they do not want to spend a piece of land to built toilet, rather they like to cultivate.

CHAPTER- SIX

CHANGE AND CONTINUITY IN LIFE-CYCLE RITUALS

This Chapter discusses on their life cycle of Tharu people on Ramgram and ongoing change on it.

6.1 Life Cycle Ritual:

In Tharu community there is no their particular term for ritual. Like other society of the world, Tharu also observe various *rite de passages* such as birth, marriage and death in their life.

6.1.1 Birth

In every human society, the life cycle ritual of the individual begins with birth. Thereafter, the member of the family arranged some rituals. The Tharu people of Ramgram also perform the various rituals after the birth of the child in the family.

After a child is born, the placenta is placed on a *Nanglo* (Bamboo tray for cleaning food grains) above a cloth. They dig soil where the mother is living and put the placenta of child in that, and fire is built above it. Reason behind the making fire is mother can get benefit from the warmth of it.

In the past, deliveries were done at home but nowadays it is practiced in hospitals. This changed was developed among people due to awareness in them and due to prevalence of qualitative health services. But nowadays the placenta is disposed in the hospital in placenta pit.

There was no any prohibition to mother to touch anything in their house except family's deities. There is no particular system in celebrating in naming. But the

child and mother are bathed for purification. The whole house is purified on that day by spreading cow dung on the floor. Mostly in 11th day the name is given according to birthday time, month, situation, character etc. of the baby such as *Sanichara* (it means the child born at *Saturday*), *Dukhawa* (it means child family is in poor condition and child born in that time so child get the name *Dukhawa* from the word ‘*Dukh*’), *Jitani* (it means female child born on the time of jitiya festival) etc The naming ceremony was performed either by their own priest “*Gurau*” or household head himself.

Among the Tharu of Ramgram, the traditional naming ritual was gradually disappearing by adapting the cultural practices of hill origin people especially Brahmin. They gave the name of their children like Brahmin people did. In the field study, I found the traditional name of old generation like *Sanichara*, *Dukahwa* and Basanta, Parshuram, Lok Bahadur etc among the new generation. The new generation Tharu people feel shy to keep their traditional name. During the field study, I asked to the people about why you gave Brahmin name to their children. They informed that we and our children feel inferior to address by our traditional name among other caste and ethnic groups and prefer to address by Hindu Name.

The Tharu people of Ramgram began to give the newly born child after 11days from birth and adopted the birth pollution till naming ritual after the arrival of hill people in the study area. They also invited Brahmin priest. However, the family having poor condition did not invite the Brahmin to arrange the naming ritual.

6.1.2 Rice Feeding

The old informant of the Tharu community informed that when the child’s first teeth rise than they arranged rice feeding ceremony for child. During that time, they invited the child’s maternal uncle (mother’s brother) who fed milk and rice to the child. They do not have the particular name for this function but now days they called it *Vaat Khuwae* adopting the word from Brahmin culture.

6.1.3 Hair Cutting

Before the boy child reach at the age of two years they cut child's hair at home or religious place. Family deity is worshipped by offering local brew in which maternal uncle cut the hair of child. He also gives some gifts to child. On the occasion, they organized a great feast for invited guests by cutting chicken, he-goats, sheep and pigs with local wine. No such ritual is celebrated for girl child.

6.1.4 Marriage System

Marriage is another important rite to be performed in all societies according to their culture. The bond of marriage provides social; and legal rights for the couple for sexual relations. Similarly, it unites two different families. Marriage is thought to be a religious activity as well as a moral duty in Tharu society. In this Tharu community marriage can be done in many different ways, but mostly arranged marriage is in practice in the Tharu society. Such marriage is socially permitted and considered to be a holy marriage. In addition to arrange, several types of marriage are also commonly found among the Tharu people in Ramgram which are discussion under the following headings:

6.1.4.1 Maghi Bibaha

Magi bibaha (arranged marriage) was a commonly practiced marriage among the Tharu people. In *magi biwaha*, either the boy's folks or the girl's folk's search for a suitable match. However, it is mostly the duty of girl's folks to approach the boy's folks once such a match is located. If they like the boy and boy's parents agreed then they invite the boy to see their girl. First the boy himself go to the girl's home and if he liked the girl than his farther goes to the house of girl to be see the girl. If boy's father preferred the girl than the process of marriage go ahead otherwise stopped. Thereafter, the girl's father or eldest member of the family put on *tika* mixed with curds and rice grains on the forehead of boy's fathers and other people who came with him and then the

marriage was fixed which was formally announced by the eldest members of the girl's family.

After announcing by the elder persons of the family, the girl's father also declared that 'I gave the hand of my daughter to the son of A *Khausiyar* among the witness of ceremony. The same announcement was repeated from the boys side especially father or other guardians. During the departure time of boy's from girl's house, girl's father gave some bottles of *raksi* (alcohol) to boy's fathers and the groom. The groom must be carried that *raski* to the boarder of groom's village.

From the boy's side some foods like dried fish, *chiura* (flat rice) *raksi* were sent to the house of bride especially for the women. They sent the especial items including a big piece of goat's meat, a *cipna* (a container equal in capacity to about five or six large bottles) of liquor, a basket of *chichar* rice (a particular variety used in certain rituals).

After four to five days of the feast, the groom, along with the mediator of marriage visits the bride's family, ostensibly to collect the pots in which boy's family had sent the food and liquor items to the girl's family. This is called *butari chutihari*.

In this visiting, the boy and his companies carried yoghurt, bananas and *chiura*. This system was introduced in Tharu Community after the arrival of hill origin Hindu people. At the girl's house, the boy was introduced to the female members by *Puitahar*. During that time, he presented money to all female which was recently introduced among the Tharu people of Ramgram. The amount of money was not fixed. It may be few rupees to more which was determined by the boy's economic status. Girl's family also gave gifts such as *nepali topi* (hat), a pair of trousers and shirt and other cloth items.

The actual date of marriage was fixed after the negotiation between boy's and girl's families. However, the marriage is not held immediately among the Tharu people. It was due to lower age of girl or financial difficulties. In the study area, the Tharu people consulted the Brahmin priest to fix the auspicious date of marriage for their children.

On the prescribed day, a group known as the *bariyat* would leave from the groom's household to girl's house. In the past, boy did not participate in the *bariyat* but he sent his representatives including two or three women and three men who were called *bariyatini* and *baratiya*. They were usually selected from his kin.

On the day of wedding, the groom and his house members went to village *brahmathan* where he worshipped the village deities and returned back to the home. After worshipping of the household deities, he took up the sword, and gave to his *velar* (helper).

When the groom leaves home to fetch his bride, his mother tosses water on to him from a pot; he is protected by umbrella held by the *velar*. This ritual is also performed by the bride's mother when he arrives at her house for the wedding ceremony; it repeats when he arrives at the groom's house by his mother who performs the act once again. The effect of this ritual also is to distinguish a Tharu wedding from Brahman one. Then the bride's family and his neighbors give *kanyadan* (gift them virgin daughter to the son-in-law). After this, the *bariyat* returns to grooms house with bride.

When the *bariyat* arrives at the groom's house, where the entire groom's female kin are waiting expectantly and they first welcome her and take her inside the house. The groom also enters along with the bride. On the next day, the bride is given a bottle of alcohol and some gift which she took with her

first visit to her parental house. These items were taken as a gift to girls' parents from her husband and herself.

After the marriage, the bride lived with her parental house nearly two or more years due to the marriage held in early age of girls who is considered immature for physical relation with her husband. Now a day, the duration of living with parental house was reduce due to the delay marriage age of girl in Tharu community.

During the field study period, the researcher found quite change in the marriage practices among the Tharu people. The key informant informed me that the participation of boy was not need in the marriage ceremony in the traditional Tharu marriage. They took a sward with them as a representative of groom. The groom waits for bride for whole day at the outside of his home and later at evening the bride comes with marriage procession and then enters with groom in groom's house. Now a day, groom also participated in the weeding parties due to the influence of the hill people. In Ramgram it was found that rich Tharu people began to marriage their off-spring by inviting the Brahmin priest through the *Braminical* method.

Traditionally the Tharu people had ethnic boundary regarding to marriage, food practices, and so on. They did not cross the ethnic boundary regarding the marriage practices. They generally married within one's own ethnic group. However, they began to cross their ethnic boundary and began to inter-ethnic marriage.

6.1.4.2 Chori Bibaha

Chori Bibaha (Capture Marriage) is another type of marriage commonly practiced among the Tharu people. Such married was common in the case of second marriage for the women. In this case, the first husband of women

appealed to the head of the Badaghar for *Jari*. After this the new husband paid *jari* to the first husband of that woman. The *Badaghar* invited to both male and female and asked them whether they married with their own agreement. On the one hand, women did not accept the marriage then *Badaghar* dismissed it and then women again went to the first husband's house. On the other hand, if both of them agreed then the *Badaghar* accepted their marriage. On the meeting, the second husband of women must be paid some money to the first husband of the women as compensation. It was called *jari* among the Tharu people. After this, the boy's relatives announced *bhoj*. In the *bhoj*, all members of the community were invited and marriage ceremony is completed.

At present, *chori biwaha* is still practicing among Tharu people but the mechanism of solving the problem was gradually changing. The Tharu people neither invite *Badaghar* and nor paid *Jari* declared by the *Badaghar*. Generally, first husband of women preferred to go the Police office to resolve the problem and the police office resolved the problems by inviting the both parties i.e., first husband and second husband of the wife and fixed the penalties. Some of the Tharu people did not file the case in the police office due to the troublesome and fear of broadcasting of news throughout the community or society.

6.1.4.3 Marriage by Elopement

In Tharu community, marriage by elopement was also common. It was generally done by unmarried young boy and girl. The villager informed that if the parent did not prefer the partner selected by their children then the couple select the way of elopement. In such marriage, they stay outside of their area and send message to their home. When their parent invited them and then come to home. Thereafter, the family followed the marriage procedure of arrange marriage.

6.1.4.4 Re-marriage

In the past re-marriage is popular in Tharu community. If women are dissatisfied with her husband then they come to natal home and refuse to go back to her husband's home and marry with another man. Similarly, if husband is not happy with his wife then he brings second wife. However, such marriage could hardly see among the Tharu community. During the study period, the researcher did not find any case of remarriage by women due to dislike of first husband.

6.1.4.5 Levirate and Surrogate

In the past, a woman could be married with her husband's younger brother after the death of her husband. Similarly, a man could also marry with the younger sister of his deceased wife. That clearly indicates that widow has right to marry again. However, such marriage was no long practice among the Tharu people of Ramgram.

6.1.5 Death

Death is considered a part of life. It is believed that after birth every one dies. It is rule of nature. Tharu considered the death as the entering of new life by giving up old one. Like a Hindu people, Tharu also have beliefs on cycle of rebirth.

In Nawalparasi's Tharu community, the death is called *nun chaddal* (Leaving the salt). After death, the dead one is put on a green bamboo frame, tied with a string and covered with cloth. Married person's *kriya* called *kaj* and unmarried person's *kriya* called *khartel*. *Khartel* is the death events complete within 5 to 7 days. After death the dead body is surrounding by *bohari* and is taken to the

River bank in *palang* by *ghatoria*. A deep pit dug in the bank of a river, the body is placed in it and it is filed by sand and soil.

During the funeral process, rice is spreading along the burial route. It is believed that as birds start picking the grain, the dead person's sin is washed away. After the burial all members of funeral party bath in the river. If sons are many, only eldest son set for *kora* (*utari*) other brothers help him in different activities. The person who lived in *kora* called *kriyaputri* (*kartahar*). He lives in *brata* in first day than he leaved salt. The purification completed in the 12th day of male and 13th day of female. In this events, they give water to the tree of Bar (Banyan tree) and papal for the memories of their deceased persons. On the 10th day son were cuts the hair and the clean house and surrounding, and in 11th day they invite priests complete *kam kriya* by giving *dan-doing hom*. In 12th day all the villagers were invited for feast. The *kriya putri* remains in *barakhi* up to one year after death or maghi or *pitriaunsi*. In this *barakhi* the hair cutting is prohibited. In the day of *barakhi* leaving, he has to go to bank of river or some religious place and cuts the hair, cuts pigeon and gives *tarpan*. After this, in every *pitri aunsi* they give *tarpan* in the memory of their *pitri*. If the Tharu community realized that the death happening by *dain* and *boksi*, they buried the dead in the land. Death ritual is arranged by eldest member of the family.

The funeral activity also gradually changes in that community. Nowadays the Tharu of this area use Brahmin priest and observe death pollution for a period of 13 days and perform the funeral ceremonies similar to Hindu people. For instance, it was already mention that only eldest son performed mourning rituals among the Tharu people traditionally. At present, it was found that all brothers were involved to perform death ritual. Similarly, they arranged the death ritual in poush, magh and falgun for the deceased persons throughout the year. Perhaps, they arranged the death ritual in those months due to the rich of food grains. However, this practiced was totally disappeared among the Tharu people. Now they arranged the death ritual on the day of death of person as

other Hindu caste. Therefore these new traditions which are accepted by these people on death rituals can be taken as example of cultural change due to contact with hill people.

CHAPTER-SEVEN

CHANGE IN FESTIVAL AND RELIGIOUS FAITH

The chapter deals with the traditional festival and religious faith of Tharu people and change in their festivals and religious faith.

The Tharu of Ramgram performed different festivals and rituals in their life. During the troublesome they pray and request God/Goddess for relief and they also request for gods and goddess to fulfill their desire. They generally went to temple and prayed and offered different things like cock, he-goat and pigeon to gods and goddess for fulfillment of wish. At home, they worship *Kuldevata* God of their clan. They believe that worshipping of *Kuldevata* will help them to lead a prosperous and healthy life.

The Tharu are rich in festivals and celebrates different feasts and rituals. However they are gradually changing over time due to interaction with other caste and ethnic groups migrated from hilly regions. As a result, they are gradually accepting some Hindu festivals, which were not prevalent among them in the past.

The main festivals of Tharu people were celebrate Maghi(khichadi), Fagu (Holi), Jitiya, Ananta Chaturdasi, pitare Aunsi and nagpanchami, but nowadays Tharu people also celebrated Jarmaastami (Krishna Astami), satyanarayan puja, Katrtik Barna, Dashain and Tihar which are widely celebrated by Hindu people as their main festivals and rituals.

7.1 Traditional Festivals

7.1.1 Maghi (Khichadi)

The maghi (khichadi) festival is celebrated on 1st day of magh. It is also called Maghe Sankranti in Nepal. They eat fish, meat and alcohol, At the last day of push they cook chichar (steamed rice of Anadi), which is cooked only in that day and eat in the next day. All member of the family is bathed before eating before eating the chichar. They do not work in that day. Some of the Tharus male and female go to the Triveni River (it is religious place) for bath. They eat shakharkhanda (sweet potato), banana, sugarcane, chiura etc in that day. Sister and daughter are invited and enjoyed with food.

7.1.2 Fagu (Holi)

Fagu is the most important festival of Tharu in Ramgram. There is folk story about when and why this festival started. In mythological period, there was a demon named Hiranya Kashyap. He had son named Praladh. Praladh was a devotee of God which was not like to his father. His father threat him to praying God but he could not obey his father and gave continuity to pray. At last his father ordered his sister Holika to take Praladh in her lap and sit in a fire because Holika had the blessing of immunity of fire and he wanted to kill his son by burning. But by the blessing of God, Holika got burnt and praladh remained alive. So, this festival is celebrated making happiness of victory of truth against the false.

The Tharu people of Ramgram also celebrated the festival by remembering the events. It is their one of a traditional festival. On this day, Tharu people gather in one place and entertained themselves by throwing different color on each other and sing their traditional holi song and dance in-group with help of musical instrument.

7.1.3 Jitia

Jitia is another indigenous festival of Tharu women. It is celebrated in Asthami of Bahadra Krishna Pacchya. In this festival they worship Jitia goddess for the better health of their husband and children. Tharu women and girl practice this festival by fasting for whole day. And in the evening, they eat some fruits and milk.

7.1.4 Pitauri Aunsi

Ananta Chaturdasi and piatry Aunsi are the festivals for long remembrance of their ancestors. On that they celebrate by eating fish, meat alcohol etc. All the relatives are invited in that festivals and welcome by giving feast.

7.1.5 Kartik Barna

The 11th day of the waxing moon (Ekadasi) of the month of Kartik is again a holiday during which humans and animals are not supposed to work. The gurau brings an offering to the village deities, with each household of village sending one male representative to the ceremony at the bramathan for puja. In this day in the many places of Nawalparasi, there held a big fair

7.1.6 Nagpanchami

Nagpachmi is another festival of Tharu people. It falls on month of Sharawan. On that they were invited relatives and organize the feast and celebrate by eating fish, meat, alcohol etc and eat different kind of food. They worshipped Nag as a god. They are celebrating this festival from the past.

It was already mention that change is the law of nature and Tharu cultural practices are also gradually changing over time due to the close contact with the hill origin Brahmin and Chhetri people. In spite of their own traditional festivals, some of the Hindu festival are becoming popular among Tharu people and celebrating them as a part of their ways of life. The Thrau people informed that high caste cultural practices like Dhashin, Tihar, and Krishna-asthami are

adopted by them after the migration of hilly people. The major festival adopted by Tharu people are discussion as follows.

7.2 Adopted Festivals

7.2.1 Dashain

Dashain is the greatest festival of Hindu but it is also popular among the Tharu people. The festival was celebrated in the month of Ashwin and Kartik. The Dashain is taken as a victory of Hindu Deities over the demons. Hindu peoples celebrate especially for ten days. First day of the Dashain is called *Ghatasthapana*. Seventh day called Phulpati, Eighth day is called Maha Aushtami, Ninth day is called Maha Nawami, in these three days Hindu people offer He-goat, He-buffalo to the goddess *Bhagwoti*. They celebrate eating special food with the many items of meat. Tenth day of Dashain is called Bijaya Dashami, it is the most important day for Hindu people. In this day people take tika (mix of rice grains, yoghurt and red colour) at forehead and Jamar (Immature sapling of maize) at head from their elders. This tika process run till the day of Kojagrat purnima, 15th and last day of the Dahain .

The method of celebration of Dashain is somehow different among the Tharu. In the past, Tharus people worshipped their ancestral deities on the 8th day of Dashain. It was called Maha Asttami. At present, almost all households of Tharu people in Ramgram worshipped goddess Mahakali and Bhagwati as goddess of power in Astthami and Nawami.

Traditionally, Tharu people did not take *tika* in Dhashin festival. But nowadays very few Tharu people began to put on *tika* in the festival form their elderly and respected persons of the family as Hindu people do. As Hindu people chant *mantra* at *tika* process but Tharu people do not use *mantra* because they do not

have their own particular *mantra*. They feel uneasy to use Hindu people's mantra.

7.2.2 Tihar

This is another second important festival of Hindu, which is also common among the Tharu people. The method of celebrating this festival is somehow different from other Hindu caste. Conventionally, these people did not use to celebrate *Bhai Tika*. In this festival, they celebrate only cow Tihar and worshipping goddess laxmi and eat and drink varieties of foods. In this festival Tharu people make a special food (*Roti*) with the mix of water and rice dough (*chamalko pitho*). Besides this they also worship their ancestral deities for three days. Nowadays they also worship the Hindu goddesses.

7.2.3 Satyanarayan Puja

Like a Hindu high caste people of the study area, few well-to-do families had found to celebrate the satyanarayan puja. They usually performed the puja after the rice harvesting. They invited Brahmin persist to perform the Puja. The actual rituals fully share the characteristics of a Hindu puja. Many flowers, leaves, branches, fruit and sweets are used. Poor Tharu people in the study area did not perform this religious ceremony because they informed that it is expensive to perform.

In addition to these festivals, Tharu people also adopted some Hindu rituals like Thulo ekadeshi of kartik and Krishna Asthami and Basiakha Purnima.

7.3 Changes in Religious Faith

Most of the Tharu people believe in animism and worship spirits. Tharu have their own priest is called "Gurau". They believe that when the god is angry then various diseases attack them. They belief in *Bhut* and *prêt* (evil spirit) is extreme among these simple folks. Their priest Gurau invokes the deities of his

patient whenever he treats illness in the family. If anyone fall sick or dies then Gurau goes to that house and bless them with peace. Traditionally Gurau is actually a witch doctor of Tharu and religious leader. It is believed that Gurau have developed the power controlling all evil spirit with his spiritual power and if he will get angry he could make all the evil spirits attack and destroy them. Thus gurau is a vital personality in Tharu community.

Tharu people of the community perform several pooja in the agriculture sectors. Just before to start the planting paddy seeding (*Dhan Ropayi*), after finishing the *Ropaye* and after harvesting the rice plant they perform Nal puja. At these puja the work in the paddy field is restricted. The barna system in Tharu community is frequent. Barna is not working day, i.e work is prohibited. In *Sombara barna* (work prohibited on Monday), ploughing and using cart (*gada*) is prohibited. By the increasing pressure of migrant against barna the Tharu community of ward 12 can't continue this process. Some however don't have any concept of religions and a few are gradually adopting the dominant Hindu system. The religious world of Tharus is heavily influenced by Hinduism. Distinctive religious and spiritual elements religious and spiritual elements do occur, however, even if Tharus call themselves Hindu *kinwani* and call upon the services of Brahmin.

Tharus traditional worshipping method to deities and spirits are gradually in the process of modification due to the close contact with Hindus. Adoption of Hindu religion by some rich Tharus is also due to belief that it helps to intensify their prestige. In most cases, the Tharus are found openhearted to adopt the Hindu culture and religion. In fact, the Tharu religion is dynamic in its character as well as in its form. The changing pattern of religious faith is believed to safeguard them from constant attack of wild animals' epidemics and agencies of evil spirits.

CHAPTER-EIGHT

SUMMARY AND CONCLUSION

8.1 Summary

The basic of the present study is to provide short ethnography of the Tharu community of Ramgram Municipality and analysis the change in socio-cultural practices in the various aspects of Tharu people with an emphasis on life cycle ritual (birth, marriage and death) and document their festival.

During the field visit I found 176 populations in twenty seven households where 95 are male and 81 are female. Young populations (0-14 yrs) are 26.69% and the economically active populations (15-59 yrs) are 68.77%. People here seemed busy all the season. During cultivation and harvest seasons they are busy in labor work.

In the study area Tharu people send their children to school. In the leisure time children's are involved at households work. The literacy rate among the Tharu is 64.67% (informal education is included). In comparison between male and female literacy rate is 74.45% and 53.25% respectively.

They used their own mother tongue language to communicate with their own groups and used Nepali language when they dealing with *pahadiya* (hill people). *Badghar* was the main traditional political institution of the Tharu people. But nowadays, it was found less functional in the Tharu community of Ramgram. They consulted with other formal political institutions like police office, VDC, other ethnic groups and court to solve their problem.

It was found that most of the Tharu people are aware the health and sanitation. They clean their houses and surrounding everybody by sweeping and in this work mostly females were believe in *Gurau* (Tharu faith healer). But many of them go to the hospital.

In the study area 18% HHs had toilet and rest of the majority people used the agricultural field and banks of the rivers. Presently they are using drinking water from the public tube well which had been established by government.

In the study area only two HHs had more than 7 *bighas* of the agricultural land and majority had less than one *bigha* land. 29.62% HHs had been using other's land for share cropping.

The Tharu of the study area are indigenous of Nawalparasi district. They have own language and cultural practices. They are living from several times ago in that place. Traditionally, they were depended upon the agriculture which was only for subsistence their life. Due to low level of agricultural production and small size of land holding they have to depend on other economic activities such as wages labor, migrant labor, technicians etc. for their survival.

The most important events of an individual are birth, marriage and death. Special ceremonies are conducted in such occasion in the Tharu communities. Previously they used to give the name of their children according to times a day, month, situation, character etc but nowadays due to the influences of hill people they left to give such name and prefer to common hill people's name. Child's Rice feeding and Hair cutting ceremonies had been practicing in Tharu community.

I found mostly arranged marriage was practiced in the Tharu of study area. Maghi Bivaha, chori bivaha, marriage by elopement, remarriage and Levirate

and surrogate are several types of marriage practiced in the Tharu community of the study area.

In Maghi Biwaha for collect the pride; a group known as the barriyat leave from groom's house but groom himself does not go. According to traditional practice, he sent his representatives, consisting of two women and three men. But nowadays this system is changing and groom himself go with his barriyat. Now Chori Bibaha, Re-marriage, Levirate and surrogate are in decreasing manner. Now most of the accepted the arranged marriage and love marriage.

Tharu indigenous are entertained with many festivals throughout the year. The main festivals are Maghi, Faghu, Jitiya, Pitari Aunsi and Nagpanchami. Nowadays contact with other people and development of modern technology. They are started to celebrate the festival of hill people like Dashain and Tihar. They are changing their food habits dress pattern and way of observing various festivals and way of living. Tharus traditional worshipping method to deities and spirits are gradually in the process of modification due to many factors such as dependency on other groups' illiteracy, poverty and adaptation of Hindu religion by some rich Tharus.

8.2 Conclusion

The study mainly focuses to the Change and continuity in Life cycle rituals and festivals among Tharu community of Ramgram Municipality of Nawalparasi District. The study especially concerns to find out the change in life cycle rituals and their festival overtime due to contact with hill origin people especially Brahmin and Chhetri community.

After migration of hill people in that area affect their culture. Their socio-cultural systems are disappearing by adopting the hill people's culture. By adaptation of hill people's culture a continuous change is occurring in their

socio-cultural lives. Tharu people of Ramgram began to give the newly adopted cultural practices such as naming of child after 11 days from birth obey of birth pollution, use of Brahmin priest and Hindu naming system are the culture of Hindu caste therefore adoption of such cultural practices are the examples of cultural change due to contact with hill origin people.

In Tharu community there are some other festivals, which are becoming more popular in these days than before and the methods of celebration, these festivals like Krishna Janmasthanmi (Krishna astami), Thulo ekadeshi, Baishak Purnima are newly adopted after the migration of hill people. Here are list of some such festivals and processes of celebrations, which were not prevalent among the Tharu people in the past but are common in Hindu system. Even though, they are still giving continuity of their cultural practices like Fagu, Maghi, Jitia, Pitauri Aunshi, Nag panchami etc.

In this research, the researcher used sanskritization theory developed by M.N. Srinivas, which has applicable to understand changes in life cycle ritual and festivals of Tharu community of Ramgram. However, unlike the Crooge of India, all the Tharu people adopt some socio-cultural practices of hill origin people but their status is not increase as crooge in India. Therefore, the process of Sanskritization is quite different in the context of Nepal.

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APPENDIX I

Glossary of Nepali Words

Aunsi	- new moon, last day of the dark half of the month
Adhiya	- sharer of half the land or crop
Bari	- dry field, garden
Bhut	- ghost
Boksi	- witch
Bhoto	- a kind of nepali t-shirt
Chiura	- flattened rice, beaten rice
Chori bibaha	- capture marriage
Dan	- donation, gift
Jand	- local liquior
Khet	- irrigated land
Kul	- ancestor deity
Maghi bibaha	- arrange marriage
Nanglo	- winnow-fan
Pitri Karya	- ancestor worshipping or memorizing function
Pooja	- rituals or worshipping
Pret	- dead sprit
Purnima	- a full moon day
Pahadiya	- hill people
Raksi	- alcoholic drink
Samitee	- committee
Shraddha	- ancestor worshipping day
Shakharkhanda	- sweet potato
Shukumbasi	- a homeless person, homeless
Sal	- shorea robusta
Sisso	- dalbergia sisso

5. Having taken others land for share cropping (adhiya)?

a) Yes

b) No

If yes, how much and mention the name of owner?

a) Occupied land in kattha.....b) Name of Owner

6. Have you giving your land to other?

a) Yes

b) No

If yes, mention a) Adhiya b) Thekka.....

7. Is your farming product sufficient for the annual consumption?

a) Yes

b) No

If no, how many month

a) 1-3month

b) 3-6month

c) 6-9month

d) 9-12month

e) Surplus to sell

8. What are the major crops you cultivate in your land? Please give the information.

Crops	quantity	vegetable	Quantity
Paddy			
Wheat			
Mustard			
Sugarcane			

9. Do you sell your product?

a) Yes

b) No

If yes how much and which product?

10. Do you have cattle/livestock?

a) Yes

b) No

If yes, please provide the information

Types of animals/livestock	No

11. Do you have own house?

a) Yes

b) No

If yes, please mention

Type of house	No. of storey	Type of construction materials

12. Is there toilet at your house?

a) Yes

b) No

If yes, what is the type of your toilet?

a) Kachhi

b) Pakki

13. What is the source of drinking water?

a) Tube-well/tap

b) River

c) Pond

14. How long have you been living in this village?
15. Where is your origin place?
16. Where do your relatives live?
17. Where did you migrate to this village?
18. Why did you migrate here?
19. When did the pahadiya people started to come to your village? Did they come before you or after?
20. Do you have good relations with pahadis?
21. What changes have been in this village? How was it earlier?

II. Key Informant Interview Schedule

1. Name
2. Age
3. Educational status
22. What are main life-cycle rituals of Tharu community? (E. g. Birth, marriage, death) and how do you arrange/ perform these rituals?
23. What changes have occurred in the last decades in the cultural practices/rituals?
24. What are your main festivals which arranged by Tharu community? (community festival)
25. What language do you speak? (change in language use) cause
26. What type of changes in housing pattern/style/
27. What type of relationship with other caste/other people?
28. Any changes in internal community?
29. How do you prefer to introduce yourself?
30. What are the causes of changes in festivals and life cycle rituals?
31. Are you adopting any cultural practices from hill people?
32. Is any change in life-cycle rituals and festival at arrival of hill people especially Brahmin and chhetri?
33. What type of change do you feel in your life-cycle rituals and festivals?

34. Are you aware of cultural practices/rituals of hill people/other caste?
35. Is there any difference between your rituals/cultural practices and theirs?
If yes, what are the differences?
36. What do you think of the cultural practices/rituals of other caste?